

The Ahmadiyya

January 2012

GAZETTE

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An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

The Holy Qur'an Edition



This is photograph of the oldest known copy of the Holy Qur'an. This copy is housed in Tashkent, Uzbekistan and is said to be one of the five copies compiled per instructions of Hadhrat Uthman^{ra}. Written on camel skin, only one-third of this copy has survived.



AHMADIYYA
MUSLIM COMMUNITY
United States of America

*Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani^{ras}*



Holy Qur'an Translations in Various Languages of the World



Imam Daud Hanif with
New York Commissioner of Police



Volunteers at Miami Soup Kitchen

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

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Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam
(Peace and Blessing of Allah be upon him)

as: alaihissalam
(Peace be upon him)

ra: radhi allahu 'anhu
(May Allah be pleased with him/her)

rh: rahimahullahu ta'ala
(May Allah shower mercy on him/her)

aba: ayyada hullah ta'ala binasrihil aziz
(May Allah strengthen him with His mighty help)

swt: subhana wa ta'ala
(Holy and Exalted)

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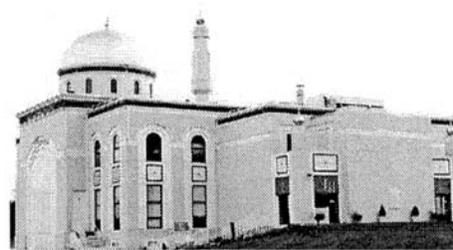


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Al-Qur'an

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

Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof. Dost thou not know that Allah has the power to do all that He wills. (2:107)

Commentary:

Ayah means, message, sign, command or a verse of the Qur'an (Lane). It is mistakenly inferred from this verse that some verses of the Qur'an have been abrogated. The conclusion is patently erroneous and unwarranted. There is nothing in this verse to indicate that the word *Ayah* refers to Qur'anic verses. Both in the preceding and the following verses, a reference is made to the people of the Book and their jealousies against the new Revelation which shows that the *Ayah* spoken of in this verse as being abrogated, refers to the previous Revelations. It is pointed out that the previous Scriptures contained two kinds of commandments: (a) Those which, owing to changed conditions and to the universality of the new Revelation, required abrogation. (b) Those containing eternal truth which needed resuscitation so that people might be reminded of the forgotten truth. It was, therefore, necessary to abrogate certain portions of those Scriptures and bring in their place new ones, and also restore the lost ones. So, God abrogated some portions of the previous Revelations, substituting them with new and better ones, and at the same time reintroduced the missing portions by similar ones. This is the meaning which is consistent with the context and the general spirit of the Qur'anic teaching. The Qur'an has abrogated all previous Scriptures; for, in view of the changed conditions of mankind, it has brought a new Law which is not only better than all the old Laws, but is also meant for all men for all times. An inferior teaching with as limited mission must give place to a superior teaching with a universal mission. In the verse the word *Nansakh* (We abrogate) relates to the word *Bi-Khairin* (one better) and the word *Nunsiha* (We cause to be forgotten) relate to the word *Bi-Mithliha* (the like thereof), meaning that when God abrogates a certain thing He brings a better one in its place and when He causes a thing to be forgotten, He resuscitates it. It is admitted by Jewish scholars themselves that after the Israelites were carried away in captivity to Babylon by Nebuchadnezzar, the whole of Pentateuch was lost. (Enc. Bib.).

Al-Hadith

عَنْ رَافِعِ بْنِ الْمُعَلَّى رَضِيَ اللَّهُ عَنْهُ قَالَ لِي رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ
 فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟ فَأَخَذَ بِيَدِي
 فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ قُلْتَ
 لِأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَالَ: الْحَمْدُ لِلَّهِ
 رَبِّ الْعَالَمِينَ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ
 الَّذِي أُوتِيَتْهُ -

Hadhrat Rafi' bin Mu'alla^{ra} relates: The Messenger^{saw} of Allāh said to me: "Shall I tell you before you go out of the mosque which is the greatest chapter of the Qur'an? Then he took hold of my hand. When we were about to come out from the mosque I said to him: 'O Messenger^{saw} of Allāh! You had said that you would tell me which is the greatest Chapter of the Qur'an.' He answered: 'It is, *Alhamdu lillāhi rabbil 'ālamīn*' (All praise belongs to Allāh, Lord of all the worlds), the opening chapter which contains the seven oft-repeated verses and the Great Qur'an which has been bestowed upon me.' "

(Bukhar kitb faza'ilul Qur'an bab fazl fātihatul kitab)

SAYINGS OF THE PROMISED MESSIAH^{AS}

MATCHLESSNESS OF THE HOLY QUR'AN

Whatever comes into being by the exercise of God's perfect power, whether it is a part of creation, or it is a Holy Book literally revealed by Him, it is necessary that it should possess the quality that no one out of creation should have the power to produce its like. This is proved in two ways; one is by way of deduction. God is One and without associate in His Being, attributes and works, and this does not admit of any partnership with Him in any of his creations, words or actions. If such partnership were permissible in respect of any of His creations, words or actions, then it would be permissible in all His attributes and actions, and as such it would be permissible that there should be another God. That which possesses all Divine attributes would be God and that which possesses some of the attributes of the Divine, would be a partner of God in respect of those attributes, and this is contrary to reason. It follows that it is necessary that God should be One without associate in all His attributes and words and actions, and His Being should be free from all those inconsistencies which would lead to someone being His partner.

Secondly, it is proved by observation of all those things which have been created by God that none of them could be created by man, not even the least of them like a fly, a mosquito or a spider. On observing their shape and formation, one sees such wonders that furnish conclusive proof of the existence of the Creator of the universe. Besides all these arguments, it is clear to every wise person that were it permissible that someone other than God could have the power to create that which God has created by His power, then no part of creation could be cited as proof of the existence of the True Creator and the matter of His recognition as the Creator would become doubtful; for if some of those things that have been created by God Almighty could be created by someone else, then there is no reason why someone else cannot create everything that God has created.

Now that it is established that it is necessary that that which God has created should be matchless and its matchlessness is conclusive proof of its being from God, this is a complete refutation of the proposition that it is not necessary that the Divine word should be matchless, or that its being matchless is no proof of its being from God. . . Matchlessness is a speciality of the work and word of God. Every wise person knows that the principal means that reason has for establishing the Godhead of the Divine is that everything that proceeds from God is so matchless that it is conclusive proof of the Unity of the Creator. Had this means not been available, the way of reason reaching God would have been closed. [*Braheen-i-Ahmadiyya, Roohani Khaza'in, Vol. 1, pp. 149-182*]

The Holy Qur'an is a Book which has proclaimed its own matchlessness and has claimed its own greatness, its wisdom, its truth, the beauty of its composition and its spiritual lights. It is not true that the Muslims have themselves put forward these excellences on behalf of the Qur'an. It sets out its own merits and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and calls out loudly: *Is there any contestant?* Its verities and fine points are not confined to two or three which would leave room for doubt on the part of an ignorant person, but are like the surging ocean and are visible in every direction like the stars of heaven. There is no truth that is not contained in it. There is no wisdom that is not comprised in it. There is no light that is not obtainable through following it. These things are not without proof and are not mere words. It is an established and clearly proved verity which has been shining through 1,300 years. We have set out this verity in great detail in this book and have expounded the fine points of the Qur'an at such length as to constitute a surging ocean for the satisfaction of a seeker after truth. [*Braheen-i-Ahmadiyya, Roohani Khaza'in, Vol. 1, 662-665, footnote 11*]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on December 16, 2011 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

“Real love of the Qur’an is to make one’s full effort to obey its commandments, to avoid what the Qur’an forbids and to employ one’s full capacity and capability to fulfill what it commands. Its recitation should be done with fear of God.”

Hazoor^{aba} said *Masha Allah* our children generally finish their first reading of the Holy Qur’an at a very young age. Mothers who are more concerned for their children to finish their Qur’an early work very hard at it. Here as well as in other countries during Hazoor’s^{aba} trips children and parents are most eager to have *Ameen* ceremony conducted in Hazoor’s^{aba} presence. However, it is noticed that not so much concern and effort is put in repeat and constant reading of the Qur’an once its first reading is completed. When Hazoor^{aba} asks about regular recitation of the Qur’an, Hazoor^{aba} usually gets the response that reading is not done on a regular basis. Mothers and fathers should inculcate in their children to read the Qur’an regularly with due care and supervision. The parents’ concerns should not be limited to finishing the first reading of the Qur’an, rather children should be continually supervised to read it regularly. Certainly it is very important to conclude the first reading of the Qur’an and some mothers achieve this with their four or five year olds. No doubt, it is a very demanding task, but its continuous reading is even more important.

Recently a lady wrote to Hazoor^{aba} and mentioning Hazoor’s^{aba} mother, she said that that one thing she was most grateful to Hazoor’s^{aba} mother was that once she took her child to Hazoor’s^{aba} mother and very proudly told her that she had managed to make the child finish the first reading of the Qur’an at the age of six. Hazoor’s^{aba} mother replied that finishing first reading of the Qur’an at the age of six was not such an achievement and asked how much love of the Qur’an had the mother inculcated in her child? Hazoor^{aba} said the fact is that it is very important to instill love of the Qur’an in children’s hearts, especially in the times that we live in where there are many other interests for children, like the television, internet and other books. Early morning recitation of Qur’an would make children aware of its significance. The Promised Messiah^{as} had drawn our attention that in a world with diverse interests, where new sciences are introduced, the significance of the Qur’an increases.

Hazoor^{aba} said love of Qur’an will be instilled in the hearts of children when parents will inculcate its recitation and pondering over its meanings in them, when the Qur’an will be recited in the morning in every home. These days the time of *Salat* is late and those who go out to work can recite the Qur’an before *Salat*. This will fill a home with blessings and will have a very virtuous influence on children. Each one of us can observe that regular recitation of the Qur’an while reflecting on it will generate love for the sake of God between

husband and wife and this in turn will make their children useful members of the Community. Hazoor^{aba} said Ahmadis should make their full efforts in this regard. The Promised Messiah^{as} made great efforts to promote this. It was indeed the purpose of his advent to give the Qur'an the highest status. Honor of Qur'an should not be limited to, as it is by non-Ahmadis, being wrapped in beautiful cloth, placed on a beautiful shelf or in a box. Real love of the Qur'an is to make one's full effort to obey its commandments, to avoid what the Qur'an forbids and to employ one's full capacity and capability to fulfill what it commands. Its recitation should be done with fear of God.

Hazoor^{aba} said the Promised Messiah^{as} has extensively written about the significance of the Qur'an in his books, spoken about it in assembles, and explained the expectations he had from those who entered his *Bai'at*. Hazoor^{aba} said we should try and read the Qur'an with translation. Translation of the Qur'an should be mentioned to children and brief descriptions from it explained to them to instill eagerness in them. The Promised Messiah^{as} said that it is important to read and understand the translation of the Qur'an and *Salat*, however he said: 'We certainly do not allow that only the translation of the Qur'an is read. This negates the miracle of the Qur'an. One who suggests this, wishes the Qur'an not to remain in the world.' Hazoor^{aba} said it is indeed a great miracle of the Qur'an that its text remains intact to this day as it is God's promise: 'Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian.' (15:10). Even the worst opponents of Islam agree that it is preserved in its original form. If reliance on translations was started these are so diverse! When our translation is presented to the world they remark that it is different from others who have not translated the Qur'an correctly. A priest from USA who is a prominent detractor of Islam obtained various translations of the Qur'an as well as the Arabic text, and raised objections about what the Qur'an states. When we sent him our Qur'anic commentary he did not respond and after much chasing said that the translations he referred to were also done by Muslims. It is by virtue of the Promised Messiah^{as} that we are closer still to the Arabic text of the Qur'an in our translations.

Hazoor^{aba} added incidentally that recently one of our detractors said that if the Promised Messiah^{as} was a Prophet why did he ask his Community to follow Imam Abu Hanifah. Hazoor^{aba} said the Promised Messiah^{as} certainly did not say anywhere that Imam Hanifah should be followed but with reference to the Holy Qur'an once it was mentioned in an assembly of the Promised Messiah^{as} that according to *Hanafi* creed only reading the translation of the Qur'an was essential. The Promised Messiah^{as} replied, 'if this was the creed of the great Imam, it was his mistake.' Hazoor^{aba} said God sent the Promised Messiah (on whom be peace) as a source of real safeguard of the Qur'an in this age and he advised his Community to understand the Qur'an and to love it in numerous places. He said: 'The Holy Qur'an is the law of the heavens and is a source of salvation.' Hazoor^{aba} said we also observe in terms of worldly laws that unless they are enforced they are of no use. Thus salvation cannot be attained merely by reading the Qur'an and not practicing it and one cannot be the recipient of its blessing and grace. Therefore it is extremely important to understand and practice the teachings of the Qur'an.

The Promised Messiah^{as} wrote: 'Remember the Holy Qur'an is a fountainhead of real blessings and a source of salvation. Those who do not practice on the Qur'an, it is their own fault. One group among those who do not practice upon it is that which does not have faith in it; they do not consider it to be Word of God. These people remain very remote. However, how regrettable and astonishing it is if those who believe that it is Word of God and is a healing formula of salvation do not practice on it. Many among them have not even read it in their entire lives. Thus, the example of people who are negligent and careless about the Word of God is like a person who knows that such and such spring is extremely pure and sweet and fresh and its water is an elixir and heals many ailments, he has certain knowledge of this yet, in spite of this knowledge and in spite of being thirsty and embroiled in many ailments he does not go near it. How unfortunate and ignorant of him. He should have drunk from this spring and having satiated from its delicious and healing water cherished it. Yet, in spite of being aware of this he is as distant from it as an unaware person.'

Hazoor^{aba} said may God through these moving words of the Promised Messiah^{as} enable us to practice the teachings of the Qur'an and to understand it. Then alone would we be fulfilling the dues of our *Bai'at*. The teaching of course is to avoid every vice that the Qur'an mentions and make a complete effort to adopt every virtue that it cites.

