

## Chapter One: Introduction to the Glorious Qur'ān & its recitation

This chapter is an introduction to the Glorious *Qur'ān*, its recitation and some of its virtues.

Undoubtedly, the Glorious *Qur'ān* is one of the greatest gifts of Allāh to this *ummah* (the followers of the Prophet). Allāh states in *Sūrah al-Ḥashr*, “If We had revealed this *Qur'ān* upon a mountain; you would have seen it tremble and crumble to pieces out of fear of Allāh.” (Q. 59: 21)

We learn from this verse that even the mountain would not have been able to carry the divine revelation. This is the greatness of the Glorious *Qur'ān*, and we should be honoured that Allāh, by revealing the *Qur'ān* to His final The Prophet Muḥammad (peace and blessings of Allāh be upon him), chose us as the ones to carry this unique and great trust.

*Haḍrat* Anas (may Allāh be pleased with him) narrates:

The messenger of Allāh (peace and blessings of Allāh be upon him) said: “Verily, Allāh has family amongst humanity.”

He narrates further: “It was asked: “Who are they, Oh messenger of Allāh?””

He replied: “The people of the *Qur’ān* are the people of Allāh, and they are special to Him.”<sup>1</sup>

*Haḍrat* ‘Uthmān (may Allāh be pleased with him) narrates, “The messenger of Allāh peace and blessings of Allāh be upon him) said: “The best of you is he who learns the *Qur’ān* and teaches it.”<sup>2</sup>

We might find ourselves asking the question: What is the Glorious *Qur’ān*?

The Glorious *Qur’ān* is the miraculous *kalām* (speech) of Allāh, revealed to the seal of all the Prophets and messengers, The Prophet Muḥammad (peace and blessings of Allāh be upon him) in the perfect and most eloquent Arabic, through the angel of revelation Jibrīl (peace be upon him).

It has been transmitted to us in succession, and its recitation is a form of worship, compiled between two parts of the *muṣḥaf* (printed copy of the *Qur’ān*), beginning with *Sūrah al-Fātiḥah* and ending with *Sūrah al-Nās*.<sup>3</sup>

There is not a single book in this world like the Glorious *Qur’ān*. The *Qur’ān* is complete; meaning that it has explained to us all the laws of Allāh, and it has not left out a single ruling. It is a gift from Allāh,

---

<sup>1</sup> *Musnad Aḥmad*, volume 3, page 581.

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī*, volume 10, page 91.

<sup>3</sup> *Al-Mosū‘ah al-Qur’ānīyah al-Muyassarah*, page 983.

which has not been sent for a specific time or place,  
but which can be used in any time or place.

### *The manner of the recitation of the Qur'ān*

We must realise and know that the Glorious *Qur'ān* has to be recited in a specific way; it cannot be recited in the same manner as other books. That is why Allāh has said in *Sūrah al-Muzzammil*, “Recite the *Qur'ān* in measured, rhythmic tones.” (Q. 73: 4)

The word used in this verse is *tartīl*, but what is *tartīl* and how is the *Qur'ān* recited with it? The word *tartīl* has been mentioned in the above verse, and in *Sūrah al-Furqān*, where Allāh says, “And We have arranged it in proper order.” (Q. 25: 32)

In *Sūrah al-Muzzammil*, the verse came down referring to the sequence of *ṣalāh al-layl*, the prayer performed between the *Fajr* and *'Ishā* prayers, as well as in *al-Furqān*, when the verse came down as a reply to the disbelievers when they enquired the reason for the *Qur'ān* being revealed at different stages.

Al-Imām al-Rāghib says in his book, “*Al-Ratl* implies the harmony of something and its classification in proper order. *Al-Tartīl* denotes the pronunciation of the word from the mouth with ease and in proper order.”<sup>4</sup>

We are also commanded to recite the *Qur'ān* in a melodious way. It is narrated in *Ṣaḥīḥ al-Bukhārī* that

---

<sup>4</sup> *Mufradāt Fī Gharīb al-Qur'ān*, Al-Rāghib al-Aṣfahānī.

the Prophet (peace and blessings of Allāh be upon him) said, “Beautify your voices with the *Qur’ān*.”<sup>5</sup>

Qatādah (may Allāh be please with him) narrates:

Anas (may Allāh be pleased with him) was asked: “How was the recitation of the Prophet (peace and blessings of Allāh be upon him)?”

