

***REFUTATION and ELABORATION***

***بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ***

***IN DEFENSE OF THE QUR'AN: REFUTATION  
AND ELABORATION TO A NEOPHYTE  
APOLOGIST'S SHALLOW CRITIQUE OF THE  
QUR'AN***

***By the Knowislam project.***

# Introduction

Qur'an 9:32 states, "They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it."

Upon contemplation of this verse, it becomes evident that the polemics directed against Islam are nothing more than a heap of nonsense, a froth. Christian polemicists attempt to disparage Islam with their words, decrying and disdainfully representing it; however, Allah will invariably perfect His light.

This paper is a response to a purported book penned by a self-proclaimed investigator of Islam, titled "Read your Qur'an" by Folarin Sunday. The author claims the book is powerful, enlightening about the Qur'an, yet a cursory perusal reveals it to be a collection of recycled arguments, lacking any advancement. The scholarship is so deficient that an average 17-year-old could refute it effortlessly. God willing, this paper will meticulously address every argument, aiming to enlighten the ignorant masses and clarify misconceived notions.

I extend an invitation to whoever you are, urging you to tap into your common sense and be just and fair. Fairness is crucial in dissecting the arguments of this book. The author has committed several blunders that cannot be forgiven for someone claiming such experience. Calling Salafism a sect raises suspicions and questions his alleged experience. The book is error-ridden, filled with questions devoid of substantive merit, numerous fallacies, and arguments beyond the author's competence. It's nothing more than cheap polemics.

Responding to the book isn't obligatory, as scholars have repeatedly addressed similar arguments. However, it is upon us to clarify whatever is unclear to the ummah to impede any doubts from creeping in.

This paper aims to demonstrate the flaws in the author's understanding, the strawmanning of his positions, his lack of extensive reading, and, importantly, expose his illiteracy in the Arabic language and the dishonesty of a Christian polemicist.

The author's focus on the Qur'an alone is amusing; all his arguments can be refuted in any average work of ULOOMUL QUR'AN. After reading his work, it's evident this individual hasn't delved into any work of ULOOMUL QUR'AN, as the nonsense in his book would have been minimal. In my response, I relied on various contemporary works of our scholars, particularly that of Abu Ammar Yasir Qadhi, as the author attempted to bolster his argument with a statement from Abu Ammar. Unfortunately, the author never engaged with any of Abu Ammar's work.

I drew on works of Dr Yasir Qadhi this however doesn't mean I agree with everything he says.

In the author's desperate attempt to prove several flawed arguments, he kept jumping from point to point. There are moments where the writer jumps from point to point without clear transitions, which made the piece feel somewhat scattered creating a scattered work. I have endeavored to organize related arguments under one roof and will respond to them in due course.

Before addressing the original arguments, I'll provide a brief overview of the topic in view and respond to other arguments commonly raised under the same topic.

An important note: When it comes to the sciences of the Qur'an, it's better to let scholars do the talking. I am no scholar nor a student of knowledge. Hence, my own contributions will be minimal, and I'll let the works of the real scholars convey the information. If the author had done the same, he might not have had a book to write.

Allahul Musta'an.

Bello Abdullah.

*Response to the author's introduction:*

*Questing and thirsting after the truth.*

The author starts off with a quotation from the Qur'an. The verse 15:9 verse Allah promises to safeguard the Qur'an. He then goes on to boast about his book being so powerful to the extent of widening the reader's scope about the Qur'an and Hidden facts which Islamic scholars have been hiding will be exposed without biases. Let's wait and see.

He then goes on the quote 5:101 which has completely nothing to do with his subsequent point after it. He then quotes several verses in which Allah has promised to preserve the Qur'an. Then, he said, "the boldness of the author of the Qur'an made "US" to critically study the book" how

audacious of him to claim he has studied the Qur'an critically. I'm pretty sure he hasn't read the Qur'an cover to cover.

He then goes on to talk about seeking knowledge and the reality of death. Here, he makes a very huge mistake by calling Salafism a sect. A lot consider Salafism a sect, it's either they're misinformed or just Ignorant. Salafism is no sect. Why this mistake is unforgivable to the author is because of his claim to have critically studied the Qur'an and has investigated Islam. This raises suspicion as to his credentials.

He then says, the book is to enlighten the Ignorant Muslims regarding the status quo of the Qur'an as they do not read it critically and then blabs about the language divide and then assert that scholars during interpretation gives the Qur'an a different meaning from the one intended by it's author. So, he wants me to accept his interpretation and reject the ones of scholars? Funny.

He goes on to say many Muslims feel unconcerned about the alleged problems (he has found in the Qur'an) but instead of tackling it run to chase shadow looking for errors in the Bible.

The next sentence is an example of how he jumps illogically from point to point. The preceding statement is about errors found in the Bible, then he goes to claim that some Muslims find help with jinn seeking demonic power and bla bla bla.

This is not connected at all. He then asserts that the prophet didn't perform any miracle During his lifetime rather a Jew casted a spell on him, still off point. This isn't connected at all with his initial start.

After this, he claims the Qur'an copied and extracted texts from the Bible thus accusing the Qur'an of plagiarism. He then says if these alleged plagiarized texts were removed from the Qur'an, nothing but a few sheets of A4 paper will be left of the Qur'an. Notice how he keeps jumping?

He then appeals to the readers sense of curiosity giving him the option of either dropping the book or flip to the next page to get information about the Qur'an that has been Hidden from them. An ignorant individual wants to tell me about the Quran, how ironical.

## ***The preservation and Compilation of the Qur'an.***

**The Compilation of the Quraan is a unique phenomenon that is peculiar to Islaamic history, for no other religious book can claim to be anywhere as authentic as the Qur'aan. The New Testament was authored over a century after Isa's alleged death, and the Old Testament are shrouded in mystery... Only the Qur'an can claim to have been preserved in its original form.**

And how can it not be preserved, when Allaah has taken it upon Himself to guard and protect it. For he says :

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it. 15:9

An unbiased researcher, whether he believes in the prophethood of Muhammad or not, must conclude that the Qur'aan that is present today is the same Qur'aan that the Prophet taught to the Companions. It therefore behoves Muslims when making such bold claims to investigate the history of its compilation, and examine the manner in which it was preserved.



There are three distinct stages of the compilation of the Qur'aan. The first is the preservation of the Qur'aan during the lifetime of the Prophet ; the second, the compilation of the Qur'aan by Aboo Bakr; and the third, the compilation of "Uthmaan.

The earliest record that exists of the Qur'aan having been written down is during the sixth year of the prophethood (seven years before the hijrah), when 'Umar ibn al- Khattaab accepted Islaam. The story of 'Umar's conversion mentions that his sister had a saheefah (parchment) that one of the Companions, Khabaab ibn al-Arath, had brought with him to teach her family. Khabaab would secretly come to the house of 'Umar's brother-in-law with this parchment, and teach them the Qur'aan. This parch- ment had the first few verses of Soorah Taa Haa written on it. After 'Umar read it, he said, "How beautiful and eloquent is this speech!" and realised that the Qur'aan was a revelation from Allaah and accepted Islaam. This story indicates that the Qur'aan was being recorded and taught to others even during the early stages of the Prophet's mission, when the Muslims were still being persecuted.

The second stage as mentioned above took place during Abu Bakr's era, following the Battle of Yamamah, a tragic event in which many Muslims lost their lives. Recognizing the urgency, Umar proposed the written preservation of the Qur'an and approached Abu Bakr to initiate this crucial compilation. The dialogue is as seen in the hadith below.

## Battle of Yamamah and the fear of Umar

Narrated Zaid bin Thabit: Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailima). (I went to him) and found `Umar bin Al- Khattab sitting with him. Abu Bakr then said (to me), "`Umar **\*\*HAS\*\*** come to me and said: "Casualties were heavy among the Qurra' of the Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to `Umar, "How can you do something which Allah's Apostle did not do?" `Umar said, "By Allah, that is a good project." `Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which `Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger (ﷺ). So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book." **\*\*BY ALLAH IF THEY HAD ORDERED ME TO SHIFT ONE OF THE MOUNTAINS, IT WOULD NOT HAVE BEEN HEAVIER FOR ME THAN THIS ORDERING ME TO COLLECT THE QUR'AN.\*\*** Then I said to Abu Bakr, "How will you do something which Allah's Messenger (ﷺ) did not do?" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and `Umar. **SO I STARTED LOOKING FOR THE QUR'AN AND COLLECTING it FROM** (what was written on) PALM STALKS, THIN

WHITE STONES AND ALSO FROM THE MEN WHO KNEW IT BY HEART, till I found the last Verse of Surat at-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of Surat-Baraa' (at-Tauba) (9.128-129). THEN THE COMPLETE MANUSCRIPTS (COPY) OF THE QUR'AN REMAINED WITH ABU BAKR TILL HE DIED, THEN WITH `Umar TILL THE END OF HIS LIFE, AND THEN WITH HAFSA, THE DAUGHTER OF UMAR.

Sahih al-Bukhari 4986

<https://sunnah.com/bukhari:4986>

The strict criteria employed by Zayd ensured the authenticity of the compilation. Even though Zayd had memorised the entire Qur'aan, and could have written it from his own memory, he still made sure that there were at least two other memorizers of the verse, and a written copy of the verse, written under the direct supervision of the Prophet . The narration of Khuzaymah, mentioned above, indicates that Zayd was looking for the last two verses of Soorah at-Tawbah, since he had heard them from the Prophet , but nobody else had brought forth written copies until Khuzaymah came. Another narration adds, 'I could not find a verse that I used to hear from the Prophet , until I found it with a person from the Ansaar, and I did not find it with anybody else,

مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

Amongst the Believers are men who have fulfilled their covenant with Allaah- [33:23].

so I put it in its proper soorah."This narration also proves the fact that Zayd knew what was part of the Qur'aan and what was not, since he mentioned that he was searching for a particular verse, and could not find it. It also proves that the arrangement of the verses was known to the Companions, because he put the verse 'in its proper soorah.

### III. The 'Uthmaanic Compilation

After the death of Aboo Bakr, 'Umar ibn al-Khattaab took over the leadership of the Muslims. Under his auspicious caliphate, the territories of the Muslims expanded five-fold than what they had been. When he passed away, the Muslims controlled the remnants of the Persian Empire, Egypt, Syria and parts of the then-defunct Byzantine (Eastern Roman) Empire.

After 'Umar's death, 'Uthmaan took over the caliphate, and continued the great legacy of his two predecessors. The Muslims were successful in waging jihaad for the cause of Allaah, and spreading the religion of Islaam. One of the places where this was occurring were the territories

of Armenia and Azerbaijan. Muslims from different parts of the ummah had joined forces to fight against the enemy.

Unfortunately, the Muslims started differing amongst themselves with regards to the recitation of the Qur'aan. The Muslims from Syria were reciting the Qur'aan differently than the Muslims from Iraq. They began contending with each other, each regarding his recitation superior to his brother's. These Muslims were not Companions, and therefore were not trained in the proper manner and etiquette of the recitation of the Qur'aan. One of the Companions who was present amongst them, Hudhayfah ibn al-Yamaan, could not believe what was happening. He advised them to leave this argumentation, but realised that some action must be taken to prevent this occurrence on a larger scale. He therefore left Azerbaijan for Madeenah, to report to the caliph 'Uthmaan.

Narrated by Anas bin Malik:

Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Armenia and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) ) as the Jews and the Christians did before." So Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin AzZubair, Sa`id bin Al-As and

`AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagreed with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

Bukhari Volume 6. Book 61. Number 510

"Alee ibn Abee Taalib said concerning this incident, "O People! Do not say evil of 'Uthmaan, but only say good about him. Concerning the burning of the mushaf. I swear by Allaah, he only did this after he had called all of us. He asked us, 'What do you think (should be done) concerning these recitations (in Azerbaijan)? For it has reached me that each party is claiming that their recitation is better, and this (attitude) might lead to disbelief. We asked him, "What do you suggest we do? He responded, "I think we should consolidate the Muslims on one mushaf, so that there not be any disagreements or disunity. We said, Verily, this idea of yours is an excellent idea. The action of 'Uthmaan was agreed upon by all of the Companions.

Therefore, after the Companions agreed to his idea, he requested Hafsa, the daughter of Umar ibn al-Khattaab, to loan him the mushaf that Aboo

Bakr had ordered to be compiled, which she did. He then chose a committee of four people, namely Zayd ibn Thaabit, "Abdullaah ibn az-Zubayr, Sa'eed ibn al-'Aas and 'Abd al-Rahmaan ibn al-Haarith to rewrite the mushaf of Aboo Bakr. He chose Zayd ibn Thaabit for the same reasons that Aboo Bakr had done before him, and Sa'eed ibn al-'Aas was known for his knowledge of the Arabic language. Imaam adh-Dhahabee (d. 748 A.H.) said, "Sa'eed ibn al-'Aas was one of the members of the committee whom "Uthmaan chose to write the mushaf, due to his eloquence, and because his (Arabic) style was very similar to the Prophet's . The other two members were respectable Companions, knowledgeable of the Arabic language and of the Qur'aan.

