

THE HISTORY ////// OF THE //// NOBLE QURAN



By:

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Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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In the name of Allah, the most beneficent the most merciful

Foreword

All praise is due to Allah ﷻ who revealed the Qur'ān, together with its proofs as guidance for mankind, so they may differentiate between truth and falsehood. Peace and salutations be upon our Prophet, Muḥammad divinely aided by Allah ﷻ through the very Qur'ān humans and jinn were challenged by:

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'ān, they could not produce the like of it, even if they were to each other assistants."¹

The authors of past that dedicated their efforts to the genre—history of the Qur'ān—may Allah ﷻ reward them abundantly, focused on both specific sub categories therein and the general subject matter; fulfilling their hopes in contributing to this great legacy. My hopes of contributing just as the greats had, has brought my pen to paper. Perhaps my role may add to the rich legacy by focusing on some of the sub categories therein.

Books are but links that complete each other.

My general focus in this book will be focused towards the following three discussions:

1. The revelation of the Qur'ān.
2. The divisions of the Qur'ān.
3. The writing of the Qur'ān.

1 Sūrah al-Isrā: 88.

I ask of Allah سُبْحَانَكَ وَتَعَالَى that he inspires this effort with sincerity and benefits the Muslims through it, specifically those who are involved in the studying the sciences of the Qur'ān.

I ask of Allah سُبْحَانَكَ وَتَعَالَى to forgive my blunders and overlook my mistakes as every son of Ādam is a sinner. Untainted purity lies only for the Prophets عَلَيْهِمُ السَّلَام. He surely heeds prayers.

Peace and salutations be upon our Prophet Muḥammad, his family and companions.

Amīn.

Muḥammad Muḥammad Muḥammad Sālim Muḥaysin.

Madinah Munawwarah.

Rabī' al-Awwal, 1401 A.H.

The History of the Noble Qur’ān

Before delving into the three modules of this chapter, two important issues must be addressed.

1. Definition of the Qur’ān.
2. Names of the Qur’ān.

Definition of the Qur’ān

The term ‘Qur’ān’ linguistically:

The word ‘Qur’ān’ in Arabic etymology is an infinitive verb that holds the same meaning as ‘Qirā’ah’¹, as is clear from the following verses:

إِنَّا عَلَيْنَا جَمْعُهُ وَقُرْآنُهُ

Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

*So when We have recited it [through Gabriel], then follow its recitation.*²

Technical term ‘Qur’ān’ and the meaning it conveys:

Technically the term ‘Qur’ān’ conveys the following meaning:

- It is the word of Allah *كَلِمَاتُ اللَّهِ تَنْزِيلًا*,
- Revealed to our Prophet Muḥammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*,

1 Al-Mu’jam al-Wasīṭ, vol. 2 pg. 772. Cairo.

2 Sūrah al-Qiyāmah: 18;19.

- Compiled and written in specific book form,
- Passed down to us successively,
- Reciting which constitutes worship, and
- Producing the like of it, though the smallest chapter, is impossible.¹

This definition excludes the other divine books by specifying it being revealed to our Prophet Muḥammad ﷺ. Similarly, it excludes prophetic traditions and sacred traditions (Aḥādīth Qudsī) by stating, it is compiled and written in specific book form. Lastly the definition excludes exceptional modes of recitation (*Shādh Qirā'ah*) by specifying it has been passed down to us successively.

Names of the Qur'ān

The Qur'ān is unique from other divine scriptures by the many names given to it. The many names which hold meaning of attributes goes to show the great virtue attached to it. Many scholars of the past have written lengthy dissertations on the names of the Qur'ān by way of its attributes to the extent that some have counted more than ninety names.²

I wish to suffice by recounting those names that have clearly been mentioned in the Qur'ān.

1. Al-Qur'ān

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

*The month of Ramadhan [is that] in which was revealed the Qur'ān.*³

1 *Irshād al-Fuḥūl*, pg. 29. Cairo.

2 *Al-Burhān li al-Zarkashī*, vol. 1 pg. 272; *Laṭā'if al-Irshādāt li al-Qasṭallānī*, vol. 1 pgs. 18/19; *Ma'a al-Qur'ān al-Karīm* Dr Sha'bān Muḥammad Ismā'īl, pg. 17.

3 Sūrah al-Baqarah: 185.

2. Al-Furqān [The Criterion]

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.¹

3. Al-Kitāb [The Book]

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book about which there is no doubt, a guidance for those conscious of Allah.²

4. Al-Dhikr

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed, it is We who sent down the Qur'ān and indeed, We will be its guardian.³

5. Al-Wahī [The Revelation]

قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ

Say, "I only warn you by revelation." But the deaf do not hear the call when they are warned.⁴

6. Al-Rūḥ [The Inspiration]

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

And thus We have revealed to you an inspiration of Our command.⁵

1 Sūrah al-Furqān: 1.

2 Sūrah al-Baqarah: 2.

3 Sūrah al-Hijr: 9.

4 Sūrah al-Ambiyā: 45.

5 Sūrah al-Shūrā: 52.

Chapter One

The Revelation of the Noble Qur'ān

There are five modules in this chapter:

1. Revelation of the Qur'ān.
 - 1.1 The first stage of revelation.
 - 1.2 The second stage of revelation.
2. The wisdom behind revealing the Qur'ān in parts.
 - 2.1 The first wisdom.
 - 2.2 The second wisdom.
 - 2.3 The third wisdom.
3. The first revelation.
 - 3.1 The first view.
 - 3.2 The second view.
4. The last revelation.
 - 4.1 Overview of the six companions whose views are related.
 - 4.2 The eight views.
 - 4.3 Review and favoured opinion.
5. Benefits of knowing the order of revelation.
 - 5.1 The first benefit.
 - 5.2 The second benefit.
 - 5.3 The third benefit.

First Module

Revelation of the Noble Qur'ān

If one ponders deeply over the verses of the Qur'ān, one will come to the realisation that there were two distinct stages of revelation.

The First Stage of Revelation

The First View

دَفْعَةً وَاحِدَةً مِنَ اللَّوْحِ الْمَحْفُوظِ إِلَى بَيْتِ الْعِزَّةِ مِنْ سَمَاءِ الدُّنْيَا

The first stage in revelation was from the Sacred Tablet to the House of Honour in the worldly sky in one go.

Allah سُبْحَانَهُ وَتَعَالَى says:

بَلْ هُوَ قُرْآنٌ مَجِيدٌ

But this is an honored Qur'ān

فِي لَوْحٍ مَّحْفُوظٍ

[Inscribed] in a Preserved Slate.¹

The aforementioned verses indicate that the Qur'ān was indeed preserved in the Sacred Tablet in a manner known only to Allah سُبْحَانَهُ وَتَعَالَى. We do not have knowledge of the details nor does it behove us to question the manner it nor the inception of it. We are required to believe and testify to it, thus fulfilling the prerequisite of faith in the unseen, a quality of the Allah-fearing.

1 Sūrah al-Burūj: 19;20.

‘Abd Allāh ibn ‘Abbās (d. 68 A.H) رَضِيَ اللهُ عَنْهُما says:

خلق الله اللوح المحفوظ كمسيرة مائة عام، وقال للقلم - قبل أن يخلق الخلق: اكتب علمي في خلقي،
فجرى بما هو كائن إلى يوم القيامة

Allah ﷻ created the sacred tablet the distance of a hundred years and said to the pen, before he created the creation, write My knowledge regarding My creation. What was to be till Qiyāmah was written.¹

This revelation was in the month of Ramaḍān on the night of power, which has been described as a blessed night.

Allah ﷻ indicates towards this in the following verses:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

The month of Ramadhan [is that] in which was revealed the Qur’ān, a guidance for the people and clear proofs of guidance and criterion.²

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Indeed, We sent the Qur’ān down during the Night of Decree.³

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind].⁴

When these three verses are looked at in conjunction with each other, they convey the meaning that the Qur’ān was revealed in one go in the month of Ramaḍān,

1 *Tafsīr al-Shawkānī*, vol. 5 pg. 417. Cairo.

2 Sūrah al-Baqarah: 185.

3 Sūrah al-Qadr: 1.

4 Sūrah al-Dukhān: 3.

on the night of power which has been alluded to as a blessed night. This is the strongest and most famous view.¹

Al-Ḥākim and al-Bayhaqī amongst others have narrated the following tradition on the authority of Saʿīd ibn Jubayr (d. 59) who narrates from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا:

أُنزِلَ الْقُرْآنُ فِي لَيْلَةِ الْقَدْرِ جَمَلَةً وَاحِدَةً إِلَى سَمَاءِ الدُّنْيَا، وَكَانَ بِمَوَاقِعِ النُّجُومِ، وَكَانَ اللَّهُ يَنْزِلُهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْضُهُ فِي أَثَرِ بَعْضٍ

The Qurʾān was revealed on the Night of Power in one go to the skies of this world. Thereafter Allah سُبْحَانَهُ وَتَعَالَى would reveal it gradually upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in succession.²

Al-Ḥākim, al-Bayhaqī and al-Nasaʿī have narrated from ʿIkrimah who narrates from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا:

أُنزِلَ الْقُرْآنُ فِي لَيْلَةٍ وَاحِدَةٍ إِلَى السَّمَاءِ الدُّنْيَا لَيْلَةَ الْقَدْرِ ثُمَّ أُنزِلَ بَعْدَ ذَلِكَ بِعِشْرِينَ سَنَةً

The Qurʾān was revealed in one night to the earthly sky on the night of power, thereafter it was revealed over the period of twenty years.

He then recited:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

*And they do not come to you with an argument except that We bring you the truth and the best explanation.*³

وَقُرْأْنَا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

*And [it is] a Qurʾān which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.*⁴

1 *Al-Itqān*, vol. 1 pg. 116.

2 *Al-Itqān*, vol. 1 pg. 116.

3 *Sūrah al-Furqān*: 33.

4 *Sūrah al-Isrā*: 106.

Al-Ḥākim and Ibn Abī-Shaybah have recorded from Ibn ‘Abbās رضي الله عنه on the authority of Sa‘īd ibn Jubayr:

فصل القرآن من الذكر ، فوضع في بيت العزة من السماء الدنيا ، فجعل جبريل ينزل به على النبي صلي
الله عليه وسلم

The Qur’ān was taken from the remembrance and placed in the House of Honour in the earthly sky. Jibrīl عليه السلام would then bring it to Rasūlullāh صلى الله عليه وسلم.¹

Al-Ṭabarānī has narrated from Ibn ‘Abbās رضي الله عنه:

أنزل القرآن في ليلة القدر في شهر رمضان إلى سماء الدنيا جملة واحدة ثم أنزل نجوما

The Qur’ān was revealed on the night of power in the month of Ramaḍān to the earthly sky at once. It was then revealed gradually.²

Al-Ṭabarānī has also narrated from Ibn ‘Abbās رضي الله عنه:

أنزل القرآن جملة واحدة حتي وضع في بيت العزة في السماء الدنيا ونزله جبريل على محمد صلي الله
عليه وسلم بجواب كلام العباد واعمالهم

The Qur’ān was revealed at once to the House of Honour in the earthly sky. Jibrīl عليه السلام would then bring it down to Muḥammad صلى الله عليه وسلم as answers to the speech and actions of the creation.³

All the above narrations are authentic as mentioned by al-Suyūṭī (d. 911 A.H). Though the narrations are *Mawqūf* (that narration in which the statements or actions are attributed to a Ṣaḥābī) it will be considered as *Marfū‘* (that narration in which the statements, actions, approvals or qualities are attributed to Rasūlullāh صلى الله عليه وسلم) and thus be worthy of use for legal injunctions.

1 *Al-Itqān*, vol. 1 pg. 117.

2 *Al-Itqān*, vol. 1 pg. 117.

3 *Al-Itqān*, vol. 1 pg. 118.

The Second View

A second view held by some scholars is that the meaning of the verse:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

*Indeed, We sent the Qur'ān down during the Night of Decree.*¹

Is a reference to the beginning of revelation upon Rasūlullāh ﷺ on the Night of Power which has been deemed a blessed night falling in the month of Ramaḍān. It was then gradually sent down. This is the view of Shaḥībī.² Ibn Ḥajar has stated in his commentary on *Ṣaḥīḥ al-Bukhārī* that the first view is correct and relied upon.³

The Second Stage of Revelation

The revelation of the Qur'ān over the period of twenty-three years during the prophethood of Rasūlullāh ﷺ where needed according to the circumstances of the time. The proof of this is the following verses:

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

*And those who disbelieve say, "Why was the Qur'ān not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.*⁴

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا

*And [it is] a Qur'ān which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.*⁵

1 Sūrah al-Qadr: 1.

2 *Al-Itqān*, vol. 1 pg. 118.

3 *Al-Itqān*, vol. 1 pg. 118.

4 Sūrah al-Furqān: 32.

5 Sūrah al-Isrā: 106.

The above verses clearly indicate that the Qur'ān was not revealed at once to Rasūlullāh ﷺ, rather it was revealed gradually to suite the then current conditions.

Second Module

The Wisdom Behind Revealing the Qur’ān in Parts

After having established that the Qur’ān was revealed gradually throughout the period of prophethood, the question remains; what was the reason or reasons behind having the Qur’ān revealed bit by bit?

Allah ﷻ Himself has taken the responsibility of answering this question. Look at the following two verses:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

And those who disbelieve say, “Why was the Qur’ān not revealed to him all at once?” Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.¹

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا

And [it is] a Qur’ān which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.²

These verses indicate to the wisdom behind having had the Qur’ān revealed in stages. Hereunder are the details of these wisdoms.

The First Wisdom

Strengthening the heart of Rasūlullāh ﷺ as indicated to in the verse:

كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ

Thus [it is] that We may strengthen thereby your heart.

1 Sūrah al-Furqān: 32.

2 Sūrah al-Isrā: 106.

This was achieved in the following five ways:

1. In the repetition of revelation and the recurring descent of the angel as per the instruction of Allah سُبْحَانَهُ وَتَعَالَى to his beloved Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lay a bond that filled his heart with joy and bliss which in turn brought on a sense of calm. As the revelation and angel would come so too would these emotions, a reminder that his Lord had him under His care during, before, and after every spell of revelation.
2. Revelation in parts aided in the ease of memorization and understanding of the Qur'ān, its laws and injunctions. This gave Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ contentment and strength in gaining a deep understanding of the faith.
3. Each time revelation would descend it was a new challenge to those that opposed him to bring forth the like of the Qur'ān. Each revelation was a stand-alone miracle. Their inability to do so was a show of defeat and an avenue to strengthen the heart of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well as establish the truth of his claim
4. Refuting the enemies of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and assisting him continuously was a measure that strengthened his heart.
5. The care of Allah سُبْحَانَهُ وَتَعَالَى for his beloved at the times of grave difficulty and disputes between him and his enemies were evident in this manner of revelation. Each time he would be faced by the hardships heaped upon him by his enemies he would find his Lord consoling him.

This consolation was at times by way of recounting the stories of the prophets of the past as Allah سُبْحَانَهُ وَتَعَالَى says:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ فُؤَادَكَ

And each [story] We relate to you from the news of the messengers is that by which We make firm your heart.¹

1 Sūrah al-Hūd: 120.

At times it was by way of the promises of safety and help by Allah سُبْحَانَهُ وَتَعَالَى
to his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

*And be patient, [O Muḥammad], for the decision of your Lord, for indeed,
you are in Our eyes.¹*

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

And Allah will protect you from the people.²

At others it was by warning his enemies:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

[Their] assembly will be defeated, and they will turn their backs [in retreat].³

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

*But if they turn away, then say, "I have warned you of a thunderbolt like
the thunderbolt [that struck] 'Ād and Thamūd.⁴*

Similarly, it was consolation by way of instruction to have patience:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

*So be patient, [O Muḥammad], as were those of determination among the
Messengers⁵*

1 Sūrah al-Ṭūr: 48.

2 Sūrah al-Mā'idah: 67.

3 Sūrah al-Qamar: 45.

4 Sūrah al-Fuṣṣilat: 13.

5 Sūrah al-Aḥqāf: 35.

Likewise, it was consolation by preventing him from going through immense grief on their rejection of the faith:

فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ

So do not let yourself perish over them in regret.¹

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

And be patient, [O Muḥammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire.²

And at times it was to demonstrate their inability to accept the truth so that Rasūlullāh ﷺ may gain relief from them:

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allah had willed, He would have united them upon guidance. So never be of the ignorant.^{3,4}

The Second Wisdom

Gradually nurturing the Islamic ummah which goes on up to this day. There are seven ways this second wisdom applies.

1 Sūrah al-Fāṭir: 8.

2 Sūrah al-Naḥl: 128.

3 Sūrah al-An‘ām: 35.

4 *Al-Itqān*, vol. 1 pg. 121; *Manāhil al-‘Irfān*, vol. 1 pg. 39; *Al-Murshid al-Wajīz*, vol. 2 pg. 27; *Min ‘Ulūm al-Qur‘ān*, pgs. 33-34; *Ma‘a al-Qur‘ān al-Karīm*, pgs.66-69.

1. The ability to memorize the Qur'ān. The ability to memorize would have greatly diminished had the Qur'ān been revealed at once.
2. Gradually giving the ummah the ability to fully understand the Qur'ān.
3. Introducing laws and injunctions progressively, e.g. ṣalāh, fasting, zakāh, Jihād etc. These injunctions pertaining to worship and dealings were brought on gradually.
4. Gradually cleansing the ummah of incorrect beliefs such as polytheism, rejecting prophethood, and envisioning a prophet to be extra-terrestrial.
5. Slowly cleansing the ummah of evil habits they had inherited from their forefathers and had found a place in their lives and hearts such as drinking alcohol and trading in interest.
6. Steadily encouraging and instilling noble habits such as overlooking the faults of others, forbearance, giving others preference, good relations with neighbours, and so forth.¹

We find the beginning of revelation deals with weaning the ummah off polytheistic ideologies together with imbuing their hearts with monotheism. Similarly, the belief of recompense on actions replaced that of a society indulging in the 'free for all' ideology.

Once the basic belief was affixed in their hearts, other beliefs were introduced such as life after death and giving account of one's deeds.

It was only after this, that the compulsory injunctions were revealed. Ṣalāh was introduced before the hijrah. Fasting and zakāh was made compulsory in the second year of the hijrah. Only in the sixth year was Ḥajj ordained.

¹ *Al-Murshid al-Wajiz*, pg. 29; *Min 'Ulūm al-Qur'ān*, pg. 22; *Ma'a al-Qur'ān al-Karīm*, pg. 69; *Tārīkh al-Muṣḥaf*, pgs. 35-40.

We find this pattern repeating itself in all forms of worship. Firstly, major errors were corrected with using strong language. Secondly, minor errors were corrected with a somewhat more lenient approach. Only after this were the ingrained evil habits gradually addressed as was the case in declaring wine impermissible.

In adopting this path, the Qur'ān captured the most befitting way to guide and legislate.

7. Strengthening the hearts of the believers and arming them with attributes of patience and restraint, together with conviction in the promises of Allah ﷻ to his pious slaves by way of help, aid, and influence.

Allah ﷻ says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمَنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.¹

The Third Wisdom

The continuous rain of new challenges and happenings. Each time a new issue was at hand the appropriate verse of the Qur'ān was revealed. This wisdom holds five points which are as follows:

1 Sūrah al-Nūr: 55.

1. Answering queries presented to Rasūlullāh ﷺ.

The intent of the questioner may have been to *establish his status as a prophet* by questions of the unseen, as Allah ﷻ responds to the following queries brought on by his enemies:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

*And they ask you, [O Muḥammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."*¹

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا

*And they ask you, [O Muḥammad], about Dhū al-Qarnayn. Say, "I will recite to you about him a report."*²

Or perhaps the intent was to seek clarification regarding a new injunction of Islam as is in the following verses:

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ

*And they ask you what they should spend. Say, "The excess [beyond needs]."*³

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلِ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ

*And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers."*⁴

1 Sūrah al-Isrā: 85.

2 Sūrah al-Kahf: 83.

3 Sūrah al-Baqarah: 219.

4 Sūrah al-Baqarah: 220.

It is clear that such questions were posed to Rasūlullāh ﷺ at different times, similarly the verses of the Qur’ān were revealed at these occasions.

2. Legislature of laws and injunctions based on scattered events.

Just as these events happened at different times, the verses were revealed to reflect the outcome and divine law surrounding them. There remains no room for doubt then, behind the wisdom of Allah ﷻ revealing the Qur’ān gradually. Examples of this second point are many, we will suffice on the following:

- a. Abū Marthad al-Ghanawī رَضِيَ اللهُ عَنْهُ was tasked by Rasūlullāh ﷺ to head to Makkah and retrieve the weak Muslims that remained there. A polytheist woman presented herself before him, however fearing Allah ﷻ he refused her advances. She then approached him with the intent of marriage. He accepted pending the approval of Rasūlullāh ﷺ. On this occasion the following verse was revealed:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ وَلَا أَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you.¹

- b. Aws ibn Šāmit رَضِيَ اللهُ عَنْهُ and his wife Khawlah bint Tha‘labah رَضِيَ اللهُ عَنْهَا went through a stage in their marriage wherein he had done zihār² with her. Regretting it and discussing the possible divorce she approached Rasūlullāh ﷺ seeking legal recourse saying, “We

1 Sūrah al-Baqarah: 221.

2 A term used in Islamic Jurisprudence, which literally means “you are like my mother”. If a husband says these words to his wife, it is not lawful for him to have intercourse with her unless he recompenses by freeing a slave, fasting for sixty consecutive days, or feeding sixty poor people.

have young children, without both parents they will be ruined.” Rasūlullāh ﷺ replied to her saying, “I fear you have become impermissible for him.” She then turned her attention to Allah ﷻ and complained of her difficulties upon which the following verse was revealed:

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

*Certainly, has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is All Hearing and All Seeing.*¹

- c. The Ifk incident. Herein Allah ﷻ announced the purity and high rank of ‘Ā’ishah Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

*Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.*²

Till the verse:

الْحَبِيبَاتُ لِّلْحَبِيبِينَ وَالْحَبِيبُونَ لِّلْحَبِيبَاتِ وَالطَّيِّبَاتُ لِّلطَّيِّبِينَ وَالطَّيِّبُونَ لِّلطَّيِّبَاتِ أُولَئِكَ
 مِبْرَأُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words.

1 Sūrah al-Mujādalah: 1.

2 Sūrah al-Nūr: 11.

Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.¹

- d. The incidents of ‘Uwaymir al-‘Ajlānī, Hilāl ibn Umayyah, and their wives who were the catalyst in the revelation of the verses of li‘ān²:

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful.³

- e. Replying to the senseless discourse of the Jews upon the change in the direction of the Qiblah from Bayt al-Maqdis to Masjid al-Ḥarām seventeen months after the hijrah to Madinah Munawwarah. Allah *سُبْحَانَهُ وَتَعَالَى* revealed the following verses:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

The foolish among the people will say, “What has turned them away from their Qiblah, which they used to face?” Say, “To Allah belongs the east and the west. He guides whom He wills to a straight path.”⁴

Till the verse:

1 Sūrah al-Nūr: 26.

2 In Islamic law, an oath which gives a husband the possibility of accusing his wife of adultery without legal proof resulting in separation.

3 Sūrah al-Nūr: 6-11.

4 Sūrah al-Baqarah: 142-150.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي
وَلِئَلَّا تِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favour upon you and that you may be guided.”¹

3. Refuting the doubts that troubled the hearts of the polytheists. The following is an example of this:

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

And those who disbelieve say, “This [Qur’ān] is not except a falsehood he invented, and another people assisted him in it.” But they have committed an injustice and a lie.

وَقَالُوا أَأَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

And they say, “Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon.”

Till the verse:

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.²

1 Sūrah al-Baqarah: 142-150.

2 Sūrah al-Furqān: 4-9.

4. Turning the attention of the Muslims to their mistakes and guiding them to the correct path.

The verses regarding the Battle of Uḥud are of this manner:

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّن بَعْدَ مَا أَرَاكُمْ مَا تَحِبُّونَ مَنْكُم مَّن يُرِيدُ الدُّنْيَا وَمِنْكُم مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.

Till the verse:

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَحْذِلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.¹

Similar are the verses regarding the Battle of Ḥunayn:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شِبْهًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

Allah has already given you victory in many regions and [even] on the Day of Ḥunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.

1 Sūrah Āl 'Imrān: 152-160.

Till the verse:

ثُمَّ يُتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Then Allah will accept repentance after that for whom He wills; and Allah is Forgiving and Merciful.¹

These verses prohibit the Muslims from relying on themselves and their strength, together with reminding them of the bounties of Allah سُبْحَانَهُ وَتَعَالَىٰ by way of contentment and the descent of angels with aid, and ending with guiding them to a return to their Lord.

The matter of the prisoners at Badr heralded a similar treatment from Allah سُبْحَانَهُ وَتَعَالَىٰ after the Muslims accepted the ransom of the disbelievers and freed them.

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُفْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

It is not for a Prophet to have captives [of war] until he inflicts a massacre [upon Allah 's enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.

Till the verse:

فَكُلُوا مِمَّا غَنَمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.²

1 Sūrah al-Tawbah: 25-27.

2 Sūrah al-Anfāl: 67-69.

These verses serve as a warning to the Muslims in giving preference to this world over the hereafter and guides them to what they ought to do.