He replied: “It was lengthened.”

Then he recited *Bismillāhir Raḥmānir Raḥīm*, lengthening *Bismillāh*, lengthening *Al-Raḥmān*, and lengthening *Al-Raḥīm*.<sup>6</sup>

*Some issues pertaining to the recitation and memorisation of the Qur’ān*

The recitation of the *Qur’ān* is one of the best ways for one to get closer to Allāh.

Abū Sa’īd Al-Khudrī (May Allāh be pleased with him) reports that the Prophet Muḥammad (peace and blessings of Allāh be upon him) said:

Allāh, The Most High says: “Whoever is kept busy by the *Qur’ān* and My remembrance, I give him better than what I give those who ask. And the favour of the speech of Allāh over the rest of

---

<sup>5</sup> *Fath al-Bārī: Explanation of Ṣaḥīḥ al-Bukhārī*, volume 2; *Al-Minhāj: Explanation of Ṣaḥīḥ Muslim*, volume 3.

<sup>6</sup> *Ṣaḥīḥ al-Bukhārī*, Book on the virtues of the *Qur’ān*.

speech is like the favour of Allāh over His creation.”<sup>7</sup>

Al-Nawawī says that forgetting the *Qur’ān* is one of the major sins, according to the *ḥadīth* of the Prophet (peace and blessings of Allāh be upon him), “The sins of my followers were shown to me. I did not see a sin greater than a chapter or verse of the *Qur’ān* that a man has been given, and then he forgot it.”<sup>8</sup>

To recite the *Qur’ān* in a state of cleanliness (*ṭahārah*) is obligatory. To recite the *Qur’ān* in a state of ablution (*wuḍū*) is preferable, because reciting the *Qur’ān* is the best form of remembering Allāh.

To recite the *Qur’ān* in a clean place is *Sunnah*, the best place being the mosque.

It is preferable for the one reading the *Qur’ān* to sit facing the *qiblah*, in humility, because he is sitting in front of Allāh. It is *Sunnah* for the reader to use the *miswāk* (toothbrush) before reciting.

It is *sunnah* for the one reading to seek refuge in Allāh from the Shayṭān (the devil). Allāh says in the *Qur’ān*, “And when you recite the *Qur’ān*, then seek refuge in Allāh from the Shayṭān, the rejected one.” (Q. 16: 98)

---

<sup>7</sup> *Jāmi’ al-Tirmiḥī*.

<sup>8</sup> Abū Dāwūd and others narrate it.

The reader should begin with the *basmalah*, because most scholars are of the opinion that it is a verse from the *Qur'ān*. It is also preferable to begin with the *basmalah* if starting from the middle of the *sūrah*.

### *Some virtues of the Glorious Qur'ān*

The Glorious *Qur'ān* was revealed to the Prophet Muḥammad (peace and blessings of Allāh be upon him) in seven different dialects.

*Ḥaḍrat* ‘Umar Ibn al-Khaṭṭāb (may Allāh be pleased with him) narrates:

I heard Hishām Ibn Ḥakīm Ibn Ḥizām reciting *Sūrah al-Furqān* differently to the way I read it, and Rasūlullāh (peace and blessings of Allāh be upon him) used to recite it to me. I nearly hastened over Hishām, but I left him until he was leaving, and then took hold of him by his clothes. I went with him to Rasūlullāh (peace and blessings of Allāh be upon him) and I said: “Oh messenger of Allāh, indeed, I heard him reciting *Sūrah al-Furqān* differently to the way you recited it to me.”

Rasūlullāh (peace and blessings of Allāh be upon him) said: “Let him recite.”

So he recited the way I heard him recite. Rasūlullāh (peace and blessings of Allāh be upon him) then stated: “Like this it was revealed.”