Apart from Zayd, the other three committee members were from the Quraysh. This was done on purpose, Uthmaan told them, "If you (three) and Zayd differ (on how to spell a word), then spell it in the dialect of the Quraysh, for verily it was revealed in their dialect. Uthmaan said this in response to a difference that arose amongst them concerning the writing of the word "taboot' (in 2:248); should they write the word in the Qurayshee style of taboot or the Madance style of 'tahooh" (i.e with a taa marbootah)? 'Uthmaan answered them that they should write it as taboot, since this was the style of the Quraysh.

This incident shows that the committee consulted the other Companions concerning even such minor details as the spellings of certain words. At times, when there was a difference of opinion, they even called that particular scribe (if it happened to be other than Zayd )

who had written the verse for the Prophet , so that they could ask him how he had spelt the word.

After the committee finished its task, "Uthmaan ordered that one copy of this mushaf be sent to every province, and ordered the governors of each province to burn all the other copies of the Quraan in their provinces. This was a drastic step, but it was necessary if the unity of the Muslims was to be preserved. [ Introduction to the sciences of the Qur'an by Abu Ammar Yasir Qadhi]

Ali (ra), the Prophet's paternal cousin, son-in-law, major companion and fourth Caliph, assures us that there was a consensus in agreement regarding „Uthman's actions, Ali (ra) said:

“By Allah, he did not do what he did regarding the Qur’an, except by agreement from us.” (Ibn Hajar Al Asqalani in Fathul Baari, Volume 8, page 634 said that Ibn Abi Dawud collected this statement using an authentic chain of narrators)

The companions of the Prophet (pbuh) all eventually agreed with „Uthman's burning of the manuscripts. Ibn Abi Dawud collected in his alMasahif, Volume 1, page 45, from Mus‘ab bin Sa‘d who said:

„I found overwhelming support for „Uthman's (compilation) from the people, however it



surprised them, but none rebuked him for it“.

(Ibn Kathir quoted it in Fada'il al-Qura'an p. 39 and said that its isnad is sahih.)

German Orientalist Theodor Noldeke said:

„when we consider all this, we must regard it as a strong testimony in favor of „Uthman's Qur‘an that no party – including that of Ali - repudiated the text formed by Zaid, who was one of the most devoted adherents of Uthman and his family...“

(Nöldeke, Theodor. "The Qur‘an," Sketches from Eastern History. Trans. J.S. Black. London: Adam and Charles Black, 1892.)

The selection of Zayd as the chief compiler of the Qur'an sparked contention among some notable Sahaba, notably Ibn Mas'ud. This issue has often been cited to cast doubt on the Qur'an's preservation. However,

it's important to note that the Prophet himself identified four individuals as primary reciters, as evidenced in the following hadith:

Bukhari Volume 6, Book 61, Number 521:

Narrated Masriq:

'Abdullah bin 'Amr mentioned 'Abdullah bin Masud and said, "I shall always hold that man in esteem, for I heard the Prophet saying, 'Learn the Qur'an from four: 'Abdullah bin Masud, Salim, Mu'adh, and Ubai bin Ka'b.'"

None of these individuals correspond to Zayd ibn Thabit, who was chosen. So why was Zayd chosen? Doesn't Ibn Mas'ud's case seem stronger in this regard? When considering the hadith above and Uthman's choice, three narrations come to mind(of course, there are more):

Narrated Qatada:

I asked Anas bin Malik, "Who compiled the Qur'an during the Prophet's time?" He replied, "Four individuals, all of whom were from the Ansar: Ubai bin Ka'b, Mu'adh bin Jabal, Zaid bin Thabit, and Abu Zaid."

Bukhari Volume 6, Book 61, Number 512:

Narrated Al-Bara:

The Prophet commanded, "Summon Zaid and have him bring the writing materials." Then he dictated, "Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah." At that moment, 'Amr bin Um Maktum, a blind man, was seated behind the Prophet.

Zayd served as the Prophet's scribe, recording the Qur'an as it was revealed, which placed him among the select few who received it firsthand.

What follows are the words of two great scholars clearly addressing the nature of ibn Mas'ood's concerns and the reasons for 'Uthman's decision.

The famous muhaddith, historian, and expert in qiraa'at Imam Shams al-Deen al-Dhahabi mentioned some of these reports and then commented by explaining:

I say: The only reason why this upset ibn Mas'ood was because 'Uthman HAD GIVEN PRECEDENCE to SOMEONE OTHER THAN HIM TO WRITE THE OFFICIAL MUSHAF. Moreover, HE HAD GIVEN THAT HONOR to SOMEONE who COULD HAVE BEEN HIS OWN SON. But the only reasons why 'Uthman didn't SELECT IBN Mas'ood WAS BECAUSE he WAS FAR AWAY IN AL-KUFAH, and BECAUSE ZAYD USED TO WRITE THE REVELATIONS FOR

ALLAH's MESSENGER (ﷺ). So ZAYD WAS AN EXPERT IN WRITING, WHILE IBN Mas'ood WAS AN EXPERT IN RECITING.

Furthermore, Zayd was the one who Abu Bakr had placed in charge of writing the mushaf and gathering the Qur'an all in one place, so [if ibn Mas'ood disapproved of Zayd's ability], then why didn't he disapprove of Abu Bakr's initial decision? And it has been transmitted that ibn Mas'ood accepted 'Uthman's decision and followed it, alhamdulillah.

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But as for Zayd, he was the person most well-acquainted with the final review of the Qur'an which the Prophet had recited to Jibril in the year that he died.

[Siyar A'laam al-Nubalaa' 1/488]

Ibn Hajr al-'Asqalaani made similar comments about 'Uthman's selection of Zayd over ibn Mas'ood, writing:

'Uthman's reasoning in that was that the process of writing the official mushaf was going to be carried out in al-Madinah but ibn Mas'ood was

in al-Kufah, and ‘Uthman did not want to delay what he had resolved to accomplish for the amount of time that it would take to send word to ibn Mas’ood and for him to come to al-Madinah.

Also, ‘Uthman only wanted to copy over what had previously been collected on loose sheets during the time of Abu Bakr in order to make a complete mushaf, and the one who had made that original collection during the time of Abu Bakr was Zayd ibn Thaabit since, as we have previously discussed, he had been a scribe of the revelation. So therefore Zayd had a certain precedence for that task that no one else had.

[Fath al-Bari #4702] (<https://tulayhah.wordpress.com/2018/08/09/why-uthman-selected-zayd-ibn-thaabit-over-ibn-masood/>)

With the elucidation provided by these scholars, it becomes clear why Ibn Mas'ud expressed displeasure.

Moving forward, a specific Hadith is often cited to bolster critics' erroneous claims. One narration frequently presented is as follows, along with its (incorrect) English translation:

"O you Muslim people! AVOID COPYING THE MUSHAF AND RECITATION OF THIS MAN. BY ALLAH! WHEN I ACCEPTED ISLAM HE WAS BUT IN THE LOINS OF A DISBELIEVING man" — meaning Zaid bin Thabit — and it was regarding this that Abdullah

bin Mas'ud said: 'O people of Al-Iraq! Keep the Musahif that are with you, and conceal them.'" (Jami At-Tirmidhi 3104)

As our esteemed brother, Bassam Zawwadi, has demonstrated in one of his pamphlets: The phrase "avoid copying the Mushaf and recitation of this man" is a gross mistranslation. In fact, it states "I have been exempted (i.e., by 'Uthman) from writing down the Mushaf and it is assigned to a man...".

The key Arabic word in this narration is "U'zal" (أعزل), which means exempted, isolated, separated, or quarantined. If Ibn Mas'ud intended to say "avoid copying the Mushaf", he would have used "I'tazilu" (اعتزلوا) and not followed it with the preposition 'an (عن).

Ibn Mas'ud's objection pertained to decisions made regarding how the Qur'an was being collected, but NOT the content of the Qur'an.  
(Answering Missionary Allegations Against the Qur'an's Preservation  
By Bassam Zawadi)

To further their arguments, polemicists tend to quote certain narrations alleging that Ubay bin Ka'b and Abdullah Ibn Mas'ud rejected parts of the Qur'an. However, their emphasis on these narrations stems from their failure to consider other aspects surrounding the issue.

Narrated Masriq:

'Abdullah bin 'Amr mentioned 'Abdullah bin Masud and said, "I shall ever love that man, for I heard the Prophet saying, 'Take (learn) the Qur'an from four: 'Abdullah bin Masud, Salim, Mu'adh and Ubai bin Ka'b.' "

["It is said that Ibn Mas'ood's mushaf (codex) did not have three surahs: al-Fatihah and al-mu'awwizatayn (al-Falaq and al-Nas), i.e. nos. 1, 113 and 114.

We shall deal the issue of al-Fatihah and al-mu'awwizatayn separately. For each case we shall first see the reports forming the basis for the confusion and then probe further to discover the truth.

2.1.1 Ibn Mas'ood did recognize it as part of the Qur'an

Al-Fatihah's status as a part of the Qur'an is established from the Qur'an itself. In Surah al-Hijr it is said:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

We have given you the seven oft-repeated verses and the glorious “Qur’an.”]2[

Here “seven oft-repeated verses” refers to Surah al-Fatihah.

Quoting Ibn Jarir al-Tabari, Ibn adh-Dhurays, Ibn al-Munzar and Ibn Mardwiyah, as-Suyuti (d. 911 AH) gives us the following narration:

عن ابن مسعود في قوله: {ولقد آتيناك سبعا من المثاني} قال: فاتحة الكتاب

It is narrated from Ibn Mas‘ood, regarding the word of Allah, ‘We have given you the seven oft-repeated verses;’ he said, “[It is] Fatihah al-Kitab.”[3]

This plainly confirms that the al-Fatihah was indeed a part of the Qur’an in the view of Ibn Mas‘ood just like the rest of Muslims.

2.1.2 Why did Ibn Mas‘ood not write it in his mushaf?

If Ibn Mas‘ood did recognize al-Fatihah a part of the Qur’an, why did he not write it in his mushaf? He himself solves the riddle.

In a narration given by Abu Bakr al-Anbari (d.304 AH), it is stated;



قيل لعبد الله بن مسعود: لم لم تكتب فاتحة الكتاب في مصحفك؟ قال: لو كتبتها لكتبتها مع كل سورة. قال أبو بكر: يعني أن كل ركعة سيئها أن تفتتح بأمر القرآن قبل السورة المتلوة بعدها، فقال: اختصرت بإسقاطها، ووثقت بحفظ المسلمين لها

Abdullah bin Mas‘ood was asked as to why he did not write al-Fatihah ‘ in his mushaf. He replied, ‘If I were to write I would write it before every surah.’” Abu Bakr al-Anbari explains this saying every raka’ah (in prayers) starts with al-Fatihah and then another surah is recited. It is as if Ibn Mas‘ood said, ‘I have dropped it for the sake of brevity and I have ’.trusted its preservation by Muslims (collectively)

Thus we learn, if he did not write a certain thing in his mushaf it does not mean it was not part of the Qur’an to his understanding. This is a vital point I will ask the readers to bear in mind..

Quoting from ad-Daylami, ‘Ali al-Muttaqi (d. 975 AH), in his gigantic Hadith collection, records a very interesting narration.

عن ابن مسعود قال: استكثروا من السورتين يبلغكم الله بهما في الآخرة المعوذتين

Narrated Ibn Mas‘ood: “Excessively recite two surahs. Allah will make you reach higher ranks in the Hereafter because of them. They are al-mu’awwizatayn (i.e. al-Falaq and an-Nas/nos. 113 & 114)...”[12]

Here, in most explicit terms, Ibn Mas‘ood refers to al-mu‘awwizatayn as two surahs, showing he did believe in their divine origin and Qur’anic authority.] <https://www.icraa.org/surahs-mushaf-ibn-masud/>

Also, in the book (THE HISTORY OF THE QURANIC TEXT

From Revelation to Compilation A Comparative Study with the Old and New Testaments by MUHAMMAD MUSTAFA AL-AZAMI), he goes into details as to the content of these Mushafs and lists conflicting reports on what Ibn Masu'd Mushafs contained. The discussion is extensive and will recommend reading it. The link to the book will be provided.

It appears that Ibn Mas‘ud’s reading was transmitted to us through three different chains (by „Aasim ibn Hadlah Abi Al Nujood Al Asadi, Hamzah bin Habeeb Al Zayyaat & Ali bin Hamzah Al Kisaa‘ie) and all of these three readings agree with the „Uthmanic manuscript:

Ibn Hazm (d. 456 A.H) states:

„And as for their saying that Abdullah ibn Mas‘ud’s manuscript differs from ours, this is invalid, a lie and slander. Ibn Mas‘ud’s

manuscript has his reading with no doubt, and his reading is the reading of „Aasim, which is famous amongst everyone who

follows Islam from East to West. We read it as we mentioned, just as we read another (i.e. reading) and what is correct is that they

are all revealed from Allah All Mighty“. (Ibn

Hazm, Al Fasl Fil Milal wal Ahwaa' wal Nihal, Volume 2,  
page 212)

For Ubay bin Ka'b. It is said that Ubayy's mushaf had two "additional surahs" and critics make use of such statements arguing against the unanimity of the earliest Muslims on the Qur'an's content and yet we do not find them in the manuscripts prepared under his authority. Is it not enough of evidence that merely recitation in the prayers does not mean the Companions considered it a part of the Qur'an? As already shown, it was only a supplication taught to the Prophet by Gabriel, and in turn, to the Companions by the Prophet himself.