5. Exposing the hypocrites and their conniving plans to Rasūlullāh ﷺ and the Muslims.

Sūrah al-Tawbah especially uses strong and heavy language against the hypocrites together with citing their evil actions and habits. Besides Sūrah al-Tawbah there is mention of them in the Qur’ān at various junctures wherein Allah ﷻ exposes them by making the true Muslims aware of their secrets and attempts at sabotage, so that the Muslims may remain wary of them thereby saving themselves from their wickedness. The hypocrites pose a grave danger to Islam, more so than the blatant disbelievers.

Allah ﷻ says:

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ فَالَهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

Those who wait [and watch] you. Then if you gain a victory from Allah, they say, “Were we not with you?” But if the disbelievers have a success, they say [to them], “Did we not gain the advantage over you, but we protected you from the believers?” Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].

Till the verse:

مَذَّابِفَيْنَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.¹

1 Sūrah al-Nisā’: 141-143.

Sūrah al-Munāfiqūn, a chapter dedicated to them, holds great lesson. Similarly, the beginning verses of Sūrah al-Baqarah exposes them for who they are.

Allah سُبْحَانَهُ وَتَعَالَى says:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

And of the people are some who say, “We believe in Allah and the Last Day,” but they are not believers.

Till the verse:

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent.¹

A total of thirteen verses, a disgrace to the hypocrites.

The third wisdom with its five points of explanation is an indication of the Qur’ān. Allah سُبْحَانَهُ وَتَعَالَى says:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

And they do not come to you with an argument except that We bring you the truth and the best explanation.^{2,3}

1 Sūrah al-Baqarah: 8-20.

2 Sūrah al-Furqān: 33.

3 See, *Tārīkh al-Muṣḥaf*, pgs. 32-32; *Ma’a al-Qur’ān al-Karīm*, pgs. 72-74; *Manāhil al- ‘Irfān*; *Min ‘Ulūm al-Qur’ān*.

Third Module

The First Revelation

The subject matter in this chapter saves no space for the application of logic, it is based on divine selection. Yes, however one can apply one's mind in giving preference to the different viewpoints or by reconciling between the apparent differences together with going back and referencing original sources.¹

During my research, I found many differing views with regards to the first revelation, however since most of them hold no weight through authentication and are considered obsolete in contrast to the authentic views, I have not mentioned them here as it would only serve to lengthen the book to no benefit. I will suffice on mentioning two views that are authentic.

The First View

The first revelation was the opening verses of Sūrah al-‘Alaq:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of your Lord who created -

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Created man from a clinging substance.

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Recite, and your Lord is the most Generous -

1 The likes of, *Al-Itqān* of al-Suyūṭī (d. 911) and *Al-Burhān* of al-Zarkashī (d. 794).

added, “The angel caught me and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: I do not know how to read; thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but I replied: I do not know how to read; thereupon he caught me for the third time and pressed me, and then released me and said: Read in the name of your Lord, who has created everything, who has created man from a clot. Read! And your Lord is the Most Generous.” Then Allah’s Messenger ﷺ returned with the Inspiration and with his heart beating severely. Then he went to Khadījah رضي الله عنها and said, “Cover me! Cover me!” She covered him until his fear subsided and then he told her everything that happened, and he said, “I fear that something may happen to me.” Khadījah رضي الله عنها replied, “Never! By Allah, Allah will never disgrace you. You keep good relations with your family, you help the poor and the destitute, you serve your guests generously, and you assist those afflicted by calamities.”

2. Al-Ḥākim in his *Mustadrak* and al-Bayhaqī in his *Dalāil* have the narration of ‘Ā’ishah رضي الله عنها thus:

اول سورة نزلت من القرآن أقرأ باسمِ رَبِّكَ الَّذِي خَلَقَ

The first chapter to be revealed was, “Recite in the name of your Lord who created”¹

3. Al-Ṭabarānī has authenticated the following tradition in his *al-Kabīr* with his chain of narration on the authority of Abū Rajā al-‘Uṭāridī (d.105) who says:

كان أبو موسى الأشعري يقرئنا فيجلسنا حلقا، عليه ثوبان أبيضان فإذا تلا هذه السورة أقرأ باسمِ رَبِّكَ الَّذِي خَلَقَ قال: هذه أول سورة نزلت على محمد صلى الله عليه وسلم

1 ‘Ā’ishah رضي الله عنها meant the opening verses as the rest of the chapter was revealed at a later stage.

Abū Mūsa al-Ash‘arī (d. 44)¹ would recite to us and we would sit around him. He was wearing two pieces of white cloth when he recited “*Recite in the name of your Lord who created*”. He then said, “This was the first chapter that was revealed to Muḥammad ﷺ.”

The Second View

The first revelation was the opening verses of Sūrah al-Muddathir. The proof used to substantiate this view is the following narration of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* on the authority of Abū Salamah ibn ‘Abd al-Raḥmān ibn ‘Awf (d. 104)² who states:

سألت جابر بن عبد الله الأنصاري : أي القرآن أنزل قبل ؟ قال : (يا أيها المدثر) قال : قلت : أو (اقرأ باسم ربك) ؟ قال جابر : أحدثكم ما حدثنا رسول الله - صلى الله عليه وسلم - قال رسول الله - صلى الله عليه وسلم - : ” إني جاورت بحراء ، فلما قضيت جوارى نزلت فاستبطنت بطن الوادي ، فنوديت فنظرت أمامي وخلفي وعن يميني وعن شمالي ، ثم نظرت إلى السماء فإذا جبريل على عرش بين السماء والارض فأخذتني رجفة . فأتيت خديجة فأمرتهم فدثروني ثم صبوا علي الماء ، فأنزل الله - عز وجل - علي : (يا أيها المدثر قم فأندر) الي (والرجز فاهجر)

I asked Jābir ibn ‘Abd Allāh, which portion of the Qur’ān was the first to be revealed?

He said, “Sūrah Al-Muddathir.”³

I asked him, “Was it not Sūrah al-‘Alaq?”

1 His name is ‘Abd Allāh ibn Qays and is counted amongst the best of the Companions together with being a brave warrior and conqueror. He was one of the delegates that was appointed to negotiate between ‘Alī and Mu‘āwiyah رَضِيَ اللهُ عَنْهُ at the Battle of Ṣiffīn. His had a most melodious voice by which he would recite the Qur’ān. He passed away in the 44th year. For further reading see, *Ṭabaqāt ibn Sa‘d*, vol. 4 pg. 150; *Ṣifāt al-Ṣafwāh*, vol. 1 pg. 225; *al-Iṣṣābah*, vol. 2 pg. 359.

2 His name is Abū Salamah ibn ‘Abd al-Raḥmān ibn ‘Awf al-Zuhrī. He is from amongst the Ṭābi‘īn and has narrated many Aḥādīth. Some have said his name is ‘Abd Allāh whilst others have opted for Ismā‘īl. He passed away in the year 104. See, *Tahdhīb al-Tahdhīb*, vol. 12 pg. 115.

3 Meaning the opening verses. See, *Al-Itqān*, vol. 1 pg. 68; *Min ‘Ulūm al-Qur’ān*, pg. 19; *Ma‘a al-Qur’ān al-Karīm*, pg. 183.

He replied, “I narrate to you that which I heard Rasūlullāh ﷺ saying. The Messenger of Allah ﷺ said, ‘After leaving the cave of Hira I came to the middle of the valley when I suddenly heard a call. I looked in all directions till I raised my head to the sky where I saw Jibrīl sitting on a throne between heaven and earth. This struck terror in my heart, and reaching home quickly, I said: Cover me up, cover me up. So, they covered me up and splashed water on me. At that time Allah sent down the revelation [the opening verses of Sūrah Al-Muddathir].’”¹

Looking at this narration in conjunction with the ones mentioned under the first view shows an apparent contradiction. There Sūrah al-‘Alaq was said to be the first revelation whilst here Sūrah Al-Muddathir is referred to as the first revelation.

Reconciling between the narrations is possible by saying, the very first revelation was the opening verses of Sūrah al-‘Alaq, whilst the first revelation after the break in revelation (*Fatrah al-Waḥī*) took place was the beginning of Sūrah al-Muddathir.

This reconciliation is not farfetched when considering the narration of *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim* with the chain of al-Zuhrī (d. 124)² narrating from Abū Salamah ibn ‘Abd al-Raḥmān ibn ‘Awf (d. 104) who narrates from Jābir ibn ‘Abd Allāh (d. 78). He recounts hearing the Prophet ﷺ talking of the break in revelation:

فبينما أنا أمشي سمعت صوتاً من السماء فرفعت رأسي فإذا الملك الذي جاءني بحراء جالساً على كرسي بين السماء والأرض فجلست منه ربعا فرجعت فقلت دثروني دثروني فدثروني فأنزل الله تبارك وتعالى يا أيها المدثر قم فأندر وربك فكبر وثيابك فطهر والرجز فاهجر قبل أن تفرض الصلاة

Whilst I was walking I heard a voice from the sky and when I looked up I saw that the same Angel who had visited me in the Cave of Hira was sitting on a throne between heaven and earth. This struck terror in my heart

1 *Al-Itqān*, vol. 1 pgs. 69-70; *Min ‘Ulūm al-Qur‘ān*, pg. 20; *Ma‘a al-Qur‘ān al-Karīm*, pg. 184.

2 His full name is Muḥammad ibn Muslim ibn ‘Ubayd Allāh.

This struck terror in my heart, and reaching home quickly, I said, 'Cover me up, cover me up'. So, they covered me up. Then Allah ﷻ revealed [the beginning verses of Sūrah al-Muddathir] before ṣalāh had become obligatory.¹

This narration leaves no doubt in my mind that the very first revelation was Sūrah al-‘Alaq and the first verses to be revealed after the break in revelation was of Sūrah al-Muddathir.

To conclude, Sūrah al-Muddathir is first relative to Sūrah al-‘Alaq.

1 *Al-Itqān*, vol. 1 pgs. 69-70; *Min ‘Ulūm al-Qur’ān*, pg. 20; *Ma‘a al-Qur’ān al-Karīm*, pg. 184.

Fourth Module

The Last Revelation

After some research, I have found the books on the sciences of the Qur'ān mention eleven views as to the last verses revealed. Each one is supported by its own tradition or traditions. However, what ought to be mentioned at this point is: there are no narrations attributed to Rasūlullāh ﷺ on this topic. Qāḍī Abū Bakr al-Bāqillānī (d. 403)¹ commenting on this says:

هذه الاقوال ليس فيها شيء مرفوع الي النبي صلى الله عليه وسلم وكل ما قالوه ضرب من الاجتهاد و غلبة الظن ، ويحتمل أن كلا منهم أخبر عن آخر ما سمعه من النبي صلى الله عليه وسلم في اليوم الذي مات فيه ، أو قبل مرضه بقليل ، وغيره سمع منه بعد ذلك ، وإن لم يسمعه هو ، ويحتمل أيضا: أن تنزل هذه الآية التي هي آخر آية تلاها الرسول صلى الله عليه وسلم مع آيات نزلت معها فيؤمر برسم ما نزل معها بعد رسم تلك؛ فيظن أنها آخر ما نزل في الترتيب

All the views on this topic have no narrations attributed to Rasūlullāh ﷺ supporting them. It is merely independent reasoning and preferred opinion. Each view has the possibility of its narrator having heard that verse from Rasūlullāh ﷺ and not hearing anything from him after that on the day of his death or before his illness. Another person, however, could have heard a different verse thereafter which the narrator did not. Or perhaps what they had heard was amongst the last verses revealed and written. Therefore, according to their thinking, it was the last verse revealed in the divine order.²

After having looked at all the views, one concludes that there are two distinct divisions that can be made:

1 He is Muḥammad ibn Ṭayyib ibn Muḥammad ibn Ja'far Abū Bakr al-Bāqillānī. He is amongst the great scholars of Islamic scholastic theology. His ability to deduce rulings and witty answers were some of his celebrated qualities. He has authored many books. For further reading see, *Tārīkh Baghdad*, vol. 5 pg. 379; *Wafayāt al-A'yān*, vol. 1 pg. 609.

2 *Al-Itqān*, vol. 1 pg. 80; *Ma'a al-Qur'ān al-Karīm*, pg. 191.

1. Views that take into consideration the last **verse** revealed, which are eight.
2. Views that take into consideration the last **chapter** revealed, which are three.¹

As the discussion being held is regarding the last **verse** revealed, one should refrain from confusing these aforementioned divisions. Incorporating these divisions speaks of the authors inability to distinguish between the subtleties of dialog.² My aim here will be to reconstruct the eight views held regarding the last verse revealed.

After pondering over these eight views two more divisions come to the fore:

- a. Those views that are narrated from more than one Ṣaḥābī, which are three.
- b. Those views that are only narrated from a single Ṣaḥābī, which are five.

Overview of the six companions whose views are related in order of their date of death

1. ‘Umar ibn al-Khaṭṭāb رضي الله عنه. Abū Ḥaḥṣ al-Qurashī. An august Companion and the second khalīf. He was martyred in the 22nd year A.H.³
2. Ubay ibn Ka‘b ibn Qays ibn ‘Ubayd Allāh. Abū al-Mundhir al-Madanī al-Anṣārī رضي الله عنه. One of the scribes of revelation for Rasūlullāh صلى الله عليه وسلم. He passed away in the 30th year.⁴

1 Hereunder are the three views:

- a. Sūrah al- Naṣr. This is supported by the narrations of ‘Abd Allāh ibn ‘Abbās and ‘Abd Allāh ibn ‘Umar رضي الله عنه.
- b. Sūrah al-Māidah. This view is attributed to ‘Abd Allāh ibn ‘Umar and ‘Ā’ishah رضي الله عنها.
- c. Sūrah al-Barāah. This view is attributed to ‘Uthmān ibn ‘Affān رضي الله عنه.

2 *Al-Itqān*, vol. 1 pgs. 77-81;

3 *Tārīkh al-Khulafā’*, pg. 40; *Ṭabaqāt ibn Sa’d*, vol. 2 pg. 265; *al-Iṣābah*, vol. 2 pg. 518; *Ghāyah al-Nihāyah*, vol. 1 pg. 437.

4 *Ṣīfat al-Ṣaḥwāh*, vol. 1 pg. 188; *al-Iṣābah*, vol. 1 pg. 69; *Ghāyah al-Nihāyah*, vol. 1 pg. 31; *Tahdhīb al-Tahdhīb*, vol. 1 pg. 87.

3. Umm Salamah رَضِيَ اللهُ عَنْهَا. Umm al-Mu'minīn Hind bint Abī Umayyah ibn al-Mughīrah al-Qurashīyah al-Makhzūmiyah. She passed away in the 59th year.¹
4. Mu'āwiyah ibn Abī Sufyān Ṣakhr ibn Ḥarb ibn Umayyah ibn 'Abd al-Shams ibn 'Abd Manāf al-Qurashī al-Umawī رَضِيَ اللهُ عَنْهُ. One of the scribes of revelation for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the founder of the Umawī dynasty. He passed away in the 60th year.²
5. Barā ibn 'Azīb ibn al-Ḥarīth. Abū 'Umārah al-Awsī رَضِيَ اللهُ عَنْهُ. A Companion of many feats. He participated in fifteen battles and passed away at Kūfah in the 62nd year.³
6. 'Abd Allāh ibn 'Abbās ibn 'Abd al-Muṭṭalib ibn Hāshim. Abū al-'Abbās رَضِيَ اللهُ عَنْهُ. From amongst the great Companions and scholars of ḥadīth. He passed away in the 68th year.⁴

The discussion at hand is an in-depth look into the eight views on the last verse revealed. I will begin with the most correct and favoured view, thereafter moving on to those views which holds support from more than one companion and concluding with the views held by a single companion which do not hold as much weight.

The First View:

The last verse to be revealed was:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

1 Ṭabaqāt ibn Sa'd, vol. 8 pg. 86; al-Iṣābah, vol.4 pg. 458.

2 Al-Iṣābah, vol. 4 pg. 422; Tahdhīb al-Tahdhīb, vol. 10 pg. 207; Tārīkh al-Khulafā', pg. 75.

3 Ṭabaqāt ibn Sa'd, vol. 4 pg. 364; Tahdhīb al-Tahdhīb, vol. 1 pg. 425.

4 Al-Iṣābah, vol. 2 pg. 220; Tahdhīb al-Tahdhīb, vol. 5 pg. 276.

*And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.*¹

This view has been narrated from ‘Abd Allāh ibn ‘Abbās رضي الله عنه. Hereunder are some narrations that support this view:

1. Nasaī (d. 303):

روى النسائي من طريق عكرمة عن ابن عباس، قال: آخر ما نزل من القرآن {وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ...} الآية

‘Ikrimah (d. 198) narrates from Ibn ‘Abbās, “The last that was revealed from the Qur’ān was ‘*And fear a Day when you will be returned to Allah...*”²

2. Ibn Mardawayh (d. 410):³

وروى ابن مردويه بسنده عن سعيد بن جبيرة، عن ابن عباس قال: آخر آية نزلت من القرآن: {وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ...} الآية

Saīd ibn Jubayr (d. 95)⁴ narrates from Ibn ‘Abbās, “The final verse revealed in the Qur’ān was [the above-mentioned verse].”⁵

3. Ibn Jarīr (d. 310):⁶

1 Sūrah al-Baqarah: 281.

2 *Al-Itqān*, vol. 1 pg. 77; *Ma‘a al-Qur’ān al-Karīm*, pg. 187; *Min ‘Ulūm al-Qur’ān*, pg. 21.

3 He is Abū Bakr Aḥmad ibn Mūsā ibn Mardawayh. He has authored a tafsīr and a mustakhraj on *ṣāḥih al-Bukhārī*.

4 He is Saīd ibn Jubayr ibn Hishām. From amongst the best of the Tābi‘īn. See, *Ṭabaqāt ibn Sa‘d*, vol. 6 pg. 256; *Wafayāt al-A‘yān*, vol. 1 pg. 256.

5 *Al-Itqān*, vol. 1 pg. 77.

6 Muḥammad ibn Jarīr ibn Yazīd. A leader in many sciences, such as tafsīr, ḥadīth, qirā‘ah, fiqh, and history amongst others. See *Mu‘jam al-Udabā’*, vol. 6 pg. 424; *Ṭabaqāt al-Mufasssīrīn*, pg. 30.

وأخرج ابن جرير من طريق الضحاك عن ابن عباس قال: آخر آية نزلت: {وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ} الآية

Daḥḥāk (d. 105)¹ narrates from Ibn ‘Abbās, “The last versed revealed was [the above-mentioned verse].”²

4. Ibn Abī Ḥātim:³

وأخرج ابن أبي حاتم بسنده، عن سعيد بن جبيرة قال: آخر ما نزل من القرآن كله: {وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ...} الآية، وعاش النبي صلى الله عليه وسلم بعد نزول هذه الآية تسع ليال، ثم مات ليلة الاثنين، لليلتين خلتا من شهر ربيع الأول

Saīd ibn Jubayr narrates from Ibn ‘Abbās, “The final verse revealed in the entire Qur’ān was [the above-mentioned verse]. Rasūlullāh ﷺ lived for nine nights thereafter, then passed away on Monday night with two days remaining in the month of Rabī‘ al-Awwal.”⁴

The Second View

The last verse to be revealed was the following verse of interest:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

*O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.*⁵

This view has been narrated from both Ibn ‘Abbās and ‘Umar رضي الله عنهما. Hereunder are some traditions which serve as proof to their statements.

1 Daḥḥāk ibn Mazāḥim. He is from the Tābī‘īn. See, *Al-Itqān*, vol. 1 pg. 77.

2 *Al-Itqān*, vol. 1 pg. 77.

3 It is unclear which Ibn Abī Ḥātim is referred to here as his full name has not been mentioned. It is probably one of the following three, 1. Ibn Abī Ḥātim al-Rāzī, 2. Ibn Abī Ḥātim al-Bastī, or 3. Ibn Abī Ḥātim al-Sijistānī.

4 *Al-Itqān*, vol. 1 pg. 78; *Min ‘Ulūm al-Qur’ān*, pg. 21.

5 Sūrah al-Baqarah: 278.

1. Al-Bukhārī (d. 256):¹

أخرجه البخاري عن ابن عباس قال: آخر آية نزلت على النبي صلى الله عليه وسلم آية الربا

Ibn ‘Abbās رضي الله عنه reports that the last verse revealed to Nabī صلى الله عليه وسلم was the verse of interest.²

2. Al-Bayhaqī (d. 458):³

وأخرج البيهقي عن عمر قال: آخر آية نزلت آية الربا

‘Umar رضي الله عنه reports that the last verse revealed was the verse of interest.⁴

The Third View

The last verse to be revealed was:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

But if they turn away, [O Muḥammad], say, “Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne.”⁵

1 Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīrah. Author of the great collection of authentic narrations. See, *Tadhkirah al-Ḥuffādh*, vol. 2 pg. 122; *Ṭabaqāt al-Subkī*, vol. 2 pg. 2.

2 *Al-Itqān*, vol. 1 pg. 77.

3 Aḥmad ibn Ḥusayn ibn ‘Alī Abū Bakr al-Bayhaqī. A leader in the science of ḥadīth. See, *Shadharāt al-Dhahab*, vol. 3 pg. 204; *Wafayāt al-A‘yān*, vol. 1 pg. 24.

4 *Al-Itqān*, vol. 1 pg. 77.

5 Sūrah al-Tawbah: 128-129.

This view has been narrated from Ubay ibn Ka'b and Ibn 'Abbās رضي الله عنهما.

This is substantiated by the following narrations:

1. Ibn Mardawayh (d. 410):

وروى ابن مردويه عن أبي قال: آخر القرآن عهدا بالله هاتان الآيتان: {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ...} إلى قوله: {وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ}

Ubay ibn Ka'ab reports, “The last of the Qur’ān revealed from Allah سُبْحَانَهُ وَتَعَالَى are these two verses [the above-mentioned verses]”¹

2. Al-Ḥākim:

وفي المستدرک عن أبي بن كعب قال: آخر آية نزلت: {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ...} إلى آخر السورة

Ubay ibn Ka'ab reports, “The last verses revealed [the above-mentioned] verse till the end of the chapter.”²

3. Abū Shaykh:

وخرج ابو شيخ في تفسيره من طريق علي بن زيد عن ابن عباس قال: آخر آية نزلت: {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ...}

‘Alī ibn Zayd (d. 129) reports from Ibn ‘Abbās, “The last verse revealed was, [the above-mentioned verse].”³

The Fourth View

The last verse to be revealed was:

1 *Al-Itqān*, vol. 1 pg. 79; *Ma‘a al-Qur’ān al-Karīm*, pg. 190.

2 *Al-Itqān*, vol. 1 pg. 78.

3 *Al-Itqān*, vol. 1 pg. 79.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُنتَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

And their Lord responded to them, “Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.”¹

This view has been narrated from Umm Salamah رَضِيَ اللَّهُ عَنْهَا.

1. Ibn Mardawayh (d. 410):

أخرج ابن مردويه من طريق مجاهد عن أم سلمة أنها قالت: آخر آية نزلت هذه الآية: {فَاسْتَجَابَ لَهُمْ رَبُّهُمْ...}

Mujāhid (d. 104)² narrates from Umm Salamah, “The last verse revealed was [the above-mentioned verse].³

The Fifth View

The last verse to be revealed was:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاءُ هُ جَهَنَّمَ خَالِدًا فِيهَا وَعَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.⁴

1 Sūrah Āl ‘Imrān: 195.

2 Amongst the great scholars of tafsīr. See, *Şifat al-Şafwah*, vol. 2 pg. 117; *Mu‘jam al-Udabā’*, vol. 6 pg. 242.

3 *Al-Itqān*, vol. 1 pg. 80; *Ma‘a al-Qur‘ān al-Karīm*, pg. 188.

4 Sūrah al-Nisā’: 93.

This view has been narrated by ‘Abd Allāh ibn ‘Abbās رضي الله عنه.

1. Al-Bukhārī (d. 256):

أخرج البخاري عن ابن عباس قال: نزلت هذه الآية: {وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا} هي آخر ما نزل وما نسخها شيء

Ibn ‘Abbās reports, “This verse was revealed [the above-mentioned verse]. It was the last, no verse thereafter was revealed, neither did anything abrogate it.”¹

The Sixth View

The last verse to be revealed was:

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ

They request from you a [legal] ruling. Say, “Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs].”²

This view has been narrated from Barā’ ibn ‘Āzib رضي الله عنه (d. 62).

1. Al-Bukhārī and Muslim:

روى الشيخان عن البراء بن عازب أنه قال: آخر آية نزلت: {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ...}

Barā’ ibn ‘Āzib رضي الله عنه says, “The last verse revealed was [the above-mentioned verse].”³

The Seventh View

The last verse to be revealed was:

1 *Al-Itqān*, vol. 1 pg. 80; *Ma’a al-Qur’ān al-Karīm*, pg. 189.

2 *Sūrah al-Nisā’*: 176.

3 *Al-Itqān*, vol. 1 pg. 80; *Ma’a al-Qur’ān al-Karīm*, pg. 189.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

*O you who have believed, when you contract a debt for a specified term, write it down.*¹

This is the verse of debt and the longest in the Qurʾān. This view has been narrated from Saʿīd ibn al Musayyab (d. 94)².