The Promised Messiah^{as} also said: 'The Holy Qur'an does not simply require that having given up evil, man should assume he has attained excellence. Rather, it wants to define man with supreme excellences and high morals and that his actions and deeds involve sympathy and welfare of mankind. The consequence of which should be that Allah the Exalted is pleased with him.'

Hazoor^{aba} said if a believer truly loves the Qur'an, he tries to attain such a standard himself and would also try and take his children to it. There is no distinction in avoiding evil and such should not be our aim. We should keep our aims high. Effort to adopt every virtue mentioned in the Qur'an would create a pure society which Islam wants to establish and would also silence those who raise objections at Islam day in and day out. Here, two women are renowned to raise excessive objections against Islamic laws in their lectures. Through the efforts of *Khuddamul Ahmadiyya* UK a debate was held with them at UCL (University College London). The debate was organized by the university. The two ladies, as is their way, presented excessive objections against Islam at the debate. Two of our *Khuddam*, a student of *Jamia* who is of Pakistani origin and the other a new convert of English origin responded to them in a positive and reasoned way in light of the teachings of the Holy Qur'an which is the true teaching of Islam. It is understood that this left them indignant and even their supporters expressed regret at their excessive objections. Thus the teachings of Islam were triumphant through young Ahmadi men. We should try and understand the teachings of the Qur'an and Islam. This would make our homes paradise-like and will enable us to fulfill our dues of *Tabligh* in society.

The Promised Messiah^{as} said: 'Holy Qur'an should be read with care, concentration and interest. Hadith relates that there are many reciters of the Holy Qur'an who are cursed by the Qur'an. The Holy Qur'an curses the person who reads the Qur'an but does not practice on it. When one comes across a verse denoting blessing while reciting the Qur'an, blessing should be sought from Allah the Exalted at the juncture. Where torment on people is mentioned, entreaty should be made to God for His refuge from His torment and it should be read with care and concentration and it should be acted on.'

Hazoor^{aba} also read out an extract of the Promised Messiah's^{as} writing mentioning those who say that the Holy Qur'an is difficult to understand. The Promised Messiah^{as} explained that the manner in which the Qur'an has elucidated matters of faith is matchless in its eloquence and its reasoning influences hearts. So powerful is its eloquence that it was understood by the nomads of Arabia who were completely illiterate. How could people of the current age then not understand it? Hazoor^{aba} said it is a favor of God on us to send the Promised Messiah^{as} who not only explained the apparent commandments to us but also unraveled the deeper truths and insights of the Qur'an for us and thus gave us the beneficence of: 'And among others from among them who have not yet joined them...' (62:4). We should try and accumulate the treasures that the Promised Messiah^{as} gave us.

Hazoor^{aba} said there are many very good reciters of the Holy Qur'an outside our Community who are renowned, but there are also those among them who do not even know the meanings of the Qur'an as is the case with some of the religious leaders. This is the reason why the abrogation theory has existed among them for so long. Even now they do not understand certain verses, including those about the death of Jesus (on whom be peace). An *Hadith* relates that the Holy Prophet^{saw} said that a time will come when there will be reciters of the Qur'an who will boast that there is no better reciter than them and there is no bigger scholar than them. He asked his Companions if they found anything good in this. They replied that they did not. The Holy Prophet^{saw} said: 'These people will be from you and from this *Ummah*, but they will be the fuel of the fire of Hell.'

Hazoor^{aba} said attaining God's nearness and avoiding His wrath as the cautionary *Hadith* depicts, is in understanding the teaching of the Qur'an with humility and to love it rather than make a profession out of it.

The Promised Messiah^{as} wrote in his book *Kashti Nuh*: 'Be alert all the time and do not take a single step contrary to Divine teaching and the guidance of the Qur'an. I tell you truly that anyone who evades the least one of the 700 commandments of the Qur'an, shuts upon himself the door of salvation. The ways of true and perfect salvation have been opened by the Qur'an and all the rest is its reflection. Therefore, study the Qur'an with care and hold it very dear with a love that you have not for anything else. As God has said to me: 'All good is contained in the Qur'an.' This is wholly true. Those people are to be pitied who prefer anything else to it. The fountainhead of all your prosperity and salvation is the Holy Qur'an. There is no religious need of yours which is not filled by the Qur'an. On the Day of Judgment, the Qur'an will confirm or deny your faith. There is no other book under heaven beside the Qur'an which can furnish you with salvation. God has been very Beneficent towards you that He has bestowed a Book like the Qur'an upon you. I tell you truly that if the Book that is recited to you had been recited to the Christians, they would not have perished. If this bounty of guidance which has been bestowed upon you had been bestowed upon the Jews in place of the Torah, some of their sects would not have denied the Day of Judgment. Then value this favor that has been bestowed upon you. It is a very dear favor; it is great wealth. If the Qur'an had not been revealed the whole world would have been left like a dirty lump of flesh. The Qur'an is the Book in contrast with which all other guidance amounts to nothing.'

[*Essence of Islam, Vol. I, pp. 400 – 401 Kashti Nuh, Roohani Khaza'in, Vol. 19, pp. 26-27*]

The Promised Messiah^{as} wrote that it was important not to disregard the Holy Qur'an and to uphold its distinction over Hadith and other works. He said now there was no other Prophet or intercessor on the earth save the Holy Prophet^{saw} and no Book save the Holy Qur'an. Thus, he enjoined to love the Holy Prophet (peace and blessings of Allah be on him) so that salvation is attained. He also said that it should be remembered that salvation is not something which will manifest after death; rather, true salvation is that which shows its light in this very life. Salvation is given to one who believes that God is Truth and the Holy Prophet^{saw} is an intercessor between God and the rest of the creation. God willed for this esteemed Prophet^{saw} to have eternal life and in order to facilitate this God made his beneficence continue till the Day of Judgment and ultimately through his spiritual beneficence the Promised Messiah^{as} was sent to this world. His coming was essential for the completion of the structure of Islam. It was certain for the Muhammadan Dispensation to have a Messiah in the spiritual style of the Mosaic Dispensation and the verses 'Guide us in the right path – the path of those on whom Thou hast bestowed Thy blessings...' (1: 6 – 7) indicate towards this.

Hazoor^{aba} prayed that may we, our offsprings and our future generations till the Day of Judgment - who will accept the Muhammadan Messiah - have true love for the Holy Qur'an and practice its teachings and each moment attain the blessings of its beneficence.

Hadhrat Ibn Mas'ood^{ra} relates: The Holy Prophet^{saw} asked me to recite the Qur'an to him. I said: "O Messenger^{saw} of Allah! Shall I recite the Qur'an to you, whereas, it has been revealed on you? He^{saw} said: 'I like to hear its recitation from someone other than myself.' So I recited to him a portion from *Surah Al-Nisa*' till I came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا
بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا ۗ

And how *will it fare with them* when We shall bring a witness from every people, and shall bring you as a witness against these! (4:42)

He^{saw} interrupted saying: 'That is enough for now.' " I looked at him and saw that his eyes were running.

(*Bukhari bab husnassaut bilqira, Muslim*)

COMPILATION OF THE HOLY QUR'AN INTO A TEXT

Zia H Shah MD

Prof. Theodor Nöldeke, the well known Orientalist writes, "Since the use of the Koran in public worship, in schools and otherwise, is much more extensive than, for example, the reading of the Bible in most Christian countries, it has been truly described as the most widely-read book in existence. This circumstance alone is sufficient to give it an urgent claim on our attention." As non-Muslims begin to learn about the Holy Qur'an one of the immediate issues is how it was compiled and came about. Reginald Bosworth Smith gave four lectures in 1874 before the Royal Institution of Great Britain, which took on a book form titled *Mohammed and Mohammedanism*. He wrote in this book, "In the Koran we have, beyond all doubt, the exact words of Mohammed without subtraction and without addition. We see with our own eyes birth and adolescence of a religion." Sir William Muir agrees with this position. In 1885 he was elected the Principal of Edinburgh University and held the post till 1903. He writes, "There is otherwise every security, internal and external, that we possess a text the same as that which Mahomet himself gave forth and used.

....The conclusion, which we may now with confidence draw, is that the editions of Abu Bakr and of Othman were not only faithful, but, so far as the materials went, complete; and that whatever omissions there may have been, were not on the part of the compilers intentional. ...

We may upon the strongest presumption affirm that every verse in the Coran is the genuine and unaltered composition of Mahomet himself, and conclude with at least a close approximation to the verdict of Von Hammer: That we hold the Coran to be as surely Mahomet's word as the Muslims hold it to be word of God." Little did both of these distinguished gentlemen know that in asserting the Holy Qur'an to be the exact words of Muhammed, while denying it to be Divine word, they were becoming an important witness to it being actually word of God? How come? The Holy Qur'an had predicted very early in the ministry of the Holy Prophet Muhammad^{saw}, "Surely, We Ourselves have sent down this Exhortation, and we will, most surely, safeguard it." (Al Qur'an 15:10). The chapter of the Qur'an with this promise was revealed at Mecca (Nöldeke) when the life of the Holy Prophet^{saw} and his followers was extremely precarious and the enemy could easily crush the new Faith. It was then that disbelievers were challenged to do their worst to destroy it and were warned that God would frustrate all their designs because He Himself was the Guardian of the religion and its scripture the Qur'an. The challenge was open and unequivocal and the enemy strong and ruthless, and yet the Qur'an remained safe against corruption and inter-

polation and has continued to enjoy perfect security. This distinction of the Qur'an is not shared by any other revealed Book. Especially in the case of the Bible, the new research has established beyond doubt that it is nowhere close to the Holy Qur'an in this distinction. Some of this information is covered by two documentaries *Banned from the Bible I* and *Banned from Bible II*, by the History channel that can be seen on Youtube.com.

The Qur'an was written by the scribes during the life time of the Prophet Muhammad^{saw}. It was collected in a book form in the time of his first Caliph Abu Bakr and the master copy was stored with the Prophet's widow Haphsa, who was daughter of the second Caliph Omar, within two years of the Holy Prophet demise. John Davenport has given a short summary version of this process:

"While Mohammed lived, the Koran was kept in loose sheets only. His successor, Abu-Bekr, first collected them into a single volume, not only from the palm leaves, skins, and shoulder-bones of mutton whereon they had been written, but also from the mouths of those who had committed them to memory; and, when the transcript was completed, the keeping of it was entrusted to Haphsa, the daughter of Omar, one of the widows of Mohammed, in order for its being consulted as an original. As, however, a considerable degree of diversity was found to exist between the several copies already dispersed throughout

the provinces, Othman, the successor of the successor of Abu-Bekr, in the thirtieth year of the Hegira, procured a great number of them to be taken from that of Haphsa, suppressing, at the same time, all the others not conformable to the original."



Sir William Muir testifies to the compilation and preservation of the Holy Qur'an in a detailed appendix to his biography of the Prophet Muhammad^{saw}. In the 1878 edition of his book *The Life of Mahomet from Original Sources* there is a very detailed description of how the text of the Holy Qur'an was preserved early in its history. It is a must read for every student of Islam, it can be downloaded from the book section of Google.com. Coming from the mouth of a non-Muslim who wrote this after an extensive study of the *Hadith* and the early biographers of the Holy Prophet Muhammad^{saw}, it becomes a very assuring research that the Holy Qur'an has indeed been preserved for all these centuries. I am not going to reproduce his detailed description here. But here I reproduce a brief and a Reader's Digest version of his testimony from one of his other books:

"There is reason to conjecture that the greater portion, at least the most important chapters, were laid up in the habitation of one of the Prophet's^{saw} wives (for he had no

separate room or dwelling-place of his own), or left in the custody of the scribes or secretaries who had first recorded them. They were, moreover, treasured up with pious reverence in the memories of the people; and transcripts of the several *Surahs* or fragments, especially of those most frequently in use for meritorious repetition, or for public and private devotion, were even before the Flight in the hands of many persons, and so preserved with religious and even superstitious care. As the Faith extended, teachers were sent forth to the various tribes throughout Arabia to instruct the new converts in the requirements of Islam; and these carried with them, either in a recorded form or indelibly imprinted on the mind (for the Arab memory was possessed of a marvelous tenacity), the leading portions of the Revelation.

Such was the state of things at the Prophet's^{saw} death, and so it continued for about a year. After the battle of Yemama, in which many of the reciters of the Coran were slain, the risk of leaving the Revelation on this precarious footing presented itself forcibly to the mind of Omar. 'I fear,' he said, addressing the Caliph Abu Bekr, 'that slaughter may again wax hot among the reciters of the Coran in other fields of battle, and that much may be lost therefrom. Now, therefore, my advice is that thou shouldest give speedy orders for collecting the same together.' Abu Bekr recognizing the wisdom of this counsel, appointed Zeid, the chief amanuensis of the Prophet, to the task; and so Zeid sought out the vari-

ous *Surahs* and fragments of the Coran from every quarter, and gathered them together from palm-leaves and tablets of white stone, and from the breasts of men. The manuscript of the Coran, as thus compiled, was committed to the keeping of Haphsa, one of the Prophet's widows, and continued to be the standard text during the ten years of Omar's Caliphate.

But by degrees variety crept into the many transcripts from this compilation, and the Caliph Othman was persuaded to apply a trenchant remedy. Zeid was appointed to the recension of his former work; and as the differences were mainly of dialect and expression, a syndicate was nominated of three Coreish authorities to act as final judges in the matter. The various readings were searched out from all the provinces of the Empire, and the new collection was assimilated to the pure Meccan dialect in which Mahomet had given utterance to his inspiration. Transcripts were then multiplied, and forwarded to the chief cities as standards for reference. All previous copies were called in, and committed to the flames. The recension of Zeid has been handed down unaltered. So carefully has it been followed, that there is but one and the same Coran in use throughout the vast bounds of the Mahometan world. Various readings are almost unknown. The few limitations are almost entirely confined to the vowel forms and the diacritical points, which, having been invented at a later period, formed no part of the original or of Zeid's recension.

