

## BELIEF IN THE QUR'ĀN

### 1.0 Important terms.

### NOTES

- 1.1 Qur'ān: This is the name of the final revelation given to Prophet Muḥammad ﷺ. It was named "Qur'ān" by Allāh, the Glorified.
- 1.1.1 {Hā, Mīm. By the clear Book, Indeed, We have made (i.e. named it) Qur'ān, [in] Arabic, so that you may understand} [43:1-3]
- 1.2 Āyah: Linguistically it means 'a sign'. Its plural is Āyāt. There are two types of Āyāt or signs:
- 1.2.1 Universal Āyāt: Physical signs of Allāh such as the sun, moon, mountains, clouds and humans.
- 1.2.2 Shar'i Āyāt: The verses of the Qur'ān. There are 6236 Āyāt in the Qur'ān.
- 1.3 Şūrah: One chapter of the Qur'ān, consisting of a number of Āyāt, separated from the other chapters before and after it. Its plural is Suwar. There are 114 Şūrahs in the Qur'ān. The largest of them is Şūrah al-Baqarah, and the smallest is Şūrah al-Kawthar.
- 1.4 Juzz: Linguistically it means 'a portion' or 'a part'. It refers to 1 of 30 parts of the Qur'ān, usually consisting of more than one Şūrah – but not always.
- 1.5 Muḥaf: The physical bound copy of the Qur'ān, written on paper, beginning with Şūrah al-Fātiḥah and ending with Şūrah an-Nās.
- 1.6 Tafsīr: The explanation of the Qur'ān, taken from Aḥādīth, narrations of the companions and Salaf and linguistic meanings.
- 1.7 Tilāwah: It refers to the recitation of the Qur'ān. The Qur'ān is recited and not merely 'said' i.e. it is recited melodiously.
- 1.7.1 The Prophet ﷺ said. "Whoever does not recite the Qur'ān with a melodious voice is not one of us." [Abu Dawūd]
- 1.7.2 Note: The Qur'ān is not 'sung' rather it is recited melodiously according to how the rules of Tilāwah.

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1.7.3 {...and recite the Qur'ān 'properly' in a measured way (aloud in a slow, pleasant tone) [73:04]

1.8 Tajwīd: It refers to reciting the Qur'ān proficiently. It is a term referring to the knowledge of recitation, and consists of a number of rules.

1.9 Ḥurūf Muqāṭa'ah: The individual letters that some of the chapters are begun with. They are recited individually, not as a word. Examples are: "Alif Lām Mīm", "Hā Mīm", "Ṭā Hā" etc..

1.9.1 They were mentioned in the beginning of some chapters as a challenge to the Quraysh, that this noble book consists of the very letters which the Arabs speak, yet they are not able to match it.

1.9.2 {Alif Lām Mīm. The revelation of the Book about which there is no doubt from the Lord of the worlds} [32:1-2]

## 2.0 What is the Qur'ān?

2.1 It is the speech of Allāh, revealed by Him to Prophet Muḥammad ﷺ.

2.2 Its letters, words, sounds and meanings are from Allāh. So it is His speech in reality, not metaphorical. We recite His speech.

2.3 The Qur'ān is not created.

2.4 It is what is recited in Arabic, and its recitation is a form of worship. The translation of the Qur'ān is not the Qur'ān.

2.5 What is written in the Muḥaf, recited upon the tongues or memorised in the chests – all of it is the Qur'ān.

## 3.0 The miraculous nature of the Qur'ān.

3.1 Every Prophet was given a sign or a miracle; the Noble Qur'ān is the greatest miracle, given to Prophet Muḥammad ﷺ.

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- 3.2 It was revealed in Arabic, to the masters of the Arabic language – the Quraysh. They were poets and people of great eloquence.
- 3.3 The Quraysh were challenged by Allāh to bring something similar to it, or a Ṣūrah like one of its Ṣūrahs. They were not – and have not been – able to do so.
- 3.3.1 {...and if you are doubtful about what We have sent down [i.e. the Qur’ān] upon Our Servant [i.e. the Prophet], then produce a Ṣūrah the like thereof...}  
[02:23]
- 3.4 It is the ultimate truth, unaltered for over 1440 years. Its prophecies remain true, whereas science has constantly changed.
- 3.5 It is protected from ever being altered, no fraudulent copy has ever been mass produced or distributed at large.
- 3.5.1 {Indeed, it is We who sent down the message [i.e., the Qur’ān], and indeed, We will be its guardian} [15:09]
- 3.6 It is the only books which is memorised by masses, in millions, from the age of 7, many of them do not even speak its language. This is due to Allāh making it easy to memorise.
- 3.6.1 {And We have certainly made the Qur’ān easy for remembrance, so is there any who will remember?}  
[54:22]