1. Ibn Jurayj (d. 150):

وأخرج ابن جرير من طريق ابن شهاب، عن سعيد ابن المسيب انه بلغه أن احدث القرآن عهدا بالعرض
آية الدين

Saʿīd ibn al Musayyab relates, “The last verse revealed was the verse of debt.”³

The Eighth View

The last verse to be revealed was:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ

*So whoever would hope for the meeting with his Lord.*⁴

This view has been narrated from Muʿāwiyah ibn Abī Sufyan رضي الله عنه.

1. Al-Suyūṭī says:

ومن الغريب ما اخرجاه ابن جرير عن معاوية بن ابي سفيان انه تلا هذه الاية {فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ} الآية، وقال إنها آخر آية نزلت من القرآن

1 Sūrah al-Baqarah: 282.

2 Saʿīd ibn al Musayyab is counted amongst the seven jurists of Madinah. He is from the Tābīʿīn.

3 *Al-Itqān*, vol. 1 pg. 78; *Maʿa al-Qurʾān al-Karīm*, pg. 187.

4 Sūrah al-Kahf: 110.

This narration that has been narrated seems peculiar Mu'āwiyah ibn Abī Sufyan recited [the above-mentioned verse] and said this is the last verse revealed in the Qur'ān.

2. Ibn Kathīr says:

هذا أثر مشكل ولعله أراد أنه لم ينزل بعدها آية تنسخها ولا تغير حكمها بل هي مثبتة محكمة

This narration is problematic, perhaps he meant that no verse was revealed thereafter to abrogate it. It still holds its meaning.¹

Review and Favoured Opinion

After mentioning these eight views, one perhaps may wonder: Which is the preferred opinion?

My view is that the preferred opinion is the first, i.e. The view has been narrated from 'Abd Allāh ibn 'Abbās رضي الله عنهما that the last verse revealed was:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

*And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.*²

After which Rasūlullāh صلى الله عليه وسلم lived for only nine nights thereafter meeting with Allah سبحانه وتعالى, as is established through the narration of Ibn Abī Ḥātim. None of the other views have an explicit text to prove its claim as this does.

And Allah سبحانه وتعالى knows best.

1 Al-Itqān, vol. 1 pg. 80; Ma'a al-Qur'ān al-Karīm, pg. 190.

2 Sūrah al-Baqarah: 281.

Fifth Module

Benefits of Knowing the Order of Revelation

After mentioning the first and last revelation the following question arises, what is the benefit or benefits of knowing the order of revelation?

The benefits one derives from this knowledge are vast and many. We will suffice on mentioning the following:

The First Benefit

Knowledge of the abrogating and abrogated (Nāsikh wa al-Mansūkh)

Sometimes one may find a verse contradicting another in such a manner that it cannot be reconciled. In this instance one will realise that the verse revealed first has been abrogated whilst the one coming after is the abrogating verse. Therefore, the latter will be acted upon and not the former.

Hereunder are a few examples:

1. Giving charity before seeing Rasūlullāh ﷺ.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكُمْ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful.¹

This verse speaks of the command of giving in charity for the sake of Allah ﷻ before coming into the presence of Rasūlullāh ﷺ if a person can. This command proved difficult for the Muslims and Allah ﷻ in

1 Sūrah al-Mujādalah: 12.

his infinite wisdom knowing of the past and future then revealed a second verse abrogating the command.

Allah سُبْحَانَهُ وَتَعَالَى revealed:

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ
وَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakāh and obey Allah and His Messenger. And Allah is Acquainted with what you do.¹

2. Fearing Allah سُبْحَانَهُ وَتَعَالَى as he ought to be feared.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].²

Fearing Allah سُبْحَانَهُ وَتَعَالَى as he ought to be feared means not disobeying him at all, showing gratitude to him at all times and remembering him the same.

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ said, “Who has the ability to do so O Messenger of Allah?”

Allah سُبْحَانَهُ وَتَعَالَى then abrogated this through his grace and revealed:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

So fear Allah as much as you are able.³

1 Sūrah al-Mujādalah: 13.

2 Sūrah Āl ‘Imrān: 102.

3 Sūrah al-Taghābun: 16.

There are many other examples of this sort as will be mentioned under the discussion of al-Nāsikh wa al-Mansūkh.

The Second Benefit

Knowing the legislative date of the various commandments

We come to know that verses that made ṣalāh obligatory was revealed in Makkah before the hijrah. The verses that command the obligatory fasting and zakāh were revealed in the second year of the hijrah and the verses that command the obligatory pilgrimage were revealed in the sixth year of the hijrah.

This knowledge gives us a timeline of the commands and their obligations.

Similarly, when we look at the verse:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.¹

We come to know that the verses legislating Jihād was revealed in the second year of the hijrah.

The Third Benefit

Knowledge of the gradual legislature of Islamic laws

Through this one will realize the great wisdom and kindness of Allah ﷻ upon his slaves. He is free from unjust harshness.

The gradual prohibition of wine:

The prohibition of wine went through three stages.

1 Sūrah al-Haj: 39.

The first stage declares the harm of wine to be more than its benefit. This first revelation was to induce hatred towards it and encourage refraining from it.

Allah ﷻ thus revealed:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.¹

The second stage was to prohibit wine at the approach of prayer so that no worshiper comes to pray whilst intoxicated.

Allah ﷻ revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying²

The third stage was the total prohibition by way of the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ

1 Sūrah al-Baqarah: 219.

2 Sūrah al-Nisā': 43.

*Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?*¹

Through the knowledge of gradual prohibition, we come to know that the first verse was that of Sūrah al-Baqarah outlining the harms of wine. This followed by the verse of Sūrah al-Nisā' prohibiting wine at particular times. The concluding verses and the last law totally prohibiting wine was thus the verses of Sūrah al-Mā'idah.

And Allah ﷻ knows best.

1 Sūrah al-Mā'idah: 90-91.

Chapter Two

The Divisions of The Noble Qur'ān

There are four modules in this chapter:

1. Division to Makkī and Madanī chapters.
2. Division of the Qur'ān into chapters.
3. Division of the chapters of the Qur'ān.
4. Miscellaneous divisions of the Qur'ān.
 - 4.1 Count of the verses of the Qur'ān.
 - 4.2 What a verse constitutes.
 - 4.3 Benefits of knowing the verse.
 - 4.4 Ways to recognize the signs of a verse.
 - 4.5 Laws pertaining to the order of the verses in the Qur'ān.

First Module

Division of Makkī and Madanī Chapters

The period between the receiving prophethood and the demise of Rasūlullāh ﷺ was approximately 23 years. Of this ten years were spent in Makkah prior to the hijrah and thirteen in Madinah after the hijrah. It was during this period that the revelation of the Qur’ān was completed. Taking this into consideration one can therefore appropriate two distinct categories; Makkī chapters and Madanī chapters.

The following questions arise from this introduction:

1. Which chapters were revealed in Makkah?
2. Which chapters were revealed in Madinah?
3. How is a chapter considered to be Makkī or Madanī?
4. Are there ways of knowing which chapters are Makkī and Madanī?
5. What are the characteristics of each?
6. What discerns one from the other?

Hereunder lie the answers to these questions:

1. The chapters revealed in Makkah, as reported by ‘Abd Allāh ibn ‘Abbās (d. 68) رضي الله عنه, are as follows:¹

1.	Sūrah al-‘Alaq	28.	Sūrah al-Quraysh	55.	Sūrah al-An‘ām
2.	Sūrah al-Qalam	29.	Sūrah al-Qāri‘ah	56.	Sūrah al-Şāffāt
3.	Sūrah al-Ḍuḥā	30.	Sūrah al-Qiyāmah	57.	Sūrah al-Luqmān
4.	Sūrah al-Muzzammil	31.	Sūrah al-Humazah	58.	Sūrah al-Saba

1 See, the forewords to ‘Ulūm al- Qur’ān, pgs. 8-9.

5.	Sūrah al-Muddathir	32.	Sūrah al-Mursalāt	59.	Sūrah al-Zumar
6.	Sūrah al-Lahab	33.	Sūrah al-Qāf	60.	Sūrah al-Ghāfir
7.	Sūrah al-Shams	34.	Sūrah al-Balad	61.	Sūrah al-Sajdah
8.	Sūrah al-A'lā	35.	Sūrah al-Ṭāriq	62.	Sūrah al-Shūrā
9.	Sūrah al-Layl	36.	Sūrah al-Qamar	63.	Sūrah al-Zukhruf
10.	Sūrah al-Fajr	37.	Sūrah al-Şād	64.	Sūrah al-Dukhān
11.	Sūrah al-Sharḥ	38.	Sūrah al-A'rāf	65.	Sūrah al-Jāthiyah
12.	Sūrah al-'Aşr	39.	Sūrah al-Jinn	66.	Sūrah al-Aḥqāf
13.	Sūrah al-Kawthar	40.	Sūrah al-Yasīn	67.	Sūrah al-Dhāriyāt
14.	Sūrah al-Takāthur	41.	Sūrah al-Furqān	68.	Sūrah al-Ghāshiyah
15.	Sūrah al-Mā'ūn	42.	Sūrah al-Isrā	69.	Sūrah al-Kahf
16.	Sūrah al-Fīl	43.	Sūrah al-Maryam	70.	Sūrah al-Naḥl
17.	Sūrah al-Kāfirūn	44.	Sūrah al-Ṭāhā	71.	Sūrah al-Nūḥ
18.	Sūrah al-Ikhlāş	45.	Sūrah al-Shu'arā	72.	Sūrah al-Ibrāhīm
19.	Sūrah al-Najm	46.	Sūrah al-Naml	73.	Sūrah al-Ambiyā
20.	Sūrah al-'Abas	47.	Sūrah al-Qaşaş	74.	Sūrah al-Mu'minūn
21.	Sūrah al-Qadr	48.	Sūrah al-Fuşşilat	75.	Sūrah al-Ra'd
22.	Sūrah al-Hajj	49.	Sūrah al-Yūnus	76.	Sūrah al-Ṭūr
23.	Sūrah al-Fāţir	50.	Sūrah al-Hūd	77.	Sūrah al-Mulk
24.	Sūrah al-Burūj	51.	Sūrah al-Yūsuf	78.	Sūrah al-Ḥāqqah
25.	Sūrah al-Tīn	52.	Sūrah al-Ḥijr	79.	Sūrah al-Ma'ārij
26.	Sūrah al-Naba'	53.	Sūrah al-Nāzi'āt	80.	Sūrah al-Infīţār
27.	Sūrah al-Inshiqāq	54.	Sūrah al-Rūm	81.	Sūrah al-'Ankabūt
82.	Sūrah al-Raḥmān	83.	Sūrah al-Takwīr		

This count makes it evident that the chapters revealed in Makkah Mukarramah are 83 besides some verses within these chapters which were revealed in Madinah Munawwarah.

2. The chapters revealed in Madinah, as reported by 'Abd Allāh ibn 'Abbās (d. 68) رضي الله عنه, are as follows:

1.	Sūrah al-Muṭaffifīn	16.	Sūrah al-Munāfiqūn
2.	Sūrah al-Baqarah	17.	Sūrah al-Nūr
3.	Sūrah al-Anfāl	18.	Sūrah al-Mujādalah
4.	Sūrah Āl 'Imrān	19.	Sūrah al-Ḥujurāt
5.	Sūrah al-Aḥzāb	20.	Sūrah al-Taḥrīm
6.	Sūrah al-Mumtaḥinah	21.	Sūrah al-Jumu'ah
7.	Sūrah al-Nisā	22.	Sūrah al-Taghābun
8.	Sūrah al-Zilzāl	23.	Sūrah al-Ṣaff
9.	Sūrah al-Ḥadīd	24.	Sūrah al-Fatḥ
10.	Sūrah al-Muḥammad	25.	Sūrah al-Mā'idah
11.	Sūrah al-Dahr	26.	Sūrah al-Tawbah
12.	Sūrah al-Ṭalāq	27.	Sūrah al-Wāqī'ah
13.	Sūrah al-Bayyinah	28.	Sūrah al-'Ādiyāt
14.	Sūrah al-Ḥashr	29.	Sūrah al-Falaq
15.	Sūrah al-Naṣr	30.	Sūrah al-Nās

Adding the Makkī and Madanī sūrahs gives us a total of 113 chapters. It is known and been mentioned by the scholars that the chapters of the Qur'ān total 114. The reason for this discrepancy is that Sūrah al-Fatiḥah has not been included above.

The reason Sūrah al-Fatiḥah has been counted separately is due to reports supporting its revelation twice; once in Makkah and once in Madinah. The favoured opinion however is that it was revealed in Makkah.

3. The three schools of thought when considering a chapter to be Makkī or Madanī.
 - a. The first and most famous school of thought is that a Makkī chapter is that which was revealed before the hijrah not taking into consideration the actual place of revelation. It could have been revealed in Makkah or it could have been revealed elsewhere. Similarly, a Madanī chapter is that which was revealed after the

hijrah, whether in Madinah or not. **This view considers the time of revelation.**

- b. The second opinion is that whatever was revealed in Makkah will be a Makkī Sūrah, be it before hijrah or after. So too, will the revelations in the surrounds of Makkah be considered Makkī. E.g. a chapter revealed in Minā, ‘Arafāt or Ḥudaybiyyah will be said to be Makkī. In the same manner a Madanī chapter will be that which was revealed in and around Madinah, e.g. Badr or Uḥud. **This view considers the place of revelation.**

Therefore, anything revealed anywhere else besides Makkah, Madinah, and its surrounds will be classified separately. It will neither be Makkī nor will it be Madanī.

- c. The third opinion focuses on who is being addressed. If the people of Makkah are being addressed it will be Makkī, whether it was revealed before or after hijrah. According to this school of thought, anything which does not address the people of Makkah and the polytheists will be Madanī. **This view considers who is being addressed in the revelation.**¹

4. Ways of knowing which chapters are Makkī and which are Madanī.

Qaḍī Abū Bakr al-Bāqillānī رَضِيَ اللهُ عَنْهُ says:

إنما يرجع في معرفة المكي والمدني إلى حفظ الصحابة والتابعين ، ولم يرد عن النبي - صلى الله عليه وسلم - في ذلك قول ، لأنه لم يؤمر به ، ولم يجعل الله علم ذلك من فرائض الأمة

Discerning the division of Makkī and Madanī chapters are based in the memories of the Ṣaḥābah and Tābi‘īn. Nothing regarding this has been narrated from Rasūlullāh ﷺ as he was not instructed to take note of it nor was it made a compulsory branch of knowledge.

1 *Tārīkh al-Muṣḥaf*, pgs. 98-100; *Al-Itqān*, vol. 1 pg. 23.

The division of Makkī and Madanī categories has been narrated from ‘Abd Allāh ibn ‘Abbās رضي الله عنه. Therefore, the only way to discern the Makkī and Madanī chapters and/or verses is through authentic recollections of the Companion’s sayings.¹

5. The characteristics of the two.

The erudite scholars of the past—may Allah سبحانه وتعالى reward them well—have sifted out and recorded some characteristics by way of which it is possible to determine the Makkī and Madanī.

These characteristics are further divided into the following:

a. Those Makkī characteristics that always apply, which are as follows:

I. The words

يَا بَنِي آدَمَ

O children of Adam

When appearing in a chapter indicates to it being Makkī.

II. Every chapter in which there is a verse of sajdah is considered Makkī.

III. The word

كَلَّا

No!

When appearing in a chapter indicates to it being Makkī.

1 *Tārīkh al-Muṣḥaf*, pg. 101; *Al-Itqān*, vol. 1 pg. 24.

Therefore, some have said, the above-mentioned word was never revealed in Madinah, nor is it found in the first half of the Qurʾān. It appears 33 times in 15 chapters.

b. Those Makkī characteristics that apply periodically, which are as follows:

I. A chapter containing a verse that begins with

يا أيها الناس

O mankind

A verse beginning with the afore-mentioned will generally be part of a Makkī Sūrah, however there are some exceptions. The following chapters are Madanī, yet there are verses that begin with ‘O Mankind’, exceptions to the rule:

Sūrah al-Baqarah:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O mankind worship your Lord, who created you and those before you, that you may become righteous.¹

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

O mankind eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.²

1 Sūrah al-Baqarah: 21.

2 Sūrah al-Baqarah: 168.

Sūrah al-Nisā':

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

*O mankind fear your Lord, who created you from one soul.*¹

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ

*O Mankind, the Messenger has come to you with the truth from your Lord.*²

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ بَرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

*O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.*³

Sūrah al-Ḥajj:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

*O mankind fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.*⁴

Sūrah al-Ḥujurāt:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى

*O mankind, indeed We have created you from male and female.*⁵

1 Sūrah al-Nisā': 1.

2 Sūrah al-Nisā': 170.

3 Sūrah al-Nisā': 174.

4 Sūrah al-Ḥajj: 1.

5 Sūrah al-Ḥujurāt: 13.

- II. A chapter wherein there is mention of the incident of Ādam عَلَيْهِ السَّلَام and Iblīs.

Any chapter that has this incident in it will be Makkī besides Sūrah al-Baqarah, which is a Madanī chapter together with mentioning the incident.

- III. A chapter that begins with the various letters, e.g.

الم الر طس طسم حم ق ن

Any chapter that that begins with such letters will be Makkī, besides Sūrah al-Baqarah and Sūrah Āl 'Imrān which are exceptions to the rule; they are Madanī chapters by consensus.

- IV. A chapter that contains mention of the previous prophets and their people. The prophets call towards them and their adamant refusal which resulted in their destruction by way of the help of Allah سُبْحَانَهُ وَتَعَالَى. Any such chapter will be Makkī except for Sūrah al-Baqarah which is a Madanī chapter.

- V. A chapter that generally has shorter verses.

Short verses generally indicate towards the chapter being Makkī as the people of Makkah were eloquent and so concise forms suited them better rather than lengthy verses. Though this is the general case, their remains exceptions to the rule such as Sūrah al-ʿAṣr which is a Madanī chapter containing short verses.¹

1 See, *Tārīkh al-Muṣḥaf*, pg. 102; *Al-Itqān*, vol. 1 pg. 27; *Ma'a al-Qur'ān al-Karīm*, pg. 146.

c. A Madanī characteristic that will always apply:

A chapter containing a verse that begins with:

يَا أَيُّهَا الَّذِينَ آمَنُوا

O you who have believe.

Any chapter that has this, whether in its beginning, middle, or end indicates to it being a Madanī chapter. Perhaps the reason for this is that in the Madanī period most were Muslims compared to the Makkan period. The call of the Qur’ān was therefore suited to them with, “O you who have believed.”

This rule of thumb is constant. Whenever this is found in a chapter, it will be a Madanī chapter.

d. A Madanī characteristics that applies periodically:

Lengthy verses and chapters.

Perhaps the reason for this is that the people of Madinah were inclined towards lengthy discussions about the Islamic call and its injunctions. Their hearts were ready to accept the detailed injunctions of Islam which require elaboration.

This law though does not apply at all times as there are certain lengthy chapters with lengthy verses that are Makkī, such as Sūrah al-An’ām just there are Madanī chapters and verses which are short, such as Sūrah al-Naşr.

6. Discerning between Makkī and Madanī.

After discussing the characteristics of each we now go on to the discerning features of the Makkī and Madanī chapters. Though these two sub-headings may sound the same and the classical scholars haven't made a clear distinction, I find myself separating the two based on the following principle: the characteristics focus on the literary style of the noble Qur'ān, whilst the discerning features take into cognizance the subject matter. The Makkī chapters, by and large differ from the Madanī chapters with respect to its subject matter.

Discerning features of the Makkī chapters:

- I. The verses of the Makkī chapters highlight the ultimate objective in Islam. Belief in Allah **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**, his oneness, conviction that his attributes have the greatest level of goodness, and they are pure from all negative connotation. Together with this the verses allude to faith in the prophethood of Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** and the prophets that preceded him. Similarly, faith in the angels of Allah **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**, His books, the Last Day, resurrection, and recompense. All these articles of faith are supported by logical and universal proofs.

Thereafter, focusing on reproaching the polytheists on their worship of idols which cause no benefit nor harm, not for themselves nor for others. This is heralded by removing their doubts and dismantling their reality.

- II. The Makkī verses speak of the evil habits and vile customs of the polytheists. Their unjust killing, burying of daughters alive, and usurping the wealth of orphans, etc., is addressed. They are warned of punishment on these evils in these Makkī verses.

This too though is a general law which has certain exceptions as there are some Madanī chapters with a similar subject matter.

III. These verses exhort towards imbuing in oneself sublime character; truthfulness, patience in difficulties, humility, cleansing the heart, calling towards good, and forbidding evil amongst other such characteristics.

This also is general law which has certain exceptions as there are some Madanī chapters with a similar subject matter.¹

Discerning features of the Madanī chapters:

- I. Calling upon the Jews and Christians to come into the fold of Islam together with erecting proofs exposing their false beliefs and distance from the truth. Furthermore, these verses expound on their interpolation of the divine books sent to them.
- II. Permission to fight in the cause of Allah ﷺ was granted together with explaining the laws of Jihād in these Madanī chapters.
- III. Extensive explanation of the Islamic law is a salient feature of the Madanī chapters. Revelation included laws that pertained to worship, trade, inheritance, and divine punishment. Personal law, territorial law, and concepts of judicial ordinances were clarified.
- IV. Exposing the hypocrites and their devious schemes, jealousy, and deep seeded hatred for the Muslims in general and for Rasūlullāh ﷺ specifically. These hypocrites came about in Madinah after the hijrah as a group that had a vested interest in both the Muslims and the disbelievers.²
- V. Generally, the Madanī chapters contain lengthy verses.

1 See, *Tārīkh al-Muṣḥaf*, pgs. 104-105; *Ma'a al-Qur'ān al-Karīm*, pg. 153.

2 See, *Tārīkh al-Muṣḥaf*, pg. 105; *Ma'a al-Qur'ān al-Karīm*, pgs. 163-164.

Concluding notes

The classification of chapters as Makkī and Madanī are either by way of all the verses or by majority of the verses. This gives us four categories:

All the verses are Makkī:

1. The verses of Sūrah al-Muddathir are all Makkī by consensus of the scholars.
2. Most of the verses in Sūrah al-Naḥl are Makkī, besides the last three. From the verse mentioned below till the end of the chapter are verses that are Madanī:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.¹

3. The verses of Sūrah al-Nūr are all Madanī.
4. Most of the verses in Sūrah al-Muḥammad are Madanī, besides the verse:

وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلُكُنَاهُمْ فَلَا نَاصِرَ لَهُمْ

And how many a city was stronger than your city [Makkah] which drove you out? We destroyed them; and there was no helper for them.

This verse was revealed as Rasūlullāh ﷺ left Makkah heading towards Madinah. It is therefore a Makkī verse.

1 Sūrah al-Naḥl: 126.

Second Module

Division of The Qur'ān into Chapters

A count of the chapters of the Qur'ān

Though there is a difference of opinion regarding the number of chapters in the Qur'ān with some opining for 113 by combining Sūrah al-Anfāl and Sūrah al-Barā'ah, the more correct and widely accepted view is that there are 114 chapters in the Qur'ān.¹

Definition of a chapter

A Chapter or Sūrah is defined as a collection of verses, both linked and separated with the minimum verses being three in a chapter.²

The order of the chapters in the Qur'ān

Is the current order of the Qur'ānic chapters divine?

These are the following three views:

1. The first view is that the order of the chapters in the Qur'ān as we find it today is divine as placed by Rasūlullāh ﷺ under the instruction of Jibrīl عَلَيْهِ السَّلَام as per the order of Allah ﷻ.

Most of the scholars have taken this view. The following erudite scholars of the Qur'ānic sciences hold this view. Hereunder are their names and views:

Abū Bakr al-Anbārī (d. 228):

1 *Al-Itqān*, vol. 1 pg. 184.

2 *Al-Itqān*, vol. 1 pg. 150; *Mabāḥith 'Ulūm al- Qur'ān*, 129; *al-Burhān*, vol. 1 pg. 264.

أنزل الله القرآن كله إلى سماء الدنيا ثم فرقه في بضع وعشرين سنة فكانت السورة تنزل لأمر يحدث والآية جواباً لمستخبر ويوقف جبريل النبي صلى الله عليه وسلم على موضع الآية والسورة فأتساق السور كاتساق الآيات والحروف كله عن النبي صلى الله عليه وسلم فمن قدم سورة أو أخرها فقد أفسد نظم القرآن

Allah ﷻ revealed the Qur'ān to the first sky thereafter spreading its descent to the earth over 20 odd years. A chapter would be revealed as novel matters would unfold and a verse as an answer to a question posed. Jibrīl عليه السلام would instruct Rasūlullāh ﷺ on the placement of the verse and chapter. Therefore, the order of the chapters are just as the order of the verses and words are: divine. Whoever brings front or pushes back a chapter has interfered with the order of the Qur'ān.¹

Al-Kirmānī (d. 502):

ترتيب السور هكذا هو عند الله في اللوح المحفوظ على هذا الترتيب وعليه كان صلى الله عليه وسلم يعرض على جبريل كل سنة ما كان يجتمع عنده منه وعرضه عليه في السنة التي توفي فيها مرتين وكان آخر الآيات نزولاً (واتقوا يوماً ترجعون فيه إلى الله) فأمره جبريل أن يضعها بين آيتي الربا والدين

The order of the chapters as they stand is divine from Allah ﷻ as is in the Protected Tablet. Rasūlullāh ﷺ would read it to Jibrīl عليه السلام every year all that was revealed. In his final year Rasūlullāh ﷺ recited it twice to Jibrīl عليه السلام. The last verse revealed was:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

*And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.*²

Jibrīl عليه السلام instructed Rasūlullāh ﷺ to place it between the verses of debt and interest.³

1 *Al-Itqān*, vol. 1 pg. 176; *Tārīkh al-Muṣḥaf*, pg. 123.