7. Why did Ubayy write them in his mushaf?

Even though it was written in the mushaf of Ubayy, it does not signify that to him the words were part of the actual text of the Qur'an.

Muhammad 'Abdul-Azim az-Zurqani (d. 1367 A.H.) wrote:

"Some of the Companions, who used to write Qur'an in one or more personal copies, at times wrote therein what was not from the Qur'an. It included the interpretation of what was difficult to them from the meaning of the Qur'an or the [words that formed the] supplications similar to the supplications in the Qur'an, that could be recited in the prayers at the time of qunoot or the like of it. And they knew such was not [itself] the Qur'an. But for the dearth of the writing tools and [the fact that] they used to write Qur'an for themselves alone, keeping from

others, it was easy for them because they were themselves free of the danger of mixing and confusing the Qur'an with other than it. Then some people with little insight imagined that whatever was written in those copies was written as Qur'an. But this is not the reality, but the reality is what you have just learnt.”[9]

Similarly Dr. Salah 'Abdul-Fattah al-Khalidi comments on the status of these words:

“Umar bin al-Khattab – may Allah be pleased with him – used to recite this in the prayers. And the Messenger – peace and blessings on him – taught it to 'Ali to recite this in the prayers! Yes this is true. But it's not that it was from the Qur'an, rather it is a supplication to Allah.

Words of these two alleged surahs are part of the qunoot supplication. The Messenger of Allah – peace and blessings of Allah on him – used to supplicate with this in the prayers, and taught this to 'Umar, 'Ali and others from amongst the Companions – may Allah be pleased with them all. They all used to beseech Allah with these words in the prayers. And the Muslims heard and reported it from them and mentioned it in the books.”[10]

Furthermore, the text of the Qur'an that all Muslims read today (the so-called mushaf of 'Uthman) was dictated to Zayd and the rest of the Companions by Ubayy and is according to the recitation of Ubayy.

عن عطاء أن عثمان بن عفان لما نسخ القرآن في المصاحف أرسل إلى أبي بن كعب، فكان يملئ على زيد بن ثابت وزيد يكتب ومعه سعيد بن العاص يعرِّبه، فهذا المصحف على قراءة أبي وزيد

It is narrated from ‘Ata that when ‘Uthman bin Affan had the Qur’an “written in a mushaf, he sent for Ubayy, so he dictated the text to Zayd bin Thabit. Zayd wrote it and with him was Sa‘eed bin al-‘As who perfected its form. This (standard) mushaf was according to the recitation of Ubayy and Zayd.”]11[

So clearly the mushaf that we recite today, which includes 114 surahs, was dictated by Ubayy and is according to his recitation. This destroys even the remotest idea of Qur’an, according to him, having something additional to what is known today.

<https://www.icraa.org/no-of-surahs-in-ubayys-mushaf/>

"The Qur'an and the Orientalists: An Examination of Their Main Theories and Assumptions" by Muhammad Mohar Ali, formerly Professor of the History of Islam at Medina Islamic University and Imam Muhammad Islamic University in Riyadh, delves into the origins of these objections and provides insightful responses.

## ABROGATION - NAASIKH AND MANSUKH.

This subject stands as one of the most important topics in ULOOMUL QUR'AN (sciences of the Qur'an). While I won't delve into it extensively, I'll cover the basics to ensure clarity and accessibility for any layman reading this.

The word “abrogation” (naskh) in Islamic terminology does not mean a verse of the Quran is cancelled or negated (nafi), but rather it means one rule has been replaced by another rule or a general rule has been made specific.

The general concept of abrogation has been established in the Quran, the Sunnah, and the teachings of the righteous predecessors. It was later developed into a variety of definitions and detailed interpretations by succeeding scholars.

Allah said:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

We do not abrogate a verse or cause it to be forgotten except that We bring forth one better than it or similar to it. Do you not know that Allah has power over all things?

Surat al-Baqarah 2:106

Notice how the Qur'anic verse is saying that Allah can make verses become abrogated or even become forgotten. If Allah wills He could have, through divine intervention, made verses become forgotten and then replaced them with others. Allah affirms

- 1) He can abrogate a verse
- 2) He can cause it to be forgotten

And Allah said:

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

When We substitute a verse in place of a verse, and Allah is most knowing of what He sends down, they say: You are but a forger! But most of them do not know.

Surat al-Nahl 16:101

Abrogation in Islam recognizes that one rule might not always be suitable for every situation. Far from Allah changing his mind, abrogation demonstrates the wisdom of Allah in legislating rules for their appropriate time and context. For most rules in Islam, there exist circumstances that warrant an exception to the rule.

"Abrogation" does not mean a change in views, but it implies issuing orders according to the needs of another time.

This rule applies not only to religious injunctions but the entire universe works on this principle. Through His expedience, Allah makes changes in the weather conditions. We get winter, summer, spring, autumn, rainy season or drought. All these changes are exactly in conformity with the expedient measure of Allah. He must be a witless person, indeed, who terms it change in view and contends that and argues it amounts to mutation in the Judgement of Allah. He says that He once preferred winter then discovered His mistake and replaced it with summer. That exactly is the case with the abrogation of religious injunctions .



"He would not be a doctor in the true sense if he uses the same prescription under all the circumstances and for every disease. An adept would make necessary changes in his prescriptions according to the changing condition of the patient." [Taqi Usmani]

A good example of this usage is found in the verses revealed about entering uninhabited houses.

At-Tabari reported:

قَالَ ابْنُ عَبَّاسٍ لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ ثُمَّ نَسَخَ وَاسْتَنْتَنِي فَقَالَ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا  
بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ

Ibn Abbas said the verse, ‘Do not enter houses other than your houses,’ (24:27) was then abrogated and an exception was given by the verse, ‘There is no blame upon you for entering houses not inhabited in which there is convenience for you.’ (24:29)

Source: Tafsīr al-Ṭabarī 24:29

The word “abrogation” has been used here in the sense of specification (takhṣīs) and exception (istithnā). Allah gave a general command not to enter houses without permission but then He made an exception for

uninhabited houses. Thus, the first verse is general in meaning and the second verse is specific to a certain situation.

The technical meaning of abrogation differs in the scholarly literature and there is not an agreed upon definition for what exactly constitutes abrogation. For this reason, scholars greatly differed in the number of verses they considered to be abrogated, such as Ibn Hazim who considered as many as two hundred verses to be abrogated, As-Suyuti who considered twenty verses to be abrogated, or Shah Waliullah who considered only five verses to be truly abrogated.

Nevertheless, the concept is valid and essential for interpreting the Quran, even though scholars tend to disagree on its exact definition and details.

First, Allah discouraged the believers from drinking alcohol by highlighting its negative effects. Although people earned some benefit from alcohol through trade and entertainment, it was made clear that the harm in it is greater than its benefit.

Allah said:

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 some benefit for people, but their sin is greater than their benefit.

Surat al-Baqarah 2:219

Ibn Kathir comments on this verse, saying:

وَلِهَذَا كَانَتْ هَذِهِ الْآيَةُ مُمَهِّدَةً لِتَحْرِيمِ الْخَمْرِ عَلَى الْبَنَاتِ وَلَمْ تَكُنْ مُصَرِّحَةً بَلْ مُعَرِّضَةً

This verse prepared the way for prohibiting wine gradually, as it did not do so explicitly but rather by implication.

Source: Tafsir Ibn Kathir 2:219

Then, Allah prohibited the believers from approaching prayer while in a state of drunkenness.

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ

O you who believe, do not approach prayer while you are intoxicated until you know what you are saying.

Surat al-Nisa 4:43

Finally, Allah prohibited alcohol completely once the people were ready for it.

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe, wine, gambling, sacrificing on stone alters, and divining arrows are but defilement from the work of Satan, so avoid them that you may be successful.

Surat al-Ma'idah 5:90

Thus, the prohibition of alcohol came gradually over time. It is important to understand this progression so that we do not misinterpret the previous verses to think that alcohol is merely discouraged.

The wisdom behind the gradual prohibition was that Arab society in the beginning was not ready to abandon drinking alcohol. They needed to strengthen their faith in order to overcome their desire to drink.

Aisha, may Allah be pleased with her, said:

وَلَوْ نَزَلَ أَوَّلَ شَيْءٍ لَا تَشْرَبُوا الْخَمْرَ لَقَالُوا لَا نَدْعُ الْخَمْرَ أَبَدًا وَلَوْ نَزَلَ لَا تَزْنُوا لَقَالُوا لَا نَدْعُ  
الزَّانَا أَبَدًا

If the first verse to be revealed was to not drink wine, they would have said we will never stop drinking. And if it had been revealed to not commit adultery, they would have said we will never stop committing adultery.

Source: Ṣaḥīḥ al-Bukhārī 4707, Grade: Sahih

Even though the prohibition of alcohol is the general rule, the previous verses that allowed it have not been cancelled in the sense that they are without a wise lesson. They teach us that individuals and society must gradually wean themselves off alcohol addiction. In fact, we know from modern medical studies that it can be very dangerous for an advanced alcoholic to suddenly stop drinking.

According to WebMD:

Alcohol withdrawal syndrome is a potentially life-threatening condition that can occur in people who have been drinking heavily for weeks, months, or years and then either stop or significantly reduce their alcohol consumption... Severe alcohol withdrawal symptoms are a medical emergency. If seizures, fever, severe confusion, hallucinations, or irregular heartbeats occur, either take the patient to an emergency room or call 911.

Source: WebMD

Indeed, ignoring the wisdom of gradually reducing alcohol consumption could have devastating effects not only for the individual but also for society at large. The prohibition movement in America, which sought to criminalize alcohol consumption, failed disastrously because it came too suddenly upon an entrenched drinking culture.

The 18th constitutional amendment was ratified in 1920 and it prohibited the manufacture, transportation, and sale of alcohol. This led to the rise of black market alcohol sales which strengthened organized crime and facilitated a catastrophic crime spree. The congress was eventually forced to repeal the 18th amendment due to this widespread unintended harm.

Hence, from such experiences we can appreciate the wisdom of the Quran's gradual approach and we see clearly that, although the ruling of some verses was replaced, their lessons were not annulled.

The claim of missing verses in the Qur'an

In Islam we have three different forms of abrogation.

1) Abrogation of the legal ruling of the text, but not its recitation. (e.g. 8:65 is abrogated by the verse that follows it).

2) Abrogation of the recitation of the text, but not its legal ruling. (e.g. verse of stoning the adulterer)

3) Abrogation of both the ruling and recitation of the text. (e.g. verses on 10 and 5 suckles and whether they result in forbidding

marriage between the one being suckled  
and the one suckling)

Here we are dealing with type 2 and type 3,  
which involve abrogating the recitation of one of  
the verses of the Qur‘an.

Here Allah has  
ordained and willed that these verses are to be  
recited temporarily.

One may ask "What is the wisdom behind  
abrogating the recitation of a verse, but still  
upholding its commands?"

This is because the commands were left to the  
Sunnah for preservation. This would make  
sense because if the Qur‘an preserved the  
entire record of historical events and commands,  
it would fill a library and be unwieldy for the  
average Muslim to read through.



So it is left for the Sunnah which preserves a lot of the rules and laws uttered/actioned by the Prophet Muhammed (pbuh). The authority of the Sunnah is established based upon the verse: “Obey Allah, and obey the Messenger” (Qur’an 5: 92).

For example, the Qur’an does not tell us the exact method of prayer, nor how many rakahs each prayer carries, so we rely on revealed commandments which are in the Sunnah.

It should be noted, that Sunnah narrations which are definitely authentic carry equal authority to the Qur’an (but not equality in holiness). One may ask “What is the wisdom behind abrogating both the recitation and injunction of a Qur’anic verse?” (e.g. verse on ten suckles)

Did Ibn Umar admit a loss of parts of the Qur'an?

The following tradition is attributed to Ibn Umar:

“Let none of you say, „I have learned the whole of the Qur'an,“ for how does he know what the whole of it is, when much of it has disappeared? Let him rather say, „I have learned what remains thereof” (Abu Ubaid, Kitab Fada'il-al-Qur'an).

The true meanings of the narration

To every ardent student of the Qur'anic sciences it is known that there were many verses first revealed as part of the Qur'an and later abrogated.

As-Suyuti brings this narration in the section of his work titled as, “Section forty-seven: About the Abrogating and the Abrogated.”

Likewise it is in the section about abrogation in another work of as-Suyuti. [

In Abu ‘Ubayd’s (d. 228 A.H.) work, from which as-Suyuti quotes this, it is the first narration in the chapter titled, “[About] what all was abrogated from the Qur’an after revelation and is not put in the Masahif.”

Most important is the narration quoted by Ibn Hajr (d. 852 A.H.) which compliments and fixes the meaning of the report we are discussing. Ibn Hajr writes:

وقد أخرج بن الضريس من حديث بن عمر أنه كان يكره أن يقول الرجل قرأت القرآن كله ويقول إن منه قرأنا قد رفع

Ibn ad-Durays has narrated a report of Ibn ‘Umar that he used to dislike “the person who said, ‘I have recited the whole of the Qur’an.’ He (Ibn Umar) used to say, ‘But (the reality is) a part of the Qur’an has been ‘.abrogated”

This report confirms that Ibn ‘Umar’s statement simply refers to what was abrogated from the Qur’an.