### 4.0 How was the Qur’ān revealed?

- 4.1 Allāh, the Glorified, said the words and letters which the Qur’ān consists of, he said it with a sound. The Qur’ān is His speech.
- 4.2 His speech was heard by angel Jibrīl (alayhi as-salām).
- 4.3 Jibrīl (alayhi as- salām) would come to the Prophet ﷺ and convey the words of Allāh to him. Sometimes he would appear in the form of a person and sometimes in his own form as an angel. When receiving revelation, the Prophet ﷺ would almost lose consciousness.
- 4.4 The Prophet ﷺ would memorise the words of Allāh from Jibrīl, and then recite it to his companions, teach them

their meanings and show them how they are implemented.

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### 5.0 How it was compiled into a Mus'haf.

- 5.1 The companions used to verbally memorise whatever they could from the Prophet ﷺ. Some of them memorised more than others and were known to be more proficient.
- 5.2 There were some companions who wrote some Ayat of the Qur'ān on whatever materials they could find such as stones, parchment, leather etc... But the Qur'ān was mainly preserved in the hearts of those righteous men and women.
- 5.3 During the caliphate of Abu Bakr (radhiaAllāhu anhu), many senior companions and reciters of the Qur'ān passed away due to age, wars and illness. He feared nobody would be left who had memorised the Qur'ān directly from the Prophet ﷺ, so he tasked Zayd Ibn Thābit to visit every companions who has either memorised a portion of the Qur'ān or has some Āyāt written down, and collect and verify it.
- 5.4 Zayd did so, and compiled a unified Mushaf that the Muslims could refer to. [This is a very summarised account of the story].

### 6.0 The reward for reciting it

- 6.1 The recitation of the Qur'ān is comforting for the heart, soothing for the mind, pleasant upon the tongue; it banishes worldly anxieties and worries; it benefits its reciter in the Hereafter; it is the greatest divine miracle known to mankind; it is the speech of the Creator of the Heavens and Earth, revealed from above the Heavens, through the greatest angel revealed to the greatest human.
- 6.2 {A Book (i.e. the Qur'ān) which We have sent down to you, full of blessings, so that they may ponder over its verses, and that people of understanding may receive admonition} [38:29]
- 6.3 'Whoever reads a letter from the Book of Allāh, will be rewarded, and that reward will be multiplied by ten. I

am not saying that “Alif Lām Mīm” is a letter, rather I am saying that “Alif” is a letter, “Lām” is a letter and “Mīm” is a letter.” (at-Tirmidhī).

- 6.4 ‘Verily the one who recites the Qur’ān beautifully, smoothly, and precisely, will be in the company of the noble and obedient angels. And as for the one who recites with difficulty, stammering or stumbling through its verses, such a person will have twice that reward.’ [al-Bukhārī]
- 6.5 ‘Recite the Qur’ān, for verily it will come on the Day of Standing as an intercessor for its companion.’ [Muslim]

#### 7.0 Etiquettes when reciting the Qur’ān.

- 7.1 When beginning a recitation, begin by seeking refuge in Allāh (al-Istī’ādhah), and if beginning with a new Şūrah mention the name of Allāh (Basmalah).
- 7.2 It is recommended to be in a state of purity i.e. Wuḍu. Some of the scholars view it to be an obligation.
- 7.3 Have a daily portion of the Qur’ān, this is called a “Wirrd”.
- 7.4 Taking a break from reciting it when tired or becoming overcome with slumber.
- 7.5 The levels of interacting with the Qur’ān are:
- 7.5.1 Tilāwah: Recitation with a melodious voice, paying attention to Tajwīd. But without singing it or shouting above others.
- 7.5.2 Tadabbur: Recitation with pondering its meaning.
- 7.5.3 Al-‘Amal: Recitation, pondering and implementing its teaching.
- 7.5.4 Ta’līm: Teaching it to others. The Prophet ﷺ said, ‘the best of you are those who learn the Qur’ān, and teach it.’ [Muslim]

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