There is every security that the work of Zeid was executed faithfully and, indeed, the acceptance of Coran by Ali and his party, the antagonists of the unfortunate Othman, is the surer guarantee of its genuineness."

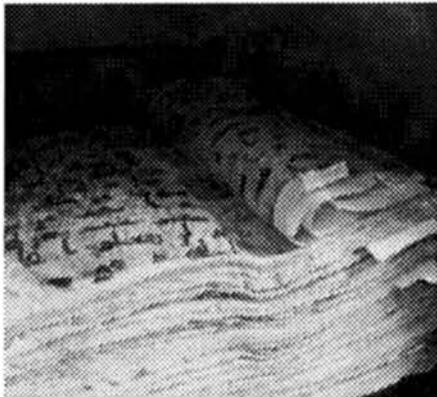
We do not agree with his political analysis that 'Ali and his party, the antagonists of the unfortunate Othman,' but we are in complete agreement that there was a consensus about the security and the preservation of the text of the Holy Qur'an among the early Muslims after the death of the Prophet Muhammad^{saw} and that consensus has continued. You can pick up the Qur'an in any part of the world and from any time in history and you will find the same 114 chapters in the exact same order with the exact same verses.

Professor Nicholson, says in his *Literary History of the Arabs*, "the Koran is an exceedingly human document, reflecting every phase of Muhammad's personality and standing in close relation to the outward events of his life, so that here we have materials of unique and incontestable authority for tracing the origin and early development of Islam—such materials as do not exist in the case of Buddhism or Christianity or any other ancient religion."

Prof. Theodor Nöldeke writes, "Slight clerical errors there may have been, but the Qur'an of Othman contains none but genuine elements, though sometimes in very strange order. Efforts of European scholars to prove the existence of later interpolations in the Koran have failed.

It has become an inconvenient truth for the Christian apologists that the fact that the Bible is not the literal word of God has become an open secret in this information age. Bart D Ehrman is Distinguished Professor of Religious studies in University of North Carolina and author of twenty different books. His most recent book is *Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible (And Why We Don't Know About*

Them). He is a specialist in the New Testament. He has shown scores of internal contradictions in the Bible. Ehrman's 45 minute interview about his book can be watched on Youtube. If the Holy Qur'an had not been from God and had not been preserved, it would have had contradictions and interpolations in a similar fashion. But the history is a witness that it is not so. The Holy Qur'an says, "Will they not, then, meditate upon the Qur'an? Had it been from anyone other than Allah, they would surely have found therein much disagreement." [Al Qur'an 4:83]



This manuscript, held by the Muslim Board of Uzbekistan, is the earliest existent written version of the Quran. It is the Mushaf of Othman. Image courtesy of Memory of the World Register, UNESCO.

Professor Laura Vaglieri, who served as professor of Arabic and Islamic Culture at the Naples Eastern University, writes:

"We have still another proof of the divine origin of the Qur'an in the fact that its text has remained pure and unaltered through the centuries from the day of its delivery until today, and will remain so, God willing, as long as the universe continues

to exist. Read over and over again all through the Muslim world, this work does not induce in the believer any sense of weariness. On the contrary, through repeated reading it endears itself more and more each day. It arouses a deep sense of reverence and awe in one who reads or hears it. It can be readily learned by heart, so that today, in spite of the low ebb of faith, thousands of people can repeat it by heart. In Egypt alone there are more *huffaz* than there are people in all Europe who can recite the Gospels by heart."

The Bible had a temporary role in human history. If it had been meant for all times to come the Omniscient and the Omnipotent God, who revealed it would have also ensured its preservation. He did exactly that in the case of the Holy Qur'an.

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INTRODUCTION TO THE HOLY QUR'AN

Waseem Sayed, Ph.D.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ -
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

وَمَا أُنزِلَ مِنْ قَبْلِكَ ۖ وَالْآخِرَةَ

هَمَّ يُوقِنُونَ ۝

أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ

هُمُ الْمُفْلِحُونَ ۝

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous, Who believe in the unseen and observe Prayer, and spend out of what We have provided for them; And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come.

It is they who follow the guidance of their Lord and it is they who shall prosper. [2:2 – 6]

The topic I will discuss is: "Introduction to the Holy Qur'an:

A Divine Revelation and Universal Message"

You and I, we are able to communicate with each other pretty well. Is it then unreasonable to assume, that God, Who is by definition, I guess, the Creator of everything that exists, possesses that same power to communicate with His creation to a perfect degree?

Why should God not be able to convey Himself perfectly clearly to His creatures?

We believe God communicates with everything He has created. The highest form of this communication being with human beings but every iota of creation exists and is sustained by its connection with God.

The Holy Qur'an mentions all this and one particularly interesting quote relates to how God revealed to the honey bee:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ

الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا

يَعْرِشُونَ ۝

تَمَّ كُلِّي مِنَ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ

رَبِّكَ ذَلَّلًا يَخْرُجُ مِنْ بَطُونِهَا

شَرَابٌ مُخْتَلَفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۝

And thy Lord has inspired the bee, *saying*, 'Make thou houses in the hills and in the trees and in the trellises which they build. [16:69]

'Then eat of every *kind* of fruit, and follow the ways of thy Lord *that have been* made easy for thee.' There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect. [16:70]

I want us all to know that Muhammad, peace and blessings of God be upon him, claimed that God spoke to him - starting in the Cave of Hira when he was about 40 years old. In the year 610 or thereabouts - that means some 1,401 years ago.

Once started, the revelations continued, off and on, for another twenty-two/twenty-three years and the Holy Qur'an contains every single word that Muhammad, peace and blessings of God be upon him, claimed was the sum total of this verbal revelation.

It must be understood clearly that the words that are recorded in the Holy Qur'an are just the verbal component of the revelation he received.

But revelation from God is much more than just the words - God conveys to the recipient not just the words, but also the most profound meanings..

It is also important to mention that just as any decent human being

would not want to associate with a person of bad character, the persons God chooses for His Friends, in particular those He chooses to send His revelation to - are possessors of the most sublime attributes - they are wholly stable, solid people, pure, blameless, and subtle persons with the most refined character.

And when God speaks to them He convinces them as none of us can ever convince another or else why would the mother of Moses^{as} be able to put him in to the river?

The Holy Qur'an is in the Arabic language - a language which Muhammad^{saw} could not read or write. Whenever he would receive any revelation he and others who had gathered around him as he began his Prophetic mission, would memorize it and have it preserved in writing using various means.

Again worth mentioning, his first believers were from among those who knew him the closest - the very first being his wife of 15 years, Hadhrat Khadija^{ra}. I mention these incidental things because they bear testimony to the truth of the Holy Prophet^{saw}.

The very first revelation proclaimed:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Created man from a clot of blood. [96:3]

Now, if you open the Holy Qur'an, you will see that the very first revealed verse is not placed at the very start of the Holy Qur'an. The Holy Qur'an's verses were re-

vealed in the order in which they were needed and illustrated practically by the example of the Holy Prophet^{saw} - he was in a sense the Qur'an Personified -

As the verses were revealed the Prophet^{saw} himself would tell the people where in the Holy Qur'an they belonged...this was all that non-verbal part of the revelation to which I referred earlier.

The Holy Qur'an claims at its very outset:

This is a Perfect Book. There is no doubt in it. [2: 3]

These are the verses I recited at the beginning.

It throws out a challenge demanding that if this is a man-made Book other men should be able to produce the like of it, or failing that, the like of a few chapters of it, or failing that the like of one chapter. [2:24] [10:39]; [11:14]; [17:89]; [52:34, 35]

And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allah, if you are truthful. [2:24]

Let me emphasize this again...anything man made, this podium for example, someone else can come and make a better one - this is what we mean by a thing being imperfect, being man-made...but when we talk about the things that God has made they are so fine and so perfect that the deeper we look

at them again and again our eyes return to us tired and weary having found no imperfection. The Holy Qur'an captures this most beautifully:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ ۚ فَارْجِعِ الْبَصَرَ ۚ هَلْ تَرَىٰ مِن فُضُوزٍ ۚ

Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw? [67:4]

Now this was all revelation claimed by a man who did not know how to read or write 1,400 years ago; living on a tiny uncultivable piece of land.

It is, therefore, highly worth noting that the Holy Qur'an nowhere talks about the Lord God in any but a universal manner - in a manner in which we see God having created the Universe!

There is no concept of the God of a chosen people - no Lord of Arabs!

Instead we have the "Rabbul Alameen," Lord of all the Worlds. [1:2]

The very first commandment is not addressed as Hear O Arabia! It does not address any specific nation or group. It calls out to the people.

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

O ye people, worship your Lord Who created you and those who were before you, that you may become righteous; [2:22]

Now here while we are passing it is worth mentioning another unique characteristic of the Holy Qur'an's commandments – they are not just simple do's and don'ts. Each command or prohibition or permission comes always with an explanation, a piece of wisdom explaining the why and wherefore.

This concept of universality is present everywhere...EVEN in the concept of salvation the Holy Qur'an talks about

"Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve." [2:113]

Surely, the Believers, and the Jews, and the Christians and the Sabians — whichever party from among these truly believes in Allah and the Last Day and does good deeds — shall have their reward with their Lord, and no fear shall come upon them, nor shall they grieve." [2:63]

This universal concept of God is present in the concept of Light.. spiritual light ... says the Holy Qur'an was provided by God indiscriminately to all the peoples in all their darkest times...

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿١٥﴾

Verily, We have sent thee with the truth, as a bearer of glad tidings and as a Warner; and there is no people to whom a Warner has not been sent. [35:25]

The universality was there in the Prophet's claim: Muhammad^{saw} commanded to declare:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمَّا بِلِلَّهِ وَرَسُولِهِ النَّبِيِّ الْأَخِي الَّذِي يَوْمُنَ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿٢٠﴾

Say, 'O mankind! truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life, and He causes death. So believe in Allah and His Messenger, the Prophet, the Immaculate one, who believes in Allah and His words; and follow him that you may be rightly guided.' [7:159]

There is no mention of Arabs or non-Arabs.

The mention of the attributes of God in the various verses is never spurious. Here the statement about the Prophet's^{saw} universal mission is followed by the statement that the Universe entire belongs to Him to underscore the statement that the Author – God that you see in nature is a Universal God...how could His nature be anything different, something discriminatory?

The concept of universality is present also – amazingly, in the sanctity and protection afforded to all places of worship:

"Permission to fight is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them — Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty." Holy Quran [22:40-41]

Another very interesting point to make is that in Islam the concept of blind faith and leap of faith - meaning leaping into the dark - is associated not with believers but with disbelievers:—

Allah is the Friend of those who believe; He brings them out of every kind of darkness into Light and those who disbelieve, their friends are the transgressors who bring them out of light into every kind of darkness. [2:258]

Faith in Islam, I often try and explain is like faith in science. It has nothing to do with blindness or ignorance or accepting demonstrably false things..

I have worked in the oil and gas industry and I often liken the concept of faith in Islam to the faith oil men have when they go looking for oil.

They do not go drilling blindly everywhere. It is not blind faith that compels people to invest money with oil men...it is faith in their

knowing how to find oil based on knowledge. *loves you more than that mother loves her child.*”

The relationship of man with God, as explained in Islam, is altogether a thing of beauty:

Anas ibn Malik^{ra}, servant of the Holy Prophet (sa), said: Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his camel in a barren desert and then find it suddenly (Bukhari and Muslim).

The version in Muslim adds:

Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his riding camel, which carries his food and drink, in a barren desert, and losing all hope of finding it he were to lie down in the shade of a tree, and then should suddenly find it standing near him and should seize its nose-string and in his excess of joy should blurt out: O Allah, Thou art my servant and I am Thy lord (Bukhari and Muslim).

In the Holy Qur'an this relationship is likened to the relationship we have with our fathers:

Celebrate the praises of Allah as you celebrated the praises of your fathers, or even more than that. And of men there are some who say, 'Our Lord, grant us good things in this world;' and such a one shall have no share in the Hereafter. [2:201]

The Holy Prophet^{saw} also likened it to our mothers. The Holy Prophet^{saw} once asked his Companions to look at a mother who was feverishly looking for her child. Finding the child she was in ecstasy. He asked:

"Could you imagine her throwing that child into the fire? Allah

God is also our Friend as mentioned in the verse I read out earlier:

Allah is the Friend of those who believe; He brings them out of every kind of darkness into Light and those who disbelieve, their friends are the transgressors who bring them out of light into every kind of darkness. [2:258]

The Holy Qur'an talk about a variety of good morals and qualities we need to adopt. Gratitude is among those:

"If you are grateful, I will, surely, bestow more favors on you; but if you are ungrateful, then know that My punishment is severe indeed." [14:8]

The Holy Prophet^{saw} said:

"He who is not grateful to man cannot be grateful to God."

We enjoy all the freedoms and facilities in this great country and this teaching of gratitude demands that we be loyal – hence our nationwide "Muslims for Loyalty" Campaign.

God is described by the Holy Qur'an repeatedly as: *Ar-Rahman, Ar-Raheem: Most Gracious, Ever Merciful* [1:1] – this is repeated 114 times in the Holy Quran at least starting with the opening verse and then in many other places also.

Then God is described as: *Most Forgiving, Most Loving* (See Holy Qur'an [85:15]) and as *As-Salam* – The Source of Peace.

So a Muslim has to be the Promoter of Peace

Hence our nationwide "Muslims for Peace" Campaign through which last year we reached 60 million of our fellow American neighbors, co-workers, Muslims, non-Muslims alike conveying to them this essential teaching of the Holy Qur'an.

The concept of God in the Holy Qur'an is succinctly laid out in this verse:

"Allah — there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great." [2:256]

The guiding principle taught to us by the Holy Qur'an is:

Cooperate with one another in righteousness and piety *"But help not one another in sin and transgression"* [5:3]

And we are told never to create disorder and this commandment is repeated many times:

And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny of man; and Allah loves not disorder. [2:206]

Allah loves not those who create disorder. - Holy Qur'an [5:65]

So Muslims can never get involved with disorder.