Abu Bakr bin Tayyib al-Baqilani (d. 403 A.H.) in his amazing work al-Intisar lil-Qur'an (In Defence of the Qur'an), quotes another narration on the similar lines and then explains the two together. He writes:

ونحو رواية عبد الله بن عباس عن أبي أنه سمعه وقد قال له رجل: "يا أبا المنذر إني قد جمعت القرآن، فقال له: ما يدريك لعله قد سقط قرآن كثير فما وجد بعد".

And similar is the report of 'Abdullah bin 'Abbas from Ubayy, that he "heard a man said to him: 'O Abul-Munzar, verily I have gathered (i.e. memorized) the whole of the Qur'an.' He (Ubayy) said to him, 'He does not know (what the whole of it was) because so much of the Qur'an was abrogated and it was not found afterwards.' ]7[

And then explaining it he writes:

لا ينبغي لأحد أن يدعي أنه قد جمع ما أنزل من ناسخ القرآن ومنسوخه، وقولهم: "فيما وجد بعد" فما نجد اليوم من يحفظ جميع ما نسخ وسقطت تلاوته، وهذا مما لا بد منه

And it is not possible for anyone to claim that he has learnt (all) what "was revealed as Qur'an – the abrogating part of it and the abrogated. And their words 'it was not found afterwards' (underscore) that we do not find in our day one who has memorized all that was abrogated and whose recitation was given up. And this is something which was bound "to happen

This clarifies the report.

The claim that a goat ate out the verse about stoning the adulterer from the Qurʻan

Only one Hadith is used to bolster this claim but it is universally accepted belief that the hadith is Da'eef since it contains an Individual known as Muhammad Ibn Ishaq.

The commentators on the Musnad of Imam Ahmad said:

Its isnaad is da'eef because the only one who narrated it was Muhammad ibn Ishaq, and its text contains something odd.

End quote from the Mu'sasat ar-Risaalah edn (43/343)

Something odd is the part about goat eating a part of the Qur'an. Other accurate narrators narrated this hadith without the part of the goat. This is why this narration cannot be accepted.

There are hadiths which show the Prophet Muhammed (pbuh) refusing to approve the writing down of that verse, due to it being abrogated from the Qur'anic text (to be preserved through the Sunnah). Umar (ra) asked "'O Messenger of Allah, let the verse about stoning be written for me.' He (the Prophet) said, 'I can't do this.'"(Sunan Al-Kubra Baihiqi 8/211 & Sunan Al-Kubra Nasai

Hadith 7148. Albani (in Sahiha 6/412) said Baihiqi pointed to its authenticity) The companions already had this verse memorized (ref Saheeh Muslim, Book 017, Number 4194). Unless they want to argue that this sheep also "ate the memories" of the companions who memorized those verses, they have no arguments left to advance.

Another area of contention revolves around a specific narration claiming that Surah Al Ahzab was as long as Surah Al Baqorah. We clarified that abrogation in the context of the Qur'an encompasses three types: abrogation of both the verses and the ruling, abrogation of the ruling but not the verses, and abrogation of the verses but not the ruling.

With regard to the abrogation that took place in Soorat al-Ahzaab of this large number of verses, some of it comes under the heading of abrogation of the verses but not the ruling, as in the case of the verse on stoning, and some of it comes under the heading of abrogation of both the verses and the ruling.

Volume 4, Book 52, Number 62:

Narrated Kharija bin Zaid:

Zaid bin Thabit said, "When the Quran was compiled from various written manuscripts, one of the Verses of Surat Al-Ahzab was missing which I used to hear Allah's Apostle reciting. I could not find it except with Khuzaima bin Thabjt Al-Ansari, whose witness Allah's Apostle regarded as equal to the witness of two men. And the Verse was:--  
"Among the believers are men who have been true to what they covenanted with Allah." (33.23)

This matter has been previously addressed, but it's worth revisiting. Note the first sentence, which mentions the compilation of the Qur'an from "various manuscripts." As implied in the Hadith, Zayd knew the verse by heart; he simply couldn't locate a written source for it. This is what he meant by stating that he couldn't find it with anyone.

Other cases of alleged missing verses and phrases

Sahih Muslim: book 5, volume 2

(2286) Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said: You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bar'at. I was made to forget it this which I remember out of it: "If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust." And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it: "O people who believe, why do you say that which you do not practise: (lxi 2.) and "that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection" (xvii. 13)Some of the companions of the Prophet (peace be upon him) initially believed that the statement "If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust." was part of the Qur'an.

However, it is turns out that the statement was nothing more than a hadith. Here are some hadith to show this...

Saheeh Bukhari

Volume 8, Book 76, Number 444:



Narrated Ibn 'Abbas:

I heard the Prophet saying, "If the son of Adam (the human being) had two valley of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust, and Allah forgives him who repents to Him."

Volume 8, Book 76, Number 445:

Narrated Ibn 'Abbas:

I heard Allah's Apostle saying, "If the son of Adam had money equal to a valley, then he will wish for another similar to it, for nothing can satisfy the eye of Adam's son except dust. And Allah forgives him who repents to Him." Ibn 'Abbas said: I do not know whether this saying was quoted from the Qur'an or not. 'Ata' said, "I heard Ibn AzZubair saying this narration while he was on the pulpit."

Volume 8, Book 76, Number 446:

Narrated Sahl bin Sa'd:

I heard Ibn Az-Zubair who was on the pulpit at Mecca, delivering a sermon, saying, "O men! The Prophet used to say, "If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam's son except dust. And Allah forgives he who repents to Him." Ubai said, "We considered this as a saying from the Qur'an till the Sura (beginning with) 'The mutual rivalry for piling up of worldly things diverts you..' (102.1) was revealed."

Volume 8, Book 76, Number 447:

Narrated Anas bin Malik:

Allah's Apostle said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him."

Imam Ibn Hajar Al Asqalani says in Fathul Bari...

ومنه ما وقع عند أحمد وأبي عبيد في " فضائل القرآن " من حديث أبي واقد الليثي قال " كنا نأتي النبي صلى الله عليه وسلم إذا نزل عليه فيحدثنا , فقال لنا ذات يوم : إن الله قال إنما أنزلنا المال لإقام الصلاة وإيتاء الزكاة , ولو كان لابن آدم واد لأحب أن يكون له ثان " الحديث بتمامه , وهذا يحتمل أن يكون النبي صلى الله عليه وسلم أخبر به عن الله تعالى على أنه من القرآن , ويحتمل أن يكون من الأحاديث القدسية , والله أعلم وعلى الأول فهو مما نسخت تلاوته جزما وإن كان حكمه مستمرا

When this Surah was revealed and expressed the same meaning as it (the Adam statement) they knew that the first statement (the Adam statement) was from the statements of Prophet Muhammad (peace be upon him). Some of them explained it to be part of the Quran and then its recitation was abrogated when "The mutual rivalry for piling up of worldly things diverts you.." (102.1) was revealed." so its recitation persisted so it abrogated the recitation of that (the Adam statement). But it's wisdom and ruling was not abrogated if its recitation was abrogated.

ومنه ما وقع عند أحمد وأبي عبيد في " فضائل القرآن " من حديث أبي واقد الليثي قال " كنا نأتي النبي صلى الله عليه وسلم إذا نزل عليه فيحدثنا, فقال لنا ذات يوم : إن الله قال إنما أنزلنا المال لإقام الصلاة وإيتاء الزكاة, ولو كان لابن آدم واد لأحب أن يكون له ثان " الحديث بتمامه , وهذا يحتمل أن يكون النبي صلى الله عليه وسلم أخبر به عن الله تعالى على أنه من القرآن, ويحتمل أن يكون من الأحاديث القدسية , والله أعلم وعلى الأول فهو مما نسخت تلاوته جزما وإن كان حكمه مستمرا

And it also occurred at Ahmad and Abi Ubayd in "Virtues of the Quran" from hadith Abi Waqid Al Labani who said "We used to go to the Prophet (peace be upon him) if something was revealed to him so he would tell us, so he told us that day: Allah says "We have sent down money for the establishment of prayer and payment of Zakat, and if the son of Adam had a valley full of gold, he would like to have two valleys." that is the very hadith, and it is possible that the Prophet (peace be upon him) informed that this is a verse from the Quran, and it is also possible that it is from the Qudsi Hadith, and God knows if it is the first (meaning first explanation which states that it was part of the Quran)

then it is what was abrogated from recitation even though its wisdom and rulings are still implemented. (Ibn Hajar Al Asqalani, Fathul Bari, Kitab: Al Rataaq, Bab: Maa Yataqee min Fitnatil Maal, Commentary on Hadith no. 5959,

Another plausible explanation can be deduced when we consider the fact that the narrator said he was made to forget. We can see something of this sort in the narration below.

One night a man tried to read a chapter of the Qur'an that he had, but he could not. Another man tried to read it, but he also could not. Another man also tried to read it but failed. In the morning, they went to the Messenger of Allah and gathered there. One of them said: "O Messenger of Allah! Yesterday night I tried to read chapter so-and-so but I could not." The other said: "I have come for this very reason." The third man said: "Me too." The Messenger said: "it was abrogated yesterday

Al-Nasikh wal Mansukh p.14

Saheeh Muslim

Book 004, Number 1316:

Abu Yunus, the freed slave of 'A'isha said: 'A'isha ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse:" Guard the prayers and the MIDDLE PRAYER" (ii. 238), inform me; so when I reached it, I informed her and she gave me dictation (like this): Guard the prayers and the middle prayer and the AFTERNOON PRAYER, and stand up truly obedient to Allah. 'A'isha said: This is how I have heard from the Messenger of Allah (may peace be upon him).

The Qur'an we have with us today doesn't have the word "afternoon", does this mean a word is missing? No, the hadith below clarifies everything.

Book 004, Number 1317:

Al-Bara' b. 'Azib reported: This verse was revealed (in this way):" Guard the prayers and the 'Asr prayer." We recited it (in this very way) so long as Allah desired. ALLAH, THEN, ABROGATED it AND IT WAS REVEALED:" GUARD THE PRAYERS, AND THE MIDDLE PRAYER." A person who was sitting with Shaqiq (one of the narrators in the chain of transmitters) said: Now it implies the 'Asr prayer. Upon this al-Bara' said: I have already informed you how this (verse) was revealed and how Allah abrogated it, and Allah knows best. Imam Muslim said: Ashja'i narrated it from Sufyan al-Thauri, who narrated it

from al-Aswad b. Qais, who narrated it from 'Uqba, who narrated it from al-Bara' b. 'Azib who said: We recited with the Prophet (may peace be upon him) (the above-mentioned verse like this, i. e. instead of Salat al-Wusta, Salat al-'Asr) for a certain period. as It has been mentioned (in the above-quoted hadith).

## Ahruf and Qiraat

The seven Ahruf.

The Qur'aan was revealed in seven Ahruf. The proof for this is found in many narrations from the Prophet, so much so that it reaches the level of mutawaatir.

Jalaal ad-Deen as-Suyootee lists twenty-one companions who narrated that the

Qur'aan was revealed in seven ahruf. Some of these narrations are as follows:

1) Ibn Abbaas reported that the Prophet said, "Jibreel recited the Qur'aan to me in one harf, and I recited it back to him, but I requested him to increase (the number of harf) and he continued to increase it for me, until we stopped at seven akraf." Ibn Shihaab az-Zuhree (d. 124 A.H.), one of the narrators of the hadeeth, said, "It has reached me that these seven ahruf are essentially one (in meaning), they do not differ about what is permitted or forbidden."

2) Ubay ibn Ka'ab reported that the Prophet was once on the outskirts of Madeenah (near the tribe of Banoo Ghifaar) when Jibreel came to him and said, "Allaah has commanded that you recite the Qur'aan to your people in one harf." The Prophet replied, "I ask Allaah's pardon and forgiveness! My people are not capable of doing this!" Jibreel then came again and said, "Allaah has commanded you to recite the Qur'aan to your people in two ahruf." The Prophet again replied, "I ask Allaah's pardon and forgiveness! My people are not capable of doing this!" Jibreel then came a third time and said, "Allaah has commanded you to recite the Qur'aan to your people in three ahruf." The Prophet (replied for a third time, "I ask Allaah's pardon and forgiveness! My people are not capable of doing this!" At last, Jibreel came for the fourth time, and said, "Allaah has commanded you to recite the Qur'aan to your people in seven ahruf, and in whichever harf they recite, they would be right.

3) 'Umar ibn al-Khattaab narrated, "I was sitting in the masjid when I heard Hishaam ibn Hakeem recite Soorah al-Furqaan. I was almost about to jump on him in his prayer, but I waited until he finished, and then grabbed him by his garment and asked him, 'Who taught you to recite in such a manner?' He replied, 'It was the Prophet himself!' I responded, "You are mistaken, for indeed I learnt this soorah from the Prophet and it was different from your recitation!" Therefore, I dragged him to the Prophet and complained to him that Hishaam had recited Soorah al- Furqaan in a manner different from what he had taught me. At this, the Prophet told me to let go of Hishaam, and asked him to recite Soorah al-Furqaan. Hishaam recited the Soorah in the same way I had heard him before. When he finished, the Prophet said, 'It was revealed this way. He then asked me to recite the same soorah. When I had finished, he said, 'It was (also) revealed this way. Indeed, the Qur'aan has been revealed in seven different abruf, so recite whichever one is easy for you.

A mutawaatir hadeeth is one that is reported by a large number of narrators in every stage of the chain, much so that they could not all be mistaken or agree upon a lie.