Thereafter, he told me to recite. I recited and he said: “Like this it was revealed. Verily, this *Qur'ān* was revealed in seven dialects so recite

from it what is easy for you.”<sup>9</sup>

When the Glorious *Qur’ān* is recited tranquillity descends with the angels.<sup>10</sup>

Jealousy prohibited except in the case of two categories of people. ‘Abdullāh Ibn ‘Umar (may Allāh be pleased with him) narrates:

I heard the messenger of Allāh (peace and blessings of Allāh be upon him) saying: “There is no jealousy except over two: A man whom Allāh has granted the Book, who recites it the whole night, and a man whom Allāh has granted abundant wealth, who gives it as charity the entire day and night.”<sup>11</sup>

The Glorious *Qur’ān* will intercede for its companions on the day of Qiyāmah.<sup>12</sup>

### *The virtues of Sūrah al-Fātiḥah*

Abū Sa’īd ibn al-Mu’allā narrates:

I was performing *ṣalāh*, and the Prophet (peace

---

<sup>9</sup> *Ṣaḥīḥ al-Bukhārī*, volume 5, page 356; *Ṣaḥīḥ Muslim*, volume 6, page 82.

<sup>10</sup> *Ṣaḥīḥ al-Bukhārī*, Book on the virtues of the *Qur’ān*, chapter 15.

<sup>11</sup> *Ṣaḥīḥ al-Bukhārī*, Book on the virtues of the *Qur’ān*, chapter 20.

<sup>12</sup> *Ṣaḥīḥ Muslim*.

and blessings of Allāh be upon him) called me. I did not answer him. After completing, I said: “Oh messenger of Allāh, I was performing *ṣalāh*.”

He asked me: “Did Allāh not say: Answer to Allāh and the messenger when he calls you...”

Then he said: “Should I not teach you the greatest chapter in the *Qur’ān* before you leave the mosque?”

Then he took me by my hand. When we were about to leave, I said: “Oh messenger of Allāh, verily, you said: I will indeed teach you the greatest chapter of the *Qur’ān*.”

He replied: “*Alḥamdulillāhi Rabbil ‘Ālamīn*, it is *al-Saba’ al-Mathānī* and the Great *Qur’ān* that I have been given.”<sup>13</sup>

The meaning of *the Great Qur’ān* is the great reward that a person receives by reciting it even though other chapters of the *Qur’ān* are longer than it.

### *The virtues of Sūrah al-Baqarah*

Abū Hurayrah (may Allāh be pleased with him) narrated:

The Prophet (peace and blessings of Allāh be

---

<sup>13</sup> *Ṣaḥīḥ al-Bukhārī*, Book on the virtues of the *Qur’ān*, *ḥadīth* 5006.

upon him) entrusted me with safeguarding the *zakāh* of *Ramaḍān*. That day, a man approached me and started eating from the food. I took hold of him and said: “I will indeed take you to the messenger of Allāh (peace and blessings of Allāh be upon him).”

He replied: I am in dire need and poverty is upon me.”

Abū Hurayrah stated: “So I left him.”

The next morning when I woke up the Prophet (peace and blessings of Allāh be upon him) said to me: “Oh Abū Hurayrah, what did your captive do yesterday?”

I said: “Oh messenger of Allāh, he complained of dire need and poverty, so I took pity upon him and left him.”

He replied: “Indeed, he has lied to you, and he will return.”

Thus, I knew he would return because of the Prophet (peace and blessings of Allāh be upon him) saying that. So I waited for him, until he came and started eating from the food. I took hold of him and said: “I will indeed take you to the Prophet.”

He replied: Leave me, for indeed I am in dire need and poverty is upon me, I will not return.”

Abū Hurayrah narrates: “I took pity upon him and left him.

The next morning when I woke up the messenger of Allāh (peace and blessings of Allāh be upon him) said to me: “Oh Abū Hurayrah what did your captive do?”

I replied: “Oh messenger of Allāh, he complained of dire need and poverty, so I took pity upon him and left him.”

He replied: “Verily, he has lied to you and he will return.”