I talked about gratitude and this is based also on the fundamental teaching that:

The reward of goodness is nothing but goodness. [55:61]

Another fundamental teaching is that of moderation:

Exceed not the bounds. Surely, Allah loves not those who exceed the bounds. [6:142]

O children of Adam! look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. [7:32]

A Muslim told to be moderate and not exceed the bounds in anything – to adopt the middle, the straight path and to avoid waste and excess

“Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord.” [17:28]

Let me now turn quickly and discuss briefly a couple of the most popular and totally baseless attacks made on the Holy Qur’an and its teachings.

It is said that the Holy Qur’an teaches: *kill them wherever you find them.*

Here is the verse:

They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, friends from among them, until they emigrate in the way of Allah. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor

helper from among them; [4:90]

Here is the verse that follows:

Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if Allah had so pleased, He would have given them power over you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make you an offer of peace, then remember that Allah has allowed you no way of aggression against them.[4:91]

You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. Against these We have given you clear authority. [4:92]

Any fair minded person who had read the context set in the verses that precede the one oft cited knows the talk is about a people who have done all in their power to avoid creating disorder...they have left their homes and town and abandoned all their possessions and migrated to lands far away from their persecutors who deny them their freedom of religion...but yet they are followed and attacked and it is these who are given the relief by God to take up arms and defend themselves and told that though weak yet God would

help them and make them victorious.

Here is the context setting verse: *And what is the matter with you that you fight not in the cause of Allah and of the weak — men, women and children — who say, ‘Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?’* [4:76]

Again it is said the Holy Qur’an prohibits the making of friends with the Jews and Christians and the verse is cited:

O ye who believe! take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allah guides not the unjust people. [5:52]

But again, when we read the context we will find that the talk is about those who had determined to deny the people who wanted to believe in Islam their freedom to do so.

Look at this clear admonition:

Allah forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable. [60:9]

Indeed what the Holy Qur’an is saying is that those who are equitable, regardless of what faith they possess or do not possess, Allah loves them.

So who are Muslims told to avoid making friends with:

Allah only forbids you, respecting those who have fought against you on account of your religion, and

have driven you out of your homes, and have helped others in driving you out, that you make friends of them, and whosoever makes friends of them — it is these that are the transgressors. [60:10]

Again here the context setting verse:

O ye who believe! take not My enemy and your enemy for friends, offering them love, while they disbelieve in the truth which has come to you and drive out the Messenger and yourselves from your homes merely because you believe in Allah, your Lord. If you go forth, to strive in My cause and seek My pleasure, take them not for friends, sending them messages of love in secret, while I know best what you conceal and what you reveal. And whoever of you does so, has, surely, lost the right path. - [60:2]

Let me just quickly mention a few other salient facts:

The Holy Qur'an is divided into 114 *Surahs* or Chapters and each Chapter consists of individual *Ayaat* or verses.

There are in total 6,348 verses in the Holy Quran. Here it is worth mentioning a confusion that comes into being because some people just do not count the first verse: In the Name of Allah, Most Gracious, Ever Merciful; in 112 of the Holy Qur'an's Chapters.

They count it when it occurs in the very First Chapter because the Holy Qur'an itself declares that the Chapter has seven verses. And the ninth Chapter does not begin with this verse. Thus the discrepancy of 112.

So if you find someone who says that there are only 6,236 you can

explain this to him/her.

The *Surahs* – Chapters, are of varying lengths, some consisting of a few lines while others run for many pages.

Surah al Baqarah, the Second Chapter, is the longest Chapter comprising 287 verses while *Surah al Kauthar*, the 108th Chapter is the shortest with only four verses.

The text of the Holy Qur'an has remained unchanged over the past fourteen centuries. There is no this version or that version of the Holy Qur'an - the millions of copies of the Holy Qur'an circulating in the world today are all identical down to a single letter. And this is not strange since God says in the Holy Qur'an that He Himself will guard this book:

"Surely it is We Who have revealed the Exposition, and surely it is We Who are its Guardians" (15:110)

I was asked to briefly discuss: "Introduction to the Holy Qur'an: A Divine Revelation and Universal Message" I think I did touch all of these items - even though it was done very briefly. I urge everyone to visit our website:

www.alislam.org

You will find ample information there about everything discussed here today. Our last word is: "All praise belongs to Allah, Lord of the worlds."

The Wounded Deer

Sayyarah Chowdhry

My heart bleeds, my soul is in torment,

I see the images of a rabbit; his paw is caught in a snare.

Its soul is in perpetual anguish and torture.

Its body is badly bruised and in disaster.

Perhaps, it is some innocent lamb or some wounded deer.

It is wounded by some cruel hunter.

I listen to its screams and shrieks.

It cries out for help.

But there is no help for pain.

A horse is being battered and beaten.

She is being hit, she is being lashed.

Pitiless are the hearts of savages. In empathy for her no storm ravages.

Oh; this callous ruthless world; Oh; they are brutes of bloody wood.

Even the Devil would be ashamed of such games.

Who has allotted you the right to dictate other's destinies?

To be the master of their lives, to control their today's and tomorrows?

Don't invite the ravages of Heaven;

It would fall on you like the fury of wind

Like thunder bolts and lightning

An Extraordinarily Intellectual, Comprehensive and Prudent Response Sent by Hadhrat Khalfatul Masih I^{ra} to a Questionnaire Regarding The Issue of *Nasikh and Mansukh*

Translated by: Arifa Haleem

(Mr. Najamuddin, a friend of Hadhrat Khalfatul Masih I^{ra}, wrote a few questions to him regarding the issue of abrogation in the Holy Quran to which he replied in this letter which he wrote in 1880. His letter on the topic of Abrogation in the Holy Qur'an is a treasure of knowledge and wisdom. Translation of this letter is being presented here. Editor)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي

Al-A'iz Billah Abu Usama after greeting his dear one, Najam-uddin, writes that your emphatic letters inquiring about the issue of *Nasikh* (Abrogating the verses of the Holy Qur'an) were repeatedly received. My intention was to write a detailed manual on this issue but at present there are many hindrances in the way. Wait for a few days more. If some life is left then God willing you will see that detail. At present it is sufficient to write about the important matters in the letter. With the blessings of the praiseworthy God I hope that my few words will be useful to you, the viewers and the audience.

فَانِي مَقَامِ التُّصْحِحِ وَلَمْ لَا أَكُونَ وَ الدِّينِ
مَا تَوَى

In my heart I am very much excited. As far as possible you should show this letter to the friends because

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِإِخِيهِ مَا يُحِبُّ
لِنَفْسِهِ -

"A person is not a believer unless he desires for his brother that which he desires for himself."

is the saying of the Holy Prophet^{saw}. Now my dear, I will explain this subject in a few sentences.

First Sentence:

The Meaning of *Nasikh*

نَسَخَهُ كَمَنْعَهُ أزاله وَعَظِيمُهُ وَأَبْطَلَهُ وَأَقَامَ
شَيْئًا مَقَامَهُ - وَالشَّيْءُ نَسَخَهُ وَالْكِتَابَ
كُتِبَهُ (قاموس)

النَّسْخُ إِطْلَالُ شَيْءٍ وَ إِقَامَةُ غَيْرِهِ مَقَامَهُ
نَسَخَ الشَّمْسُ الضِّلَّ وَهُوَ مَعْنَى مَا نَسَخَ
مَجْمَعُ الْبَحَارِ

وَالنَّسْخُ النَّقْلُ كَنْقَلِ كِتَابٍ مِنْ أَحَرٍ وَ الثَّانِي
الْإِبْطَالُ وَالْأَزَالَةُ وَهُوَ الْمَقْصُودُ هَهُنَا
(أبوسعود)

النَّسْخُ فِي اللَّغَطِ الْإِبْطَالُ وَالْأَزَالَةُ وَيُرَادُ بِهِ
النَّقْلُ وَالتَّحْوِيلُ وَالْأَكْثَرُ عَلَى أَنَّهُ حَقِيقَةٌ فِي
الْأَزَالَةِ مَجَازٌ فِي النَّقْلِ (حصول)
النَّسْخُ الْأَوَّلُ وَ النَّقْلُ وَالتَّحْوِيلُ وَ الثَّانِي
الرَّفْعُ وَالْأَزَالَةُ (مظهرى)

Second Sentence

From the 'first sentence' it is clear that the meanings of *Nasikh* are to falsify, change and copy and it is also known that in the verse

مَا نَسَخَ

the meaning *Abtal* i.e., to falsify or the act of abolishing, are required, as it is apparent from Abu Saud's *Majma al Bhaar*. Besides this when

مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ
مِثْلَهَا

we talk about *Nasikh* and *Mansukh* then the meaning of copying are not necessarily drawn because in this sense whole of the Holy Qur'an becomes null and void. It also does not mean change because of the confinement of the universal, specification of

the general, pre-conditions and qualifications, if we call to all of them *Nasikh* then not only hundreds but thousands of verses of the Holy Qur'an become abrogated. The dissension of *Takhsis* (specification) and *Naskh* and *Taqy-ed* and *Naskh* has been proved

Remember it وَتَبَيَّنَتْ إِنشَاءَ اللَّهِ تَعَالَى that the word *Nasikh* in the meaning of *Abtal* (refutation) has been revealed in the Holy Qur'an

وَالْقُرْآنَ
يُفَسِّرُ بَعْضُهُ بَعْضًا قَالَ اللَّهُ تَعَالَى إِذَا تَمَنَّى الْقَلْبُ
الشَّيْطَانُ فِي أَمْنِيَّتِهِ لِيَسْمَعْ اللَّهُ مَا يَلْقَى الشَّيْطَانُ
الْحَى أَى يُرِيدُهُ وَيَبْطَلُهُ.

and also remember that the real meaning of *Nasikh* are *Abtal* (proving a thing to be false) and *Azala* (abolition). To give up the real meaning without any necessity is not reasonable and in this sense no abrogated verse exists in the Holy Qur'an and keep this in mind that I am not the denier of the occurrence of universal *Nasikh*.

Third Sentence

The verses which have been considered abrogated by the people, the believers of *Nasikh* in order to give meanings to these verses have definitely been negligent in the meaning of *Abtal*. A long time ago I had a quest for this issue. At that time I found such a magazine in which more than five hundred abrogated verses were mentioned. I thought about it and wondered about the carelessness of the author.

After a few days I saw *Suyuti's Itiqan* and was so much happy as if a king gets the kingdom or a scholar finds a nice book or a well-wisher of the nation is happy on his success. I

was hesitant even about the verses mentioned by Imam Sayuti. I kept quiet, out of respect, because it was like big words out of a small mouth. Then after a few days the book, *Fauzal Kabir Fi Asul al Tafseer*, became a source of further pleasure to my distressed heart. In it the learned author has agreed upon only five abrogated verses. I did research of these five verses from *Tafsaers* (commentaries) and could not find the abrogation of these five places according to *Nafsul Amr* i.e. the reality to my satisfaction.

Fourth Sentence

My dear, it is the demand of belief and justice that if we see two *Sharia* commands disagreeing to one another then according to the command

لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ
اِخْتِلَافًا كَثِيرًا

we must believe that this disagreement is only due to our misunderstanding. If we do not find reconciliation in two verses and two traditions then there will be thousands of such men who could provide their conformity. We are very ignorant if we do not understand our weaknesses. We are wrong if we do not keep on waiting for this blessing of God through which conformity could be achieved. It is hopelessness to be in a state of astringency and not to think of expansion ie. to have some problem and not to think of its solute (sometimes heart's turning towards God and sometimes not) It is a clear deception if we forget this.

فَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْنَا

Fifth Sentence

It is written in *Fauzul Kabir* that Shaikh Jalaluddin Suyuti in *Itiqan* said, "B'ad azan keh az ba'z ulama' aancheh madhkoor shood beh bast la'iq taqreer namood aancheh bar ra'ai mutaakhareen mansookh ast bar wafq Ibn Al-Arabi muharrar kardah."

This humble one often had this verse in his mind:

فَلْيُورِدْ كَلَامَهُ مَعَ التَّعْقُبِ - فَمِنْ الْبَقْرَةِ كُتِبَ
عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرَ
الرَّوْصِيَّةِ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ الْآيَةَ مَنْسُوحَةً قِيلَ
بِأَيْتِ مَوَارِيثَ وَقِيلَ لِحَدِيثِ لَا وَصِيَّةَ لِوَارِثٍ
وَقِيلَ بِالْإِجْمَاعِ حَكَاهُ ابْنُ الْعَرَبِيِّ -

At this the learned Author says that this verse is abrogated by the verse يُوصِيكُمْ اللَّهُ

لَا وَصِيَّةَ لِوَارِثٍ
shows this *Nasakh*.

This humble person says that this verse is not abrogated because the meaning of كُتِبَ i.e., when one of you dies and leaves behind bequeathed property for parents and near ones and it is obvious that when the death came, then the man died. The word إِنْ تَرَكَ

is suitable for the existence of death. It is clearly known from this verse that if a person dies and leaves behind property then in this regard some Will has been written. When

we tried to find it out in the Holy Qur'an then we found in it

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ

and we came to know that this Divine Will has been written in favor of parents and relatives and to act upon this verse

الْقُرْآنُ يُفَسِّرُ بَعْضَهُ بَعْضًا

is commanded in verse.