Arabic was the common language throughout the Arabian Peninsula, and the different environments and histories of the various tribes produced a wide variety of dialects. In some cases, each tribe used different words to describe the same object. For example, some tribes



called the lion an “asad,” while other tribes called it a “layth,” “hamzah,” “hafs,” or a “ghadanfar.” In other cases, differences occurred in the way certain letters were pronounced due to vowel differences.

In order to take into account the various differences which existed among the

Arabian dialects, Allaah revealed the Qur’aan in seven different forms. The forms

matched the dialects of the following seven tribes: Quraysh, Huthayl, Thaqeef,

Hawaazin, Kinaanah, Tameem, and Yemen. These various forms did not represent different Qur’aans, as Jibreel only conveyed verses from a single

Qur’aan written on a protected tablet (al-Lawh al-Mahfooth) in the heavens.

However, Jibreel was instructed to recite the verses that he brought in seven forms

corresponding to the dialects of the major tribes. The various forms represented

the various ways in which the same word might be said according to the various

dialects. However, the meanings were all stated the same. The Prophet (r) informed most of his companions (sahaabah) of the existence of various readings

so that the variation in their readings would not create any discord or division

among them.

Ar-Raazee wrote, “The variations of language do not go outside seven aspects:

1. variations of nouns between singular, dual and plural and between masculine

and feminine;

2. variations in verb tenses between perfect (past), imperfect (present and future)

and imperative (command);

3. variations in i‘raab (vowel endings that indicate the role of the word in the

sentence);

4. addition and deletion of letters;

5. flipped word order;

6. substitution of one word for another;

7. variations in pronunciation such al-imaalah, al-fat-h, at-tarqeeq, at-tafkheem,

al-idghaam and al-ith-haar.

### Significance of the Seven Forms

The revelation of the Qur'aan in seven different dialects made its recitation

and memorization much easier for the various tribes. For example, the phrase,

“ ‘alayhim” (on them), was read by some as “ ‘alayhumoo,” and the word

“ siraat” (path, bridge), was read by some as “ siraat” and by others as “ ziraat,”

and the word “mu'min” (believer) was also read as “moomin.” As a result, a

greater number of the Prophet's followers were able to memorize large portions of

the Qur'aan while the Prophet (r) was still alive. Since the majority of the Arabs

could neither read nor write and most of the Qur'aan was preserved during the

Prophet's lifetime by memorization, any factor which eased its memorization was

of great importance. Hence, it could be said that the revelation of the Qur'aan in

seven forms played a vital role in the actual preservation of the Qur'aan. It should

also be noted that during the compilation of the Qur'aan after the Prophet's death,

the only means of verifying the correctness of what had been written of the

Qur'aan during the Prophet's lifetime was by comparing it with what had been

memorized. Hence, the more people who were able to memorize it, the more

accurately it could be compiled and verified. Consequently, the ease in memorization also played a key role in the accurate compilation of the Qur'aan.

In many places in the Qur'aan, Allaah challenged the Arabs of that time to

produce a chapter similar to even its smallest chapter. The inability to imitate the

Qur'aan's style was a miracle which proved that the Qur'aan had to be from

Allaah. This miracle became even more obvious when none of the seven major

tribes could imitate it even in their own dialects, as no one could claim that it was

difficult to imitate due to it not being in their own dialect.

## QIRAA'AT (THE RECITATIONS)

A qiraa'ah is, for the most part, a method of pronunciation used in the recitations of the Qur'aan. These methods are different from the seven forms or

modes (ahruf) in which the Qur'aan was revealed. The seven modes were reduced

to one, that of Quraysh, during the era of Caliph 'Uthmaan when he ordered that

the Qur'aan be copied in the Qurayshee dialect and distributed among the

Islaamic centers of the time. Hence, only the Qurayshee mode remains today and

all of the methods of recitation are based on this mode. The various methods have

all been traced back to the Prophet (r) through a number of the sahaabah who

were most noted for their Qur'aanic recitations. That is, these sahaabah recited

the Qur'aan to the Prophet (r) or in his presence and received his approval.

### The Uthmani Mushaff

The Uthmani Mushaf, as mentioned earlier, was standardized by Uthman, becoming the official copy of the Ummah. What's crucial to note is that this standardized copy lacked Nuqat (dots) or Tashkeel (diacritical marks like Fatha, Kasrah, and Dhammah).

The characters below:

ح ع ط د ر س ي ص

For those familiar with Arabic, represent Ha, Ain, Too, Dal, Ro, Sin, Yaa, Saad respectively.

When dots are added, they transform into different letters:

ج غ ز ذ ز ش ض

.Jim, Ghain, Zoo, Dhal, Zayy Shin, Dod

## The Script of the Mus-haf

The script in which the 'Uthmaanic mus-haf was written was the old Koofee script. This script is almost incomprehensible to modern-day Arabic readers. The mus-hafs were written without any hamzahs, dots (nuqat) or vowel marks (tashkeel). This was the traditional manner of writing at that time. Therefore, for example, a straight line could represent the letter baa, taa, thaa and yaa, and each letter could have any of the vowel marks assigned to it. It was only by context that the appropriate letters and vowels could be differentiated. The Arabs at that time were accustomed to such a script, and would substitute the appropriate letter and vowel depending on the context.

As can be seen in the image below, the characters are dotless. It was with this dotless characters that the Uthmani Mushaff were written.

According to Arthur Jeffery, the lack of dots in 'Uthman's Mushaf meant that the

reciter was at liberty to supply his own markings.

Jeffery and Goldziher completely ignored the tradition of oral scholarship, the mandate that only through qualified instructors could knowledge

be gained. A great many Qur'anic phrases contextually allow the inclusion

of more than one set of dots and diacritical marks, but in the lion's share of cases, scholars recite them in just one way.

For instance, consider the first verse of Surah Yasin: "س". This phrase lacks diacritics and dots, presenting a challenge for accurate pronunciation. While Muslims universally recite it as "Yaa Sin," without these indicators, it could be pronounced in various ways, including "Baa Sin," "Taa Sin," "Tha Sin," or "Yaa Sin," Baa Shin, Taa Shin, Tha Shin and Yaa Shin

However, despite these possibilities, only one pronunciation is unanimously agreed upon. Interestingly, there are no records of conflicting recitations, highlighting the precision and consistency maintained in Quranic recitation. This aspect discredits arguments suggesting that readers could simply insert any diacritical marks or dots on the characters while RECITING the Qur'an. This example demonstrates the meticulous attention to detail in preserving the Qur'an's



precise pronunciation and interpretation, even in the absence of diacritical marks.

(A picture attached)

Where variations arise (and this is rare) the skeleton of both readings remains faithful to the 'Uthmani Mushaf and each group can justify its spreading based on a chain of authority extending back to the Prophet. With this we can easily dismiss the notion of each reciter whimsically supplying his own dots and marks.

Had there

been even a semblance of fact in their theories, consider then the number of reciters and the thousands of skeletons that can be read in four or five ways; would not the list of variants run into hundreds of thousands or perhaps millions? In the Mushaf's entirety Ibn Mujahid (d. 324 A.H.) counted

roughly one thousand multiple readings only. To compare theory with reality is to demonstrate the fallacy of their hypotheses.

In the academic paper, "The Variants of the 'Uthmānic Maṣāḥif" by Farid al-Bahraini

Uthmān's muṣḥaf did not forcefully impose a single recitation, but only restricted its scope. This is obviously observed in the existence of variants recitations throughout the generations. Makkī bin Abī Ṭālib argues that 'Uthmān intentionally avoided the placement of dots and diacritical marks in order to allow for recitations that didn't conflict with the rasm to continue being recited. His hypothesis is supported by historical and archaeological evidence of dots and diacritical marks predating 'Uthmān's compilation.

The undotted skeletal text would naturally lead to variants. If they weren't meant to exist, they would have been recognized by the people of Madina, and the matter would've once again been raised to 'Uthmān. Instead, he intentionally allowed variants to exist for a decade until his demise, without attempting to restrict them with dots and diacritical marks.

The purpose of the flexibility of recitation, while being restricted to ‘Uthmān’s rasm, was

to allow for the inclusion of as much of the seven modes as possible, concurrently restricting what could lead to significant disputes. The seven modes included dialectal variants, which

facilitated the recitation of the Qur’ān for non-Qurashīs, and also included subtle variants that

provided new depths to the verses.

The variants are PART of the SUNNAH and WHAT was REVEALED.

The variants included amongst the maṣāḥif as observed in their consonantal skeleton

serve the same function as the variants that fall within ‘Uthmān’s muṣḥaf. A significant portion

of these VARIANTS SHARE NO DIFFERENCE IN MEANING, BUT STEM FROM DIFFERENT DIALECTS OR

PRONUNCIATIONS.

A number of the variants that ‘Uthmān included in the maṣāḥif affect the meaning. These

variants are considered to be part of the revelation and were taught by the Prophet (peace be

upon him). Many of these are minute in nature, in which a single letter is added or removed,

which may give the impression that these are variants that do not add meaning.

However, the

scholars of qirā'āt, due to a deep understanding of the art of eloquence, had a different

perspective.

Ibn al-Jazarī comments on this phenomenon: “The epitome of eloquence, perfected

miracle, utmost conciseness, and beauty of succinctness are in the variants of the qirā'āt, for each

recitation is like a verse and the change in a word takes the position of multiple verses. It is

obvious that if the meaning of each word was made into a verse of its own, that would lead to it

being verbose.

Now, let's have a look at various examples that will further bolster our understanding.

The first example is from the first Surah, Al-Fatiha. It says :

مَالِكِ يَوْمِ الدِّينِ

(الْفَاتِحَةُ 4)

”Māliki Yawmi –Dīn . . . “

(Quran 1:4)

Mālik is also pronounced as Malik.

This variation is not related to the different dialects; rather it serves to enrich the meaning, as the

word Mālik has a different meaning from Malik. Mālik means the ‘Master’ or the ‘Owner’ (of the day of recompense), while Malik means ‘King’ (of the day of recompense).

You can either recite Owner/Master or King? Does this change the meaning in a contradictory sense? Of course not, it further broadens the meaning. This is an example which affects the meaning but not in a contradictory sense.

The next example, also in Surat Al-Fatiha, illustrates differences related to the dialectical aspect.

It says: اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(الفاتحة 6)

”Ihdinā Aṣ-Ṣirāṭa Al-Mustaqīm“

(Qur’an 1:6)

Some dialects pronounce it with a light S, others pronounce it with a heavy S, while some others

pronounce it with a Z instead of the S; all of these pronunciations are correct, and they are all of the same

meaning. THIS STEMS FROM DIFFERENT DIALECTS OR PRONUNCIATIONS.

The following example shows that sometimes the seven dialects (aḥrûf) serve to further explain

the text. It also exemplifies how modes of recitation can differ because of mere differences in the

position of the dots on the letters.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ  
نَادِمِينَ.

Yāayyuhā Alladhīna āmanū in Jāakum Fāsiqun Binaba-in Fatabayyanū  
an Tuṣībū Qawman

Bijahālatin Fatuṣ’biḥū ‘Alā Mā Fa’altum Nādimīn.”

(Qur’an 49:6)

This is how it is recited by the majority of reciters, and is translated as:

“O you who have attained faith, if an ungodly person brings you any news, investigate (the matter),

lest you harm a people out of ignorance and thus become regretful for what you have done.”

However, Hamza, Al-Kesa’i and Khalaf recited it as ‘Fatathabbatū  
(because of differences in the number

and placement of dots on three of the letters in the word). This is translated as:

“O you who have attained faith, if an ungodly person brings you any news, ascertain (the truth), lest

you harm a people out of ignorance and thus become regretful for what you have done.”

The presence of these two versions adds great depth to the meaning. In the first case, the text

emphasizes the importance of not taking action regarding a certain matter, except after a thorough

investigation of such matter.

The question that comes to mind is whether one can start taking some preliminary action, while a lengthy investigation of the matter takes its course.

This is where the other mode

of recitation lends insight, as it states that one must wait till fully ascertaining the truth before taking action.

Another example of how the different Qira’at enable the Qur’an to paint a vivid portrait while

maintaining its brevity is the following:

The Quran says: **وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَآلَٰئِحًا وَإِنَّا كُنَّا نَحْنُ الْعَالِيَيْنَ**

(العراف 113)



Wajāa L-saḥaratu Fir‘awna Qālū A’inna Lanā La-ajran In kunnā Naḥnu“  
”.L-ghālibīn

(Qur’an 7:113)

This is translated as:

“Thus the sorcerers came to Pharaoh. They said, “Is there a reward for us if we are the  
overcomers?”

In another mode of recitation where only one letter is removed, this sign is read as:

“Wajāa L-saḥaratu Fir‘awna Qālū Inna Lanā La-ajran In kunnā Naḥnu  
L-ghālibīn.”

The translated text thus becomes:

“Thus the sorcerers came to Pharaoh. They said, “Surely there is a  
reward for us if we are the  
overcomers.”