Therefore, I waited for him, and he came and started eating from the food. I took hold of him and said: “I will indeed take you to the Prophet (peace and blessings of Allāh be upon him), and this is the last of three times. You claim that you will not return, but you do.”

He replied: “Let me teach you words through which Allāh will benefit you.”

I replied: “What are they?”

He replied: “When you go to bed, read *Āyah al-Kursī: Allāhu Lā Ilāha Illā Huwal Ḥayyul Qayyūm*, until you complete the verse. For indeed, protection from Allāh will not cease over you, and no devil will come near you until you wake up.” As a result, I left him.

The next morning when I woke up the Prophet (peace and blessings of Allāh be upon him) said to me: “What did your captive do yesterday?”

I replied: “He claimed that he will teach me words that Allāh will benefit me through, so I left him.”

The messenger of Allāh said: “What are they?”

I replied: “He said to me: “When you go to bed, read *Āyah al-Kursī* from beginning until end. Protection from Allāh will never cease upon you, and no devil will approach you until you wake up.”

Hence, the Prophet (peace and blessings of Allāh be upon him) said: “Verily, he has been truthful with you, while he is a liar. Do you know whom you were speaking to for three nights, Oh Abū Hurayrah?”

I replied: “No.” The Prophet (peace and blessings of Allāh be upon him) replied: He is a devil.”<sup>14</sup>

### *The virtue of Sūrah al-Ikhlās*

Abū Sa’īd al-Khadrī (may Allāh be pleased with him) narrates:

Someone heard another person reciting: “*Qul*

---

<sup>14</sup> *Ṣaḥīḥ al-Bukhārī*, Book on entrustment, *ḥadīth* 2311.

*Huwallāhu Aḥad,*” repeatedly. The next morning when the hearer woke up, he came to the Prophet (peace and blessings of Allāh be upon him) and mentioned that to him. So the messenger of Allāh (peace and blessings of Allāh be upon him) replied: “By Him in whose hand my soul is, verily, it is equal to one-third of the *Qur’ān*.”<sup>15</sup>

### *Some benefits of ‘Ulūm al-Qur’ān*

We should realise that the Glorious *Qur’ān* has not been given to us for mere recitation. We have to ponder over its verses and meanings, and apply it in our daily lives.

Allāh has stated in the *Qur’ān*, “This is a Book which we have sent down to you, full of blessings so that they may ponder over its verses and so that those of understanding may take heed.” (Q. 38: 29)

*‘Ulūm al-Qur’ān* assists in the studying and the understanding of the Glorious *Qur’ān*. It also assists in the derivation of laws and rulings. Exegesis and other major sciences of the *Qur’ān* cannot be studied without *‘ulūm al-Qur’ān*. Indeed, this science is a key for anyone who specialises or wants to specialise in *tafsīr*.

---

<sup>15</sup> *Ṣaḥīḥ al-Bukhārī*, Book on the virtues of the *Qur’ān*, *ḥadīth* 4893.

The one who studies this science is well-equipped with a strong, unique weapon against the enemies of Islam and has deep knowledge about the Glorious *Qur'ān*.

## *How the Glorious Qur'ān is protected*

Undoubtedly, Allāh guaranteed that He Himself will protect His Book, and He did not leave it to other than Himself. He prepared various forces to protect the Divine revelation. From these forces are:

Allāh assured His messenger (peace and blessings of Allāh be upon him) that, indeed, this Book will be protected, and nothing of it will be lost.

Allāh says:

Do not move your tongue hastily concerning the *Qur'ān*. It is for Us to compile it and make you recite it. When We thus make its recital, follow it. Then, more than that, it is for Us to explain it and make it clear. (Q. 75: 16-19)

The Noble Prophet Muḥammad (peace and blessings of Allāh be upon him) most certainly appointed scribes to write down the Divine revelation each time immediately after it came down.

The Prophet (peace and blessings of Allāh be upon him) used to recite the *Qur'ān* during the prayers. Due to this practice, everyone who listened to him used to memorise the portion recited.