كُتِبَ عَلَيْكُمُ

So this verse

كُتِبَ عَلَيْكُمُ

and the verse

يُوصِيكُمُ اللَّهُ

do not disagree with one another but they are helpful to one another and the verse

لَا وَصِيَّةَ لِرِوَارِثِ

is also no more in disagreement because according to the tradition this is

يُوصِيكُمُ اللَّهُ

the command that in the rights of inheritors have been fixed and *Sharia* has explained their shares. Now there remains no Will for the inheritors. Yes besides the inheritors if there is Will in favor of other people then it is not forbidden. In the next verse it is commanded that whoever changed the Will after listening it, then its sin will be upon those who changed it and God is All Hearing and All Knowing (why not, it is not for a Muslim to change the Divine Will) and the translation of the verse

فَمَنْ خَافَ مِنْ مَوْصِيٍّ بِنَفْسِهِ

is, if someone who fears that any *Moosi* has done wrong or committed sin, and he rectified it then there is no sin upon him. God Almighty is All Forgiving and Gracious. It is obvious that the *Moosi* who acted against the Divine Will no doubt he acted crook-

edly. Someone who amended it there is no sin upon him. It may be possible that by *Moosi* it means here the one who bequeathed more than one third or with in one third invested money in bad deeds in a bad way and in verse

يُوصِيكُمُ مِّنْ بَعْدِ وَصِيَّتِهِ

it is mentioned about *Taqyed* (limits) So it is informed here that the rectification of crookedness and evil is forgiven. If he amended the Will of this *Moosi* then there is no blame on him for this rectification. There is indication that at the time of rectification mistake can be committed but that is forgiven. Another reason for not abrogating the verse is that *الْوَالِدَيْنِ* and *الْأَقْرَبِينَ*

are *Ma'ruf Bil lam* here. So it is said that specifically the parents and relatives are mentioned here and because in the verse *يُوصِيكُمُ اللَّهُ* the rights of most of the relatives have already been explained and in Tradition

لَا وَصِيَّةَ لِرِوَارِثِ

bequeathing in favor of heirs has been forbidden therefore from *الْأَقْرَبِينَ* and *الْوَالِدَيْنِ* are meant those parents and relatives who are not heirs e.g. if someone's parents are slaves or the murderers of the heir or they are infidels and also such relatives who are deprived of heir. So the verse is *Makhsosul baaz*. If there is doubt that this bequest is not considered obligatory among most of the Believers of Islam and here the word

كُتِبَ

shows obligation then its revocation is – first of all the word *Bil Ma'roof* is used for *Nadab* (recommended) Secondly from the point view of Ibne Abbas, Hasan Basri, Masrooq, Tauoos, Muslim bin Yasaar and 'Alaa bin Ziyad, the necessity of this bequest has been proved, so the first meaning should be considered sufficient.

The Second Verse

وَأَعْلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ قِيلَ
مُسْوَحًا بِقَوْلِهِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
وَقِيلَ مُحْكَمًا وَلَا تَفْطَرُوا فَلَاحَ (وَلَى اللَّهُ عِنْدِي
وَجَدَ أَحْمَرُ وَهُوَ أَنَّ الْمَعْنَى وَأَعْلَى الَّذِينَ يُطِيقُونَ
الطَّعَامَ فِدْيَةً هِيَ طَعَامٌ مَسْكِينٍ فَاحْتَسِرَ قَبْلَ الذِّكْرِ
لِأَنَّهُ مُتَشَدِّدَةٌ زَيْتُهُ وَذِكْرُ الضَّمِيرِ لِأَنَّ الْمُرَادَ مِنَ
الْفِدْيَةِ هُوَ الطَّعَامُ وَالْمُرَادُ مِنْهُ صَدَقَةُ الْفِطْرِ

عَقِبَ اللَّهُ تَعَالَى الْأُمَّمَ بِالصِّيَامِ فِي هَذِهِ الْآيَةِ
بِصَدَقَةِ الْفِطْرِ كَمَا عَقِبَ الْآيَةَ النَّبِيَّةَ بِكُتُوبَاتِ الْعِيدِ

The summery of this talk is that someone said, this verse is abrogated by verse *فَمَنْ شَهِدَ*. and someone said, it is not abrogated and it is *Laa Maqder* (not omitted). Keep it in mind that it is written in *Kabir*.

الْوُسْعُ إِسْمٌ لِمَنْ كَانَ قَادِرًا عَلَى الشَّيْءِ
وَوَجْهِهِ الشَّهْوَالَةَ - وَ الطَّاعَةُ فَهِيَ إِسْمٌ لِمَنْ
كَانَ قَادِرًا عَلَى الشَّيْءِ عَلَى مَعَ الشَّيْءِ وَ
الْمُسْتَقَّةِ

So it has not to be called the *Muqder of Laa* (the omission of *Laa*) So its meaning is, that those people who have the power to feed, they should feed one destitute as a *Fitrana*. This humble person says there is also no need to *Laa Maqder* (To omit *Laa*) because the *Hamza of Bab Afaal* also

comes for cancelling or taking away. See the meaning of *Maflus* (poor) Is not *Falus Wala* but it means one who does not have *Falus*. So here

يُطِيقُونَ - (الخ)

means one who has not got the strength of fasting, he in instead of fasting should feed the poor, e.g. an old man or an old woman. This verse has been narrated by Bukhari from Abbas and Hafiz Abu Nasr bin Marwiya from Ata that this verse has not been abrogated.

Third Verse

كَمَا كَتَبَ عَلَى الَّذِينَ (الخ) مَنْشُوحٌ
بِقَوْلِهِ تَعَالَى - أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ
الرَّفَثَ إِلَى تَسَائِكُمْ -

It is written in *Dalil* (argument) that it was the demand of mutual agreement that like the believers in Divine Book having sexual relations with a woman and eating after sleep might have been unlawful. The believers of *Fauz al-Kabir* say that this simile is in *Nafse WJaub*. So this verse is not abrogated and it is genuine. In simile there has never been equality of all the causes and more over that command does not exist in the Holy Qur'an.

Fourth Verse

The verse

يَسْتَأْذِنُكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ الْخ

is abrogated with the verse

قَاتِلُوا الْمُشْرِكِينَ كَافَّةً

It is in the *Fauz al-Kabir* that this verse does not prove the prohibition of killing in battle, however it is in favor of war but after accepting the

cause It certainly declares its prohibition.

So it means that in ^{أَشْهُرِ حُرْمٍ} killing (in battle) is a very harsh word but *Fitna* is worse than it. So as compared to *Fitna*, killing in battle (*Qattal*) will not be bad.

Fifth Verse

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ إِلَى قَوْلِهِ مَتَاعًا إِلَى
الْحَوْلِ الْخ مَنْشُوحَةٌ بِأَيَّةِ أَرْبَعِ أَشْهُرٍ عَشْرًا
وَالْوَصِيَّةُ مَنْشُوحَةٌ بِالْمِيرَاثِ وَالسَّكْنَى بِأَيَّةِ
عِنْدَ قَوْمٍ - مَنْشُوحَةٌ عِنْدَ آخَرِينَ -

It is stated in *Fauzul Kabir* that majority of commentators declare it abrogated. Then it was said

وَيُمْكِنُ أَنْ يُقَالَ يَسْتَحِبُّ أَوْ يَجُوزُ لِلْمَيِّتِ
الْوَصِيَّةُ وَلَا يَجِبُ عَلَى الْمَرْأَةِ تَسْكُنَ فِي
وَصِيَّةٍ وَعَلَيْهِ ابْنُ عَبَّاسٍ وَهَذَا التَّوَجُّهُ ظَاهِرٌ
مِنَ الْآيَةِ -

I say, there is no objection in this disclosure. It is narrated by *Mujahid* and *Ata* that this verse is not abrogated and according to this bequest if for whole the year a woman desires to live in her husband's house it is not right to forbid her. If after four months and ten days or after delivery she wants to go out to another place then she is independent and this is the religion of a community and *Ibne Taimyya* liked it.

Sixth Verse

وَ إِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تَخْفَوْهُ
يُحَاسِبِكُمْ بِهِ اللَّهُ مَنْشُوحَةٌ بِقَوْلِهِ تَعَالَى لَا
يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا -

The followers of *Fauz ul Kabir*

say, this ^{مَا فِي أَنْفُسِكُمْ} is *Aam* *Makhsusul Baaz*. The verse

لَا يُكَلِّفُ اللَّهُ ^{مَا فِي أَنْفُسِكُمْ} has explained that

means neither undue malice and spite nor those superstitions which involuntarily come in the heart, because the things that are beyond the power, are neither commanded nor man is in trouble with it but it is *Masul Maarfa*. So there is also no need for specification.

Seventh Verse

إِتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ قَبْلَ مَنْشُوحَةٌ بِقَوْلِهِ
فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ - وَقِيلَ لَا بَلْ مُحْكَمَةٌ

In *Fauz ul Kabir* the command of ^{حَقَّ تَقَاتِهِ} is for Shirk, Infidelity and the issues related to Belief and the

command of ^{مَا اسْتَطَعْتُمْ} is for the actions e.g. one who is unable to perform ablution should perform *Tayammum*. One who is unable to perform prayer by standing he should perform it by sitting and this reason is clear from the context of the verse.

Eighth Verse

وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَاتَوْهُمُ نَصِيَّتَهُمْ
قَالُوا مَنْشُوحَةٌ بِقَوْلِهِ تَعَالَى وَأَوْلُوا الْأَرْحَامِ

بَعْضُهُمْ أَوْلَى بِبَعْضٍ -

It is stated in *Fauzul Kabir* that external evidence of tradition is that hereditary property is for the heirs, kindness and good behavior is for the sake of God's pleasure, there is no *Nasikh* here.

Ninth Verse

وَ إِذَا حَضَرَتِ الْقِسْمَةَ

This verse is abrogated and it was said that it is not abrogated. The people showed laziness in its practice. Ibne Abbas said this is *Istehbabi* (desirable) command. It is true but who is there to make this *Nasikh* occur.

Tenth Verse

وَاللَّائِي يَأْتِينَ الْفَاحِشَةَ

It was said that this verse is abrogated by *Surah Noor*. It is stated in *Fauzul Kabir* that it is not at all abrogated but in

وَاللَّائِي يَأْتِينَ الْفَاحِشَةَ

there is a command of waiting for a disappeared one. When this kind of explanation was given in *Surah Noor* and the Holy Prophet^{saw} said, it is that source which was promised so *Nasikh* did not occur or the meaning of *Faahisha* is generally used for common types of mischiefs excluding adultery. It means that on account of some mischiefs a woman can be withheld at home.

Eleventh Verse

وَلَا الشَّهْرَ الْحَرَامَ

In this month permission is abrogated by *Qattal* (fighting and killing in war). It is stated in *Fauzul Kabir* that in the Holy Qur'an and the authenticated *Sunnah* its *Nasikh* does not exist.

Twelfth Verse

قَالَ جَاءُوكَ فَأَحْكُمَ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ

is abrogated by

وَ أَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ

It is stated in *Fauzul Kabir* that here it means if you give legal ruling in the law suits of the believers of the Divine Book then give it according to the command of

مَا أَنْزَلَ اللَّهُ

and do not go for their desires. The result is that either we should leave the responsible people that they should take their law suits to their officers and they should decide according to their own *Sharia*. If they come to us then they should decide themselves according to the *Sharia*.

Thirteenth Verse

أَوْ أَحْرَانٍ مِنْ غَيْرِكُمْ

is abrogated by

وَ أَشْهَادُوا كَذِبًا غَدَابًا مِنْكُمْ

It is stated in *Fauzul Kabir* that Imam Ahmed has directed to go for the external evidence of the verse but the other people have interpreted this verse in the following sense:

أَوْ أَحْرَانٍ مِنْ غَيْرِكُمْ أَيْ مِنْ غَيْرِ أَقَارِبِكُمْ

مَنْسُوعَةٌ بَابِيَةِ - مَنْسُوعَةٌ بَابِيَةِ

الْعُدْرِ وَهُوَ قَوْلُهُ لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَ فَيَكُونُونَ مِنْ سَائِرِ الْمُسْلِمِينَ

قَوْلُهُ لَيْسَ عَلَى الضُّعَفَاءِ

Fourteen verse

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ الْآيَةَ

I say there is not any disa-

greement between these two verses because the first verse is a conditional sentence and not an imperative one. So whoever is the addressee of the verse

إِنْ يَكُنْ مِنْكُمْ

at that time its ten patient and perseverant were sufficient to overcome the ten times larger number of enemies and those people who set forth at the

الآن.

time of the patience and persevering out of this group could have overcome in encounter of double in number people. If these former ones were the same first ones even then the variation of human state at different times is not surprising and the fact is that the battle of Badar is the first one in which the Companions of the Holy Prophet got the chance of encounter with the Honorable of Mecca and the chiefs of *Quraish*. Then in this first battle God Almighty says that if in future you remain patient and persevering then you ten will have to confront with twenty, twenty with two hundred and hundred with thousand and now at the first time God Almighty has decreased the number. If you fight with double in number non-believers then you will be victorious.

الآن.

So عِلْمٌ أَنَّ فِيكُمْ ضَعْفًا and are clear proof of dissension.

Fifteenth Verse

انْفِرُوا خِفَافًا وَثِقَالًا الْخ - مَنْسُوعَةٌ بَابِيَةِ

الْعُدْرِ وَهُوَ قَوْلُهُ لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَ فَيَكُونُونَ مِنْ سَائِرِ الْمُسْلِمِينَ

قَوْلُهُ لَيْسَ عَلَى الضُّعَفَاءِ

In *Fauzul Kabir* it is said that the

meaning of خِفَافًا fight even with very little resources for *Jihad* (i.e., one ride, one servant and small provisions

for the journey) and the meaning of **رَفَقًا** is that you should have many servants, rides and provisions for the journey.

Sixteenth Verse

It is in *Fauzul Kabir* that Imam Ahmad used to give ruling on the external evidence of the verse. The other people besides Imam Ahmad said, “One who commits major sin is equal to an adulteress or it is not a good thing to like the *Nikah* of an adulteress whereas the verse

مَحْرَمٌ ذَلِكَ

Points towards adultery and *Shirk* i.e. God’s partnership.

So *Nasikh* does not occur or

فَانْكَحُوا الْآيَامِي

is general and to call the *Nasikh* of general to the specific is not a unanimous decision.

Seventeenth Verse

يَسْتَأْذِنُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ

Some people say it is abrogated and some say it is not abrogated but the people have shown laziness in practicing it. It is stated in *Fauzul Kabir* that Ibne Abbas used to say that it is not abrogated and this is the reason why it is worth relying.