The combination of these two modes of recitation makes a long story  
short and gives us insight

into the sorcerers’ state of mind: they entered upon Pharaoh, eager to  
know whether they would be

rewarded in case of their success (as exemplified in the first mode of recitation). Before Pharaoh's answer comes in the next sign, we can gather from the alternative mode of recitation that they were indeed reassured that they would receive a hefty reward, and thereby proceeded to excitedly exclaim to one another that there would surely be a great reward (as exemplified in the second mode of recitation), thus motivating one another to succeed in their mission. This state of total belief in Pharaoh and eagerness to support him is in stark contrast to their change of position after they realized the truth of Moses' message, as shown later in the same surah.

All the modes of recitation are Divine because, as mentioned before, Muslims read the Qur'an according to what they received from the prophet of God, who in turn received it from God through the angel Jibreel.

Learning the recitation of the Qur'an is mainly through hearing it, then reciting it back to a scholar,

as phonetics cannot be learned from books alone. Every Islamic region had scholars who mastered the

sciences of the Qur'an: in Madinah there were: Mua'dh Al-Qari', 'Umar Ibn 'Abd Al-'Azeez, 'Urwah

Ibn Al-Zubayr, 'Ataa Ibn Yasar, and Salim Ibn 'Abdullah Ibn 'Umar. In Makkah there were: 'Ubayd Ibn

'Umeir, Mujahid Ibn Jabr, Taawus Ibn Kisan, 'Ataa Ibn Abi Rabah, 'Ataa Ibn Abi Malika, and 'Akramah,

Mawla Ibn Abbas. In the city of Basra there were Sa'eed Ibn Al-Musayyib, Al-Muhajir ibn Qunfoz, AlHassan Al-Basri, Abu Amr ibn Al-'Alaa, and many others. In the city of Kufa there were 'Aly Ibn Abi

Taleb, Sa'd Ibn Aby Waqqas, Huzayfah Ibn Al-Yaman, Majma' ibn Jariyah, and many others.

People started to come from every region of the Muslim world to learn the Qur'an under these

scholars. Imam Nafie' Ibn Abi Na'im, one of the ten scholars of the Qur'anic modes of recitation, said:

"I received the modes of recitation from seventy of the followers (the students of the companions of the

Prophet), then I applied and documented whatever I received from two or more of them, and I skipped

whatever came from only one source."

Imam Al-Kesa'i, another one of the ten scholars of the Qur'anic modes of recitation, used to

recite the Qur'an while students gathered in his lessons so that they could correct their recitation, take

down notes, and check the accuracy of their handwritten copies of the Qur'an.

This led to the establishment of a new era of documentation in different sorts of sciences in the

second and third centuries after Hijrah (the immigration of Prophet Muhammad from Makkah to Madinah).

Thus appeared a generation of students of knowledge who recited the Qur'an in the presence

of Qur'anic scholars then wrote down whatever they received from them, documenting the variations

between the various modes of recitation. Some of them wrote, for example: "I have recited this surah

(chapter) in the presence of my teacher (so and so), and he told me regarding this word, that it should be

recited as such."

Thus some of those students documented two modes of recitation, some documented five, while

others documented ten modes of recitation.

The scholars put certain criteria for accepting or rejecting the modes of recitation:

First: It had to be fully compliant with the Arabic language. The Qur'an says: **أَنْسِلِبِ بِرَعِ يَنْبِمْ**

(الشعراء 195)

“in an evident Arabic tongue.” (Qur'an 26:195)

Second: It had to be written according to 'Uthmani script, bearing in mind that it was written without dots or diacritics.

Third: It had to be narrated by multiple chains of narration tracing back to Prophet Muhammad (peace be upon him).

These conditions existed in the narrations of ten Imams, who recited the Qur'an in ten ways of recitation; each Imam had two narrators or reciters (Qari') who had received the Qur'an from him.

The imams and their raawis( narrators)

### 1. Nafie' Ibn 'Abdul

Rahman Ibn Abi Nu'aim of Madinah

His narrators(Rawis)

I. Qaloun ('Issa Az-Zarqi)

II. Warsh ('Uthman Ibn Said Ibn Abdullah)

### 2. Ibn Kathir of Makkah

His narrators.

I. Ahmed Ibn Mohammed Ibn 'Abdullah Al-Bazzi (Al-Bazzi)

II. Muhammad Ibn 'Abdulrahman (Qunbol)

### 3. Abu 'Amr of Basra

His narrators

I. Hafs Ibn 'Umar Bin 'Abdul Aziz (Ad-Doury)

II. Saleh Ibn Zeyad (As-Sousy)

#### 4. Ibn ‘Amer of Al-Shām

His narrators

I. Hisham Ibn ‘Ammar As-Sulami

II. ‘Abdullah Al-Qurashy (Ibn Zekwan)

#### 5. ‘Asem Ibn Abi AlNajoud of Kufa

His narrators

I. Shu‘ba Al-Asady

II. Hafs Al-Asady

#### 6. Khalaf Al-Asady

His narrators

1. Idris Ibn ‘Abdulkarim Al-Haddad

2. Isaac Al-Warraq

## 7. Ya‘qub Al-Hadramy

His narrators

1. Rouh Al-Handaly
2. Muhammad Ibn Al Motawakil (Roways)

## 8. Abu Jaf‘ar Al-Madany

His narrators

1. Ibn Wardan
2. Ibn Gammaz

## 9. ‘Ali Al-Kesa’i

His narrators

1. Abu Harith Al-Layth Al-Marouzy
2. Hafs Ibn ‘Umar Bin ‘Abdul Aziz (Ad-Doury)



## 10. Hamza Al-Kufi

His narrators

1. Khalaf Al-Asady
2. Khalaf Al-Shibani

Let's redirect our focus to the individuals mentioned at number 5. One of the most prominent and widely read recitations in the world is that of Hafs an Asim (Hafs through Asim). However, despite its widespread acceptance, critics have raised criticisms against it. These criticisms will be addressed in due course.

- 1) Hafs is a liar
- 2) Hafs is a thief

Below is an excerpt from, "The Reliability of the Qurrā' in Recitation and Ḥadīth" by

Farid al-Bahraini

Ḥafṣ bin Sulaymān al-Bazzāz (d. 180 AH)

Many scholars of ḥadīth were critical of Ḥafṣ and his status as a narrator of ḥadīth. He

was weakened by several scholars, including Ibn Maʿīn, Ibn al-Madīnī, al-Jūzajānī, Muslim, Ṣāliḥ bin Muḥammad, al-Sājī, al-Tirmidī, Abū Zurʿa, Abū Ḥātim, Abū

Aḥmad al-Ḥākim, Ibn ʿAdī, al-Bukhārī, al-Nasāʿī, Ibn Ḥibbān, and al-Dāraqūṭnī.

There were some scholars that had a more favorable opinion, like Wakīʿ who said that

Ḥafṣ was trustworthy. Ibn Ḥanbal seemed to change his opinion on Ḥafṣ, referring to him on

different occasions as “rejected,” “decent,” and “not bad.”

Shaddy Nasser made the claim that Ibn Ḥibbān accused him of forging and fabricating chains.

However, by returning to the Arabic text, we find Ibn Ḥibbān claiming that Ḥafṣ used to “flip

chains,” which doesn’t necessarily indicate any malicious intent. For example, he said about

Muḥammad bin ‘Abdillāh bin ‘Ubayd bin ‘Umayr that “he used to flip chains with a lack of

understanding due to the weakness of his memorization.”

He also said in the biography of

Ismā‘īl bin Rāfi‘ that he “was a good man but used to flip narrations,” an unlikely form of

praise if he viewed Ismā‘īl as a liar.

A common accusation that is also directed at Ḥafṣ was that he took books, copied them,

and didn’t return them to their owners, a claim made by Shu‘ba bin al-Ḥajjāj.

However, this accusation was made against Ḥafṣ bin Sulaymān al-Minqarī and not the famous reciter( Hafṣ. b. Sulayman b. al-Mughira ) .The

origin of the confusion originated due to the similarities in their names.

While Ḥafṣ is almost unanimously weak, he is seen as an authority in ‘Āṣim’s recitation, even in the eyes of those that were the harshest against him. For instance, Abū Ḥātim when

asked about Ḥafṣ' status, said, "His ḥadīth should not be written, he is weak, he is not to be

believed, his hadith is rejected." His son then asked, "But what about his ḥurūf (recitation)?"

Abū Ḥātim toned it down and said, "Abū Bakr bin 'Ayyāsh is more reliable." Abū Ḥātim is not

rejecting the recitation of Ḥafṣ, but he is only favoring Abū Bakr's recitation. Had he recognized

Ḥafṣ as an unreliable reciter, he would have similarly said, "His recitation is not to be recited," in

the same way he condemned Ḥafṣ' ḥadīth and said that it shouldn't be written.

An even clearer example can be found within the criticisms of Ibn Ma'īn. He said, "Abū 'Omar al-Bazzāz (Ḥafṣ) is a man of recitation, he isn't reliable (in ḥadīth), but is more correct in

his recitation than Abū Bakr bin 'Ayyāsh, who is more reliable than him (in ḥadīth)."

Similarly, Ayyūb bin al-Mutawakkil, who was an expert in recitation, said that "Abu 'Omar al-Bazzāz was more correct in recitation than Abū Bakr bin 'Ayyāsh, but Abū Bakr was more reliable than Abū 'Omar." Abū Hāshim al-Rifā'ī also concluded that "Ḥafṣ is the most

knowledgeable of the recitation of ‘Āṣim.” Ibn al-Munādi, who passed away in the middle of the

third century, said that the predecessors held the view that Ḥafṣ was better in the memorization

of the recitation than Abū Bakr. One of the reasons that Ḥafṣ rose to prominence in the

recitation of ‘Āṣim was because they lived under the same roof. Ḥafṣ was ‘Āṣim’s stepson and

took the opportunity to recite the Qur’ān from him repeatedly. On the other hand, the rest of

‘Āṣim’s students had to share ‘Āṣim, who taught his recitation to a class in Masjid al-Kūfa.

When Abū Bakr asked Ḥafṣ, “Where did you learn the recitation of ‘Āṣim?” Ḥafṣ replied,

“Between the door and the curtains,” or “between the curtains and the bed.”

The harshest criticism leveled against Ḥafṣ was that he was a liar. This view has been

attributed to Ibn Ma‘īn. However, there seems to be enough of a reason to doubt this attribution.

Firstly, the opinion conflicts with the views of all the major critics that didn't make this

accusation against Ḥafṣ. More importantly, most of the students quoting Ibn Ma'īn's disparaging

statements about Ḥafṣ never relay Ibn Ma'īn accusing him of being untruthful. These include al-Dārimī, Abū Qudāma al-Sarakhsī, al-Layth bin 'Ubayda, 'Alī bin al-Ḥusayn bin

Ḥibbān, and Aḥmad bin Muḥammad al-Ḥaḍramī. Meanwhile, it was only Ibn Muḥriz that

reported this accusation in two places in his book of su'ālāt (questions) to Ibn Ma'īn. He said, "I

heard Yaḥyā bin Ma'īn say when the Kufan Abū 'Omar al-Bazzāz was mentioned: This Abū

'Omar is a liar." Further on in his book, he said, "Ibn Ma'īn said: „Ayyūb bin al-Mutawakkil,

an enlightened reciter, said: The recitation of Abū 'Omar al-Bazzāz is more solid than that of

Abū Bakr bin 'Ayyāsh, and Abū Bakr was more truthful." Yaḥyā said: This Abū 'Omar is a

liar." This statement by Ibn Ma'īn is almost identical to the other quotes provided by al-Layth

bin 'Ubayda and 'Alī bin al-Ḥusayn bin Ḥibbān, with the exception that they don't include him

referring to Ḥafṣ as a liar. It is natural to conclude that this statement was made on a different

occasion, which was most likely the previous quote provided by Ibn Muḥriz himself. What is

interesting to note is that Ḥafṣ is only identified in that quotation as Abū ‘Omar al-Bazzāz,

referring to his profession as a salesman of bazz, a type of clothing, not as a reciter, which is

what he is mostly known for. He isn’t identified by his first name either. This opens up the door

to the possibility that Ibn Muḥriz may have confused the Kufan Abū ‘Omar al-Bazzāz with the

Kufan Abū ‘Omar al-Bazzār, also known as Dīnār bin ‘Omar. Al-Bukhārī refers to him as Dīnār Abū ‘Omar al-Asadī al-Bazzār, a student of Ibn al-Ḥanafīyya and Muslim al-Baṭīn, and one of

al-Mukhtār’s officers. Al-Khalīlī accused him of being a liar. The possibility of Dīnār

being misidentified as al-Bazzāz instead of al-Bazzār is plausible, given the fact that it has

occurred in early reports.

More importantly, it would explain why none of the other students of Ibn Ma‘īn ever quoted him referring to Ḥafṣ as a liar.

Apart from the attribution to Ibn Ma‘īn, it was only Ibn Khirāsh that referred to Ḥafṣ as a liar. However, Ibn Khirāsh is not a major authority in rijāli criticism, as established in the section on ‘Āṣim above.

In brief, though Ḥafṣ lacked in reliability as a narrator of ḥadīth, that did not prevent the

scholars of ḥadīth from authenticating his recitation. Ibn ‘Adī, after listing the narrations of

Ḥafṣ, said, “These are the narrations of Ḥafṣ bin Sulaymān, and Ḥafṣ has more narations that I did not mention, and much of what he narrates to whom he attributes to are unestablished.”

The verdict of Ibn ‘Adī is fair and convincing, especially after he had provided the evidence. He

doesn’t accuse Ḥafṣ of forgery. More importantly, this has no affect on his recitation at all.