The Noble Prophet (peace and blessings of Allāh be upon him) used to carefully study the *Qur'ān* each year with Jibrīl (peace be upon him). He also studied it twice during the last year of his life.

The Prophet (peace and blessings of Allāh be upon him) used to encourage his companions to such an extent, that they used to love to recite and memorise the Divine revelation. He used to clarify to them the great reward in the recitation and memorisation of the *Qur'ān*.

Indeed, Allāh revealed the *Qur'ān* upon an unlettered community, whose minds were pure. It was known that this community could memorise poems and narrations by just listening to it once. Thus, when the *Qur'ān* came down they took hold of the opportunity to memorise it.

The *Qur'ān* came down over a period of 23 years, narrating the happenings of the past, present and future. This also had an effect in its protection.

The laws and judgements of the *Qur'ān* were applied in the reality of life, for, indeed, its laws made up the main law for every problem and event.

The Muslim community itself took responsibility for its compilation in one book, when it was compiled during the times of *Haḍrat* Abū Bakr and *Haḍrat* 'Uthmān (may Allāh be pleased with them).

The Qur'anic sciences, like *Tafsīr* (commentary and explanation) and the different recitations, grew around the Divine revelation.

Allāh has surely made its memorisation easy for the hearts and its recitation easy for the tongue.

## Chapter Two: The Meaning Of *'Ulūm al-Qur'ān*

In this chapter, we will discuss:

- The meaning of the term *'Ulūm al-Qur'ān*;
- The technical definition of the *Qur'ān*; and
- The relationship between the Glorious *Qur'ān* and other types of divine revelation.

Let us begin with the meaning of *'Ulūm al-Qur'ān*.

The term *'Ulūm al-Qur'ān* is made up of two words, i.e. *'ulūm* and *al-Qur'ān*. The word *'ulūm* is the plural of *'ilm* (knowledge / science), which is derived from the Arabic verb *'alima ya'lamu* (to know/have knowledge of something). Why is the plural *'ulūm* used instead of the singular *'ilm*?

The scholars of *'Ulūm al-Qur'ān* used to write about a particular aspect of *'Ulūm al-Qur'ān* (we will expound on these scholars in the section on the history of *'Ulūm al-Qur'ān*).

Some scholars wrote about the reasons for revelation, others wrote about the miraculous nature of the Glorious *Qur'ān*, etc. Thereafter, these different subjects were summarised, some were adjoined to each other and in this way the name *'Ulūm al-Qur'ān*

was given.<sup>16</sup>

'*Ulūm al-Qur'ān* contains all that has a connection with the Glorious *Qur'ān*, such as *tafsīr* (explanation and commentary on the Glorious *Qur'ān*), the knowledge of the various ways of reciting the *Qur'ān*, '*Ilm al-Qirā'āt*, as well as the *I'rāb* (analysis of the grammatical structure) of the Glorious *Qur'ān*.

In *tafsīr* for instance, the history of the Glorious *Qur'ān*, its development and the *mufasssirūn* (interpreters who specialise in the science of *tafsīr*) throughout the generations are studied.

In the ways of reciting the popular reciters, the different parts of recitation and what has a connection with the seven modes of recitation are researched.

The philosophers define the word '*ilm* as, "The taking place of the image of something in the mind."

Hence, if it is imprinted in your mind that the Glorious *Qur'ān* came down in twenty-three years, this image in your mind is called an '*ilm*.

The theologians define the term as, "A characteristic that decides positively for its position a specification that does not imply a contrast."<sup>17</sup>

---

<sup>16</sup> *Itqān al-Burhān fī 'Ulūm al-Qur'ān*, Dr Faḍl Ḥasan 'Abbās, volume 1, page 41.

<sup>17</sup> *Itqān al-Burhān fī 'Ulūm al-Qur'ān*, volume 1, page 42.

Thus, the entity of the *Qur'ān* coming down over a period of 23 years has become distinguished in your mind, not mixed with other sciences of the Glorious *Qur'ān* (like compilation). This distinction is firm and certain, it does not imply a contrast; for example, we do not say that the Glorious *Qur'ān* came down over a period of 35 years.