Eighteenth Verse

لَا يُجِلُّ لَكُمْ النِّسَاءَ مِنْ بَعْدِ الْآيَةِ مَنْسُوحَةً

بِقَوْلِهِ إِنَّا أَحْلَلْنَا لَكَ قُلْتُ يَحْتَمِلُ أَنْ يَكُونَ

النَّاسِخُ مُقَدَّمٌ فِي التَّلَاوَةِ وَهُوَ الْأَظْهَرُ -

I say the latter *Muzaf ‘alaih* (The noun possessed or governed) is

الْأَجْنَسُ الَّتِي مَرَّ ذِكْرُهَا فِي قَوْلِهِ إِنَّا أَحْلَلْنَا الْآيَةَ

So the meaning of the verse will be, Oh Prophet except these four kinds of women (your wives, those in your possession **بَنَاتُ عَمِّ بَنَاتُ عَمَّاتٍ بَنَاتُ خَالَ بَنَاتُ**

نَحَلَاتٍ i.e. daughters of your paternal uncles and aunts ,,daughters of your maternal uncles and aunts, those who migrated with you and that *Momina* who dedicated her soul to you) the other women are not lawful to you and

وَلَا أَنْ تَبَدَّلَ

is emphasized here.

Nineteenth Verse

إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِمُوا الْآيَةَ مَنْسُوحَةً بِالْآيَةِ بَعْدَهَا -

I say first of all it is an *Ist-ehbab* i.e., meritorious ordinance and there does not exist any verse which could efface this *Istehbab* (merit). Moreover Sheikh Ibne Arabi wrote in *Fatuhah*, if I consult *Hadith* even then I offer *Sadqah* (give alms) because that consultation is with the words of the Holy Prophet^{saw}. May God grant its reward .

Twentieth Verse:

فَاتُوا الَّذِينَ ذَهَبَتْ أَرْوَاحُهُمْ مِثْلَ مَا اتَّفَقُوا قِيلَ مَنْسُوحَةً بَابِ الصِّبِّ وَ قِيلَ بَابِ أُخْرَى

According to the believers

of *Fauzul Kabir*, apparently this verse is not abrogated. This is the command of the time.

Twenty First Verse

قَمِ اللَّيْلَ إِلَّا قَلِيلًا

is abrogated by the last of the verse and the thing is that

قِيَامُ اللَّيْلِ

is a desirable act of *Sunna*.

It is not absolutely obligatory in the exalted verses. The *Sunna* of

قِيَامُ اللَّيْلِ with unanimous opinion still exists.

Sixth Sentence

At many places in the Holy Qur’an it is commanded to be patient, forget and forgive at the time of feebleness and scarcity .People say that these verses are abrogated by the verse *Qattal* and this is not true but the command of *Qattal* has been in delay .Suyuti said , See it in *Itiqan*, Chapter *Nasikh Mansukh*

الثَّالِثُ مَا أَمَرَ بِهِ بِسَبَبِ ثُمَّ يَرُودُ السَّبَبُ كَالأَمْرِ حِينَ الضَّعْفِ وَ الْقِلَّةِ بِالضَّرْبِ وَ الضَّعْفِ ثُمَّ نَسَخَ بِالنَّجَابِ الْقِتَالِ وَ هَذَا فِي الْحَقِيقَةِ لَيْسَ نَسَخًا بَلْ هُوَ مِنْ قِسْمِ النَّسْخِ وَ كَمَا قَالَ تَعَالَى أَوْ نَسِيهَا فَالْمَنْسُخُ هُوَ الأَمْرُ بِالْقِتَالِ إِذْ يُقَوَّى السُّسَلْبُونَ إِلَى أَنْ قَالَ وَ بِهَذَا يَضَعُفُ مَا يُنَجِّحُ بِهِ كَثِيرُونَ مِنْ أَنْ الْآيَةَ لَيْسَ ذَلِكَ مَنْسُوحَةً بِأَبِي السَّبَبِ وَ لَيْسَ كَذَلِكَ بَلْ هِيَ مِنَ الْمَنَّا بِمَعْنَى أَنْ كَمَلِ كَلِمٍ وَرَدَّ يَجِبُ إِسْتِثْنَاءُ فِي وَقْتِ مَا لِعَلَّةُ يَفْهَمُ ذَلِكَ الْحُكْمُ ثُمَّ يَنْتَقِلُ بِالنَّجَابِ تِلْكَ الْعِلَّةُ إِلَى كَلِمِ أُخْرَى وَ لَيْسَ بِهِ نَسَخٌ إِسْمًا النَّسَخِ الْإِزَالَةُ لِلْحُكْمِ حَتَّى لَا يَجُوزَ إِسْتِثْنَاءُ (يُرْحَى لَا

The word **بِحُورِ** is worth remembering specially in **الْأَنْحَاءِ** and **الْمَشْرِقِ** etc .

Seventh Sentence

It has been confirmed from some companions and the ancestors to call *Nasikh*, *Tazid* (an addition), *Takhsis* (specification) and *Abtal* (nullification or Falsification) etc . First of all they and their other contemporaries did not interpret *Nasikh* in such a general sense. Secondly if they used to interpret *Nasikh* as a Change then by them *Nasikh* with these meanings in the Holy Qur'an, was not prohibited to be mentioned in the Tradition. Our respected ones take them metaphorically in the meanings of *Nasikh* and It is also a proven *Sunna* from the Holy Qur'an. They do not suggest acting upon this *Nasikh* and have given this Technical *Nasikh* the status in the meaning of *Rafaa al Hukam Nasikh* .

Eighth Sentence

The sentence of **مَا تَنْسَخُ** is a conditional sentence and the existence of condition is not necessary. See the verse . So from the verse

إِنْ كَانَ لِلرَّحْمَانِ وَلَدٌ

the occurrence of absolute *Nasikh*

مَا تَنْسَخُ

can also not be proved. So how from it the presence of abrogated verses in the Holy Qur'an can be proved.

Remember it, I do not deny about the absolute occurrence of *Nasikh* but I say that there is not any unanimous ruling of abrogation in the Holy Qur'an, *Sahiheen* and Tir-

madhi (In Tirmidhii combined Prayers of *Zuhrs* and *Mugribs* , killing and drinking wine are also not abrogated. Its detail is given in *Drasat* etc.)

Ninth Sentence

I saw many such people who had the habit that when they observed two apparently conflicting commands and could not understand their harmony then by being called ignorant, felt ashamed and claimed one of them *Nasikh* or when they heard any known explicit legal injunction against their Fatwa then they started giving reasons .When this effort did not work then immediately claimed that out of those commands a certain command is against *Ijma* (consensus) .When they detected the mistake of *Ijma* then they confined it and said that this *Ijma* is on account of majority . When someone proved it also to be contradictory then they claim-ed that it is *Nasikh*. However making one command out of apparently conflicting commands, applicable on an obligatory idea and the other one on permission or applying them on their difference by considering it a difference of opinions, giving preference to genuine permissibility over temporary reverence and knowing the reasons and agreeing upon Sharia as a clarifier of the obstacles, almost all the differences can be resolved in this way.

This strange method needs detail. There is no more place to write in the letter but listen to a few examples. To perform ablution by wiping the body's pri-

vate part or to take bath without seminal discharge, and it is the same with a patient and perseverant believer who encounters ten non-believers (non-Muslims) and to give *Sadqah* in order to say some thing to the Messenger of God in privacy is an obligatory idea (*azeemat*) and not to do this is permissible. The *Raka'ah* of *Viter* whether they are one, three ,five Seven or nine, in spite of their various kinds of differences all are correct and this difference is such as The Holy Prophet^{saw} at one time recited one Surah in the prayer and the other time recited another one. If some one offers the argument of disgust in eating the meat of rabbit (though the given arguments are not correct) then after accepting its genuine permission the one who eats it can call it a conflicting preference. A believer's intentional killing is the cause of eternal punishment and the killer's true faith, Divine blessings, recommendation of the recommender for the forgiveness of the sins and repentance are hindrances in the application of the eternal punishment and in emotional state (*tjazib*) the effectiveness of power is obvious.

Tenth Sentence:

In every day issues take the issue of *Rafa Yadain* (raising hands for *takbir*) and *Fatihah* Respected Sheikh Abdul Haque Dehvi in the commentary of Safer al-Saa dat says:

علماء مذہب ماہرین مقدمہ اور گفتا می کنند و گویند کہ ہم رفع (و رفع یدین عند التمجید و الترفع منہ و الترفع البقاء اللہ اللہ) منسوخ است و چون ابن عمر را کہ راوی حدیث رفع است و یہ نہ کہ بعد رسول اللہ صلعم نقل بخلاف آں کردہ ظاہر شد کہ نقل رفع منسوخ است و از ابن عباس نقل فرمودہ در شمار ابتدا حال التوال و التعلیل از جنس آں رفع (رفع یدین در مجتہدین) سہاج بودہ کہ منسوخ شدہ است ۔ پس در حدیث کہ آں نیز از ابن عباس نقل شدہ مشمول ہے ۔

“The Sheikh in the first place put the central point of *Nasikh* on the negation of Ibn e Umer. Secondly on the point that when *Rafa Yadain* (Raising of hands) in prostration with unanimous opinion is abrogated ,then in bowing and getting up from it and the raising of hands in the third *Rakah* will also be abrogated and both of these things are astonishing. First, because Ibne Umer’s not raising the hands has been narrated by Abu Baker Bin ‘Ayyash and this person is an authentic careful Information provider. See *Juzul Rafa* of Bukhari and Ibne Mueen’s

تَوَهُّمٌ مِنْ إِبْنِ عَبَّاشٍ لَا أَصْلَ لَهُ -

Secondly: Aini has narrated from Baihaqi that Mujahid’s narration (Ibne Ayyash ‘s narration) is against authentic people like Rabih Laith, Taaous, Salim, Nafeh, Abul Zubair and Mharib Bin Wsaar. These responsible people copied this raising of the hands (in *Takbir*) from Ibne Umar.

Thirdly, It is narrated by Ibne Umar in Musnad Ahmad

إِنَّهُ إِذَا رَأَى (إِبْنِ عُمَرَ) لَمْ يَرْفَعْ حَصْبَهُ

and Bukhari in *Juzul Rafa* said

وَمَاهُ بِالْحَصَى

how this is possible that a person commits violence by stoning a person on the action of not raising the hands in *Takbir* and he himself does not practice the same thing.

Fourth:- Bukhari in *Juz* said,

لَمْ يَثْبُتْ مِنْ أَحَدٍ مِّنْ أَصْحَابِ رَسُولِ

اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ لَمْ يَرْفَعْ

Fifth:- *Nasikh* should be equal to *Mansukh*. Here on one side Ibne

Umar’s known but baseless influence. On the other hand not only valid effectively proven, exalted narration from Ibne Umar and Baihaqi’s tradition from Honorable Abu Baker and Darul Qutni’s from Umar More-over narration of fifty Companions and Baihaqi’s that narration in which is present and Suyuti’s counting of this tradition in Azhar from the Tradition of *Mutwatir* (the *Hadith* that is reported from at least ten narrators i.e. *Sahabas*)

فَمَا زَالَتْ تِلْكَ الصَّلَاةُ حَتَّى لَقِيَ اللَّهُ تَعَالَى

Sixth: It is agreed that from Ibne Umer the omission of *Raf’a Yadain* (raising the hands in *Takbir*) has been proved then is this fair to think nicely about a non-innocent person that he might not have practiced anything against the command of Sharia but to call the proven practice of the Holy Prophet^{saw} as abrogated and can the non-practice of a Companion become *Nasikh* of the command of *Sharia*?

Seventh: It is blame on the Companions that they explained the abrogated Tradition of *Rafa Yadain* and did not narrated about *Nasikh*.

Eight:- It is lawful that Ibne Umer thought about *Rafa Yadain* as an obligatory idea and the omission of *Rafa Yadain* (raising the hands in *takbir*) as permissible .So he acted upon permissibility.-

Ninth: - *Qiyas*, (presumption) is not the *Nasikh* of *Nass*. i.e. (Verse that is clear and definite in earnings)

Tenth:- It is not right to call here the base i.e. *Rafa Yadain* (raising hands In *Takbir*) of prostration abrogated. How can this side issue be proved? Our religious scholars are not satisfied with this. Rather they say that *raf’a yadain* (raising of the hands) is abrogated.

رَفَعُ يَدَيْنِ عِنْدَ الرُّكُوعِ وَالرَّفْعُ مِنْهُ وَالرَّفْعُ

إِذَا تَلَّاهُ

Benefit: This *Rafa Yadain* is verified from Ibne Zubair and the narration of *Nasikh* is absolutely not verified from him. In the same way the omission of *Nasikh* from Ibne Masood is not proved. The other mistake in this regard is *Rafa* (raising hands) of *sajdateen*, which in *Nisai* from Malik bin Hawairith and in Abu Dawood from Abdullah Bin Zubair was confirmed by Ibne Abbas. It is present in Ibne Majah from Abu Hurairah .Whatever is said in these Traditions, it is according to different situations.

Raising of the hands in *Sajdateens* is the religion of Anas, Ibne Umer, Ibne Abbas, Hassan Basri, Ata, Tauoos, Imam Malik, and Shafi. If according to consensus this *Rafa* had been abrogated then why it was against it.

Second, The positive narrations at this place have got undue preference over negative ones.

Third, the public agrees in the popularity of the excess of trustworthy persons and the *Rafa* (raising of the hands) of *Sajdateens* is also due to the excess of such people.