2 *Sūrah al-Baqarah*: 281.

3 *Al-Itqān*, vol. 1 pg. 177; *Tārīkh al-Muṣḥaf*, pg. 123.

Al-Ṭībī (d. 743):

أنزل القرآن أولاً جملة واحدة من اللوح المحفوظ إلى السماء الدنيا ثم نزل مفرقاً على حسب المصالح ثم أثبت في المصاحف على التأليف والنظم المثبت في اللوح المحفوظ

The Qur'ān was initially revealed at once from the Protected Tablet to the first sky. It was then revealed as and when needed. Its order in the book form is just as it is in the Protected Tablet.¹

Abū Ja'far al-Naḥḥās (d. 338):

المختار أن تأليف السور على هذا الترتيب من رسول الله صلى الله عليه وسلم لحديث واثلة أعطيت مكان التوراة السبع الطوال... الحديث قال فهذا الحديث يدل على أن تأليف القرآن مأخوذ عن النبي صلى الله عليه وسلم وأنه من ذلك الوقت وإنما جمع في المصحف على شيء واحد لأنه قد جاء هذا الحديث بلفظ رسول الله صلى الله عليه وسلم على تأليف القرآن

The correct opinion regarding the order of the chapters in this manner is from Rasūlullāh ﷺ based on the narration of Wāthilah رضي الله عنه, "I have been given the seven long ones in lieu of the Torah, instead of the Psalms the one hundreds, instead of the Gospel al-Mathānī, and I have been favoured with the mufaṣṣal." This narration shows that the order of the Qur'ān is directly from Rasūlullāh ﷺ. This order was from his time till it was readied and gathered in a book from.²

Al-Suyūṭī (d. 911):

مما يدل على أنه توقيفي كون الحواميم رتبت ولاء وكذا الطواسين ولم ترتب المسبجات ولاء بل فصل بين سورها وفصل بين طسم الشعراء وطسم القصص بطس مع أنها أقصر منهما ولو كان الترتيب اجتهادياً لذكرت المسبجات ولاء وأخرت طس عن القصص

The fact that the chapters beginning with حم [Ḥā Mīm] and طس [Ṭā Sīn] are in succession as opposed to those that begin with the glory of Allah سُبْحَانَ رَبِّكَ,

1 Ibid.

2 *Al-Itqān*, vol. 1 pg. 178; *Tārīkh al-Muṣḥaf*, pg. 123; *al-Burhān*, vol. 1 pg. 258.

i.e. the Musabbiḥāt and those that begin طسم [Tā Sīn Mīm] is an indication that the sequence of the chapters in the Qur’ān is divine. If it was through human intervention the Musabbiḥāt would have all been together and [Tā Sīn] would have come after Sūrah al-Qaṣaṣ.¹

This opinion, as reflected by the above-mentioned quotations, is more worthy and correct.

2. The second view is that the sequence of the chapters are by divine knowledge, besides Sūrah al-Anfāl and Sūrah al-Tawbah. Both were placed by the intervention of ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ which the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were in conformity with. Al-Bayhaqī رَضِيَ اللهُ عَنْهُ is amongst those who have opined for this. Their proof lies in the following narration:

قال ابن عباس : قلت لعثمان بن عفان رضي الله عنه : ما حملكم على أن عمدتم إلى الأنفال وهي من المثاني ، وإلى براءة وهي من المثين فقرنتم بينهما ، ولم تكتبوا بينهما سطر ” بسم الله الرحمن الرحيم ” ووضعتموها في السبع الطول ، فما حملكم على ذلك ؟ فقال عثمان رضي الله عنه : كان رسول الله صلى الله عليه وسلم مما يأتي عليه الزمان وهو ينزل عليه من السور ذات العدد ، وكان إذا نزل عليه شيء دعا بعض من يكتب ، فيقول : ” ضعوا هذه في السورة التي يذكر فيها كذا وكذا ” . وإذا نزلت عليه آية ، يقول : ” ضعوا هذه ” ضعوا هذه الآية في السورة التي يذكر فيها كذا وكذا ” . وإذا نزلت عليه الآيات ، يقول : ” ضعوا هذه الآيات في السورة التي يذكر فيها كذا وكذا ” . وكانت الأنفال من أوائل ما نزل بالمدينة ، وكانت براءة من آخر القرآن ، وكانت قصتها شبيهة بقصتها ، وظننت أنها منها ، وقبض رسول الله صلى الله عليه وسلم ولم يبين لنا أنها منها ، فمن أجل ذلك قرنت بينهما ، ولم أكتب بينهما سطر بسم الله الرحمن أ ووضعتها في السبع الطول

Ibn ‘Abbās said: I asked ‘Uthmān ibn ‘Affān, “What moved you to put al-Barā’ah which belongs to the *mi’īn* (containing one hundred verses) and al-Anfāl which belongs to the *Mathānī* in the category of *al-Sab’ al-Tiwal* (the seven lengthy Sūrahs) and you did not write, ‘In the name of Allah, the Compassionate, the Merciful,’ between them?”

‘Uthmān ibn ‘Affān replied, “When the verses of the Qur’ān were revealed to the Prophet ﷺ, he called someone to write them down for him

1 *Al-Itqān*, vol. 1 pg. 179; *Tārīkh al-Muṣḥaf*, pg. 125.

and said to him, ‘Put this verse in the chapter in which such and such has been mentioned;’ and when one or two verses were revealed, he used to say similarly (regarding them). Al-Anfāl is the first chapter that was revealed at Madinah, and al-Barāah was revealed last in the Qur’ān, and its contents were similar to those of al-Anfāl. I, therefore, thought that it was a part of al-Anfāl. Hence, I put them in the category *al-Sab’ al-Ṭīwal* (the seven lengthy Sūrahs), and I did not write, “In the name of Allah, the Compassionate, the Merciful,” between them.¹

Comments

This narration indicates that the present sequence and placement of these two chapters was through the critical evaluation of ‘Uthmān ibn ‘Affān رضي الله عنه and not as per the instruction of Rasūlullāh صلى الله عليه وسلم. The same narration also indicates that ‘Uthmān ibn ‘Affān رضي الله عنه followed the order of Rasūlullāh صلى الله عليه وسلم in the rest of the chapters.

This narration, however, seems lacking in strength to provide proof for this opinion. Imām al-Tirmidhī رحمه الله; a narrator of this statement says, “This narration is ḥasan gharīb and we do not know of it except through the chain; ‘Awf — from **Yazīd al-Fāris** — from Ibn ‘Abbās. When Yaḥyā ibn Ma‘īn was asked regarding **Yazīd al-Fāris**, he said, “I do not know of him.”

Therefore, a man not known cannot be considered a reliable source in a theory not mentioned elsewhere, especially since it is regarding a discussion as important as this.

3. The third view is that the sequence and order of the chapters as it stands today was through the critical evaluation and placement of the Ṣaḥābah رضي الله عنهم. The following scholars have lent towards this view:

¹ *Al-Itqān*, vol. 1 pg. 172; *Tārīkh al-Muṣḥaf*, pg. 122.

- » Imām Mālik ibn Anas (d. 179.),
- » Abū Bakr al-Bāqillānī (d. 403.) in one of his views and,
- » Abū al-Ḥusayn Aḥmad ibn Fāris (d. 395).¹

They support their view by the fact that the copies of the Qur’ān held by the Ṣaḥābah رضي الله عنهم were not the same, i.e. in the same sequence of chapters.

Hereunder are some examples:

The copy of ‘Alī ibn Abī Ṭālib رضي الله عنه was in order of revelation, starting with Sūrah al-‘Alaḳ followed by Sūrah al-Muddathir, Sūrah al-Nūn, Sūrah al-Muzzammil, Sūrah al-Lahab, and Sūrah al-Takwīr till the end of the Makkī chapters. Thereafter going on to the Madanī chapters as per the revelation.

The copy of ‘Abd Allāh ibn Mas‘ūd and Ubay ibn Ka‘b رضي الله عنهما began with Sūrah al-Baqarah followed by Sūrah al-Nisā, Sūrah Āl ‘Imrān, Sūrah al-An‘ām, Sūrah al-A‘rāf, Sūrah al-Mā‘idah, and so on.²

Their argument is, if the placement and order of the chapters were divine there would not be a difference of opinion in this manner.

Comments

This view does not hold much weight due to the following reasons:

- I. These copies were made before the final rendition of the Qur’ān took place. After the final rendition of Rasūlullāh صلى الله عليه وسلم the Qur’ān remained in the sequenced order by Rasūlullāh صلى الله عليه وسلم.

1 *Al-Itqān*, vol. 1 pg. 179; *Tārīkh al-Muṣḥaf*, pg. 130.

2 *Al-Itqān*, vol. 1 pg. 181; *Tārīkh al-Muṣḥaf*, pg. 120; *Mabāḥith ‘Ulūm al-Qur’ān*, 142.

II. The order of the chapters, as is clear, was by the instruction of Rasūlullāh ﷺ.

III. The Khalīfah ‘Uthmān رَضِيَ اللهُ عَنْهُ delegated the task of having the Qur’ān bound in book form to some of the erudite Companions under the supervision of Zayd ibn Thābit رَضِيَ اللهُ عَنْهُ, a scribe of revelation and one present for the final rendition of the Qur’ān. He thus had knowledge of the sequence and placement of the chapters directly from Rasūlullāh ﷺ.

His placement of the chapters together with the acceptance of the remaining Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ leaves no doubt that this was the order taught to them by Rasūlullāh ﷺ.

What is the wisdom behind separating the Qur’ān into chapters?

Al-Zarkashī (d. 794):

الحكمة في تسوير السورة تحقيق لكون السورة بمجرد ما معجزة وآية من آيات الله تعالى ، وسورت السور طولا وقصارا وأوساطا تنبئها على أن الطول ليس من شرط الإعجاز ؛ فهذه سورة الكوثر ثلاث آيات ، وهي معجزة إعجاز سورة ” البقرة ” . ثم ظهرت لذلك حكمة في التعليم ، وتدرج الأطفال من السور القصار إلى ما فوقها يسيرا يسيرا ؛ تيسيرا من الله على عباده لحفظ كتابه ، فترى الطفل يفرح بإتمام السورة ، فرح من حصل على حد معتبر ، وكذلك المطيل في التلاوة يرتاح عند ختم كل سورة ارتياح المسافر إلى قطع المراحل المسماة مرحلة بعد مرحلة أخرى ؛ إلا أن كل سورة نمط مستقل فسورة ” يوسف ” تترجم عن قصته ، وسورة ” براءة ” تترجم عن أحوال المنافقين وكامن أسرارهم ، وغير ذلك

The wisdom in the chapters of the Qur’ān is establishing that the chapters by themselves are standalone miracles of Allah ﷻ. Furthermore, the shorter and longer chapters show that it is not length that gives it its miraculous virtue. Sūrah al-Kawthar though consisting of only three verses is as miraculous as Sūrah al-Baqarah. Another wisdom in this is the angle of learning this noble book. Children are taken from shorter chapters to lengthier chapters gradually; a mercy unto mankind from Allah ﷻ. As they complete a chapter, they reach a milestone which gives them joy.

Similarly, one reciting lengthy portions of the Qur'ān gains fervour to carry on after reaching the end of each chapter; having reached a milestone just as a traveller does on his journey. Together with this each chapter has its own subject matter, Sūrah al-Yūsuf speaks of the story of Yūsuf عليه السلام and Sūrah al-Barāah speaks of the conditions and hidden agendas of the hypocrites.¹

Al-Zamakhsharī (d. 538.):

ان الجنس إذا انطوت تحته أنواع وأصناف كان أحسن وأفخم من أن يكون بابا واحدا ، ومنها أن القارئ إذا ختم سورة أو بابا من الكتاب ثم أخذ في آخره كان أنشط له وأبعث على التحصيل منه لو استمر على الكتاب بطوله

When a variety of subject matters are divided into chapters, it carries its worth in a better and more expressive form than having it under a single chapter. Similarly, when a reader completes one chapter he feels invigorated starting the next. This would not be the case had there been no chapters.²

Are the names of the chapters divinely selected?

Most of the scholars opine that the names of the chapters are by divine selection as named by Rasūlullāh صلى الله عليه وسلم. The following narrations give strength to this view:

من قرأ هاتين الآيتين من آخر سورة البقرة في ليلة كفتاه

These last two verses of **Sūrah al-Baqarah** will suffice for one who recites them at night.³

1 *Tārīkh al-Muṣḥaf*, pg. 131; *al-Burhān*, vol. 1 pg. 264.

2 *Tārīkh al-Muṣḥaf*, pg. 131; *al-Burhān*, vol. 1 pg. 265.

3 *Ṣaḥīḥ al-Bukhārī*; *Ṣaḥīḥ Muslim*.

اقرأوا الزهراوين البقرة وسورة آل عمران فإنهما تأتيان يوم القيامة كأنهما غمامتان تحتاجان عن أصحابهما

Recite the two illuminated chapters, **Sūrah al-Baqarah** and **Sūrah Āl 'Imrān** for on the Day of Resurrection they will come as two clouds pleading for those who recited them.¹

من حفظ عشر آيات من أول سورة الكهف عصم من فتنة الدجال

Whoever memorizes the opening ten verses of **Sūrah al-Kahf** will be protected from the trial of Dajjāl.²

كان النبي صلي الله عليه وسلم لا ينام حتى يقرأ الزمر و بني إسرائيل

‘Ā’ishah رضي الله عنها says, “Rasūlullāh صلى الله عليه وسلم would not sleep until he had recited **Sūrah al-Zumar** and **Sūrah Banī Isrāīl**.”³

من قرأ الدخان في ليلة الجمعة ؛ غفر له

Whoever recites **Sūrah al-Dukhān** on the eve of Friday will be forgiven.⁴

من قرأ سورة الواقعة في كل ليلة لم تصبه فاقة أبدا

Whoever recites **Sūrah al-Wāqī’ah** every night will not be afflicted with poverty.⁵

Comments on the names of the chapters

The names of the chapters are of two types; firstly, those that have only one name and are, as we have established, divinely selected. The following are of this type:

1 *Ṣaḥīḥ Muslim.*

2 *Jāmi‘ al-Tirmidhī.*

3 Ibn Wahab.

4 *Ṣaḥīḥ Muslim.*

5 *Jāmi‘ al-Tirmidhī.*

1.	Nisā'	38.	Ḥāqqah
2.	An'ām	39.	Nūḥ
3.	A'rāf	40.	Jinn
4.	Yūnus	41.	Muzzammil
5.	Hūd	42.	Muddathir
6.	Yūsuf	43.	Qiyāmah
7.	Ra'd	44.	Insān
8.	Ibrāhīm	45.	Mursalāt
9.	Ḥajar	46.	Nāzi'āt
10.	Maryam	47.	'Abas
11.	Ambiyā'	48.	Takwīr
12.	Hajj	49.	Infiṭār
13.	Mu'minūn	50.	Muṭaffifin
14.	Nūr	51.	Inshiqāq
15.	Furqān	52.	Burūj
16.	Qaşaş	53.	Tāriq
17.	'Ankabūt	54.	A'lā
18.	Rūm	55.	Ghāshiyah
19.	Luqmān	56.	Fajr
20.	Aḥzāb	57.	Balad
21.	Saba	58.	Shams
22.	Şāffāt	59.	Layl
23.	Şād	60.	Ḍuḥā
24.	Shūrā	61.	Sharḥ
25.	Zukhruf	62.	Tīn
26.	Dukhān	63.	'Alaq
27.	Aḥqāf	64.	Qadr
28.	Fath	65.	Bayyinah
29.	Ḥujurāt	66.	Zulzilah
30.	Dhāriyāt	67.	'Ādiyāt
31.	Ṭūr	68.	Qāri'ah
32.	Najm	69.	Takāthur
33.	Wāqi'ah	70.	'Aşr

34.	Ḥadīd	71.	Humazah
35.	Jumu'ah	72.	Fīl
36.	Munāfiqūn	73.	Quraysh
37.	Qalam	74.	Kawthar

Secondly, those that have more than one name. Hence one name will be divinely selected whilst the others will not be such. These added names were placed by the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ or the Tābi'īn رَضِيَ اللهُ عَنْهُمْ. The following are of this type:

1.	Fatiḥah	21.	Qāf
2.	Baqarah	22.	Iqtarabat
3.	Āl 'Imrān	23.	Raḥmān
4.	Mā'idah	24.	Mujādalah
5.	Anfāl	25.	Ḥashr
6.	Barāah	26.	Mumtaḥinah
7.	Naḥl	27.	Ṣaff
8.	Isrā	28.	Ṭalāq
9.	Kahf	29.	Taḥrīm
10.	Ṭāhā	30.	Mulk
11.	Shu'arā	31.	Sa'al
12.	Naml	32.	'Amm
13.	Sajdah	33.	Lam Yakun
14.	Fāṭir	34.	Mā'ūn
15.	Yasīn	35.	Kāfirūn
16.	Zumar	36.	Naṣr
17.	Ghāfir	37.	Tabbat
18.	Fuṣṣilat	38.	Ikhḷāṣ
19.	Jāthiyah	39.	Falaq
20.	Muḥammad	40.	Nās

Hereunder is a detailed discussion on these chapters.

1. Sūrah al-Fatiḥah

Many names have been given to this chapter. Imām al-Suyūṭī has mentioned 25 such name.¹ I will suffice on mentioning the more accepted views.

- a. *Umm al-Qur’ān* (Mother of the Qur’ān).
- b. *Fatiḥah al-Kitāb* (Beginning of the Book).
- c. *Al-Sab‘ al-Mathānī* (The seven oft repeated).

هي أم القرآن وهي فاتحة الكتاب وهي السبع المثاني

Ibn Jarīr al-Ṭabarī has narrated on the authority of Abū Hurayrah رضي الله عنه that Rasūlullāh صلى الله عليه وسلم said, “It is Umm al-Qur’ān, it is Fatiḥah, and it is al-Sab‘ al-Mathānī.”²

The reason for these naming’s are possibly due to it being the opening of the Qur’ān, Islamic education, and recitation in prayer.

Al-Māwardī (d. 450) says:

سميت بذلك لتقدمها وتأخر ما سواها تبعاً لها لأنها أمتة أي تقدمته ولهذا يقال لراية الحرب أم لتقدمها واتباع الجيش لها كما يقال لمكة أم القرى لتقدمها على سائر القرى

It has been named thus due to it being at the beginning and therefore ‘Umm’. The war flag which is kept in the front of the army is also called ‘Umm’ for this reason. Similarly, Makkah is called Umm al-Qurā as it is the starting point of all other cities.³

Another reason given to calling it ‘Umm’ is due to it encompassing the principles of the Qur’ān besides the knowledge and wisdom it holds in itself.

1 *Al-Itqān*, vol. 1 pgs. 150-155.

2 *Al-Itqān*, vol. 1 pg. 151.

3 *Al-Itqān*, vol. 1 pg. 152.

d. Al-Qur'ān al-Aẓīm

Al-Bayhaqī (d. 458.) narrates:

عن أبي هريرة أن النبي صلى الله عليه وسلم قال لأُم القرآن هي أم القرآن وهي السبع المثاني
وهي القرآن العظيم

Rasūlullāh ﷺ said regarding Umm al-Qur'ān, it is Umm al-Qur'ān, al-Sab' al-Mathānī, and a-Qur'ān al-Aẓīm.¹

It has been named such since it has all the meanings of the Qur'ān and being of seven verses. Others have mentioned that it is because each of the seven verses hold an etiquette of its own.

Al-Mathānī could be from the Arabic root word meaning 'praise', as it is filled with the praise of Allah *سُبْحَانَهُ وَتَعَالَى*.

A second possibility is that it is from the root word meaning 'two' as it is read twice in a complete unit of prayer. The following narration of al-Ṭabarī gives strength to this:

عن عمر قال السبع المثاني فاتحة الكتاب تثنى في كل ركعة

Al-Sab' al-Mathānī is the Opening of the Book (Sūrah al-Fātiḥah). It is read in every unit of prayer.²

Another view is due it being revealed twice, once in Makkah and once in Madinah. Others have said due its having two themes; praise and prayer. Another opinion is, each time a verse is recited an answer to it comes directly from Allah *سُبْحَانَهُ وَتَعَالَى* as mentioned in the aḥādīth.³

1 Ibid.

2 Ibid.

3 Ibid.

These five names that have been recounted are all divine.

As for those that are not divinely selected hereunder are a few together with the reasoning behind each name given.

a. Al-Wāfiyah

Sufyān ibn ‘Uyaynah (d. 198.) would call it this as it suffices as the entire Qur’ān in the meaning it gives.

Al-Tha’labī (d. 428) says:

لأنها لا تقبل التصنيف فإن كل سورة من القرآن لو قرئ نصفها في كل ركعة والنصف الثاني في أخرى لجاز و هذا بخلاف سورة الفاتحة لأنه لا يجوز ذلك

This is due to it being complete without the ability to separate it. Every chapter in the Qur’ān can be divided in the units of prayer besides Sūrah al-Fatiḥah.¹

b. Al-Kāfiyah

This is due to it being sufficient for the validity of prayer as opposed to any other chapter.

c. Al-Munājāt

This is due to a person pleading unto his Lord in this chapter:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

*It is You we worship and You we ask for help.*²

1 *Al-Itqān*, vol. 1 pg. 152.

2 Sūrah al-Fatiḥah: 5.

d. Al-Du‘ā

Du‘ā is found in Sūrah al-Fatiḥah as well:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

*Guide us to the straight path*¹

e. Al-Tafwīḍ

Sūrah al-Fatiḥah speaks of giving oneself over to Allah سُبْحَانَكَ وَتَعَالَى and worshiping him with utmost sincerity:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

*It is You we worship and You we ask for help.*²

2. Sūrah al-Baqarah

Many names have been mentioned of this chapter. I will mention the following:

a. Al-Baqarah

It has been named thus due to the incident of the Cow beginning from the following verse:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقَرَةً

*And [recall] when Moses said to his people, “Indeed, Allah commands you to slaughter a cow.”*³

1 Sūrah al-Fatiḥah: 6.

2 Sūrah al-Fatiḥah: 5.

3 Sūrah al-Baqarah: 67.

b. Sanām al-Qur’ān

Sūrah al-Baqarah being the lengthiest chapter in the Qur’ān alludes to many laws of monotheism, Islamic law, and Islamic etiquette. Thus, this chapter is considered elevated.

The above two names are divinely selected.

As for its other given names:

a. Fuṣṭāṭ al-Qur’ān

Khālīd ibn Ma’dān al-Kalā’ī (d. 104.) would call it this referring to its great stature and laws contained in it not found elsewhere.¹

3. Sūrah Āl ‘Imrān

a. Ṭaybah:

روى سعيد بن منصور في سننه عن أبي عطف قال اسم آل عمران في التوراة طيبة

Sūrah Āl ‘Imrān is referred to in the Tawrāh as Ṭaybah.²

b. Al-Zahrā’

في صحيح مسلم تسميتها والبقرة الزهراوين

This name is mentioned in *Ṣaḥīḥ Muslim*.³

1 *Al-Itqān*, vol. 1 pg. 155.

2 Ibid.

3 Ibid.

4. Sūrah al-Mā'idah

a. Al-Mā'idah (The Table spread with Food)

This name is due to the Mā'idah incident mentioned in this chapter:

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ

[And remember] when the disciples said, "O 'Īsā, Son of Maryam, can your Lord send down to us a table [spread with food] from the heaven."¹

b. Al- 'Uqūd

This is due to the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

O you who have believed, fulfil [all] contracts.

The above two names are the divinely selected ones.

Another name for it is *al-Munqidhah* (the saviour), perhaps as one who acts upon its injunctions will be saved from the fire of hell.

5. Sūrah al-Anfāl

This is due to the laws of the spoils of war mentioned therein:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ

And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it.²

1 Sūrah al-Mā'idah: 112.

2 Sūrah al-Anfāl: 41.

This name is divine.

Sūrah al-Badr is one of the other names for this chapter.

أخرج أبو الشيخ عن سعيد بن جبير قال قلت لابن عباس سورة الأنفال قال تلك سورة بدر

Saīd ibn Jubayr (d. 95.) says, “I said to Ibn ‘Abbās رضي الله عنه, Sūrah al-Anfāl.” He replied, “That is Sūrah al-Badr.”¹

This naming is due to the incident of Badr recounted therein:

وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

[Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers.²

6. Sūrah Barā'ah

This is its divine name.

‘Umar رضي الله عنه says:

عن عكرمة قال قال عمر ما فرغ من تنزيل براءة حتى ظننا أنه لا يبق منا أحد إلا سينزل فيه

The complete revelation had barely completed, and I thought each one of us would have verses revealed regarding him.³

Hereunder are some of its other names:

1 *Al-Itqān*, vol. 1 pg. 155.