Others define the word *'ilm* as those matters or questions that are spoken about, such as matters to do with Islamic *Fiqh* (Jurisprudence), for example the obligation of *ṣalāh*, which is the definition sought for in *'Ulūm al-Qur'ān*.

These aspects include the view that the first revelation was the first five verses of *Sūrah al-'Alaq*, chapter 96, that the Glorious *Qur'ān* is recurrent and that letter by letter translation is not allowed. This is the meaning implied by *'ulūm*.

From the qualities of Allāh are *'Alīm* (the Omniscient), *'Ālīm* (the All-Knowing), and *'Allām* (One who has thorough knowledge of everything), and all three words are derivatives of the verb mentioned.

The one who Allāh has taught a certain knowledge can also be referred to as *'Alīm* (one who has knowledge), such as The Prophet Yūsuf (peace be upon him) who was *'Alīm*, and by the command of Allāh he could

interpret dreams, which is a knowledge of the *Ghayb* (Unseen).<sup>18</sup>

“Those servants of Allāh that truly fear Him are the ‘*ulamā*.” (Q. 35: 28)

The word ‘*ulamā* is the plural of ‘*Ālim*. Some scholars of the Arabic language say that the ‘*Ālim* is the one who acts according to that which he knows.

*Al-’ilm* is the opposite of *al-Jahl* (ignorance). If one knows something then one has knowledge of it or recognises it. ‘*Alima*, along with the Arabic verb *Faqiha* (to understand), both mean *Ta’allama* (to learn), and *Tafaqqaha* (to comprehend).<sup>19</sup>

“*Al-Rahmān*; He taught the *Qur’ān*.” (Q. 55: 1-2)

Allāh means that He made the *Qur’ān* easy to remember. In the second verse, the word ‘*Allama* (to teach) is used, which is a derivative of ‘*Alima*.

Concerning the meaning of *al-Qur’ān*, it refers to the revelation that Jibrīl (peace be upon him) came down with part by part, to The Prophet Muḥammad (peace and blessings of Allāh be upon him).

Firstly, most scholars are of the opinion that the term is pronounced as *Qur’ān* and written in Arabic with the *hamzah*. However, al-Shāfi’ī, al-Ash’arī and others

---

18 *Lisān al-’Arab*, Ibn Manzūr, volume 12.

19 *Lisān al-’Arab*, Ibn Manzūr, volume 12.

are of the opinion that it is without the *hamzah*, i.e. *Qurān* (notice that there is no apostrophe before second syllable).

Secondly, many *‘ulamā* say that the word is a derivative. Those that are of the opinion that the word is *Qur’ān*, with the *hamzah*, say that it is derived from *Qara’a* (to read), giving the meaning of *Jama’a* (to compile). That is because the verses and chapters are compiled next to each other. Others say that the word *Qur’ān* is derived from *Qara’a*, meaning *Talā* (to recite or follow).<sup>20</sup>

As for those that say it is *Qurān*, without the *hamzah*, some of them say that it is from *qarā’in*, because each part of the *Qur’ān* confirms another, while others say that it is derived from *al-qirān*, because the verses and chapters are conjunctive with each other.<sup>21</sup>

Thirdly, those that say the term *Qur’ān* is a derivative, most of them say that it is a verbal noun. From these *‘ulamā* is Abu al-Ḥasan ‘Alī ibn Mubārak meaning that linguistically, it is *maqrū’*, something that is read, i.e. the verbal noun is used but the name of the object is desired.

Fourthly, many *‘ulamā* have differentiated between *al-Qur’ān* with *al* and *Qur’ān* (without *al*) as follows:

---

<sup>20</sup> *Itqān al-Burhān fī ‘Ulūm al-Qur’ān*, Faḍl ‘Abbās, volume 1.

<sup>21</sup> *Itqān al-Burhān fī ‘Ulūm al-Qur’ān*, Faḍl ‘Abbās, volume 1.