Fourth, the people who narrated negatively, their narration is not harmful because sometimes the Holy Prophet^{saw} omitted this *Rafa Yadain* in *sajdateen* and the narrator did not see

him doing the other, so he narrated about the omission of *Rafa*. The spiritual guides have claim of consensus (of the Companions) on descendent *Imams* who omitted *Fatihah*. *Abtal* (Falsification) does not stand the detail of the claim of *Ijma*. God willing it will be mentioned at some other place. It is enough to say that *Tirmidhi* in the Tradition of *Ibada* said that most of the scholars from the Companions regarding *Fatihah* follow the descendent *Imam*. And *Bukhari* in *Jazaul Qira* said, uncountable *Tabi 'in* used to give *Fatwa* of the *Qiratul Kalaf Alam*

بَكُنْ أَحْمَدُ بِقَدَمِ عَلَى الْحَدِيثِ الصَّحِيحِ غَدَلًا
وَلَا رَأْيًا وَلَا قِيَاسًا وَلَا قَوْلَ صَاحِبٍ وَلَا عَدَمِ
عَالِمِهِ بِالْخِلَافِ الْبَدِي يُسْتَبِيهِ كَثِيرٌ مِنَ النَّاسِ
إِحْتِمَاً وَيُقَدِّمُونَهُ عَلَى الْحَدِيثِ الصَّحِيحِ وَقَدْ
كَذَّبَتْ أَحْسَنُ مِنَ ادَّعَى الْإِحْتِمَاً وَلَمْ يَمْتَنِعِ
تَقْدِيمُهُ عَلَى الْحَدِيثِ الثَّابِتِ وَكَذَلِكَ الشَّافِعِيُّ
أَيْضًا نَحْنُ فِي رِسَالَةِ الْجَدِيدِ عَلَى أَنْ مَا لَمْ يَعْلَمْ
فِيهِ الْخِلَافَ فَلَيْسَ إِحْتِمَاً وَنُصْرًا رَسُولِ اللَّهِ
صَلَّعَهُمْ عَلَيْهِ الْإِمَامُ أَحْمَدُ وَسَائِرُ أُمَّةِ الْحَدِيثِ
أَجَلٌ مَنْ أَنْ يَتَقَدَّمَ عَلَيْهِمْ تَوَهُمِ إِجْمَاعِ مَضْمُونَهُ
عَدَمِ الْعِلْمِ بِالْخِلَافِ وَلَوْ سَاعَ تَعَطَّلَ النَّصْرُ
وَسَاعَ لِكُلِّ مَنْ لَمْ يَعْلَمْ مُخَالَفًا فِي حُكْمِ مُسْئَلَةٍ أَنْ
يَتَقَدَّمَ جِهَلًا بِالْمُخَالَفِ عَلَى النَّصْرِ مِنْ لِهَذَا هُوَ
الْبَدِي الْكِبْرَةَ الْإِمَامُ أَحْمَدُ وَالشَّافِعِيُّ مِنْ دَعْوَى
الْإِجْمَاعِ لَا يَنْظُرُ بَعْضُ النَّاسِ أَنَّ اسْتِيعَادَ الْوُجُودِ

Sentence:- In *Surah Kafiroon* the sentence

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

is abrogated in the language of general public and the fact is that it is not abrogated because the meaning of

Deen in dictionary is reward and punishment. So the meaning of this verse is that to whom you worship, we do not worship him and to whom we worship, you do not. To you is your punishment, to us is our punishment.

وَلَمْ يَتَّقِ سِوَى الْعَدْوَانِ
دِينَهُمْ كَتَبْنَا وَنَسَوْنَا
وَرَدَّ كَمَا تَدِينُ تُدَانُ

is well known. If we take it in the well-known meaning then the meaning of verse will be that if you do not hold back and instead of worshipping True God you worship the idols, then we will also do the same thing that is in our *Deen* i.e. we will face you by taking up *Jihad*. Anyhow this verse does not prohibit *Jihad*.

Sentence: My dear now I end this letter by writing a benefit in the letter.

Benefit: Tradition is either according to the Holy Qur'an or it is an explanation of it or it is the permission of such a command, the statement of which we do not find in the Holy Qur'an. So the Genuine Tradition that we see extra from the Book of God, that is the inference of the Holy Prophet^{saw} drawn from the Holy Qur'an and it is beyond our understanding. God Almighty said,

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ
وَمَا أَنْتُمْ بِالرَّسُولِ فَخُذُوهُ

See it in the tradition that the *Nikah* of paternal nephew with

paternal aunt and *Nikah* of maternal nephew with maternal aunt is unlawful. The reverence of fosterage is confirmed like the reverence of blood relation. Though

أَجَلٌ لَكُمْ مَا وَرَاءَ ذَلِكَ

is commonly found in the Holy Qur'an. To mortgage in the country, to make grandmother a successor, to make

بِنْتُ الْإِبْنِ

(son's daughter) get one sixth of the share, to omit fasting and praying of a menstruating woman for a few days, is a very weak information. To perform Ablution with

تَيِّدًا تَمْرٍ

(The water or Juice of Dates) though due to the non-availability of water it is ordered to perform *Tayyamum*. To fix ten *Dirham* for minimum *Mehr* even for the poorest person, to act upon

لَا يَرِيْتُ الْمُسْلِمِ الْكَافِرُ

to mutilate the foot of the thief though mutilation of the hand is mentioned in the Holy Qur'an. During *Tuwaf* presumably to add the condition of purity though the Holy Qur'an is the absolute authority. To perform *Hajj* rituals in place of other distressed person and to consider it lawful though in *Saum Anal Maitt* the excuse of

أَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

is there. To enforce the law of *Dayyat* on the prudent and to act against

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

is a very weak Tradition. To consider the ablution defective in case of laughing in prayer, and not to consider it bad on eating camel's meat, it is a weak

information, To make *Mazma* and *Istanshaq* obligatory in taking bath after sexual relationship because *Muzma* (to rinse the mouth) and *Istinshaq* (sniffing water up to the nostrils) are denied in Ablution. To do *Massah* (only to wipe hands on the socks) is permissible but *Massah* on *Amama* (turban) is denied and both of the Traditions are equal in strength to one another. At hundreds such places the addition in Qur'an from the traditions is accepted but at some places it is denied and it was not cared about that Tradition of Maqdam Bin Ma ad Bakrab in which the Holy Prophet^{saw} said,

أَلَا إِنَّهُ أُوتِيَتْ الْقُرْآنَ وَ مِثْلُهُ مَعَهُ أَلَا يُؤْشِكُ
رَجُلٌ شَبَعَانَ عَلَى أَرِيكِهِ يَقُولُ عَلَيْكُمْ بِهِذ
الْقُرْآنَ أَلَا لَا يُحِلُّ لَكُمْ الْحِمَارُ الْأَهْلِيَّ وَلَا
كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَلَنْظَةُ مُعَاهِدٍ -

Now I end this letter.

رَبِّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَ فِي الْآخِرَةِ
حَسَنَةٌ وَ قِنَا عَذَابَ النَّارِ

(Source: Al-Fazl International,
3-9 June, 2011)

**SUPPORT
HUMANITY
FIRST**

MAULANA DAUD HANIF ATTENDS “ANNUAL BREAKFAST WITH MR. BLOOMBERG, MAYOR OF NEW YORK CITY” FUNCTION

On Dec. 30th 2011 Maulana Daud Hanif Sahib and Mr. Nazir Ayaz, President New York Chapter were invited to the annual breakfast with the mayor of NY City Mr. Michael Bloomberg. Maulana Daud Hanif entered at the NY library where it was held. There he met the Commissioner of Police, Mr. Raymond W. Kelley who greeted him and welcomed and thanked for participation in the function. Later Maulana Daud Hanif had a photo with Mr. Kelly. He also met several other dignitaries and faith leaders of different institutions and worship places. During that process he saw the head of the Orthodox Church standing in one side with several girls in uniform. He offered him the seasons greeting and wished him the New Year. He also gave him his ID card. They exchanged the greeting very cheerfully. Later on Maulana Daud Hanif saw the Mayor who had just arrived quietly from that direction. He advanced towards him and the Mayor greeted him with the greetings of the New Year and proceeded to see others. Maulana Daud Hanif returned to the nearest table. Mayor Bloomberg took a cup of coffee from the serving table and grabbed the empty chair from the nearest table and sat flanked on one side by a lady and on the other by Mr. Ibrahim Sayar, Director, Center for Interfaith, Peace Islands Institute. Maulana Daud Hanif also sat down on the same table opposite to the Mayor thus they shared the same table throughout the ceremony. General discussions continued and little later the program started and the mayor gave a short address at the end and wished happy New Year to all. After that all started greeting to each other.

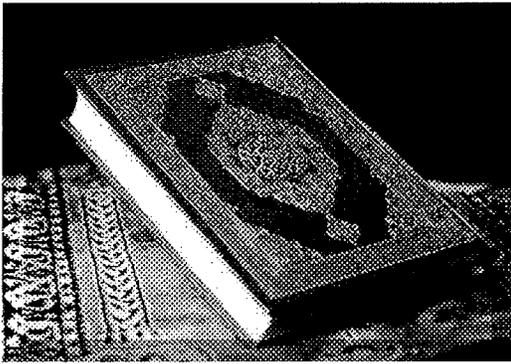
During this time some radio and cable reps were interviewing people. Two radio and one cable reps interviewed Maulana Daud Hanif and said to him, there are other Muslim Organizations who have boycotted this event because they say police sends spies to their mosques. How come you have come?”

Maulana Daud Hanif told them that he is a Representative of Ahmadiyya Muslim Community and that their (our) view is different. Our message is message of peace. We believe in one God and one humanity. Our message is for every body and we are never afraid of any person or police. We, in fact welcome everyone to our mosque and to find out about us whatever they want to. On the occasion of 9/11 when police were posted to observe mosques some police were out side our mosque as well in Queens and when we closed for the night we gave the keys of the mosque to the police for easy access to our facilities in the mosque so that they have no difficulties when they need toilets etc. at night. They could enter our mosque in our absence and use the facility and see whatever they liked. The interviewers were surprised at the answer and very happy also about our outlook and welcoming manners.

THE REVELATION AND COMPILATION OF THE HOLY QUR'AN

Noor-Ul-Haq Khan, Columbus, OH

The Holy Book of Islam, the Qur'an, was revealed by Allah, the exalted, upon His Prophet and Messenger Hadhrat Muhammad^{saw} during a period of nearly 23 years in pieces (25:33). This work will document the revelation and compilation of the Qur'an which literally means "the most read



The Holy Qur'an

It was customary with the Holy Prophet^{saw}, when he was over thirty years of age, that he would often retreat in a cave of Mount Hira and engage himself in the remembrance of Allah for several days and nights at a stretch. The cave is shaped like a canopy out of stone and is at the summit of the mountain which lies two or three miles east of Mecca. We do not know the specific details on his practice of meditation while in remembrance of Allah. The Holy Prophet^{saw} used to carry enough food and water along for the journey.

One night, at age forty, as the Holy Prophet^{saw} was busy in his meditation in this cave the angel Gabriel appeared to him. The presence of the angel filled the surrounding with bright light that extended to horizons



Cave of Mount Hira'

and the zenith. The angel commanded the Holy Prophet^{saw} to "Read". The Holy Prophet^{saw} replied that he did not know how to read (or recite). The angel repeated, "Read"; and the Holy Prophet^{saw} responded the same way – "I don't know how to read". Then the angel hugged the Holy Prophet^{saw}, pressing him hard and released. Then the third time Gabriel said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ

"Read (proclaim) in the name of thy Lord who created, created man from a clot of blood. Proclaim! And thy Lord is The Most Bounteous, who taught by the pen. He taught man what he knew not. (96:2-6)

The Holy Prophet^{saw}, complying with the commandment, repeated these verses after the angel.

These five verses were the first to be revealed and form the first five verses of *Surah Al-'Aaq*.

This incident took place in the year 610 A.D. in the 24th night of the month of *Ramadhan* (Musnad, Jarir.)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝

Surely, We sent it down during the Night of Decree. (97:2)

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ

The month of Ramadan is that in which the Qur'an was revealed as a guidance for mankind with clear proofs of guidance and discrimination. (2:186)

Frightened by this episode the Holy Prophet^{saw} came home, shivering and repeatedly saying: "Wrap me up in a blanket." His wife Khadija^{ra} quickly complied with his instruction. On Khadija's^{ra} enquiry the Holy Prophet^{saw} narrated the whole incident and expressed his fear lest some harm should happen to his life. He said "Weak man as I am, how can I carry the responsibility which God proposes to put on my shoulders". Khadija^{ra} consoled him in the following words, "God is witness. He will never abandon you, while you are kind and considerate to your relations, help the

poor and forlorn and bear their burdens. You are restoring the virtues which had disappeared. You treat guests with honor and help those who are in distress.”

Khadija^{ra} then took the Holy Prophet^{saw} to her cousin, Waraqa bin Naufal, a Christian, for consultation. Hearing the account, Waraqa said: “The angel that descended on Moses, I am sure, has descended on you. As a result of this message your people will expel you from your hometown. I am old and blind; I wish I were alive and able to help you at that time (Bukhari). Waraqa evidently referred to the prophecy in Deuteronomy 18:18 about the future advent of a Prophet. Expressing his astonishment, the Holy Prophet^{saw} exclaimed, “Will I be expelled!” “Yes”, said Waraqa.

Deuteronomy 18:18 - I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

For the next six months no revelation came to the Holy Prophet^{saw}. Then the beginning verses of the Chapter 74 (*Al-Muddaththir*) were revealed, commanding the Holy Prophet^{saw} in the following words:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الْمُدَّثِّرُ
قُمْ فَأَنْذِرْ
وَرَبِّكَ كَافٍ
وَدَيُّكَ فَطِيرٌ
وَالرَّجَزُ كَافٍ
وَلَا تَسْتَكْبِرُ
وَلِرَبِّكَ فَاضِرٌ

O thou who hast covered thyself with thy cloak; arise and warn; and thy Lord do thou magnify; And thy clothes, do thou purify; And uncleanness thou shun; And bestow not favors seeking to get more in return; and for the sake of thy Lord do thou endure trials patiently.

The first message in the cave that required the Holy Prophet^{saw} to read out to people is elaborated in the above verses. He was told to arise and proclaim the worship of one God and to exalt Him only, and that he should wipe out idolatry. Idol worshiping or association of any other being with God has been equated to uncleanness in the Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا الشِّرْكُونَ بَجَسٌ كَمَا يَقُولُوا
الْمَسْجِدَ الْعَرَامَ يُعَدُّ عَامِهِمْ هَذَا وَإِنْ خُفِّمُوا
عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ
إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

O ye who believe! Surely, the idolaters are unclean. So they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allah will enrich you out of His bounty, if He pleases. Surely, Allah is All-knowing, Wise. (9:28)

He was told not to expect any reward from the people for the noble task he was entrusted to do for them, but rather prepare himself to observe utmost patience and steadfastness in the face of the forth-coming opposition.