2 Sūrah al-Anfāl: 7.

3 *Al-Itqān*, vol. 1 pg. 156.

a. Sūrah al-Tawbah:

Due to the following verse:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ

*Allah has already forgiven the Prophet...*¹

b. Sūrah al-Fāḍiḥah:

Ibn ‘Abbās رضي الله عنه says:

أخرج البخاري عن سعيد بن جبير قال قلت لابن عباس سورة التوبة قال التوبة بل هي الفاضحة ما زالت تنزل ومنهم ومنهم حتى ظننا ألا يبقى أحد منا إلا ذكر فيها

It is the chapter of exposure. As revelation continued descending saying so and so, [until] we thought no one would be left.²

c. Sūrah al-Muthīrah:

Qatādah (d. 118.) says:

عن قتادة قال كانت هذه السورة يقال لها المثيرة و ذلك لأنها أثارت و كشفت عن بمثالب المنافقين وعوراتهم

This chapter was called al-Muthīrah as it exposed the evils and hidden intents of the hypocrites.³

There are other names of this chapter as al-Suyūṭī has mentioned. Refer to what he has written for further reading.⁴

1 Sūrah al-Barā’ah: 117.

2 *Al-Itqān*, vol. 1 pgs. 155-156.

3 *Al-Itqān*, vol. 1 pg. 156.

4 *Ibid*.

7. Sūrah al-Naḥl

This name was selected alluding to the mention of bees therein:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

*And your Lord inspired to the bee, “Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.”*¹

a. Al-Ni‘am

قال قتادة تسمى سورة النعم لما عدد الله فيها من النعم على عباده

Qatādah said, “Another name given to this chapter is *Ni‘am* (blessings) due to the recounting of blessings of Allah ﷻ upon his creation in it.”²

8. Sūrah al-Isrā’

This name was divinely selected indicating to the night journey of Rasūlullāh ﷺ in the following verse:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَىٰ

*Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsā.*³

It is also known as Sūrah Banī Isrāīl as it speaks of them:

فَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ

*And We conveyed to the Children of Israel in the Scripture.*⁴

1 Sūrah al-Naḥl: 68.

2 *Al-Itqān*, vol. 1 pg. 156.

3 Sūrah al-Isrā: 1.

4 Sūrah al-Isrā: 4.

9. Sūrah al-Kahf

This divine name is due to mention of the cave at various places:

فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّءَ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

Retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility.”¹

It is also known as Aṣḥāb al-Kahf as the incident of the People of the Cave is mentioned in this chapter:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?²

10. Sūrah Ṭāhā

This is its divine name, perhaps due to it beginning with these letters.

Another name attributed to this chapter is Sūrah al-Kalīm, an indication to the conversation between Allah ﷻ and Mūsā عَلَيْهِ السَّلَام. See the subject matter of the verses that follow:

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

And has the story of Moses reached you?³

11. Sūrah al-Shu‘arā

This is its divine name, an indication to the same word in this chapter:

1 Sūrah al-Kahf: 16.

2 *Al-Itqān*, vol. 1 pg. 157.

3 Sūrah Ṭāhā: 9.

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ

And the poets - [only] the deviators follow them.¹

Another name given to it is Sūrah al-Jāmi'ah as it tells tales of many of the previous nations.²

12. Sūrah al-Naml

This divine name alludes to the 'ant' mentioned in this chapter:

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ

Until, when they came upon the valley of the ants.³

Another name given to it is Sūrah Sulaymān. This is an indication to the incident of Sulaymān عَلَيْهِ السَّلَام we find in it:

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

And gathered for Sulaymān were his soldiers of the jinn and men and birds, and they were [marching] in rows.⁴

13. Sūrah al-Sajdah

This is its divine name, an indication to the same word in this chapter:

أَنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.⁵

1 Sūrah al-Shu'arā: 224.

2 *Al-Itqān*, vol. 1 pg. 157.

3 Sūrah al-Naml: 18.

4 Sūrah al-Naml: 17.

5 Sūrah al-Sajdah: 15.

Another name by which it is referred to is Sūrah al-Maḍāji‘ referring to this word in the chapter:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.¹

14. Sūrah al-Fāṭir

This is its divine name, an indication to the same word in this chapter:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

[All] praise is [due] to Allah, Creator of the heavens and the earth²

Another name of this chapter is Sūrah al-Malā’ikah as the attributes of the angels are recounted in it:

جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ

[Who] made the angels messengers having wings, two or three or four.³

15. Sūrah Yasīn

There are two divine names of this chapter. Sūrah Yasīn, as the chapter starts with these letters and *Qalb al-Qur’ān* (heart of the Qur’ān) which is referred to in the following narration of *Jāmi‘ al-Tirmidhī*:

أخرج الترمذي من حديث أنس ان النبي صلى الله عليه وسلم سماها قلب القرآن

Rasūlullāh ﷺ named it *Qalb al-Qur’ān*.⁴

1 Sūrah al-Sajdah: 16.

2 Sūrah al-Fāṭir: 1.

3 Ibid.

4 *Al-Itqān*, vol. 1 pg. 157.

Al-Dāfi‘ah and al-Qāḍiyah are two other names used to refer to this chapter as it prevents evil from reaching its reciter and fulfils his needs.

16. Sūrah al-Zumar

This is its divine name, an indication to the same word in this chapter:

وَسِبِقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا

But those who feared their Lord will be driven to Paradise in groups.¹

Another name of this chapter is Sūrah al-Ghuraf also an indication to the word in this chapter:

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow.²

17. Sūrah al-Ghāfir

This is its divine name, an indication to the same word in this chapter:

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.³

Other names of this chapter are, Sūrah al-Ṭawl and Sūrah al-Mu‘min also an indication to the following words in this chapter:

1 Sūrah al-Zumar: 73.

2 Sūrah al-Zumar: 20.

3 Sūrah al-Ghāfir: 3.

شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ

*Severe in punishment, owner of abundance.*¹

وَقَالَ رَجُلٌ مُؤْمِنٌ

*And a believing man said.*²

18. Sūrah al-Fuṣṣilat

This is its divine name, an indication to the same word in this chapter:

كِتَابٍ فُصِّلَتْ آيَاتُهُ

*A Book whose verses have been detailed.*³

Another name of this chapter is Sūrah al-Sajdah due to following verse:

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ

*Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them.*⁴

19. Sūrah al-Jāthiyah

This is its divine name, an indication to the same word in this chapter:

وَتَرَىٰ كُلَّ أُمَّةٍ جَائِيَةً

*And you will see every nation kneeling [from fear].*⁵

1 Sūrah al-Ghāfir: 3.

2 Sūrah al-Ghāfir: 28.

3 Sūrah al-Fuṣṣilat: 3.

4 Sūrah al-Fuṣṣilat: 37.

5 Sūrah al-Jāthiyah: 28.

Another name of this chapter is Sūrah al-Sharī‘ah due to following verse:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيْعَةٍ مِّنَ الْأَمْرِ

*Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion].*¹

20. Sūrah al-Muḥammad

This is its divine name, an indication to the same word in this chapter:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ

*And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad.*²

Another name of this chapter is Sūrah al-Qitāl due to following verse speaking of fighting the disbelievers:

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ

*So when you meet those who disbelieve [in battle], strike [their] necks.*³

21. Sūrah Qāf

This is its divine name by which the chapter begins:

ق وَالْقُرْآنِ الْمَجِيدِ

*Qāf. By the honoured Qur’ān.*⁴

1 Sūrah al-Jāthiyah: 18.

2 Sūrah al-Muḥammad: 2.

3 Sūrah al-Muḥammad: 4.

4 Sūrah Qāf: 1.

Another name of this chapter is Sūrah al-Bāsiqāt due to following verse:

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ

*And lofty palm trees having fruit arranged in layers.*¹

22. Sūrah Iqtarabat

This is its divine name due to the following verse:

اقْتَرَبَتِ السَّاعَةُ

*The Hour has come near.*²

Another name of this chapter is Sūrah al-Qamar as the incident of the splitting of the moon is mentioned in this chapter:

وَانشَقَّ الْقَمَرُ

*And the moon has split [in two].*³

23. Sūrah al-Raḥmān

This is its divine name by which the chapter begins:

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ

*The Most Merciful. Taught the Qur'ān.*⁴

1 Sūrah Qāf: 10.

2 Sūrah Iqtarabat: 1.

3 Sūrah Iqtarabat: 1.

4 Sūrah al-Raḥmān: 1-2.

Another name of this chapter is ‘Urūs al-Qur’ān. Al-Bayhaqī (d. 458.) has narrated the following:

سميت في حديث عروس القرآن أخرجه البيهقي عن علي مرفوعا

‘Alī رضي الله عنه narrates that it is called ‘Urūs al-Qur’ān.

24. Sūrah al-Mujādalah

This is its divine name which refers to the incident of zihār that took place between Aws ibn Ṣāmit and his wife Khawlah bint Tha‘labah رضي الله عنها:

قَدْ سَمِعَ اللَّهُ قَوْلَ تِيٍّ تُجَادِلُكَ فِي زَوْجِهَا

Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband.¹

Another name of this chapter is Sūrah al-Zihār as the laws of zihār were explained in this chapter:

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نَسَائِهِمْ

Those who pronounce zihār among you [to separate] from their wives.²

25. Sūrah al-Ḥashr

This is its divine name, an indication to the same word in this chapter:

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ

It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering.³

1 Sūrah al-Mujādalah: 1.

2 Sūrah al-Mujādalah: 2.

3 Sūrah al-Ḥashr: 2.

Another name of this chapter is Sūrah Banī Naḍīr. Imām al-Bukhārī (d. 256) has narrated the following:

أخرج البخاري عن سعيد بن جبيرة قال قلت لابن عباس سورة الحشر قال قل سورة بني النضير

Saīd ibn Jubayr says, “I mentioned the name Sūrah al-Ḥashr to Ibn ‘Abbās رضي الله عنه. He said, ‘Say it is Sūrah Banī Naḍīr.’”¹

It is the Banī Naḍīr who are meant in the afore-mentioned verse of this chapter.²

26. Sūrah al-Mumtaḥinah

This is its divine name. Ibn Ḥajar (d. 852.) says:

المشهور في هذه التسمية أنها بفتح الحاء وقد تكسر فعلى الأول هو صفة المرأة التي نزلت السورة بسببها وعلى الثاني هي صفة السورة كما قيل لبراءة الفاضحة

The more common pronunciation is with a *Fath* (vowel) on the letter Ḥā, an indication to the characteristics of the woman mentioned therein, though sometimes it is read with a *Kasrah*, a description of the chapter as is the case with Sūrah al-Barā’ah being called Sūrah al-Fāḍiḥah.³

Another name of this chapter is Sūrah al-Mawaddah as the word appears in this chapter:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

*O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth*⁴

1 *Al-Itqān*, vol. 1 pg. 158.

2 The meaning of Ḥashr here is the expulsion of the Banī Naḍīr to Shām. See *Tafsīr Jalālayn*, 463.

3 *Ibid*.

4 Sūrah al-Mumtaḥinah: 1.

27. Sūrah al-Şaff

This is its divine name, an indication to the same word in this chapter:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُورٌ

Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.¹

Another name of this chapter is Sūrah al-Ḥawāriyyīn due to the same word appearing in it:

قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ كَمَا

As when ʿĪsā, the son of Maryam, said to the disciples...²

28. Sūrah al-Ṭalāq

This is its divine name.

Sūrah al-Nisā' al-Quṣrā is another name used to refer to this chapter as Imām al-Bukhārī has narrated from ʿAbd Allāh ibn Maʿūd رَضِيَ اللَّهُ عَنْهُ.³ The reason for this is perhaps the mention of those laws which pertain to women.

29. Sūrah al-Taḥrīm

This is divine name which indicated to the reason of revelation. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had relations with his slave girl Māriyah Qibṭiyah in the home of his honourable consort Ḥafṣah رَضِيَ اللَّهُ عَنْهَا whilst she was not there. Not at

1 Sūrah al-Şaff: 4.

2 Sūrah al-Şaff: 14.

3 *Al-Itqān*, vol. 1 pg. 158.

ease, he then took an oath of prohibition from Māriyah. Allah *سُبْحَانَهُ وَتَعَالَى* then revealed this chapter:

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ

*Allah has already ordained for you [Muslims] the dissolution of your oaths.*¹

Another name of this chapter is Sūrah Lima Tuḥarrīm due to the same word appearing in it:²

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ

*O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you.*³

30. Sūrah Tabāarak

This is its divine name by which the chapter begins. Al-Suyūṭī has mentioned a few other divine names of this chapter. I will recount the following two:

Sūrah al-Mulk, as this word appears in it:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

*Blessed is He in whose hand is dominion.*⁴

Sūrah al-Māni‘ah/al-Munjiyah as the following narrations explain:

1 Sūrah al-Taḥrīm: 2.

2 See *Tafsīr Jalālayn*, 476.

3 Sūrah al-Taḥrīm: 1.

4 Sūrah al-Mulk: 1.

وأخرج الترمذي من حديث ابن عباس مرفوعا هي المانعة هي المنجية تنجيه من عذاب القبر

Ibn ‘Abbās رضي الله عنه says, “It is al-Māni‘ah/al-Munjiyah as it saves a person from the punishment of the grave.¹

عن أنس أن رسول الله صلى الله عليه وسلم سماها المنجية

Anas ibn Mālik رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم named it al-Munjiyah.²

عن ابن مسعود قال كنا نسميها في عهد رسول الله صلى الله عليه وسلم المانعة

‘Abd Allāh ibn Mas‘ūd رضي الله عنه says, “We would refer to it as al-Māni‘ah in the era of Rasūlullāh صلى الله عليه وسلم.”³

31. Sūrah Sa‘ala

This is its divine name as the chapter begins with this word:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

*A supplicant asked for a punishment bound to happen.*⁴

Another name of this chapter is Sūrah al-Ma‘ārij indicating to the same word in it:

مَنْ لِّلَّهِ ذِي الْمَعَارِجِ

*[It is] from Allah, owner of the ways of ascent.*⁵

1 *Al-Itqān*, vol. 1 pg. 158.

2 *Ibid.*

3 *Ibid.*

4 Sūrah Sa‘ala: 1.

5 Sūrah Sa‘ala: 3.

32. Sūrah ‘Amma

This is its divine name as the chapter begins with this word:

عَمَّ يَتَسَاءَلُونَ

*About what are they asking one another?*¹

Other names of this chapter include Sūrah al-Naba’ and Sūrah al-Tasā’ul referring to these two words appearing in the chapter:

عَنِ النَّبِيِّ الْعَظِيمِ عَمَّ يَتَسَاءَلُونَ

*About what are they asking one another? About the great news.*²

33. Sūrah Lam Yakun

This is its divine name by which the chapter starts:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ

*Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief].*³

Other names of this chapter include Sūrah al-Bayyinah due to the word appearing in it:

حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ

*until there came to them clear evidence.*⁴

1 Sūrah al-Naba’:1.

2 Sūrah al-Naba’: 1-2.

3 Sūrah al-Bayyinah: 1.

4 Sūrah al-Bayyinah: 1.

34. Sūrah Ara'ayta

This is its divine name by which the chapter starts:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ

*Have you seen the one who denies the Recompense?*¹

Other names of this chapter include Sūrah al-Dīn due to the word appearing in it.²

35. Sūrah al-Kāfirūn

This is its divine name due to the word appearing in it:

قُلْ يَا أَيُّهَا الْكَافِرُونَ

*Say, "O disbelievers..."*³

Other names of this chapter include Sūrah al-'Ibādah due to words with its root letters appearing in the chapter at various places.⁴

36. Sūrah al-Naṣr

This is its divine name due to the word appearing in it:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

*When the victory of Allah has come and the conquest.*⁵

1 Sūrah al-Mā'ūn: 1.

2 *Al-Itqān*, vol. 1 pg. 159.

3 Sūrah al-Kāfirūn: 1.

4 *Al-Itqān*, vol. 1 pg. 159.

5 Sūrah al-Naṣr: 1.

Other names of this chapter include Sūrah al-Tawdī¹, an indication to the time of Rasūlullāh ﷺ on this earth coming to an end.

37. Sūrah al-Tabbat

This is its divine name due to the chapter beginning with this word.

Other names of this chapter include Sūrah al-Masad due to the word appearing in it:

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Around her neck is a rope of [twisted] fiber.²

38. Sūrah al-Ikhlāṣ

This is its divine name, perhaps due to it showing the slave the path of pure monotheism.

Other names of this chapter include Sūrah al-Asās as it speaks of monotheism the foundation of faith.

39. Sūrah al-Falaq

This is its divine name due to the word appearing in it:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say, "I seek refuge in the Lord of daybreak."³

1 *Al-Itqān*, vol. 1 pg. 159.

2 Sūrah al-Tabbat: 5.

3 Sūrah al-Falaq: 1.

40. Sūrah al-Nās

This is its divine name due to the word appearing in it:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say, "I seek refuge in the Lord of mankind."

Amongst the other names of these last two chapters is Al-Mu'awidhatān,¹ as both these chapters teach man how to seek refuge in Allah سُبْحَانَهُ وَتَعَالَى from such evil which they have been commanded to seek refuge from.

¹ *Al-Itqān*, vol. 1 pg. 159.

Third Module

Division of The Chapters of the Qur'ān

The chapters of the Qur'ān are divided into four categories.

- Al-Ṭuwal
- Al-Mi'īn
- Al-Mathhānī
- Al-Mufaṣṣal

1. Al-Ṭuwal

Referring to the key books of the classical scholars, one finds that the scholars agree on the number of chapters under this category; namely seven.

- a. Sūrah al-Baqarah
- b. Sūrah Āl 'Imrān
- c. Sūrah al-Nisā'
- d. Sūrah al-Mā'idah
- e. Sūrah al-An'ām
- f. Sūrah al-A'rāf

These six are given according to the scholars. They however, do have a difference of opinion on the seventh. Some, like Sa'īd ibn Jubayr (d. 95.) have leant towards Sūrah al-Yūnus as the seventh whilst others have opted for Sūrah al-Anfāl and Barā'ah having considered these two chapters as one.¹ The first view is the more correct view in my opinion as it conforms to the number of chapters in the Qur'ān; 114. Taking the second view will bring the number of chapters in the Qur'ān to

1 *Al-Itqān*, vol. 1 pg. 179; *Tārīkh al-Muṣṣaf*, pg. 129; *Al-Burhān*, vol. 1 pg. 244.

113 which, as we have already established, is against the mainstream view.

Why the name ‘Al-Ṭuwal’?

Ṭuwal translates as lengthy and these chapters are by themselves the **lengthiest** of the Qur’ān.¹

2. Al-Miʿīn

These chapters come after the seven long ones till the end of Sūrah al-Sajdah. These chapters are named Miʿīn as it translates to **one hundred** and the verses of these chapters are around one hundred.²

3. Al-Mathānī

These chapters begin at Sūrah al-Aḥzāb and end at the beginning of either Sūrah Qāf or Sūrah al-Ḥujurāt.

There is a difference of opinion regarding the reason they are named Al-Mathānī.

Al-Farrā (d. 208.) says:

هي السورة التي آيها أقل من مائة لأنها تتنى أكثر مما يتنى الطوال والمئون

These chapters have less than 100 verses and are **repeated** more than the Ṭuwal and Miʿīn.³

Al-Suyūṭī (d. 911.) says:

1 For further reading see, *Bashīr al-Yusr Sharḥ Nāzimāt al-Zuhr*, Shaykh al-Qāḍī.

2 *Al-Burhān*, vol. 1 pg. 245.

3 *Al-Itqān*, vol. 1 pg. 179.

لأنها كانت بعد المئين فهي لها ثوان والمثون لها أوائل

The Miʿīn is first relative to it and the Mathānī are **second** relative to the Miʿīn.¹

4. Al-Mufaṣṣal

These chapters begin after the Mathānī till the end of the Qurʾān; Sūrah al-Nās. There remains a difference of opinion regarding the beginning of this division. Some have opined that it begins at Sūrah Qāf, such as al-Zarkashī, whilst others have thought it to begin at Sūrah al-Ḥujurāt, such as al-Nawawī (d. 676.).²

The scholars have then divided the mufaṣṣal into three groups:

- a. Al-Ṭīwal: Ending at Sūrah al-ʿNabaʿ.
- b. Al-Awsāṭ: Beginning at Sūrah al-Nabaʿ till Sūrah al-Ḍuḥā.
- c. Al-Qiṣār: Beginning at Sūrah al-Ḍuḥā to the end of the Noble Qurʾān.³

This division is called al-Mufaṣṣal due to the great number of chapters **separated** by basmalah.

1 Ibid.

2 *Al-Itqān*, vol. 1 pg. 180; *al-Burhān*, vol. 1 pg. 245.

3 *Al-Itqān*, vol. 1 pg. 181; *Tārīkh al-Muṣḥaf*, pg. 130.

Fourth Module

Miscellaneous Divisions of The Qur'ān

This module holds the following discussions:

1. Count of the verses of the Qur'ān.
2. What a verse constitutes.
3. Benefits of knowing the verse.
4. Ways to recognize the signs of a verse.
5. Laws pertaining to the order of the verses in the Qur'ān.

1. Count of the verses of the Qur'ān

This subject has been delved into by the scholars that have dealt with the numerology and rhyming prose of the verses in the Qur'ān. Hereunder are the views of seven such famous opinions:

a. Al-Madanī al-Awwal

This is the view narrated by Nāfi' (d. 169) from his teacher, Abū Ja'far Yazīd ibn al-Qa'qā' (d. 128) and from Shaybah ibn Nisāh (d. 130).

There exists a difference of opinion amongst the Kūfī and Baṣrī scholars in his narrations.

- » The scholars of Kūfah narrate from the scholars of Madinah without specifying whom they narrate from. The verses of the Qur'ān according to them amounts to **6217**.
- » The scholars of Basrā narrate from Warsh from Nāfi' from his teacher. The verses of the Qur'ān according to them amounts to **6214**.¹

1 *Bashīr al-Yusr Sharḥ Nāzīmāt al-Zuhr*, pgs. 18-19; *Nafā'is al-Bayān*, pg. 6.

b. Al-Madanī al-Ākhīr

This is the view narrated by Ismā'īl ibn Ja'far from Abū Ja'far Yazīd ibn al-Qa'qā (d. 128) and Shaybah ibn Nisāḥ (d. 130) through the channel of Sulaymān ibn Jamāz (d. 170). The verses of the Qur'ān according to him amounts to **6214**.¹

c. Al-Makkī

This is the view narrated by al-Dānī (d. 444.) with his chain of narration to 'Abd Allāh ibn Kathīr (d. 120.) who narrates from Mujāhid ibn Jabr (d. 104.) who narrates from 'Abd Allāh ibn 'Abbās رضي الله عنه (d. 68) who narrates from Ubay ibn Ka'b (d. 30) who narrates from Rasūlullāh صلى الله عليه وسلم. The verses of the Qur'ān according to him amounts to **6210**.²

d. Al-Baṣrī

This is the view narrated by 'Aṭṭā ibn Yasār (d. 102.) and Āṣim al-Jaḥḍarī (d. 128.) who reference their view to Ayyūb ibn al-Mutawakkil (d. 200.). The verses of the Qur'ān according to him amounts to **6204**.³

e. Al-Dimashqī

This is the view narrated by Yaḥyā al-Dhamārī from 'Abd Allāh ibn 'Āmir al-Yaḥṣubī (d. 118.) who narrates from Abū al-Dardā' (d. 33.) رضي الله عنه. This view is attributed to 'Uthmān ibn 'Affān (d. 35) رضي الله عنه. The verses of the Qur'ān according to him amounts to 6227 according to one view, and according to another **6226**.⁴

1 *Bashīr al-Yusr Sharḥ Nāẓimāt al-Zuhr*, pg. 21; *Nafā'is al-Bayān*, pg. 7.

2 *Bashīr al-Yusr Sharḥ Nāẓimāt al-Zuhr*, pg. 20; *Nafā'is al-Bayān*, pg. 7.

3 *Bashīr al-Yusr Sharḥ Nāẓimāt al-Zuhr*, pg. 20; *Nafā'is al-Bayān*, pg. 7.

4 *Ibid.*

f. Al-Ḥimṣī

This view is attributed to Shurayḥ ibn Yazīd al-Ḥimṣī al-Ḥaḍramī (d. 203).

The verses of the Qur'ān according to him amounts to 6232.¹

g. Al-Kūfī

This is the view narrated by Ḥamzah ibn Ḥabīb al-Zayyāt (d. 156.) and Sufyān ibn 'Uyaynah (d. 198.) from 'Alī ibn Abī Ṭālib (d. 40.) رضي الله عنه through a strong chain of narration. The verses of the Qur'ān according to him amounts to 6236.²

[Translators Note]

This difference of opinion is negligible as one will come to notice. The Muslims are unanimous in the establishment of words in the Qur'ān, they do not differ in the least in the words that make up the Qur'ān. No addition or subtraction of words are found, nor tolerated. Yes, they differ in the number of verses which stem from the different approaches taken by the scholars in defining the ends of some verses. Some will regard it as a single verse whilst others will not; ergo, a negligible difference.