The term *al-Qur'ān*, is not used or not understood to be used except for the divine revelation. As for *Qur'ān*, sometimes the Holy *Qur'ān* is wanted, such as in the verse, “And a *Qur'ān* that we have sent down in stages, so that you can read it to the people.” (Q. 17: 106)

This term can also denote other meanings, such as *Qirā'ah* (recitation), denoted in the verse, “Verily, upon Us is its compilation and its recital.” (Q. 75: 16)

Some *'ulamā* say that the term *al-Qur'ān* refers to the entire Glorious *Qur'ān*, like in the following verse, “Indeed, this *Qur'ān* guides to that which is most correct.” (Q. 17: 9)

Thus, this term is not used for part of the Glorious *Qur'ān*, except where it is binded to the saying of the Prophet ﷺ, “I marry you to her for what you have memorised of the *Qur'ān*.”<sup>22</sup>

Hence, the term *al-Qur'ān* can sometimes be used for the entire *Qur'ān*, and it can sometimes be used for part of the Holy *Qur'ān*.

The technical definition of the Glorious *Qur'ān* is as follows:

“The words of Allāh, revealed to the Prophet Muḥammad (peace and blessings of Allāh be upon him), the living miracle, whose recitation one is

---

<sup>22</sup> *Faṭḥ al-Bārī, explanation of Ṣaḥīḥ al-Bukhārī, ḥadīth 5029.*

devoted to, which is transmitted to us by succession.”<sup>23</sup>

“The words of Allāh” – removes other speech, not from Allāh.

“Sent down” – removes the speech of Allāh that He has excluded for Himself, or that which He inspires to His angels.

“To the Prophet Muḥammad (peace and blessings of Allāh be upon him)” – removes that which was revealed to the Prophets (peace be upon all of them) before him.

“The living miracle” – the Glorious *Qur’ān* is the greatest miracle of the Prophet (peace and blessings of Allāh be upon him), for it is indeed, the living miracle, in its precise meaning and wording.

“Whose recitation one is devoted to” – its recitation is *‘ibādah* (worship) and nothing else is correct in *ṣalāh*: removes the *Ḥadīth Qudsīy* (*ḥadīth* which Allāh has spoken Himself but not part of the *Qur’ān*).

“Which is transmitted to us by succession” – the *Qur’ān* alone, transmitted to us both verbally and in writing and no other speech or words.

We can derive from this definition that the Glorious *Qur’ān* is an attribute from amongst the attributes of

---

<sup>23</sup> *Itqān al-Burhān fī ‘Ulūm al-Qur’ān*, Faḍl ‘Abbās, volume 1, page 50.

Allāh and not a creation of Allāh, just like the other revelations, which were sent to the Prophets (peace be upon all of them) before.

However, the letters that the words of the *Qur'ān* were written with and the sounds that are pronounced are recent matters that were found after they did not exist. How do we agree between the reality of the *Qur'ān* being ancient, not a creation, and between the recent letters and sounds?

Speech is restricted to that which is spiritual and that which is verbal. Spiritual speech is the ancient attribute, and all the attributes of Allāh are ancient. When the Glorious *Qur'ān* became the speech of Allāh and when speech became restricted to that which is spoken and to the speaker, two definitions apply:

- Speech itself; and
- That which is spoken.

The scholars have defined the first one as, “The ancient attribute, which has a relation with the definitive, from the beginning of *Sūrah al-Fātiḥah* until the end of *al-Nās*.”

The second characterisation is further defined as, “Those uncreated definitive words that are arranged in

order, without alteration, nothing more than verbal, mental and spiritual letters.”<sup>24</sup>

Most of the scholars define the Glorious *Qur’ān* as “The words of Allāh, sent to The Prophet Muḥammad (peace and blessings of Allāh be upon him)...,” as it has been expressed in the above-mentioned definition.

The following *ḥadīth* is mentioned in *Sunan Abū Dāwūd*, “I seek refuge in the absolute words of Allāh.”