English translations of the Qur'an..

The Qur'aan is more than the sum total

of its words, grammatical

constructions, figures of speech, rhythms, and rhymes. It is a message, a direct

communication between God and man, and it is a permanent inimitable literary

miracle.

Neither the Arabs of the past nor the present were able to meet the open challenge concisely expressed in the verse:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

„And if you all are in doubt about what I have revealed to My servant“  
produce a single soorah like it.” [Quran 2:23]

and the verse:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَدْعَيْتُمْ مِّنْ دُونِ اللَّهِ إِنَّ كُنتُمْ صَادِقِينَ

Or do they say that he has invented it? Say to them, ‘Produce a single“  
soorah like it.’ ” [Quran 10:38]

The Qur’aan cannot be translated; any attempt to do so is folly. Arabic  
grammatical constructions, figures of speech, rhyme, and rhythm cannot  
be

expressed in other than Arabic.

Besides, in translation the Qur'aan's inimitable quality is lost and its challenge becomes meaningless, for no translator, no matter how great his literary skills are, can claim inimitability.

The Qur'aan cannot be literally translated because Arabic words often have more than one literal meaning, not to mention their figurative meanings.

And, many Arabic constructions contain subtle shades of meanings which cannot be expressed in another language. No translation can be called or considered to be God's word.

God's word is the Arabic Qur'aan, as He Himself said

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Verily, I revealed it as an Arabic Qur'aan.]"Quran 12:2]"

Attempts to catch the charm of the Qur'aan in loose or free translations are also presumptuous, misleading, and doomed to failure.

“The inimitable symphony, the very sounds of which move men to tears and ecstasy exists only in the Arabic.

Any degree of success will only dupe readers into thinking that they are experiencing the Qur'aan, whereas in reality, they are experiencing the feelings of the translator and his literary skills.

Even claims to translations of the Qur'aan's meanings are false because the author of such translations chooses meanings which he feels are appropriate in the case of Arabic words which have more than one meaning and words which have no non-Arabic equivalent.

He also chooses

between literal and figurative meanings and translates the one which he considers appropriate. All translations are in fact tafseers, some more accurate than others.

Most translations list in their forewords the names of the classical tafseers and

lexicons on which they relied. This may seem to be a very fine point, but if it

were put in another way perhaps the difference would be more obvious.

The mufassir speaks in an explanatory way as if to say: “This is what I understand from the verse.” The translator speaks as if he has completely understood the verse’s meaning and translated it as if to say: “This is what the verse means.” The

difference between the two approaches is quite vast.

Hence, translators should

emphasize in their prefaces and titles the fact that this is their personal

understanding of the Qur'aan. Perhaps the best approach for a translator would be to simply translate the basic text of the classical tafseers using footnotes to

explain other possible meanings and the context of the passages where necessary.

This is not to say that existing "translations" are of no value whatsoever and that those who do not understand the Arabic should stop reading them.

Existing translations" serve to convey the basic message of the Qur'aan to those who cannot get it from the Qur'aan themselves. However, the reader should bear in mind that what he or she is reading is not a translation of the Qur'aan or all of its meaning, but only an explanation in another language.

Learning Arabic to

whatever degree possible should be among the goals of all Muslims in order that they may hear Allaah's words exactly as they were revealed.

This is why some translators themselves include in their preface " This is not the Qur'an" to very much pass across to their readers that their work is nothing compared to the Qur'an but just an attempt to convey it's message.

Non Arabic words in the Qur'an?

And if We had made this a foreign Qur'ān, they would have said,

‘Why are its verses not clarified?

What! A foreign book] and an Arab prophet]?!’”

Al-Qur'ān 41:44

Ever since the middle of the nineteenth century orientalists have turned their

attention to what they consider "foreign words" in the Qur'an.

They indeed take their cue from the writings of the Muslim classical scholars and exegetes themselves who, in their eagerness for meticulous studies of all aspects of the Qur'an, paid attention also to the words and expressions in it that were adopted and naturalized in the Arabic language of words and expressions of non-Arabic origin.

Of later scholars Jalal al-Din al-Suyuti (d. 910/1505) prepared an independent monograph on the subject entitled *Al-muhadhdhab fi ma waqa 'a fi ai-Qur'an min al-mu'arrab* (A clear statement of what occurs in the Qur'an of Arabicized words and expressions) and reproduced a summary of this work in a section of his work on the Qur'anic Sciences, together with an alphabetical list of such words.



al-Suyuti and others before him emphasize three important facts in this connection.

First, Arabic, Ethiopic, Syriac and Aramaic are cognate languages and have a good number of words in common because of their common roots.

Second, in the course of the Arabs' long contact with the outside world, especially

in the course of their trade and commerce, a number of words of non-Arabic

origin entered the language and were naturalized, these being considered part and

parcel of the Arabic language.

Third, in the course of such adoption and

naturalization the forms as well as the original meanings of the words underwent

some modifications and changes.

The points stated above is off utmost importance. The Qur'an doesn't just make use of Words which are believed to be of foreign origin. They have been in use even before the advent of the prophet. They have been arabicised and now a part of the language.

It is a known fact that a lot of English words are of foreign origin. A lot of them. For example, mirror. It's etymology is as follows:

From Middle English mirour, from Old French mireor, from mirer ("look at"), from Latin mīror, from mīrus ("wonderful"), from Proto-Indo-European \*smey-.

It was derived from a foreign language but it has been completely transformed into the English language.

Father' of Arabic grammar, Šībawayh

(d. 180/796) himself, who wrote in his al-Kitāb that non-Arabic words could become

Arabic if one substituted Arabic letters for the foreign ones, and then appended it to a

known morphological form (wazn).

The exegete Ibn ʿAṭiyyah (d. 541/1147), in his alMuḥarrar summarized his position regarding this issue when he stated that there is no doubt that Arabs interacted with other civilizations, through trade and other journeys, and in the process they took some of their words and introduced them into the common vernacular of the Arabs, such that they began to be used in their lectures and poetry, and this was the state of affairs when the Qurʾān was revealed with these words.

## Foreign Words in the Quran

Yasir Qadhi

[www.muslimmatters.org](http://www.muslimmatters.org)

Also, it can be shown from preislamic poetry that a lot of these words were in use. The Arabs already familiarised themselves with it, made use of it in their poetry and knew exactly what they meant.

1924 Qur'an??

The “standardization” of the Quran in Cairo, Egypt (1924)

Missionaries love to claim that the Quran was updated in Cairo in the year 1924. Which is one of the silliest arguments

honestly that does not deserve a place in this document. But anyway,

The 1924 Cairo Qur'ān was not an edition as in a different version of the Qur'ān but rather a printing of the Qur'ān

which came to be regarded as a standard for the ease of printing. It is based on “the common reading (al-qirā'ah al-

'āmmah)”, which later came to be identified with the reading of Ḥafṣ from ('an) 'Āṣim. The Cairo edition has

become the standard for modern printings of the Quran with the exception of those used in all North Africa (excluding

Egypt) where the Warsh version is used.

Even with the Hafsan' Asim recitation being the standard for printing this does not prevent the Shyuookh and

publishers to print the other recitations of the Quran. All of them are readily and massively available on Quranic recitations online and in libraries/bookshops where one can read the Quran in the Qir'aa he prefers.

Alleged contradictions in the Qur'an?

Qur'an 4:82

"Do they not then consider the Qur'an carefully? Had it been from other than Allah they would have found therein much contradiction and incongruity."

I love this verse. I really do . How can a book which makes such a bold assertion contain any contradictions? It really is funny when people try to point out contradictions in the Qur'an.

In this section, I'll like to mention from the works of one of our traditional scholars, Sheik Muhammad Amīn Al-Shinqīti. As the work is exclusively for Arabic speakers, I shall be aided by an article by Sapience Institute. A lot may know him not as he died in the 70s, however, a lot know his students. Sheik Ibn Baz and Ibn Uthaimen were of his students.

Al-Shinqīti's specialist monograph on the topic is titled Daf' Īyhām Al-Idhṭirāb 'An Ayāt Al-Kitāb. The title of his book succinctly expresses his view on what is meant by contradictions in the Quran. He uses the word Idhṭirāb ( 'inconsistency') but qualifies it with the word Īyhām ( 'illusions'). The title has the phrase "illusory inconsistencies" which is what Al-Shinqīti calls the 'contradictions' in the Quran. Throughout his monograph, Al-Shinqīti repeatedly calls the contradictions he highlights as "illusions".

In less archaic terms, Al-Shinqīti's view can be rendered as follows: the claims of contradictions in the Quran are really misconceptions that people have. By misunderstanding the Quran, some people thought they identified contradictions in Quranic verses.

Al-Shinqīti does not see any problems in the Quran that need to be solved. All he sees is misconceptions that arise from people not properly understanding the Quran.

The relationship of contradictions to the Quran is that of the uninformed reader to a complex text. The Quran is a complex text. Readers of the Quran who lack vital information, such as details of Arabic linguistics, easily find the complexity of the Quran confusing. The confusion is not in the text itself, but in the reader's background knowledge. Al-Shinqīṭī holds that the Quranic verses do not contradict each other; rather, how a person understands one verse may contradict how the person understands another verse. By explaining the important background knowledge that readers should have, Al-Shinqīṭī hopes to demonstrate how the misconceptions and misunderstandings are not actually contradictions in the Quran but confusions in how people approach the Quran.

An analogy is warranted. To appreciate Plato, a reader must have background knowledge, such as familiarity with philosophy, the history of civilizations, and awareness of the classical canon of Western Heritage.

A reader who has no background knowledge at all will find it difficult to appreciate Plato. More often than not, such a person will have a

confused impression of what Plato is trying to say. What applies to Plato equally applies to the Quran.

Let's pay close attention to the text below:

Al-Shinqīṭi writes exclusively for an Arabic-speaking audience. The misconceptions and misunderstandings he refers to are done by Arabs who are familiar with the Arabic language. FAMILIARITY IS NOT FLUENCY . AND FLUENCY IS NOT EXPERTISE.

The majority of the world's population is familiar with the English language through music and movies.

Not all of them are fluent in English. In Britain and America, the majority of people could be labelled as fluent in English, at least by international standards.

It would be wrong, however, to say they are all experts in English. Not everyone in Britain and America can explain Shakespeare's grammatical choices in his plays.



What holds for Shakespeare's plays also holds for the Quran. According to Al-Shinqīṭi, FAMILIARITY and FLUENCY in ARABIC LANGUAGE IS NOT ENOUGH TO UNDERSTAND THE GRAMMATICAL SOPHISTICATION OF THE QURAN.

Expertise in Arabic linguistics is needed. Where this expertise is not found, even Arab-speaking audiences can be confused about the Arabic in the Quran. This confusion leads to claims of contradictions.

The Qur'an isn't contradictory, it's just illusions. To illustrate this, Al Shinqiti uses five methodological approaches to bolster his point.

### 1) Quranic Holism

Quranic holism can be defined as 'viewing the Quran as a whole with all of its verses integrated together to convey a meaning'.

### 2) Reliance on Arabic Poetry

The third feature of Al-Shinqīṭi's methodology is his heavy reliance on Arabic poetry. This not surprising since Al-Shinqīṭi was an expert in Arabic poetry himself. He used Arabic poetry to understand the Quranic language, because Arabic poetry expressed some of the most eloquent usages of Arabic words and grammatical rules ever recorded. By seeing how the most refined expressions of the Arabic language worked, Al-

Shinqīṭi could understand how the Quranic language partakes in the excellence of eloquence.

### 3) Usage of Usul Al-Fiqh

The fourth feature of Al-Shinqīṭi's methodology is his continual usage of Uṣūl Al-Fiqh ('Principles of Fiqh').

### 4) Quranic Intertextuality

The fifth feature of Al-Shinqīṭi's methodology is his emphasis on Quranic intertextuality. Al-Shinqīṭi is a proponent of the principle "the best interpretation of the Quran is by the Quran".

In one place, Al-Shinqīṭi refers to a view that "many scholars" hold. He rejects this view outright, because it does not conform to some Quranic verses.

In another place, Al-Shinqīṭi confidently rejects the majority position of the scholars because the Quran has priority over any majority position.

Many people usually try to force-fit a contradiction into the Quran by saying that so-and-so scholar explained a verse to mean one thing, while another Quranic verse explicitly says the opposite thing.

Following Al-Shinqīṭi's position, it is easy for Muslims to reject any scholarly explanation that does not conform to the Quran itself. Moreover, many people seem to be unaware of the critical understanding needed to deal with the Quran.

Throughout his monograph, Al-Shinqīṭi favours Ibn Kathir's views on Tafsir. This does not stop Al-Shinqīṭi from rejecting Ibn Kathir's view on a certain issue, and criticising Ibn Kathir for his poor grasp of Fiqh on this issue.

Despite his deep reliance on the Arabic language, Al-Shinqīṭi rejects the view of Tāj Al-'Arūs on an issue. Tāj Al-'Arūs is one of the most authoritative sources on Arabic language.

The critical understanding Al-Shinqīṭi exhibits in dealing with the Quran is a result of his prioritisation of Quranic intertextuality. Since the Quran itself has priority over anyone else's opinion, then Al-Shinqīṭi has the right to take a critical stance that is willing to reject views that many

eminent scholars upheld. Quranic intertextuality brings with it a critical perspective that is laudatory in its incisive inquiry.