Majd al-Dīn Fayrūz Ābādī says:

اعلم أنّ عدد سور القرآن - بالاتفاق - مائة وأربعة عشر سورة، وأمّا عدد الآيات: فإن صدر الأمة وأئمة السلف من العلماء والقراء كانوا ذوي عناية شديدة في باب القرآن وعلمه، حتى لم يبق لفظ ومعنى إلاّ بحثوا عنه، حتى الآيات والكلمات والحروف، فإنهم حَصَرُوا وعدّوها، وبين القراء في ذلك اختلاف، لكنّه لفظي لا حقيقي، مثال ذلك أنّ قراء الكوفة عدّوا قوله: والقرآن ذي الذكر - آية، والباقون لم يعدّوها آية، وقراء الكوفة عدّوا، قال فالحق والحق أقول - آية والباقون لم يعدّوها، بل جعلوا آخر الآية: في عزّة وشفاق، و: لأملأنّ جهنّم منك وممّن تبعك منهم أجمعين - وهكذا عدّ أهل مكّة والمدينة والكوفة والشّام آخر الآية والشياطين كلّ بناء وعوّاص - وأهل البصرة جعلوا آخرها: وآخرين مقرّنين في الأصفا - ولا شك أنّ ما هذا سبيله اختلاف في التسمية لا اختلاف في القرآن، ومن هاهنا صار عند بعضهم آيات القرآن

1 *Nafā'is al-Bayān*, pg. 7.

2 *Bashīr al-Yusr Sharḥ Nāzīmāt al-Zuhr*, pg. 19; *Nafā'is al-Bayān*, pg. 7.

أكثر، وعند بعضهم أقل، لا أن بعضهم يزيد فيه، وبعضهم ينقص، فإن الزيادة والنقصان في القرآن كفر ونفاق، على أنه غير مقدور للبشر، قال تعالى: إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ.

Know that the chapters in the Qur'ān are, by consensus, a hundred and fourteen. As for the verse count, understand that the former part of the Ummah and its scholars expanded their energies in attaining the knowledge in the sciences of the Qur'ān. No part of this science was left bare, they researched its words, meanings, verses, and letters. They counted and encompassed them. Amongst the scholars, there remains a superficial difference in this regard. An example of this is that the scholars of Kūfah consider the following as a complete verse:

ص وَالْقُرْآنِ ذِي الذِّكْرِ

However, others do not consider it as such.

Similarly, the Kūfī scholars consider:

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ

as one verse. Whilst scholars of other schools consider the end of this verse to be at:

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

Another example of this difference is in the verse:

وَالشَّيَاطِينِ كُلِّ بِنَاءٍ وَعَوَاصٍ

The Makkī, Madanī, Kūfī, and Shāmī scholars consider it as a stand-alone verse; while the scholars of Basra though consider the end of the verse to be at:

وَأَخْرَيْنَ مُقَرَّنِينَ فِي الْأَصْفَادِ

As mentioned, this difference is superficial and has no bearing on the Qur'ān itself. This difference though had led to the different counts of verses. Some have a larger number than others and vice versa. This does not mean that they have added or subtracted to or from the Qur'ān as this constitutes disbelief. The power of adding to or subtracting from the Qur'ān does not lie with the creation. Allah ﷻ says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.*¹

Al-Zarkashī has noted the following in his book, *al-Burhān*:

واعلم أن سبب اختلاف العلماء في عد الآي والكلم والحروف أن النبي صلى الله عليه وسلم كان يقف على رءوس الآي للتوقيف، فإذا علم محلها وصل للتمام فيحسب السامع أنها ليست فاصلة، وأيضا البسملة نزلت مع السورة في بعض الأحرف السبعة فمن قرأ بحرف نزلت فيه عدها، ومن قرأ بغير ذلك لم يعدها

The difference found amongst the scholars in their count of the verses, words and letters is born from the recital of Rasūlullāh ﷺ. He would pause at the end of a verse portraying the divine end of the verse. When it had become known he would at times not pause, however, a person listening could have misunderstood it to be a continuous single verse. Similarly, basmalah was revealed with the chapter in some of the modes of recital. Whoever reads according to that mode will consider it part of the chapter and those who do not, will not [include it in their count].

Al-Suyūṭī has, in his book, *Al-Itqān*, mentioned the details of the verses that the scholars have differed on. Those who wish can refer to it.

From what has been mentioned one can understand that this difference does not amount to much and is not of a serious nature.

[End Translators Note]

1 Sūrah al-Hijr: 9.

2. What a verse constitutes

The Arabic language holds two literal meanings of the word *Āyah* (verse).

a. A group. In Arabic one would say:

جاء القوم بآياتهم اي جماعتهم

The people came in their groups.

b. A sign. Take the following verse as an example;

إِنَّ آيَةَ مُلْكِهِ

*Indeed, a sign of his kingship.*¹

This word was then taken and began to be used to refer to sentences of the Qur'ān. Taking into consideration the first literal meaning the linguistic connection would be due to a verse being a collection, i.e. a **group** of words.

The linguistic connection between the second mentioned literal meaning and its consequential use would be thus; an *Āyah* is a **sign** indicating to either the end of a sentence or a **sign** indicating to the truthfulness of the one revealing the *Āyah*. Both meanings are appropriate for the Qur'ān.

Imām al-Shaṭṭbī has referred to this in the following couplet:

علامة مبنها على خير ما جدر	والآية من معنى الجماعة أو من الـ
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*The Āyah is in the meaning of a group or; a sign that would behave it.*²

There are differing opinions on the technical meaning of the word '*Āyah*' based on the afore-mentioned difference in its literal meaning.

1 Sūrah al-Baqarah: 248.

2 *Matn Nāẓimāt al-Zuhr*, pg. 11.

1. Those that opt for the literal meaning of ‘a group’ define an Āyah as:

- A portion of the Qur’ān. [Thus, including all collections of words in the Qur’ān].
- Which has a definite, divine beginning and end. [Thus, excluding such which have no definite, divine beginning and end]
- Independent of what comes before it and what comes after it in word and meaning.
- And not inclusive of the same. [Thereby excluding chapters of the Qur’ān as they too are ‘A portion of the Qur’ān which have a definite and divine beginning and end, independent of what comes before it and after it in word and meaning. However, as a chapter includes within itself verses it is excluded from this definition].¹

2. Those that opt for the literal meaning of ‘a sign’ define an Āyah as:

- Words of the Qur’ān which have a definite and divine beginning and end, placed as a sign indicating the end of speech, or indicating the truthfulness of the one revealing it, or indicating towards the impossible duplication of even a single verse.²

Imām al-Shaṭbī has referred to this in the following couplet:

فإما حروف في جماعتها غنى	وإما حروف في دلالة من يقري
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Either words in a group independent; or words in indication to the reader³

1 *Bashīr al-Yusr Sharḥ Nāẓimāt al-Zuhr*, pg. 43.

2 *Ibid.*

3 *Matn Nāẓimāt al-Zuhr*, pg. 12.

3. Benefits of knowing the verse

There are many great benefits of having knowledge of the verses in the Qur'ān. I will suffice on mentioning the following:

- a. The perfection of ones ṣalāh is dependent on knowledge of the verses. One who has no such knowledge cannot perform his ṣalāh in the correct manner.
- b. Without it one cannot attain the reward promised on reading a specified amount of verses.
- c. Similarly, one will not be able to attain the virtue of learning a specific number of verses.
- d. This knowledge is needed to know what must be read in prayer after reciting Sūrah al-Fātiḥah. The proper method is to read three short verses or one long verse after Sūrah al-Fātiḥah. Those scholars that deem it an integral part of ṣalāh after the recitation of Sūrah al-Fātiḥah will consider that ṣalāh incomplete in which less than the required amount of verses is read.
- e. The veracity of the Khutbah lays squarely on a complete verse read therein.¹

4. Ways to recognize the signs of a verse

- a. Similar length to the previous and following verse.
- b. The relative similarity of the end of the verse to the verses in that chapter or to the verse before it.
- c. Bearing a likeness to other similar verses in the Qur'ān.

¹ *Nafā'is al-Bayān*, pgs. 5-6.

5. Laws pertaining to the order of the verses in the Qur’ān

There is consensus among the ummah that that the order of the verses in the Qur’ān as it stands today within its chapters is divine. The sequence is as dictated by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from Jibrīl عَلَيْهِ السَّلَام from Allah مُحَمَّدًا وَآلَهُ وَسَلَّمَ. There is no place for analytical reasoning in determining the sequence of verses.

Many texts have dealt with this issue, some at length, others more concisely establishing that the sequence of the verses is by divine selection.¹

Hereunder are some of these texts:

1. *Ṣaḥīḥ al-Bukhārī*, ‘Abd Allāh ibn Zubayr رَضِيَ اللهُ عَنْهُ narrates:

قلت لعثمان بن عفان والذين يتوفون منكم ويدرون أزواجاً قال قد نسختها الآية الأخرى فلم تكتبها أو تدعها قال يا ابن أخي لا أغير شيئاً منه من مكانه

I said to ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ, the verse:

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَدْرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ

*And those who are taken in death among you and leave wives behind - for their wives is a bequest:*²

Has been abrogated by another verse³ so why did you imprint it or why did you leave it in the Qur’ān?⁴ He replied, “O my cousin, I will not change anything from its place.”⁵

1 *Al-Itqān*, vol. 1 pg. 172.

2 Sūrah al-Baqarah: 240.

3 The abrogation was by way of the verse:

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَدْرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]; Sūrah al-Baqarah: 234.

4 This is a doubt from the narrator. Ibn Zubayr believed the law of the verse been abrogated results in the recital of the verse been abrogated too.

5 *Al-Itqān*, vol. 1 pg. 172; *Tārīkh al-Muṣḥaf*, pgs. 115/116.

This narration is clear that this verse was and is in its divinely selected place. ‘Uthmān رَضِيَ اللهُ عَنْهُ could not change its place as it was in the copy of the Qur’ān narrated to them by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The reason for this is as we have already established; there is no place for analytical reasoning in determining the sequence of verses.

2. *Ṣaḥīḥ Muslim*, ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ narrates:

ما سألت رسول الله صلى الله عليه وسلم عن شيء أكثر مما سألته عن الكلالة حتى طعن بأصبعه في صدري وقال (يكفيك آية الصيف التي في آخر سورة النساء)

I did not ask Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ regarding anything more than the laws pertaining to a man dying without leaving behind children or parents¹. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ put his finger on my chest and said, “The summer verse at the end of Sūrah al-Nisā’ is sufficient for you.”²

This verse is called the summer verse as it was revealed in summer in the month of Ṣafar in the year of the farewell pilgrimage.

3. *Ṣaḥīḥ Muslim*, Abū al-Dardā’ رَضِيَ اللهُ عَنْهُ narrates:

من حفظ عشر آيات من أول سورة الكهف عصم من الدجال

Whoever recites the first 10 verses of Sūrah al-Kahf will be protected from Dajjal.

من قرأ العشر الأواخر من سورة الكهف

Whoever recites the last 10 verses of Sūrah al-Kahf...³

1 See. *Jalālayn*, pg. 87.

2 *Al-Itqān*, vol. 1 pg. 173; *Tārīkh al-Muṣḥaf*, pg. 116.

3 *Al-Itqān*, vol. 1 pg. 173; *Tārīkh al-Muṣḥaf*, pg. 117.

4. *Ṣaḥīḥ al-Bukhārī*, ‘Abd Allāh ibn Mas‘ūd رضي الله عنه narrates:

من قرأ بالآيتين من آخر سورة البقرة في ليلة كفتاه

The last two verses of Sūrah al-Baqarah will suffice for the one who recites them at night.¹

These narrations are clear that the placement of the verses was through the teachings of Rasūlullāh صلى الله عليه وسلم.

5. The recital of Rasūlullāh صلى الله عليه وسلم in his ṣalāh drives the same point that the verses in its chapters are divinely sequenced. Hereunder are some examples:

- a. *Ṣaḥīḥ al-Bukhārī* has noted that Rasūlullāh صلى الله عليه وسلم recited Sūrah al-A‘rāf in his Maghrib Ṣalāh.
- b. *Al-Nasā‘ī* has narrated that Rasūlullāh صلى الله عليه وسلم recited Sūrah al-Mu‘minūn in the morning prayer.
- c. *Ṣaḥīḥ Muslim* has the narration noting Rasūlullāh صلى الله عليه وسلم recited Sūrah al-Munāfiqūn and Sūrah al-Jumu‘ah in the Jumu‘ah prayer.
- d. *Ṣaḥīḥ Muslim* has also narrated Rasūlullāh صلى الله عليه وسلم reciting Sūrah Qāf in his khutbah.²

Rasūlullāh صلى الله عليه وسلم would recite in this manner in the presence of the Ṣaḥābah رضي الله عنهم who learnt the sequence of the verses in their chapters from him. It is nigh impossible to envision the Ṣaḥābah رضي الله عنهم sequence the Qur’ān contrary to the instructions of Rasūlullāh صلى الله عليه وسلم. They were a group who aspired to follow him like none other.

1 *Tārīkh al-Muṣḥaf*, pg. 116.

2 *Tārīkh al-Muṣḥaf*, pg. 117.

Hereunder are some texts of the scholars establishing the sequence of the verses in the Qur'ān are divine:

» Qāḍī Abū Bakr al-Bāqillānī (d. 403):

يقول ضعوا آية كذا في موضع كذا ترتيب الآيات أمر واجب، وحكم لازم، فقد كان جبريل

The sequence of the verses is definite and by law. Jibrīl عليه السلام would say, place this verse in that place.

» Al-Suyūṭī (d. 911):

والذي نذهب إليه أن جميع القرآن الذي أنزله الله وأمر بإثبات رسمه، ولم ينسخه، ولا رفع تلاوته بعد نزوله، هو الذي بين الدفتين، الذي حواه مصحف عثمان، وأنه لم ينقص منه شيئاً، ولا زيد فيه، وأن ترتيبه، ونظمه ثابت على ما نظمه الله تعالى، ورتبه عليه رسوله من أي السور، لم يقدم من ذلك مؤخر ولم يؤخر مقدم، وأن الأمة ضبطت على النبي ترتيب أي كل سورة وموضعها وعرفت موقعها، كما ضبطت عنه نفس القراءات، وذات التلاوة

The belief we have of the Qur'ān, is that it was revealed by Allah سُبْحَانَهُ وَتَعَالَى establishing its script, not abrogating it nor lifting its recital after its revelation, it is what we find in book form today, from the copy of 'Uthmān رضي الله عنه. Nothing in it has been erased nor anything added. Its sequence and prose are as established by Allah سُبْحَانَهُ وَتَعَالَى. His messenger صلى الله عليه وسلم placed each verse in its respective chapter. Interpolation of sequence did not take place. The ummah adopted the sequence set out by Rasūlullāh صلى الله عليه وسلم and became aware of the place of each verse just as they adopted the method of recital.¹

» Ibn al-Ḥaṣṣār (d. 611):

ترتيب السور ووضع الآيات مواضعها إنما كان بالوحي، كان رسول الله -صلى الله عليه وسلم- يقول: ضعوا آية كذا في موضع كذا، وقد حصل اليقين من النقل المتواتر بهذا الترتيب

1 *Al-Itqān*, vol. 1 pg. 175; *Tārīkh al-Muṣḥaf*, pgs. 118-119.

من تلاوة رسول الله -صلى الله عليه وسلم- ومما أجمع الصحابة على وضعه هكذا في المصحف

The sequence of the chapters and placement of the verses was by divine revelation. Rasūlullāh ﷺ would be instructed to place certain verses in particular chapters. The traditions concerning it from the recital of Rasūlullāh ﷺ are many and successive which give the benefit of certainty. Furthermore, the Ṣaḥābah were in agreement to place it in the Qur'ān in this manner.¹

» Al-Baghawī (d. 510):

ان الصحابة رضي الله عنهم جمعوا بين الدفتين القرآن الذي أنزل الله على رسوله من غير أن زادوا أو نقصوا منه شيئا، خوف ذهاب بعضه بذهاب حفظته، فكتبوه كما سمعوا من رسول الله صلى الله عليه وسلم من غير ان قلدعوا شيئا او اخروا او وضعوا له ترتيبا لم يأخذوه من رسول الله صلى الله عليه وسلم ، وكان رسول الله صلى الله عليه وسلم يلقن أصحابه ويعلمهم ما نزل عليه من القرآن على الترتيب الذي هو الآن في مصاحفنا، بتوقيف جبرئيل إياه على ذلك وإعلامه عند نزول كل آية أن هذه الآية تكتب عقب كذا في سورة كذا ثبت أن سعي الصحابة كان في جمعه في موضع واحد لا في ترتيبه، فإن القرآن مكتوب في اللوح المحفوظ على هذا الترتيب، أنزله الله جملة إلى السماء الدنيا، ثم كان ينزله مفرقا عند الحاجة وترتيب النزول غير ترتيب التلاوة

The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ gathered the Qur'ān in book form which Allah ﷻ revealed to his Messenger ﷺ without adding or subtracting anything. They penned it down for fear of forgetting. They wrote it as they heard it from Rasūlullāh ﷺ without changing its sequence or creating a novel sequence contrary to the one taken from Rasūlullāh ﷺ. The Messenger of Allah ﷺ would teach his Companions the Qur'ān in the sequence we find it today. This method of teaching and placement was through the divine teachings of Jibrīl عَلَيْهِ السَّلَام. Jibrīl عَلَيْهِ السَّلَام would instruct him upon the revelation of every verse of its correct placement in such and such chapter between such and such verse. It is therefore logical

¹ Al-Itqān.

to conclude that the gathering of the Qur'ān by the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ was merely to bind it in book form and not to interfere with its sequence in any way. The Qur'ān is written in the sacred tablet in this sequence. Allah سُبْحَانَهُ وَتَعَالَى revealed it from there to the first sky at one go, thereafter revealing it gradually as needed. The sequence of revelation is not the same as the order of recitation.¹

Notes:

The numerous texts provided, and others, establish that the sequence of the verses in every chapter as it stands today is exactly as the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ received from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in turn received the same from Jibrīl عَلَيْهِ السَّلَامُ who received it from Allah سُبْحَانَهُ وَتَعَالَى. The sequence of the verses is therefore divine and analytical reasoning have no place in this matter.

Another point to note is that just as reciting in sequence is necessary, similarly the writing of the Qur'ān in sequence is necessary. This legal ruling is held by the consensus of the scholars. And Allah سُبْحَانَهُ وَتَعَالَى knows best.

Is the sequence of the Qur'ān as we read today the same as the sequence of revelation?

The sequence of revelation is not the same as the order of recitation. A proof of this statement is the phenomena of the gradual revelation of the Qur'ān over a period of twenty-three years as and when needed, a reply to a query or an answer to a seeker of truth.

Other supporting factors of this is:

- I. Some Madanī verses [those verses revealed after hijrah] are imprinted in Makkī chapters which were revealed before the hijrah. Hereunder are some examples of this:

¹ *Al-Itqān*, vol. 1 pg. 175; *Tārīkh al-Muṣḥaf*, pg. 118.

a. Sūrah al-An‘ām [Makkī]

فُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ

Say, “Come, I will recite what your Lord has prohibited to you.”¹

This and the following three are Madanī verses, though they are in a chapter known to be Makkī.

b. Sūrah al-Naḥl [Makkī]

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ

And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed.²

This and the following three, to the end of the chapter, are Madanī verses, though they are in a chapter known to be Makkī.

II. Some Makkī verses [those verses revealed before hijrah] are imprinted in Madanī chapters which were revealed after the hijrah. Hereunder are some examples of this:

a. Sūrah al-Anfāl [Madanī]

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

O Prophet, sufficient for you is Allah and for whoever follows you of the believers.³

1 Sūrah al- An‘ām: 151-153.

2 Sūrah al-Naḥl: 126.

3 Sūrah al-Anfāl: 64.

‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ is reported to have placed the revelation of this verse after the Islam of ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. As we know the Islam of ‘Umar رَضِيَ اللَّهُ عَنْهُ was in Makkah shortly after the proclamation of prophethood. This verse though Makkī, is in a Madanī chapter.

b. Sūrah al-Baqarah [Madanī]

لَيْسَ عَلَيْكَ هُدَاهُمْ

Not upon you, [O Muhammad], is [responsibility for] their guidance¹

This verse was revealed before the hijrah and is therefore Makkī, though it is in a Madanī chapter; Sūrah al-Baqarah.

III. Some verses abrogate others in the Qur’ān. It is apparent that the abrogated verses will have been revealed prior to the abrogating verses. However, we do at times find an abrogated verse ahead in the sequence of recital. Hereunder is an example of this.

The following verse is of Sūrah al-Baqarah: 234:

وَالَّذِينَ يَتُوفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days].

This above verse is an abrogation of the law mentioned in Sūrah al-Baqarah: 240:

وَالَّذِينَ يَتُوفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةٌ لَأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ

1 Sūrah al-Baqarah: 272.

And those who are taken in death among you and leave wives behind - for their wives is a bequest: maintenance for one year without turning [them] out.

This example makes it clear that the sequence of revelation is different to the sequence of recital.

The number of words in the Qur'ān:

The scholars have differed in their count of the words in the Qur'ān. Hereunder are some views:

1. Seventy-seven thousand nine hundred and thirty-four. [77,934]
2. Seventy-seven thousand four hundred and thirty-seven. [77,437]
3. Seventy-seven thousand two hundred and seventy-seven. [77,277]¹

The apparent reason for this difference is that some considered a word with its preposition as one, whilst others deemed it as two, as in: في السماء; some consider this to be two words while others have counted it as one.

¹ *Al-Itqān*, 198.

Chapter Three

The Writing of the Noble Qur'ān

There are three modules in this chapter:

1. Writing of the Qur'ān in presence of Rasūlullāh ﷺ.
2. Gathering of the Qur'ānic texts in the era of Abū Bakr رَضِيَ اللهُ عَنْهُ.
3. Writing of the Qur'ān in the era of 'Uthmān رَضِيَ اللهُ عَنْهُ.

First module

Writing of the Qur’ān in presence of Rasūlullāh ﷺ

Many scholars of past and present have taken an interest in this subject. They have broadly referred to it as “Gathering of the Qur’ān”, thereafter making two divisions, firstly discussing its gathering in the hearts of men, i.e. its memorization. They then go onto discussing its gathering in a book form, i.e. the writing of the Qur’ān. Both ‘gatherings’ are found during the era of Rasūlullāh ﷺ.

As our discussion here revolves around the writing of the Qur’ān I have chosen not to delve into the other topics that generally fall under this umbrella.

What is established, is that the Qur’ān would be revealed to Rasūlullāh ﷺ who would memorize it. Passing this revelation on to the masses and instructing the scribes of revelation to note it down would be his next step. He would instruct the scribes to write the verse in its appropriate and divinely selected place. He would say:

ضعوا هذه السورة بجانب تلك السورة ، وضعوا هذه الآية بازاء تلك الآية ،

Place this chapter next to that chapter and place this verse next to that verse.

Rasūlullāh ﷺ would then recite the revealed portion of the Qur’ān to Jibrīl ﷺ every year in the month of Ramaḍān. The year wherein Rasūlullāh ﷺ passed away he recited the Qur’ān twice to Jibrīl ﷺ. Furthermore, by the time Rasūlullāh ﷺ left this temporary abode to meet Allah ﷻ the complete writing of the Qur’ān had been finished.

After this brief introduction the following related questions need to be answered:

1. Who were the famous scribes of revelation?

The following Ṣaḥābah رضي الله عنهم were famous as the scribes of revelation:

- a. Abū Bakr al-Ṣiddīq (d. 12.)
- b. `Umar ibn al-Khaṭṭāb (d. 23.)
- c. `Uthmān ibn `Affān (d. 35)
- d. `Alī ibn Abī Ṭālib (d. 40.)
- e. Zayd ibn Thābit (d.45.)
- f. Ubay ibn Ka`b (d. 30.)
- g. Mu`āwiyah ibn Abī Sufyan (d. 60.)
- h. Khālīd ibn Walīd (d. 21.)
- i. Abān ibn Sa`īd (d. 13.)
- j. Thābit ibn Qays (d. 12.) رضي الله عنه.

2. Upon what would they write in these early times?

Paper as we know it today is a relatively recent invention and so in the past people would make use of different materials to inscribe upon their thoughts and histories. Amongst the materials used in earlier times was; stones which would be carved, these continue to be discovered by archaeologists up to this day after a millennium. Some would use the hides of animals to imprint upon. As for the writing of the Qur`ān we find narrations mention the use of the following articles:

- » Palm branches stripped of their leaves.
- » Flake; thin broad pieces of white stones which were used as blanks.
- » Parchment.
- » Palm stumps.

- » Dried animal shoulder blade bone.
- » Wooden frame saddles.
- » Dried animal rib bones.

3. Was the Qur'ān gathered in a single book?

History imparts to us that by the time Rasūlullāh ﷺ left this temporary abode to meet Allah ﷻ the complete writing of the Qur'ān had been finished. However, it was not written in one place nor kept together. The writings were in the possession of various Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, they would write and present to Rasūlullāh ﷺ what they had written and memorized.

4. Why was the Qur'ān then not gathered in a single book?

Rasūlullāh ﷺ did not instruct for Qur'ān to be gathered in a single due to the following two reasons:

- a. The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were rightfully preoccupied with the memorization of the Qur'ān. Many Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ had memorized the complete Qur'ān. This will be discussed further under the heading The Prophetic institute of learning.
- b. Abrogation of verses and laws continued throughout the life of revelation, gathering the written word would have been a weary task as revising it would be an ongoing duty.

The completion of revelation could only be known at the passing of Rasūlullāh ﷺ. Therefore, the gathering of the written word was delayed till this time.

The Companion Zayd ibn Thābit رَضِيَ اللهُ عَنْهُ referred to this when he said:

قُبِضَ رَسُولُ اللَّهِ وَلَمْ يَكُنِ الْقُرْآنُ جَمْعَ فِي شَيْءٍ

Rasūlullāh ﷺ passed away whilst the Qur’ān had not been gathered.