Abū Dāwūd said, “This is an evidence that the *Qur’ān* is not a creation.”<sup>25</sup>

### *The relationship between the Glorious Qur’ān and other types of divine revelation*

Every Muslim believes without a doubt that Allāh revealed books to some of His Prophets, and this is what the Prophet Muḥammad (peace and blessings of Allāh be upon him) informed us about.

However, at the same time, we do not say that these books are present today or that they are free from alteration and distortion. The Glorious *Qur’ān* tells us about the habits of the Jews in changing the *Torāh* during the time of the Prophet Muḥammad (peace and blessings of Allāh be upon him) and before his time,

---

<sup>24</sup> *Itqān al-Burhān fī ‘Ulūm al-Qur’ān*, Faḍl ‘Abbās, volume 1.

<sup>25</sup> *Sunan Abū Dāwūd*, *ḥadīth* 4737.

“They change the words from their right places and have abandoned a good part of the message that was sent to them.” (Q. 5: 13)

Every Muslim should have complete knowledge that Allāh has characterised the followers of The Prophet Muḥammad (peace and blessings of Allāh be upon him) with many characteristics, for indeed, their constitutional laws are correct for every time and place.

The laws of this nation are also a message for all the worlds, while the message of each nation before the Prophet (peace and blessings of Allāh be upon him) was specifically for its time.

Henceforth, we do not doubt the other heavenly books, for this contradicts our Islamic faith. However, we have not been commanded to follow it, because the *Qur’ān* is enough for us.

The heavenly message is divided into three main parts: Islamic creed, legislation and character.

Islamic creed, in its originality it is commonly shared between all the messages, and like that character.

The legislation is different, taken from the divine verse, “To each among you, we have described a law and a clear way.” (Q. 5: 48)<sup>26</sup>

---

<sup>26</sup> *Al-Wajīz fī ‘Ulūm al-Kitāb al-‘Azīz*, Muḥammad Khāzīr Al-Majāīlī.

The *Qur'ān* is therefore, a general book of guidance. It is also very important for us to know that the divine revelation that came down to the Prophet Muḥammad (peace and blessings of Allāh be upon him) is not only the Glorious *Qur'ān*. The *Sunnah* is also divine revelation, and the Prophet (peace and blessings of Allāh be upon him) has made clear the two types of divine revelation when he said, “Behold, indeed I have been given the *Qur'ān* and with it something similar to it.”

Additionally, there is also the Prophetic Tradition (*al-Ḥadīth al-Nabawī*) and the Sacred Tradition (*al-Ḥadīth al-Qudsī*).

It is possible for us to say that the *Sunnah* came to complete the *Qur'ān* and clarify it, because the *Qur'ān* and the *Sunnah* make up the laws of Islam, which is built on Divine revelation.

In relation to the difference between the *Qur'ān* and other divine revelation, we know that the *Qur'ān* is the speech of Allāh in its own special, miraculous words. So the relationship between the *Qur'ān*, the Prophet (peace and blessings of Allāh be upon him) and Jibrīl (peace be upon him) is receiving and delivering.

Concerning the Prophetic Tradition, the scholars of the sciences of *ḥadīth* define it as, “Everything that has been adjoined to the Prophet (peace and blessings

of Allāh be upon him) of sayings, actions, decisions or attributes.”

In this way, it is also from Allāh, even if its words are from the Prophet (peace and blessings of Allāh be upon him), and based upon this, the difference between the *Qur'ān* and the *Sunnah* is clear.

Concerning the Sacred Tradition, it has been defined by the scholars of the sciences of *ḥadīth* as, “What the Prophet (peace and blessings of Allāh be upon him) attributes to Allāh, the Most High.”

The scholars have two opinions about the words of the Sacred Tradition:

- The one opinion imparts that its meaning is from Allāh and its words from the Prophet (peace and blessings of Allāh be upon him), so the difference between it and the *Qur'ān* is clear.
- The second opinion mentions that its words are also from Allāh, so the difference between it and the Prophetic Tradition is clear.

Likewise, the difference between it and the *Qur'ān* is found in the special qualities that distinguish the *Qur'ān* from other speech, because the Sacred Tradition is not a miracle, nor is its recitation a form of worship.