### 5) Copious Usage of Quranic Verses

The second feature of Al-Shinqīṭi's methodology is his copious use of Quranic verses. For instance, Al-Shinqīṭi highlights a single verse that seems to contradict the rest of the Quran. He then provides six different verses that mention the same thing as the highlighted single verse.<sup>6</sup> In another place, Al-Shinqīṭi points to a single verse that might be considered contradictory to the Quran. He then cites more than ten Quranic verses that say the exact same thing as the single verse.

The article is a bit lengthy and I'll wish you read it all yourself. The writer gives about ten alleged contradictions in the Qur'an and quotes the Sheik's reconciliation of it. As I do not want to bereft you of the satisfaction, I shall only quote one and then you can read the full article yourself.

### Contradiction I & Solution

Q.2:2 says "This is a book in which there is no doubt, a guidance to the God-fearing."

This verse states that the Quran is a guidance specifically to those with Taqwa. This seems to contradict another verse.

Q.2:185 says: “It was in the month of Ramadan that the Quran was revealed as guidance for mankind”.

This verse states that the Quran is a guidance even to those who do not have Taqwa.

Solution:

Al-Shinqīṭi says that a careful reading of the entire Quran shows there are two types of guidance. The first type of guidance is general; the second type of guidance is specific. General guidance is when the evidences and proofs of the truth have been conveyed, even if the people whom it was conveyed to rejected the guidance. This type of guidance is mentioned in Q.41:17, which says: “As for Thamud, We gave them guidance but they preferred blindness”.

Specific guidance is when Allah blesses a person with choosing the truth and following it. This type of guidance is mentioned in Q.6:125, which says: “When God wishes to guide someone, He opens their breast to Islam”.

The Quran is both a general and specific guidance. It is a general guidance, because it provides evidences and proofs of the truth of

Tawhid to the entire mankind. It is a specific guidance, because those whom Allah blesses follow the Quran and benefit from its teachings. Based on this, there is no contradiction at all.

The example above is not something common in the world of polemics, however, Sheik has shown that the smallest detail could be deemed as contradictory.

Now, let's look at more common claims of contradictions in the Qur'an.

1) How many angels assisted the prophet during the battle of Badr? 1000 or 3000 or 5000 as stated in Surah 8:9 and 3:124

In his interpretation of the Quran called At-Tahreer

wa At-Tanweer, Ibn 'Ashoor explained this point clearly. He said:

[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."} [Quran 8: 9]. In Surat 'Aal 'Imran, however, Allah mentioned that He promised to reinforce them with 3,000 and then increased the number to 5,000. The convergence between the two verses can be identified as follows: Allah first promised the Muslims to reinforce them with 1,000 angels, and He made them ambitious to get more by describing them with the word 'murdifeen', which means: to be

followed by another number . The context indicates that they remained worried because of the large number of the enemy, so the Prophet, sallallaahu ‘alayhi wa sallam, said to them, as mentioned in the verse where Allah says (what means): {[Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?} [Quran 3: 124] Allah Almighty wanted to make them more steadfast and then sent down another 2,000 angels in case they would keep patient and conscious of Him. The majority of the scholars interpreted the verse in this way, as it is the one which the context of the verses implies. It has been established that the angels actually descended to support the believers during the Battle of Badr. Even, some of the Companions saw a group of the angels and others saw the polytheists being killed by them.

Quran 3:124

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ ط

[Remember] when you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent  
?down

According to Ibn Kathir s commentary , he beautiful noted.

If one asks, according to this opinion, how can we combine between this Ayah and Allah's statement about Badr

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّينَ

)Remember) when you sought help of your Lord and He answered you ) (saying): "I will help you with a thousand angels, each behind the other ,(following one another) in succession." ) until

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

),(Verily! Allah is All-Mighty, All-Wise) )8:9-10(

we say that the one thousand mentioned here does not contradict the .three thousand mentioned in the above Ayah )3:124(



The word "in succession" means they follow each other and thus indicates that thousands more will follow them.

The two Ayat above (8:9 and 3:124) are similar in meaning and it appears that they both were about the battle of Badr because the angels did fight in the battle of Badr. Tafseer IBN Kathir .

The area of contention here is the word 'murdifeen', which means: to be followed by another number. As long as this number exists in the verse, it is never a contradiction. Here we see why the Methodology of Ash-Shinqeeti is of utmost importance.

2)

Does Allah's day equal to 1,000 human years (Sura 22:47, 32:5) or 50,000 human years (Sura 70:4)?

22:47

Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Period with thy Lord is like a thousand years of your reckoning.

32:5

He rules (all) affairs from the heavens to the earth: then will (all affairs) ascend to Him, in a Period, the space whereof will be (as) a thousand years of your reckoning.

70:4 The angels and the spirit ascend unto him in a Period the measure whereof is (as) fifty thousand years

. As can clearly be seen that the verses are not discussing the same thing. The first verses talks about a day in God's sight, the second talks about the time for affairs/orders to return to God, and the last one speaks of the period when angels will ascend to Him. Also, NOTICE HOW VERSE 70:4 NEVER MENTIONS HUMAN YEARS/RECKONING. The ARABIC PHRASE mimaa ta'udoon IS ABSENT, which leaves human beings to ponder over it.

Seeing as none of these verses refer to the same thing, it cannot possibly be considered a contradiction.

Even the most little detail can mean a great deal.

3)

What was man created from? A blood clot

[96:1-2], water [21:30, 24:45, 25:54], "sounding" (i.e. burned) clay [15:26], dust [3:59, 30:20, 35:11], nothing [19:67], earth [11:61], a drop of thickened fluid [16:4, 75:37]

Firstly, let's exclude the unrelated verse:

Yusuf Ali: But does not man call to mind that We created him before out of nothing? 19:67

The phrase "and he was nothing" is the translation of the Arabic "wa lam yaku shay." Some confusion may have resulted because Yusuf Ali's translation renders it as "out of nothing," which is not accurate. The phrase literally means "and he was nothing." So, the correct translation, as rendered by other translators, is:

Sahih International: Does man not remember that We created him before, while he was nothing?

Pickthall: Does not man remember that We created him before, when he was naught?

Yusuf Ali: But does not man call to mind that We created him before out of nothing?

Shakir: Does not man remember that We created him before, when he was nothing?

Muhammad Sarwar: Does he not remember that We created him when he did not exist?

Mohsin Khan: Does not man remember that We created him before, while he was nothing?

Arberry: Will not man remember that We created him aforetime, when he was nothing?

Now, let's address the verses that state man was created from dust, water, clay, thickened fluid, or clot:

23:12) We created man out of the extract of clay,

(23:13) then We made him into a drop of life-germ, then We placed it in a safe depository,

(23:14) then We made this drop into a clot, then We made the clot into a lump, then We made the lump into bones, then We clothed the bones with flesh, and then We caused it to grow into another creation.

The verses provide a sequence, a stage of creation. A similar sequence is presented below:

"It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old, though of you there are some who die before; and lets you reach a term appointed; in order that you may learn wisdom." [40:67]

These verses describe stages of the creation of man. Though mentioned in solitude, they are not contradictory but complementary, illustrating different aspects of the magnificent process of creation.

Sheikh Muhammad Mutwalli Ash-Sha`rawi also comments:

If we take dust and add water to it, it will be mud. If it is left for some time, it will turn into clay. These are simply the stages of the creation of man. Man thus comes from dust, turned into clay after the addition of water. If we scrutinize this issue, we will find out that man, in his daily life, needs earth and depends on it in so many aspects. It is this earthy soil where we grow the plants upon which we live. Thus, preserving the

materials of man depends on the source from which these materials are created.

Scientists have analyzed the human body and found that it is composed of 16 substances including oxygen and manganese. These elements are no more than the elements of the earth's crust. This experiment was not meant for proving the credibility of the Qur'an; rather, it was solely for scientific research purposes.

In addition, death itself serves as a proof of creation. When we try to demolish a building, we follow the reverse order of building it; we start with the last floor. By the same token, since we have not eye-witnessed the creation of man, then we shall see how death occurs. Actually, we witness several deaths everyday. When man dies, his soul leaves his body, then the decline starts; his body becomes dry (which is similar to the stage of clay) and then decays and turns finally into dust which was his original substance. Life is given to man through the soul that is blown into his body. When the soul departs, man dies and starts his way back to his original form going through the stages of his first creation. Thus, death stands as a living proof for creation.

4)

Who was the First Muslim in the Quran? Muhammad 39:12, 6:14, 6:163

Moses 7:143

Ibrahim 2:183

Some Egyptians 26:51

The first Human Muslim was Adam. If we were to go by the inquisitor's logic, my answer contradicts the verses he has quoted.

Quite simply, the Quran does not claim Muhammed nor Moses to be the first ever Muslim. The critic imposes a faulty understanding on the Quranic verses and alleges a contradiction when there is no contradiction/error.

I feel it is logical to begin this simple refutation with analysing the reference concerning Moses and then we shall build upon this in a methodical fashion so the reader can follow with ease. Did the Quran claim Moses to be the first ever believer?

7:143 sees Moses saying he is the first of the believers. However, we do see that this is true as he (Moses) was the first believer amongst his own people.

7:143. And when Mûsa (Moses) came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain[], He made it collapse

to dust, and Mûsa (Moses) fell down unconscious. Then when he recovered his senses he said: “Glory be to You, I turn to You in repentance and I am the first of the believers.

Moses does not say he is the first believer ‘ever’. He merely claims he is the first of the believers and knowing the context one understands he is not claiming to be the first ever believer from humankind but the first amongst his people to believe, this is apparent as it is a relative term to the “believers” and situational-context tells us that the believers at the time of Moses were essentially the Children of Israel and thus we realise that Moses is referring to himself as the first to believe amongst the Children of Israel.

The critic fails to mention this and tries to present this verse as meaning Moses is the first ever to believe amongst humanity, this is unfair and misleading on the part of the critic especially considering the word “ever” is not in the verse. There is further clarification of the Arabic phrase of the Quran ascribed to Moses (“awwalu almunineena”= “first of the believers”) as there is another reference in the Quran (26:51) where this term comes up and thus explaining the meaning of Moses’ statement of being the “first of the believers (“awwalu almunineena”).



26:51. “Verily! We really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsa (Moses) and in the Monotheism which he has brought from Allâh]

The context of this verse is Moses going to Pharaoh and preaching the Message and with the intention of freeing the enslaved Children of Israel.

The verse (26:51) is teaching us what the sorcerers of the pharaoh said when they realised that Moses and Aaron were truthful in their preaching. Thus they became the first to believe amongst the people of Pharaoh and even use the same expression as Moses “awwala almunineena”. It is clear that they are not claiming to be the first ever to believe as Aaron and Moses (two people who were believers before them) were in front of them delivering the Message to Pharaoh and his people and they became believers due to the preaching (miracles) of Moses by the Will of Allah. Therefore we realise the term “awwala almunineena” (first of the believers) in the Quran (7:143) does not mean he is the first ever believer but it is a relative term. Thus we realise that both the sayings of Moses (7:143) and the sorcerers (26:51) are relative to their situations and they are clearly not referring to themselves as the first ever believers but it does mean they are the first believers amongst their own people. We also realise the critics build their argument upon faulty information as well as error.

So now we know that Moses was not referring to himself as the first ever believer nor were the sorcerers(Egyptians) through the information presented.

6: 162. Say (O Muhammad SAW): “Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Alamîn (mankind, jinns and all that exists). 163. “He has no partner. And of this I have been commanded, and I am the FIRST of the Muslims.

And

6:14. Say (O Muhammad SAW): “Shall I take as a Walî (helper, protector, etc.) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.” Say: “Verily, I am commanded to be the FIRST of those who submit themselves to Allâh (as Muslims).” And be not you (O Muhammad SAW) of the Mushrikûn [polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh].

So we see that Muhammed is being instructed to say these words, So the natural question is who is Muhammed’s audience for him to say these words to? The audience were the tribe of Quraish.

Thus they were his foremost audience. Indeed Muhammed was the first Muslim amongst the Quraish who were a Pagan tribe.

This shows that Muhammed was instructed by Allah through the Quran to speak relatively to his people who were idolaters/disbelievers (Quraish) Interestingly enough 6:163 uses a similarly structured term as the verse concerning Moses (7:143, “awwala almumineena”), thus we can deduce that “Awwalul-muslimeen” is not a term used by the Quran referring to the first ever Muslim and thus the context needs to be applied. The context shows that Muhammed is the first Muslim relative to his own time and place i.e. the first Muslim amongst his immediate audience (the Quraish) who were the Mushrikun.

Also, Notice how the verse commands the prophet to be not of the idolaters, the idolaters were the people of the prophet Muhammad, the pagan Makkans around him, hence we can clearly see the passages mean that the prophet Muhammad was the first Muslim among his pagan people.

No contradiction whatsoever, Moses and Muhammad were speaking relative to their people not the whole world.

I believe the examples given above should suffice. Although, there seem to be more examples mentioned in the writer's book, I shall drop the pen here and leave the keen reader to seek out answers to the unanswered questions and as mentioned earlier, the rational thinker should decide for himself if there are holes in the standard narratives.

Truth has come and falsehood has vanished, indeed, Falsehood is bound to vanish.

Allahul Musta'an.

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