He meant by this that the Qur’ān had been gathered in sequence in book form.

Al-Khaṭṭābī (d. 388) says:

إنما لم يجمع - صلى الله عليه وسلم - القرآن في المصحف ؛ لما كان يترقبه من ورود ناسخ لبعض أحكامه أو تلاوته ، فلما انتضى نزوله بوفاة ألهم الله الخلفاء الراشدين ذلك ، وفاء بوعده الصادق بضممان حفظه على هذه الأمة ، فكان ابتداء ذلك على يد الصديق بمشورة عمر

Rasūlullāh ﷺ did not gather the Qur’ān in a single book as he would await the possibility of abrogation of laws and recitation. When revelation was complete by his passing, Allah ﷻ inspired the Rightly Guided Khulafā’ to this task, honouring His true promise to protect this Noble Book for this ummah. The beginning of this momentous task was at the hands of Abū Bakr ؓ by the consultation of ‘Umar ؓ.¹

1 *Al-Itqān*, vol. 1 pg. 164.

Second module

Gathering of the Qur'ānic texts in the era of Abū Bakr

1. What led Abū Bakr رضي الله عنه to instruct the gathering of the texts of the Noble Qur'ān?

Abū Bakr رضي الله عنه stood at the reins of the Islamic khilāfah after the passing of Rasūlullāh صلى الله عليه وسلم. Many precarious tasks lay at hand as he became the Khalīfah. Amongst them; the apostasy of some of the weak Muslims and the refusal of discharging of Zakāh from some tribes. The only way to combat this trial was to send out armies to fight these apostates and bring them back into the fold of Islam.

The Battle of Yamāmah in the 12th year of the hijrah held many Ḥuffāz in its ranks. Seventy of these Ḥuffāz were martyred in this battle. When this heart wrenching news reached 'Umar رضي الله عنه, he was taken aback and severely concerned. He went to Abū Bakr رضي الله عنه, gave him the news and presented his fear of the loss of the Qur'ān by the loss of the Ḥuffāz.

He presented before Abū Bakr رضي الله عنه the idea of taking up the task of gathering the Qur'ān. Abū Bakr رضي الله عنه was, at first hesitant fearing he would be introducing an innovation. After much thought and dialogue, he began to see the light of wisdom behind the suggestion of 'Umar رضي الله عنه. Convinced, he called Zayd ibn Thābit رضي الله عنه to head this project of gathering the Qur'ān in one place. He was chosen after mutual consultation between Abū Bakr and 'Umar رضي الله عنهما.

When Zayd ibn Thābit رضي الله عنه was presented with this task, he too was hesitant fearing he would be introducing an innovation. However, after much dialogue between the three he too realised the great benefits of gathering the texts of the Qur'ān. He began this task and oversaw it, giving it its due right, till its completion.

Imām al-Bukhārī (d. 256.) narrates in his *Ṣaḥīḥ*, Zayd ibn Thābit رضي الله عنه says:

أرسل إلي أبو بكر مقتل أهل اليمامة فإذا عمر بن الخطاب عنده قال أبو بكر رضي الله عنه إن عمر أتاني فقال إن القتل قد استحر يوم اليمامة بقاء القرآن وإني أخشى أن يستحر القتل بالقراء بالمواطن فيذهب كثير من القرآن وإني أرى أن تأمر بجمع القرآن قلت لعمر كيف تفعل شيئاً لم يفعله رسول الله صلى الله عليه وسلم قال عمر هذا والله خير فلم يزل عمر يراجعني حتى شرح الله صدري لذلك ورأيت في ذلك الذي رأى عمر قال زيد قال أبو بكر إنك رجل شاب عاقل لا نتهمك وقد كنت تكتب الوحي لرسول الله صلى الله عليه وسلم فتتبع القرآن فاجمعه فوالله لو كلفوني نقل جبل من الجبال ما كان أثقل علي مما أمرني به من جمع القرآن قلت كيف تفعلون شيئاً لم يفعله رسول الله صلى الله عليه وسلم قال هو والله خير فلم يزل أبو بكر يراجعني حتى شرح الله صدري للذي شرح له صدر أبي بكر وعمر رضي الله عنهما فتتبع القرآن أجمعه من العصب واللخاف وصدور الرجال حتى وجدت آخر سورة التوبة مع أبي خزيمة الأنصاري لم أجدها مع أحد غيره لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حتى خاتمة براءة فكانت الصحف عند أبي بكر حتى توفاه الله ثم عند عمر حياته ثم عند حفصة بنت عمر رضي الله عنه

Abū Bakr رضي الله عنه sent for me owing to the large number of casualties in the Battle of Yamāmah, while ‘Umar رضي الله عنه was sitting with him. Abū Bakr رضي الله عنه said (to me), “‘Umar رضي الله عنه has come to me and said, ‘A great number of Ḥuffāz of the Holy Qur’ān were killed on the day of the Yamāmah, and I am afraid that the casualties among the Ḥuffāz of the Qur’ān may increase on other battlefields whereby a large part of the Qur’ān may be lost. Therefore, I consider it advisable that you (Abū Bakr) should have the Qur’ān collected.’ I said, ‘How dare I do something which Allah’s Messenger صلى الله عليه وسلم did not do?’ ‘Umar رضي الله عنه said, ‘By Allah, it is something beneficial.’ ‘Umar رضي الله عنه kept on pressing me for that till Allah سبحانه وتعالى opened my chest for that for which He had opened the chest of ‘Umar رضي الله عنه and I had in that matter, the same opinion as ‘Umar رضي الله عنه had.” Abū Bakr رضي الله عنه then said to me (Zayd), “You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah’s Messenger صلى الله عليه وسلم. So, you should search for the fragmentary scripts of the Qur’ān and collect it (in one Book).” By Allah, if Abū Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur’ān. Then I said (to ‘Umar and Abū Bakr), “How can you do something which Allah’s Messenger صلى الله عليه وسلم did not do?” Abū Bakr رضي الله عنه said, “By Allah, it is something beneficial.” [Zayd added:] So, he (Abū Bakr) kept on pressing

me for that until Allah opened my chest for that for which He had opened the chests of Abū Bakr رضي الله عنه and ‘Umar رضي الله عنه, and I had in that matter, the same opinion as theirs. So, I started compiling the Qur’ān by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur’ān). I found the last verses of Sūrah al-Tawbah, *Verily there has come unto you an Apostle (Muhammad) from amongst yourselves* (Sūrah al-Tawbah: 129), with Abū Khuzaymah and I added to it the rest of the Sūrah. The manuscripts of the Qur’an remained with Abū Bakr رضي الله عنه till Allah took him unto Him. Then it remained with ‘Umar رضي الله عنه till Allah took him unto Him, and then with Ḥaḥṣah bint ‘Umar رضي الله عنه.¹

2. Why did Abū Bakr رضي الله عنه select Zayd ibn Thābit رضي الله عنه for the task of gathering the Qur’ān?

One who studies the pure life of Zayd ibn Thābit رضي الله عنه will find the answer to this question.

He is Zayd ibn Thābit ibn Daḥḥāk al-Anṣārī, of the Khazraj tribe. An intelligent youth who mastered the Syriac language in just nineteen days. He memorized the entire Qur’ān during the lifetime of Rasūlullāh صلى الله عليه وسلم and was one of the scribes of revelation. He was famed for his honesty, chastity, trust, knowledge, and understanding of Islam. He became an authority in legal rulings, recitation of the Qur’ān, and laws of inheritance in Madinah Munawwarah.

Rasūlullāh صلى الله عليه وسلم said regarding him:

أفرض أمتي زيد بن ثابت

The most knowledgeable with regards to the laws of inheritance is Zayd ibn Thābit.²

¹ *Al-Itqān*, vol. 1 pgs. 164-165.

² For further reading see, *Tadhkirah al-Ḥuffāz*, vol. 1 pg. 29; *al-Iṣābah*, vol. 1 pg. 561; *Ghāyah al-Nihāyah*, vol. 1 pg. 296; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 299.

3. How did Zayd ibn Thābit رضي الله عنه gather the Qur'ān and what recourses did he use?

When Zayd ibn Thābit رضي الله عنه began gathering the Qur'ān during the era of Abū Bakr رضي الله عنه he relied on two resources.

- a. That what was in the heart of men, knowing they were amongst the Ḥuffāz.
- b. That which was written during the lifetime of Rasūlullāh صلى الله عليه وسلم. He was extremely rigorous in authenticating such, till he was convinced without a shred of doubt that it had been written in front of Rasūlullāh صلى الله عليه وسلم together with it being from the final recitation of the Messenger صلى الله عليه وسلم and none of the recital of such had been abrogated.

He would therefore not accept any portion without the testimony of two just men providing proof that it had been written in the presence of Rasūlullāh صلى الله عليه وسلم.

The following narrations draw a picture of this:

1. Ibn Abī Dāwūd (d. 316):

أخرج ابن أبي داود من طريق يحيى بن عبد الرحمن بن حاطب قال قدم عمر فقال من كان تلقى من رسول الله صلى الله عليه وسلم شيئا من القرآن فليأت به وكانوا يكتبون ذلك في الصحف والألواح والعصب وكان لا يقبل من أحد شيئا حتى يشهد شهيدين وهذا يدل على أن زيدا كان لا يكتفي لمجرد وجدانه مكتوبا حتى يشهد به من تلقاه سمعا مع كون زيد كان يحفظ فكان يفعل ذلك مبالغة في الاحتياط

‘Umar رضي الله عنه came and announced, “Whoever attained any portion of the Qur'ān from Rasūlullāh صلى الله عليه وسلم should come forth with it.” In those days they would write upon parchment, tablets, and bones. He would not accept anything from anyone till two witnessed stood as proof. This shows that Zayd would not suffice on simply

finding the texts, till proof was not brought forth. This was over and above he himself having memorized the Qur'ān. This was his extreme rigour in precaution.¹

2. Ibn Abī Dāwūd:

وأخرج ابن أبي داود أيضا من طريق هشام بن عروة عن أبيه أن أبا بكر قال لعمر ولزيد اقعدا على باب المسجد فمن جاءكما بشاهدين على شيء من كتاب الله فاكتباه رجاله ثقات مع انقطاعه

Abū Bakr رضي الله عنه said to 'Umar and Zayd رضي الله عنه, "Sit at the door of the Masjid and when one comes with anything from the Book of Allah with two witnesses, then write it."²

Ibn Ḥajar (d. 852) says:

وكان المراد بالشاهدين الحفظ والكتاب

By two witnesses they meant its memorization and text.³

Al-Sakhāwī (d. 643.) says:

المراد أنهما يشهدان على أن ذلك من الوجوه التي نزل بها القرآن

Meaning they would bear witness that this was one of the ways the Qur'ān had been revealed.⁴

Abū Shāmah (d. 665) says:

وكان غرضهم ألا يكتب إلا من عين ما كتب بين يدي النبي صلى الله عليه وسلم لا من مجرد الحفظ قال ولذلك قال في آخر سورة التوبة لم أجدها مع غيره أي لم أجدها مكتوبة مع غيره لأنه كان لا يكتفي بالحفظ دون الكتابة

1 *Al-Itqān*, vol. 1 pg. 166; *Mabāḥith 'Ulūm al-Qur'ān*, pg. 127; *Tārīkh al-Muḥaḥaf*, pg. 49.

2 *Al-Itqān*, vol. 1 pg. 167; *Mabāḥith 'Ulūm al-Qur'ān*, pg. 127

3 *Ibid.*

4 *Ibid.*

Their intent was that nothing should be written except from that which was written in the presence of Rasūlullāh ﷺ and not just from memory. That is why he says I did not find the ending verses of Sūrah al-Tawbah except from one person. Meaning he did not find it written by anyone besides the one person. He would not suffice on memory (alone).¹

Al-Suyūṭī (d. 911) says:

أو المراد أنهما يشهدان على أن ذلك مما عرض على النبي صلى الله عليه وسلم عام وفاته

Or what is meant is that they would give testimony that this was from the final rendition of Rasūlullāh ﷺ in his final year.²

4. Can the gathering of the Qur’ān during the era of Abū Bakr رضي الله عنه be considered an innovation?

If one ponders, one will realise that this is not an innovation nor is it something that didn’t derive its principles from the lifetime of Rasūlullāh ﷺ. It is derived from the principles laid out by Rasūlullāh ﷺ in legislating the writing of the Qur’ān.

Ḥārith al-Muḥāsabī (d. 243) says:

كتابة القرآن ليست بمحدثه فإنه صلى الله عليه وسلم كان يأمر بكتابه ولكنه كان مفرقا في الرقاع والأكتاف والعصب وإنما أمر الصديق بنسخها من مكان إلى مكان مجتمعا وكان ذلك بمنزلة أوراق وجدت في بيت رسول الله صلى الله عليه وسلم فيها القرآن منتشر فجمعها جامع وربطها بخيط حتى لا يضيع منها شيء

The writing of the Qur’ān was not an innovation as Rasūlullāh ﷺ himself ordered its writing, though it was in different locations on different articles; parchment, bones and the like. Abū Bakr رضي الله عنه merely instructed its

1 Ibid.

2 *Al-Itqān*, vol. 1 pg. 167.

imprint in one place all together. It is as though different pieces of paper was found in the house of Rasūlullāh ﷺ containing the Qur'ān and a person came and gathered those papers and bound it so that no portion of it may be lost.¹

5. What was the reaction of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to this undertaking of Abū Bakr رَضِيَ اللَّهُ عَنْهُ?

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were all in favour of and assisted in this compilation of Abū Bakr رَضِيَ اللَّهُ عَنْهُ. The following proves this:

- a. There is no mention in the books of history of any of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ being displeased with this.
- b. Every Companion had some portion of the Qur'ān with him. Each Companion would come with to it to Zayd رَضِيَ اللَّهُ عَنْهُ with a happy heart. Their worry was one.
- c. 'Umar رَضِيَ اللَّهُ عَنْهُ was responsible for this task, whilst Zayd رَضِيَ اللَّهُ عَنْهُ was tasked with heading it. Both were of the great Companions and held a great status amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ.
- d. Ibn Abī Dāwūd narrates the following statement of 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ:

أعظم الناس في المصاحف أجراً أبو بكر رحمة الله على أبي بكر هو أول من جمع كتاب الله

The one to receive the most reward in the compilation will be Abū Bakr رَضِيَ اللَّهُ عَنْهُ. May Allah ﷻ have mercy on Abū Bakr, he was the first to gather the Book of Allah.²

1 *Al-Itqān*, vol. 1 pg. 168; *Tārīkh al-Muṣḥaf*, pg. 50.

2 *Al-Itqān*, vol. 1 pg. 165; *Mabāḥith 'Ulūm al-Qur'ān*, pg. 128; *Tārīkh al-Muṣḥaf*, pg. 50.

6. Where was the copy placed that Zayd رضي الله عنه gathered and what happened to it?

This copy was first in the care of the first Khalīfah, Abū Bakr رضي الله عنه, during his reign. It then went into the care of ‘Umar ibn al-Khaṭṭāb رضي الله عنه during his reign as the Khalīfah. After his passing it went into the care of Ḥaḥṣah bint ‘Umar ibn al-Khaṭṭāb رضي الله عنها. It remained by her, though Marwān ibn al-Ḥakam—the then governor of Madinah—asked for it to which she refused. After her death Marwān asked for it from her brother, ‘Abd Allāh ibn ‘Umar رضي الله عنه. When he came into the possession of this copy he instructed it to be burnt. Marwān said, “I only did this for fear of doubt in it from people to come.”

This was after it had been copied in the time of ‘Uthmān رضي الله عنه. This was used as an original by Zayd رضي الله عنه in writing the other copies.¹

1 *Tārīkh al-Muṣḥaf*, pg. 50.

Third module

Writing of the Qur’ān in the era of ‘Uthmān رضي الله عنه.

1. Reasons that led ‘Uthmān رضي الله عنه to instruct the duplicating of various copies of the Qur’ān.

As the Islamic empire grew the people of different parts of the Islamic world learnt the Qur’ān from the Ṣaḥābah رضي الله عنهم that were delegated to those parts.

- » The people of Shām read according to the recital of Ubay ibn Ka’b رضي الله عنه.
- » The people of Kūfah read according to the recital of ‘Abd Allāh ibn Mas‘ūd رضي الله عنه.
- » Besides them many would read according to the recital of Abū Mūsa al-Ash’arī, and so on.

They would read differently according to the different modes of recitation revealed to Rasūlullāh صلى الله عليه وسلم. When the people of these different locations would meet, they would be stunned at the different recitals. Each convinced his was directly from Rasūlullāh صلى الله عليه وسلم. This would lead to them to question each other, especially those who had not heard the Qur’ān directly from Rasūlullāh صلى الله عليه وسلم. Discussions of the more eloquent recital would take hold amongst them. Some would take pride in their recital saying my mode is better and more eloquent than yours, the other would do the same. This led to disputes, seeing each other as sinners, and mutual rejection.

In the 25th year of the hijrah the people of Shām and Iraq were brought together in the Battles of Armenia and Azerbaijan. Amongst the men in these battles was the Companion—may Allah be pleased with him—Ḥudhayfah ibn al-Yamān (d. 36). He took note of the growing difference amongst the masses in their modes of recitation, together with their disputes and disparagement. This attitude of the

masses worried Ḥudhayfah رضي الله عنه. He carried his observations and concerns to ‘Uthmān رضي الله عنه. He then said to ‘Uthmān رضي الله عنه:

أدرك الناس قبل أن يختلفوا في كتابهم الذي هو أصل الشريعة، ودعامة الدين، كما اختلف اليهود والنصارى

Be conscious of the people and their affairs before they differ regarding their Holy Book, which is the basis of their religion, as the Jews and Christians differed.

‘Uthmān رضي الله عنه realised that if the evil side of this division is not quelled with tact, it will lead to a disastrous end. He pondered over the solution and gathered the well versed and great Companions رضي الله عنهم. They too looked into this issue and agreed that the best way forward would be to prepare copies of the Qur’ān based on the principle copy of Zayd ibn Thābit رضي الله عنه which had been gathered during the era of Abū Bakr رضي الله عنه and send these copies to the different cities. These copies will serve as a concrete answer to their differences and a resolve to their disputes. Furthermore, they agreed to burn any other copies, thus gathering the ummah onto one platform.

2. Who were the Ṣaḥābah رضي الله عنهم chosen by ‘Uthmān رضي الله عنه to take up the task of writing the copies?

‘Uthmān رضي الله عنه selected four of the great noble companions, renowned for their knowledge in the sciences of the Qur’ān:

- » Zayd ibn Thābit رضي الله عنه. He is an Anṣārī companion, a scribe of revelation, and the one to head the task of gathering the Qur’ān during the khilāfah of Abū Bakr رضي الله عنه.
- » ‘Abd Allāh ibn Zubayr رضي الله عنه (d. 73).
- » Sa‘d ibn al-‘Āṣ رضي الله عنه (d. 58).
- » ‘Abd al-Raḥmān ibn al-Ḥarith ibn al-Hishām رضي الله عنه (d. 43).

The latter three are of the Quraysh.¹ This is the preferred opinion regarding whom ‘Uthmān رَضِيَ اللَّهُ عَنْهُ had selected.²

3. The rules laid down by ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in writing the Qur’ān.

The following directives were adhered to when writing the Qur’ān:

- » Keeping the copy of Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ, which he had collected in the era of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, as an original and go to.

‘Uthmān رَضِيَ اللَّهُ عَنْهُ sent for Ḥafṣah bint ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهَا and requested the copy from her. He assured her that they would return it as soon as the work had been completed on the other copies. She happily agreed to this.

- » ‘Uthmān رَضِيَ اللَّهُ عَنْهُ instructed the Companions he selected to stick to the Qurayshī dialect if ever they had difference of opinion **in the manner the word should be written.**

They did not differ though in the manner of writing, except in one word. The word تابوت

In the verse:

إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ

*Indeed, a sign of his kingship is that the chest will come to you.*³

1 *Mabāhith ‘Ulūm al-Qur’ān*, pg. 129; *Tārīkh al-Muṣḥaf*, pg. 52.

2 Another opinion is that 12 Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were selected from the Muhājirīn and Anṣār, amongst them Ubay ibn Ka’b رَضِيَ اللَّهُ عَنْهُ.

3 Sūrah al-Baqarah: 248.

Zayd رَضِيَ اللَّهُ عَنْهُ was of the opinion that it should be written with a “ه” thus تابوه whilst the other three Qurayshī Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ opined that it should be written with a “ت” thus it would be تابوت. They raised the matter to the Khalīfah who instructed them to write it as تابوت conforming to the dialect of the Quraysh.

- » Before writing a verse, it would be presented to the eminent Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. If they concurred that it is part of the Qur’ān, together with acknowledging its recital not being abrogated, only then would it be written down. Another safety measure was to have the eminent Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ concede that it was from the final rendition.

It is quite evident from the above that anything abrogated, not proven to be from the last rendition, or having no support amongst the eminent Companions would not be written down.

Thus, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ completed the impressions of the Qur’ān under the auspices of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and with the approval of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ; Muhājirīn and Anṣār. A few different manuscripts were rendered¹ with subtle differences in the letters of words, conforming to the seven modes of recitation revealed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. These copies had no dots on its letters nor any diacritical marks as these had not been developed at this stage.

This had a positive impact in allowing the seven modes to be written without distortion. No dots and diacritical marks meant the words could be read in multiple ways to suite the mode of recitation. Such as, يعلمون this could be read both with a ياء or اء. Similarly to accommodate the different modes the following word without its dots could be read as either, فتبينوا or فتثبتوا and so on.

1 More on the number of copies to come.

However, in instances where the word differed and could not be accommodated within itself, it would be written differently to suite that particular mode in the different impressions. Thus, some copies would have it different to others to suite its mode. For example:

1. ¹ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ is written here with two واو without an الف in between them. In other copies however, it is written as وَوَأَوْصَىٰ, with an الف. This is to suite that mode of recitation.
2. ² وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ is written here with a و in the beginning. In other copies it is without it.
3. ³ فَإِنَّ اللَّهَ هُوَ الْعَنِّي الْحَمِيدُ is written here with the word هو. However, in other copies this word is deleted. In this manner some differences are found.⁴

When the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ completed the copying of the Qur’ān in the above-mentioned manner, ‘Uthmān رَضِيَ اللَّهُ عَنْهُ returned the original to Ḥafṣah رَضِيَ اللَّهُ عَنْهَا⁵ and sent the remaining copies to the far corners of the Muslims lands.⁶ All other copies that had been individually written were burned as per the Khalifah’s decree.⁷ This decree was to impede a possible rise of argumentative differences.

4. How many copies were made and where were they sent?

The first opinion is that there were six. They were sent to the following places:

1 Sūrah al-Baqarah: 132.

2 Sūrah Āli ‘Imrān: 133.

3 Sūrah al-Ḥadīd: 24.

4 Some have undertaken the responsibility of recounting these in books that deal with the writing style of the Qur’ān. Refer to the following, *Matn Mawrid al-Ḍam’ān fī Rasm al-Qur’ān*; Kharrāz and *al-Muqna’ fī Rasm al-Maṣāḥif*; Abū ‘Amr al-Dānī.

5 This copy remained by her till she passed away. Marwān then took it and had it burned.

6 More on where he sent it to come.

7 Not all were burned though as we will discuss further on.

- I. Makkah.
- II. Basrā.
- III. Kūfah.
- IV. Shām.
- V. Madinah. (This manuscript was not sent out, rather it remained in Madinah.)
- VI. The manuscript ‘Uthmān رضي الله عنه kept for himself.¹

The second opinion is of eight manuscripts. The aforementioned six and two more which were sent to:

- VII. Bahrain.
- VIII. Yemen.

The following narration is recorded in *Ṣaḥīḥ al-Bukhārī*:

ان أنس بن مالك حدثه أن حذيفة بن اليمان قدم على عثمان وكان يغازي أهل الشام في فتح إرمينية وأذربيجان مع أهل العراق فأفرغ حذيفة اختلافهم في القراءة فقال حذيفة لعثمان يا أمير المؤمنين أدرك هذه الأمة قبل أن يختلفوا في الكتاب اختلاف اليهود والنصارى فأرسل عثمان إلى حفصة أن أرسلني إلينا بالصحف ننسخها في المصاحف ثم نردها إليك فأرسلت بها حفصة إلى عثمان فأمر زيد بن ثابت وعبد الله بن الزبير وسعيد بن العاص وعبد الرحمن بن الحارث بن هشام فنسخوها في المصاحف وقال عثمان للرهط القرشيين الثلاثة إذا اختلفتم أنتم وزيد بن ثابت في شيء من القرآن فاكتبوه بلسان قريش فإنما نزل بلسانهم ففعلوا حتى إذا نسخوا الصحف في المصاحف رد عثمان الصحف إلى حفصة وأرسل إلى كل أفق بمصحف مما نسخوا وأمر بما سواه من القرآن في كل صحيفة أو مصحف أن يحرق قال ابن شهاب وأخبرني خارجة بن زيد بن ثابت سمع زيد بن ثابت قال فقدت آية من الأحزاب حين نسختنا المصحف قد كنت أسمع رسول الله صلى الله عليه وسلم يقرأ بها فالتمسناها فوجدناها مع خزيمة بن ثابت الأنصاري من المؤمنين رجال صدقوا ما عاهدوا الله عليه فآلحقناها في سورتها في المصحف

Ḥudhayfah ibn al-Yamān رضي الله عنه came to ‘Uthmān رضي الله عنه at the time when the people of Sham and the people of Iraq were waging war to conquer Armenia and Azerbaijan. Ḥudhayfah was afraid of their (the people of

¹ See, *Tārīkh al-Muṣḥaf*, pg. 59.

Sham and Iraq) differences in the recitation of the Qur’ān, so he said to ‘Uthmān رضي الله عنه, “O chief of the Believers! Save this nation before they differ about the Book (Qur’ān) as Jews and the Christians did before.” So ‘Uthmān رضي الله عنه sent a message to Ḥaḥṣah saying, “Send us the manuscripts of the Qur’ān so that we may compile the Qur’anic materials in perfect copies and return the manuscripts to you.” Ḥaḥṣah sent it to ‘Uthmān رضي الله عنه. ‘Uthmān رضي الله عنه then ordered Zayd ibn Thābit, ‘Abd Allāh ibn Zubayr, Sa’īd ibn al-Ās, and ‘Abd al-Raḥmān ibn Hishām to rewrite the manuscripts in perfect copies. ‘Uthmān رضي الله عنه said to the three Qurayshī men, “In case you disagree with Zayd bin Thābit on any point in the Qur’ān, then write it in the dialect of Quraysh, the Qur’ān was revealed in their tongue.” They did so, and when they had written many copies, ‘Uthmān returned the original manuscripts to Ḥaḥṣah رضي الله عنها. ‘Uthmān رضي الله عنه sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur’ānic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

Zayd ibn Thābit says, “I could not locate a verse which Rasūlullāh صلى الله عليه وسلم used to recite till we found it by Khuzaymah ibn Thābit al-Anṣārī. This verse¹ was then added to its chapter in the manuscript.”²

5. How were the manuscripts sent out to the different and far of cities?

The Qur’ān was learnt, heart from heart, strong narrator from strong narrator, Imām from Imām. This chain would be then complete at Rasūlullāh صلى الله عليه وسلم. This strong chain is one of the principles in accepting a mode of recitation.³

Sticking to this method, ‘Uthmān رضي الله عنه sent an eminent, and well-read leader with each manuscript, whilst keeping in mind the recital ought to be according to the text of that manuscript.

1 Sūrah al- Aḥzāb: 23.

2 *Al-Itqān*, vol. 1 pg. 170; *Tārīkh al-Muṣḥaf*; pg. 56; *Mabāḥith fi ‘Ulūm al-Qur’ān*, pg. 129.

3 The other two principles are: 1. It must conform to the rules syntax. 2. It must conform to one of the manuscripts of ‘Uthmān رضي الله عنه.

He instructed:

- a. Zayd ibn Thābit رضي الله عنه to recite according to the Madanī manuscript.
- b. ‘Abd Allāh ibn Sāib was sent with the Makkī manuscript.
- c. Mughīrah ibn Shihāb with the Shāmī manuscript.
- d. Abū ‘Abd al-Raḥmān al-Sulamī with the Kūfī manuscript.
5. ‘Āmir ibn Qays with the Baṣrī manuscript.¹

6. What was the reaction of the Ṣaḥābah رضي الله عنهم to this act of ‘Uthmān رضي الله عنه?

Before gathering the group of Ṣaḥābah رضي الله عنهم to undertake the work of copying the manuscripts ‘Uthmān رضي الله عنه gathered the eminent Ṣaḥābah رضي الله عنهم and sought their counsel. He presented to them the difficulties the ummah was going through and the negative outcome of it; the catalyst to undertake this effort. They concurred with his method.

Seeking counsel was in accordance to the dictates of the Qur’ān:

وَشَاوِرْهُمْ فِي الْأَمْرِ

And consult them in the matter.²

The outcome of this meeting resulted in the copying of the various manuscripts. This makes it evident that ‘Uthmān رضي الله عنه began the work on the manuscripts with the consensus of the Ṣaḥābah رضي الله عنهم. As so, it is inconceivable to think that the Ṣaḥābah رضي الله عنهم were anything but pleased with this act. Whoever thinks otherwise is unjust and his opinion amounts to naught.

1 *Tārīkh al-Muṣḥaf*; pg. 60.

2 *Sūrah Āl ‘Imrān*: 159.

‘Alī ibn Abī Ṭālib رضي الله عنه says:

لا تقولوا في عثمان إلا خيراً، فوالله ما فعل الذي فعل في المصحف إلا عن ملاء منا. قال: ما تقولون في هذه القراءة؟ قد بلغني أن بعضهم يقول: إن قراءتي خير من قراءتك، وهذا يكاد يكون كفرة، قلنا: فما ترى؟ قال: أرى أن يُجمع الناس على مصحف واحد فلا تكون فرقة ولا اختلاف، قلنا: فنعَم ما رأيت

“Do not speak with regards to ‘Uthmān رضي الله عنه except that which is good. His act of copying the manuscripts was through our consensus. What is it that I hear men speaking of these modes of recitation, citing theirs as better than others? This statement can lead one to disbelief!”

We asked him, “What solution do you devise?”

He said, “Gather the people on one manuscript thereby quelling the disagreements and differences.”

We applauded his opinion.¹

As for the general populous, they too accepted this act willingly, knowing it was not a decision taken alone by ‘Uthmān رضي الله عنه. They knew of the consensus of the Ṣaḥābah رضي الله عنهم on the matter. Furthermore, they had in front of them these narrations:

عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي، عضوا عليها بالنواجذ

Hold firm to my way and the way of the Rightly Guided Khulafā’ after me.
Hold strongly unto them.

أصحابي كالنجوم بأيهم اقتديتم اهتديتم

My Companions are like guiding stars, whomsoever you follow, you will be guided.²

1 Abū Dāwūd; *Al-Itqān*, vol. 1 pg. 179; *Tārīkh al-Muṣḥaf*, pg. 69.

2 *Tārīkh al-Muṣḥaf*, pg. 61.

The masses therefore accepted these manuscripts wholeheartedly, making it their sole point of reference by which they would act and recite.

From what has been mentioned, we come to understand that the Qur'ān went through three stages. **Firstly, writing of it in the era Rasūlullāh** ﷺ. **Secondly, its fathering in the era of Abū Bakr** رَضِيَ اللَّهُ عَنْهُ. **And thirdly, being copied in the era of 'Uthmān** رَضِيَ اللَّهُ عَنْهُ.

7. What was the major differences in the three stages of writing?

Reading what has passed makes the following differences abundantly clear:

- I. The Qur'ān was written on palm branches, stone, and amongst other things pieces of cloth during the prophetic era. It was not written in the sequence of the chapters, rather in sequence of the individual verses. This meant that different Companions had select verses by them with no one having the entire Qur'ān in a single manuscript. The wisdom of this has already been mentioned.
- II. The method gathering of the Qur'ān in the era of Abū Bakr رَضِيَ اللَّهُ عَنْهُ was to gather all those articles upon which the Qur'ān was written, and have it stored in a single place, in the sequence of the chapters. This was done fearing some part of the Qur'ān may go missing.
- III. The era of 'Uthmān رَضِيَ اللَّهُ عَنْهُ saw the formulating of a manuscript from principle articles gathered during the era of Abū Bakr رَضِيَ اللَّهُ عَنْهُ in the manner which has been discussed. This was to bring the ummah onto a universal manuscript.

8. Were the manuscripts prepared during the era of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ in conformity of and accommodating to the seven modes of recital revealed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?

This is a question that requires an in-depth answer. Those that hide behind a mirage of knowledge have an opinion on this matter that holds no weight. Their proofs lack just as their logic does by coming to an unworthy and biased conclusion. There are two opinions in this matter:

First Opinion

This first opinion is a weak and spineless one. No attention should be given to it, as heeding this argument leads to the rejection of the different modes of recital revealed. Furthermore, these modes of recital have reached us through traditions that are many: successive and strong.

The opinion held by this first group is that the ‘Uthmānī manuscripts were confined to one mode of recital; the mode revealed according to the Qurayshī dialect. Ibn al-Tīn¹ and Ḥārith al-Muḥāsabī (d. 243) are of this opinion.

Their proof is that ‘Uthmān رَضِيَ اللَّهُ عَنْهُ instructed the group of Qurayshī Companions:

إذا اختلفتم أنتم وزيد بن ثابت في شيء من القرآن فاكتبوه بلسان قريش فإنما نزل بلسانهم

When there is a difference between yourselves and Zayd ibn Thābit in the writing of the Qur’ān then write it according to the dialect of the Quraysh, as it has been revealed in their dialect.

Furthermore, they say, the other dialects were used at the inception of revelation to facilitate the various tribes who spoke in differing dialects. This was to ease

1 After much research I could not find much information regarding this person. This goes to show that he was a man not famed amongst the scholars. It is therefore folly to use him a principle reference in a matter such as this.

their recitation of the Noble Qur'ān as the other tribes could not assimilate their dialect with that of the Quraysh. Seven modes in seven dialects were revealed to ease the recitation of the other tribes. However, once the Qurayshī dialect had become common and the other tribes no longer found it difficult to read the Qur'ān in the Qurayshī dialect, there was no need for the seven modes. All the tribes were then instructed to recite solely by the Qurayshī dialect. Additionally, they say, the other modes were abrogated as it had become a point of contention between the various Muslim tribes.

Due to there being no need for the other modes and since it had become a point of contention, 'Uthmān رضي الله عنه disregarded it when preparing the manuscript and instructed those copying it to stick to one dialect; the Qurayshī dialect.

Ibn al-Tīn says:

جمع عثمان للقران كان ناسخا له علي حرف واحد من الحروف السبعة حتى جمع المسلمين على مصحف واحد و حرف واحد يقرؤون به دون ما عداه من الاحرف الستة الاخرى والفرق بين جمع أبي بكر وجمع عثمان : أن جمع أبي بكر كان لخشية أن يذهب من القرآن شيء بذهاب حملته ؛ لأنه لم يكن مجموعا في موضع واحد ، فجمعه في صحائف مرتبا لأيات سورة على ما وفقهم عليه النبي - صلى الله عليه وسلم وجمع عثمان : كان لما كثر الاختلاف في وجوه القراءة ، حتى قرءوه بلغاتهم على اتساع اللغات ، فأدى ذلك بعضهم إلى تخطئة بعض ، فخشي من تفاقم الأمر في ذلك ، فنسخ تلك المصحف في مصحف واحد مرتبا لسوره ، واقتصر من سائر اللغات على لغة قريش محتجا بأنه نزل بلغتهم ، وإن كان قد وسع في قراءته بلغة غيرهم ، رفعا للحرج والمشقة في ابتداء الأمر ، فرأى أن الحاجة إلى ذلك قد انتهت فاقصر على لغة واحدة

The gathering of the Qur'ān in the era of 'Uthmān رضي الله عنه was in essence an abrogation of its seven modes to one. He unified the Muslims onto one manuscript with one dialect, unconcerned with the other six. There remains a difference between the gathering of Abū Bakr and 'Uthmān رضي الله عنه. Abū Bakr رضي الله عنه feared that some portion of the Qur'ān may be lost due to the loss of those who had memorized it, as it had not been gathered in one place. He therefore, gathered the articles upon which the Qur'ān was written and had it placed in the sequence taught to them by Rasūlullāh

صلى الله عليه وسلم.

Uthman رضي الله عنه on the other hand, did his work due to the differences that rose in the modes of recitation. Each would recite in his own dialect, faulting the next person. He feared it may lead to worse and so abrogated the rest, unifying them onto one dialect. He kept to the Qurayshī dialect reasoning that it had been revealed in their dialect. Though other tribes and their dialects were facilitated in the initial stages, there was no need for it now hence one dialect would suffice.¹

‘Uthmān رضي الله عنه unified the masses onto one manuscript upon the collective decision of those Ṣaḥābah رضي الله عنهم whom were consulted; Muḥājirīn and Anṣār. This was done for a fear of widespread confusion after the differences, pertaining to the modes of recital, between the people of Iraq and Syria came to the fore. Prior to this the manuscripts were a consolidation of all the seven modes revealed.²

Refuting this claim

The aforementioned claim is weak and baseless due to the following reasons:

1. They use the quotation of ‘Uthmān رضي الله عنه, “When there is a difference between yourselves and Zayd ibn Thābit in the writing of the Qur’ān then write it according to the dialect of the Quraysh, as it has been revealed in their dialect.”

They have misunderstood the direction of ‘Uthmān رضي الله عنه in this instruction. He referred to the form of writing not the makeup of the word itself. Taking this approach reconciles between the divine texts.

This quote therefore cannot be used by them as a proof.

2. ‘Uthmān رضي الله عنه mentioning, “as it has been revealed in their dialect,” can have two meanings.

1 *Mabāḥith fī ‘Ulūm al-Qur’ān*, pg. 33.

2 *Ibid.*

Firstly, it could mean that in the early stages it was revealed in their dialect thereafter being revealed in seven, a measure of ease.

Or secondly, it could mean that a major portion of it was revealed according to the Qurayshī dialect, as it was the dialect amongst the Arabs.

Using a synecdoche¹, ‘Uthmān رضي الله عنه was merely making use of an eloquent figure of speech used by the Qur’ān:

جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ

*They put their fingers in their ears.*²

Meaning they put a part of their fingers in their ears.

This demonstrates the invalidity of their argument.

Second Opinion

The opinion of the majority of scholars is that the ‘Uthmānī manuscripts entailed all the modes of recitation established in the final rendition. This does not mean that each manuscript allowed for all the modes, rather that all the modes were allotted into the various manuscripts prepared by ‘Uthmān رضي الله عنه.³

This is the preferred view due to the following reasons:

1. The manuscripts prepared in the era of ‘Uthmān رضي الله عنه was based on the gathering of Zayd ibn Thābit رضي الله عنه during the era of Abū Bakr رضي الله عنه. This early gathering was used a principle reference in preparing the new

1 A figure of speech in which a term for a part of something refers to the whole of something or vice versa.

2 Sūrah al- Nūḥ: 7.

3 *Tārīkh al-Muṣḥaf*, pg. 63.

manuscripts. The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in their entirety held the belief that the first gathering was done in accordance to what had been unequivocally established from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as per the last rendition, inclusive of the seven modes, and not abrogated.

2. There is neither strong nor weak narrations that suggest ‘Uthmān رَضِيَ اللهُ عَنْهُ rendered the other six modes null.
3. If one goes through the ‘Uthmānī manuscripts, one will find many differences in the writing form.¹ If the manuscripts were all rendered in the Qurayshī dialect alone, these differences would not have appeared. These differences are concrete in establishing the commitment to the differing modes of recitation recorded at the last rendition. Similarly, it entirely discredits the other opinion.

Note:

Imām Ibn ‘Ashir رَضِيَ اللهُ عَنْهُ has researched the ‘Uthmānī manuscripts and painstakingly noted the differences in writing form amongst the manuscripts. He has put these into a poem which I will include, a measure to complete the benefit attained throughout this book.

As we know there were six manuscripts prepared:

- » Al- Imām: ‘Uthmān رَضِيَ اللهُ عَنْهُ kept this for himself.
- » Makkī: ‘Uthmān رَضِيَ اللهُ عَنْهُ sent this for the people of Makkah.
- » Madanī: ‘Uthmān رَضِيَ اللهُ عَنْهُ kept this for the people of Madinah.
- » Shāmī: ‘Uthmān رَضِيَ اللهُ عَنْهُ sent this for the people of Syria.
- » Kūfī: ‘Uthmān رَضِيَ اللهُ عَنْهُ sent this for the people of Kūfah.
- » Baṣrī: ‘Uthmān رَضِيَ اللهُ عَنْهُ sent this for the people of Baṣrā.

1 Refer to the books that deal with this subject matter.

Ibn ‘Āshir says:

بمحمداً ربه ابتدا ابن عاشر	مصلياً علي النبي الحاشر
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Beginning with the praises of his Lord, Ibn ‘Āshir;

Sending salutations on the Prophet ‘Al-Ḥāshir.’¹

هاك زائد لمورد تنفي	بالسبع معه من خلاف المصحف
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Here, this poem will suffice after my book Mawrid al-Ḍam’ān;

As it includes the differences of the seven modes.

المدني والمك والإمام	والكوف والبصر معا والشأم
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The seven are; Madanī, Makkī and the Imām;

Kūfī, Baṣrī, and Shāmī.

فارسم لكل قارئ منها بما	واقفه إن كان مما لزمنا
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Write in the form reflecting;

The mode in those necessary.

أو بمخالف اغتفر	وكن في الإجماع من الخلف حذر
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Or not reflecting it is at times okay;

Though be careful in differing where there is consensus.

من سورة الحمد للأعراف اعرفا	فيا إبراهيم في البكر احذفا
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From Sūrah al-Fatiḥah to Sūrah al-A’rāf;

In Baqarah the ‘yā’ in إبراهيم is omitted.

1 This is from amongst the names of Rasūlullāh ﷺ. The following narrations appears in Muwaṭṭa’ of Mālik:

عن محمد بن جبير بن مطعم أن النبي -صل الله عليه وسلم- قال: ”لي خمسة أسماء أنا محمد، وأنا أحمد وأنا الماحي الذي يمحو الله بي الكفر، وأنا الحاشر الذي يمشر الناس على قدمي، وأنا العاقب

I have five names. I am Muhammed, I am Ahmad, I am Māḥī through whom Allah eradicated disbelief, I am Ḥāshir by whom people will be resurrected, and I am ‘Āqib.

يُحذف شام واواه أوصى خذا	لغير حرمي وقالوا اتخذوا
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In the verse اتخذوا وقالوا اتخذوا;

The Shāmī manuscript has omitted the ‘waw’ just as in أوصى.

يقاتلون تلو حتى مختلف	للمدنيين وشام بالألف
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The Madanī and Shāmī have it with an ‘Alif’;

In يقاتلون whilst others differ.

بالزبر الشامي بباء شائع	والمك والعراق واوا سارعوا
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Makkī and Iraqī with the ‘waw’ before سارعوا;

The ‘bā’ in بالزبر is found in the Shāmī manuscript.

والشام ينصب قليلا منهم	كذا الكتاب بخلاف عنهم
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Similar is there difference in those narrating from it;

In the Shāmī قليلا is with a naṣb.

والمدينان وشام يرتدد	واو يقول للعراقي فزد
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The ‘waw’ in وَيَقُولُ is in the manuscript of Iraq;

And يرتدد is with two ‘dāl’ in the Madanī and Shāmī manuscripts.

قد حذف الكوفي تا أنجيتنا	للدائر للشام بلام وهنا
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وَالدَّارُ الأخرَةُ in the Shāmī with one ‘lām’ as opposed to the others;

The Kufi manuscript has omitted the ‘tā’ in أَنجَيْتَنَا.

لشام في محل همز أبديا	وشركاؤهم ليردهم بيا
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شُرَكَائِهِمْ in the Shāmī manuscript is with a ‘yā’;

In place of the hamzah.

وأول بيونس كذا ألف	في ساحر العقود مع هود اختلف
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In Mā'idah and Hūd the word ساحر has differed;

And اول in Yūnus, and the Alif.

تذكرون الشام ياء قدما	من سورة الأعراف حتى مريما
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From Sūrah al-A'rāf to Sūrah al-Maryam;

تذكرون in the Shāmī is with a 'yā' mostly.

بعكس قال بعد مفسدين	وواو ما كنا له أيينا
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وواو ما كنا له is without a 'waw' in the Shāmī;

Contrary to this قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا is with a 'waw' in it.

وهل يلي الحاء أو قبيلها اختلف	بكل ساحر معا هل بالألف
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In ساحر there is an 'alif';

At times after the 'ḥā' and at times before it.

مع تحتها آخر توبة يعن	بالألف الشام إذ أنجاكم ومن
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من أنجاكم is with an 'alif' in the Shāmī;

And in تحتها in Sūrah al-Tawbah with the word من.

والشام لا واو بها فاستين	للمك والذين بعد المدني
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In والذين the Makkī and Madanī there is a 'waw';

Though in the Shāmī there is no 'waw'.

بالتا وفي العراق بالها ارتسما	كلمة الثاني بيونس هما
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The word كلمة in Yūnus is with a 'tā';

Though according to the Iraqi it is written with a 'ya'.

لشام قل سبحان قال قد رسم	وفي يسيركم ينشركم
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The word ينشركم is يسيركم;

In the Shāmī, and سبحان without an 'alif'.

مقلبا العراقي رسما	له وللمكي ثم منهما
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In Shāmī and Makkī there remains;

مقلبا with the written 'mīm' contrary to the Iraqi.

معا خر جا بخلاف قد أتى	وفخراج للجميع أثبتا
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The word خر جا is with a difference (sometimes with the ‘alif’ and sometimes without);

Though فخراج does not have the same difference.

مكنني للمك نونا ثانيا	والكل اتوني معا بغير يا
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In the Makkī ‘nūn’ appears twice in مكنني;

اتوني comes in them without a ‘yā’.

من مريم لصاد قل ذا الأول	في الأنبياء للكوف قال يجعل
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From Sūrah al-Maryam to Sūrah al-Ṣād and the first;

In al-Ambiyā قل ربي يعلم with an ‘alif’ in some.

في قال كم قال مع قال إن عكس جرى	لا واو للمكي في ألم ير
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In في قال كم and in قال إن without an ‘alif’ by the Kūfī;

And in ألم ير there is no ‘waw’ in the Makkī.

في المؤمنين آخري لله زد	للبر والامام همز اعتمد
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In the last two سَيَقُولُونَ لِلَّهِ of Sūrah al-Mu’minūn add;

For the Baṣrī and Imām a hamzah.

المك أولى نزل الفرقان	ويأتيني النمل نونا ثان
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In the Makkī manuscript in Sūrah al-Furqān وَنُنَزَّلُ with two ‘nūn’;

Similarly, وَيَأْتِينِي therein is with two ‘nūn’.

وحذرون فرهين الألف	يثبت في بعض وبعض يحذف
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وحذرون and فرهين is with an ‘alif’;

In some and in others they are omitted.

في وتوكل عوض الواو بفا	للمدني والشام والواو احذفا
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وتوكل is with a ‘fā’ instead of a ‘waw’;

In the Madanī and Shāmī manuscripts.

لَوْلُو فاطر بخلف قد أَلَف	للمك من وقال موسى وألف
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In the Makkī there is no ‘waw’ in وقال موسى

In Sūrah al-Fāṭir لَوْلُو is in some with an ‘alif’ after.

وألف الظنوننا للكل اكتابا	ما عملته إليها بكوف نكبا
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عملته with a ‘hā’ is not found in the Kūfī manuscript;

The ‘alif’ in الظنوننا is always written.

في عبده تالي بكاف وبنا	من صاد للختم فخلفه أتى
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From Sūrah al-Ṣād till the end difference are;

In the word عَبْدُهُ at times with an ‘alif’ and at times without.

أعبده للشامي مزي نون	كلمة الطول وتأمروني
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In عَبْدُهُ an ‘alif’ added and تأمروني

Shāmī has an extra ‘nūn’.

والكوف أو أن يظهر الهمز جلب	أشد منهم هاء كافا قلب
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أشدُّ مِنْهُمْ at times is changed to a ‘kāf’;

And the Kufi add a ‘waw’ in يظهر.

للمدني والشام ثم هاء	وسط مصيبة بما احذف فاء
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فَبَيَّا كَسَبْتُ in some the ‘fā’ is omitted;

In the Madanī and Shāmī a ‘hā’.

في الكوف إحسانا فأحسن بهما	في تشتهي زاد وحسننا رسما
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Is added in تشتهي increasing its word count and beauty;

حُسْنًا has an added ‘alif’ according to the Kūfī (Sūrah al-Aḥqāf).

وواو ذو العصف بشامي أَلَف	في خاشعا باقتربت قد اختلف
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حُشَعًا in Sūrah al-Qamar is sometimes with an ‘alif’;

And in ذُو الْعُصْفِ the Shāmī have it with an ‘alif’ instead.

وإثر شين المنشآت الألف	وفي العراق الباء منها خلف
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المُنشَيْتُ after the ‘shīn’ and ‘alif’ is added;

And the Iraqi script omits the ‘yā’.

وياء ثاني ذي الجلال الشام رد	واوا وضم النصب في كلا وعد
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The ‘yā’ in ذي الجلال is replaced with a ‘waw’;

وَكُلًّا is without its ‘alif’ making it a raf’.

واحذف ضمير الفصل من هو الغني	من مصحف الشامي كذلك المدني
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فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ is at times changed in the Madanī;

And Shāmī by omitting the word هو.

وخلف قال إنما أدعوا ألف	فثاني قواريرا ببصر مختلف
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قال إنما أدعوا is at times without the ‘alif’;

And the second one in قواريرا is omitted in the Baṣrī.

ولا يخاف عوض الواو بفا	للمدني والشام والآن وفي
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فَلا يَخَافُ عُفْبَاءَ has a ‘waw’ instead of a ‘fā’.

In the Madanī and Shāmī manuscripts.

فالحمد لله على حسن الختام	وللنبي أنهى صلاتي والسلام
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All praise is for Allah on this completion;

And for the Prophet never-ending salutations.¹

This book has come to its completion through the mercy of Allah سُبْحَانَهُ وَتَعَالَى.

1 See *Matn al-A'lām*, pgs. 54-59. These minor variations found in these scripts, those of which have been mass transmitted, are negligible and do not alter or change the meaning of the text.