After the revelation of the beginning verses of *Al-Muddaththir* (ch. 74) experts agree that the most likely next surah revealed was *Sura Al-Fatiha*. And that was followed by the beginning verses of the 73rd chapter *Al-Muzammil*. Nothing can be said definitely about the sequence of the revelation that followed after that.

The last revelation that descended on the the Holy Prophet, according to the most people, is the part of the verse 5:4 which translates as follows:

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion.

However, there is a narration by Ibne Abbas recorded in Bukhari that says the last verse revealed upon the Holy Prophet^{saw} is:

And guard yourselves against the day when you shall be made to return to Allah; then shall every soul be paid in full what it has earned; and they shall not be wronged. (2:282)

During the beginning of the prophethood only a few verses used to be revealed one word at a time, followed by a considerable break in time that extended, some times, to months. This proved helpful to the believers who could find enough time to commit the text to their memory. But as time went by the volume of the text increased while the interval between two revelations decreased becoming almost a continuous flow during the last years of the Holy Prophet^{saw} life.

The angel Gabriel, who conveyed the revelations, also made the Holy Prophet^{saw} recite the verses in his presence. The Holy Prophet^{saw} used to memorize the revealed verses immediately and simultaneously during their

revelation. Then he would from time to time keep on reciting the verses as well. This way, slowly and steadily, he had memorized the whole Qur'an thoroughly. His companions also followed his footsteps in memorizing the verses that were revealed time-to-time.

In addition to this method of preserving the Word of God, the revealed text of the Holy Qur'an was also simultaneously being put in written form under the careful instructions of the Holy Prophet^{saw}. It was during the Holy Prophet's^{saw} lifetime that both memorization and detailed inscription served as mutual checks to insure accurate preservation of the text.

In the Holy Qur'an Allah Almighty has taken it up on Himself to safeguard its text,

إِنَّا نَحْنُ نُزَلُّكَ الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٥﴾

Verily, it is We Who have sent down this Exhortation, and most surely We are its Guardians. (15:10)

In addition, the Holy Qur'an ensures protection in its compilation and recitation (75:18).

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٨﴾

Surely, upon US rests its collection and its recital.

It is apparent from these verses that the preservation and compilation of verses into *Surahs* (chapters) were done under the Divine instructions.

The Arabs were familiar with the art of writing even before the advent of Islam, as was evident from the seven inscriptions of outstanding classical poetry that were hung on the walls of the Holy *Ka'bah* at that time.

Additional proof to the effect that the writing of the revealed verses of the Qur'an was taken up from the very outset is found from Ibn-e-Hishaam in his biography of the Holy Prophet^{saw}. In it he has recorded that the believers used to possess written portions of the Holy Qur'an. Telling the story of how Umar^{ra} accepted Islam, the biographer mentioned that when Umar^{ra} entered his sister's house to confront her and her husband Saeed bin Zaid on their accepting Islam he found Khabbab bin Arit reciting the written pages of the chapter *Taa-Haa* to them. This is proof that the Qur'an was in written form during the lifetime of the Holy Prophet^{saw} and that people used to recite the verses routinely.

Additional evidence that affirms the existence of the written scripts of Qur'an in possession of the believers during the life time of the Holy Prophet^{saw} is reported in Bukhari, 56:129, which states: We were forbidden to travel to the enemy's territory with the Qur'an (Lest they should desecrate it). This shows that many written copies of the Qur'an did exist then.

The Recording and Compilation of The Holy Qur'an Inscription

The Holy Prophet^{saw} had appointed some of his companions, who knew how to read and write, to record the verses of the Holy Qur'an. It has been reported by Hadhrat Uthman^{ra} that

whenever any verses were revealed to the Holy Prophet^{saw} he would send for one of the scribes and get these written down from his dictation at the same time instructing them to insert the verses in such and such surah after such and such verse. (Abu Dawud 2:123; also recorded in Bukhari, Tirmidhi, Muslim, and Ahmad).

The first person to write down the first revelation of the Holy Qur'an for the Holy Prophet^{saw} was Uthman bin Affan. (Fazail-ul-Qur'an by Ibn-Al-Kathir, p5).

The Holy Qur'an has been mentioned as being a '*Kitaab*' (written book), in the Qur'an itself (2:3).

ذَلِكَ الْكِتَابُ الَّذِي نُنزِّلُ بِهِ آيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous, (2:3)

The Qur'an has also been referred to as being sacred written pages (80:14) (98:3).

فِي كُتُبٍ مُّكْرَمَاتٍ ﴿١٤﴾

Contained in honored Books, (80:14)

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٣﴾

A Messenger from Allah, reciting unto them the pure Scriptures, (98:3)

Quite a number of the companions were employed by the Holy Prophet^{saw} as scribes. From those the names of the following fifteen persons have been mentioned in the *Hadith* books. (*Fath-al-Bari*, vol. 9, pg. 19)

- 1 Zaid bin Thabit^{ra}
- 2 Ubayy bin Ka'b^{ra}

- 3 Abdullah bin Sa'd bin Abi Sarh^{ra}
- 4 Zubair bin Al-Awwam^{ra}
- 5 Khalid bin Sa'id bin Al-As^{ra}
- 6 Aban bin Sa'id bin Al-As^{ra}
- 7 Hanzala bin Al-Rabi Al-Asadi^{ra}
- 8 Mu'aiqib bin Abi Fatima^{ra}
- 9 Abdullah bin Arqam Al-Zuhri^{ra}
- 10 Shurahbil bin Hasana^{ra}
- 11 Abdullah bin Rahawa^{ra}
- 12 Abu Bakr^{ra}
- 13 Umar^{ra}
- 14 Uthman^{ra}
- 15 Ali^{ra}

From among those companions of the Holy Prophet who had put the Holy Quran in writing during his life time the names of Uthman, Ali, Abdullah bin Masud, Abdullah bin-Amar bin Aas, Salim Maula Huzaifa, Muaz bin Jabal and Ubayy bin Ka'b have been specifically mentioned.

It was Hamza bin Rabia's duty to make sure that at least one or two scribes were available to the Holy Prophet^{saw} at all times to avoid any shortcomings.

According to different narrations mentioned in the *Hadith* books about 42 such persons had the good fortune of being scribes of the Holy Qur'an; while many others used to write the Qur'anic verses on their own. (Sirat-al-Iraqi).

Memorization

According to other Islamic traditions the Holy Prophet^{saw} had also employed four of his companions whom he personally instructed in memorizing the revealed verses in their correct pronunciation. These four persons served as principal teachers who educated other believers to memorize the revealed verses. And these, in turn, taught still others. In this manner, a number of other believers also became competent teach-

ers. The names of these four principal teachers are:

1. Abdullah bin Masood
2. Salim Moula Abi Huzaifah
3. Muaz bin Jabal
4. Ubayy bin Kaab

The first two were Meccan migrants while the latter two were residents of Medina, known as the *Ansar*. The Holy Prophet^{saw} used to say: Those of you who wish to learn the Qur'an should learn it from these four people (Muslim).

He also said that among those four, Ubayy was the best reciter.

Besides these persons many companions of the Holy Prophet^{saw}, like Umar^{ra}, had also memorized various portions of the Qur'an just by listening to the recitation of the Holy Prophet. From among those who had thoroughly memorized the Qur'an the following are very well distinguished:

1. **Zaid bin Thabit** (besides having committed the Qur'an to memory, he was also one of the main scribes employed by the Holy Prophet^{saw} and who did by far the greatest part of the writing of the Holy Qur'an. He said: "whenever a revelation descended the Holy Prophet^{saw} would send for me and I went to Him carrying my pen and paper. He dictated to me first, and then heard it from me; and in case something was left out or some mistake was found it was set right then and there. After that it was published. (Mujma-Al-Zawaid).

2. **Abu Zaid Qais bin Alsakan** from among the tribe of Banu Najjar- the Holy Prophet's^{saw} maternal tribe (Fath-ul-Bari vol 9 p 49)

3. **Abu Al-Darda Ansari** (Bukhari)

4. **Abu Bakr^{ra}** - who started memorizing right from the onset of the revelation

5. **Ali bin Abi Talib^{ra}**, who was gifted with an excellent memory, also committed the Qur'an to memory very thoroughly. After the demise of the Holy Prophet^{saw} he also compiled a volume of the Holy Qur'an according to the order of revelation of verses. A copy of such an acclaimed Qur'an is with Maulana Ataul Mujeeb Rashid, the Imam of the London Mosque.

6. **Abdullah bin Umar^{ra}**. According to a tradition mentioned in the book of *Nasai*, he used to recite verbally the entire Qur'an in one single night. On knowing this, the Holy Prophet^{saw} advised him not to do so as it might result in unnecessary harmful strain on him; he advised him to rather complete it in one month period and avoid strain. (Bukhari 30:38).

Abu Ubaida^{ra} relates that from among the migrants the following companions of the Holy Prophet^{saw} had committed the whole Qur'an to memory:

1. Abu Bakr^{ra}
2. Umar^{ra}
3. Uthman^{ra}
4. Ali bin Abi Talib^{ra}
5. Talha^{ra}
6. Saad-ibn-Masud^{ra}
7. Abdullah bin Masood^{ra}
8. Huzaifa^{ra}
9. Salim^{ra}
10. Abu Huraira^{ra}

11. Abdullah bin Saib^{ra}
12. Abdullah bin Umar^{ra}
13. Abdullah bin Abbas^{ra}

And from among the wives of the Holy Prophet^{saw},

1. Aisha^{ra}
2. Hafsa^{ra}
3. Umm-e-Salama^{ra} had also memorized the whole Qur'an.

A large majority of the Holy Prophet's^{saw} companions committed the Qur'an to their memory during his life time while others did so after his demise.

Ibn Abi Dawood has recorded in his book *Al-Sharia* that Tamim bin Aus Al-Dari and Uqba bin Amer, both being migrants, had learnt the Qur'an by heart.

Other historians have included Amr bin Al-'As^{ra} and Abu Musa Ash'ari also in those who knew Qur'an by heart.

From among the *Ansar* of Medina who memorized the whole Qur'an, the names of Ubada bin Samit^{ra}, Maslama bin Mukhallad, Abu Darda^{ra}, Abu Zaid^{ra}, Zaid bin Sabit^{ra}, Ubayy bin Kaab (ra), Mu'az^{ra}, Majma bin Harisa^{ra}, Fuzala bin Ubaid^{ra}, Saad bin Ubadah^{ra}, and Umm-e-Waraqah^{ra} have been recorded.

On one occasion, the Holy Prophet^{saw} secretly went to inspect Abu Musa teaching other believers the recitation of the Qur'an at his house without letting them know of his presence there. He approved his way of teaching recitation and admired his sweet voice which he said resembled that of Prophet David (Muslim). This shows the Holy Prophet's^{saw} concern that no error should find place into the recitation of the Qur'an through the believers.

Thousands of the believers acquired competency in reciting the Qur'an during the life of the Holy Prophet^{saw}.

Deployment

Arabs possessed terrifically sharp memory. They used to remember thousands of poetry verses by heart. Comparatively it was easier for them to commit verses of the Qur'an to their memory because of their reverence and their being easy to adapt to the rhythmic style of recitation.

As portions of the Qur'an form part of the recital in the daily prayers the believers had to memorize the Qur'an or portions from it. This way, everyone had memorized some portion of the Qur'an. A tradition records that in the fourth year of *Hijra* the Holy Prophet^{saw} dispatched a group of seventy believers who had committed Qur'an to memory for the teaching and training of the people of Beir Ma'oonah. The non believers of that place deceptively and treacherously martyred all of them.

Practical Use

In the time of the Holy Prophet^{saw} and his successors the Muslim judges, rulers and officials used to settle many household, religious, social and political disputes of people in their jurisdiction. For this reason, they were obliged to memorize the Qur'an to be able to understand and apply the Islamic laws.

Act of Faith

The companions of the Holy Prophet^{saw} were ever ready to

obey his instructions in order to acquire Allah's pleasure and atonement in their life in the hereafter. It is reported in one of the Holy Prophet's^{saw} sayings that any person who commits the Qur'an to memory Allah would spare him/her from the fire of Hell. In order to achieve this good fortune many of his companions used to memorize the Qur'an as it was, time-to-time, revealed. Then they used to recite it in their daily prayers as well.

The description above shows how intense was the desire and enthusiasm of the believers to learn Qur'an by heart.

Repetition

The traditions tell us that every year, in the month of *Ramadhan*, the angel Gabriel would revise the entire revealed portion of the Qur'an, by that time, with the Holy Prophet^{saw}. During the last month of *Ramadan* in the Prophet's^{saw} life, Gabriel did so twice. This yearly recitation and revision could not have been possible if verses and chapters had not been compiled in a definite order previously.

The Compilation of the Holy Qur'an

Arrangement of Verses and Chapters

During the lifetime of the Holy Prophet^{saw} the Qur'an used to be recorded in writing as well as learnt by heart by thousands of people who also recited it in their daily prayers and in their leisure times, yet the various written pieces had not been compiled into one volume book form. (Katani 2:384 and Al-Mustadrik 2:611)

As stated earlier, the Holy Prophet^{saw} himself used to arrange the

order of Qur'anic verses when and as they were revealed, according to the Divine Directions. He would then direct the scribes where to insert a particular verse into a particular *Surah*. This is evident from a saying of the Holy Prophet^{saw} in Bukhari (64:12) which says; who ever recites the last two verses of the Chapter *Al-Baqara* before going to bed at night would find those suffice him (on the day of judgment). This shows that the order of the verses had been arranged or else how could we point out to those verses. We find these same two verses mentioned by the Holy Prophet^{saw} exactly at the end of *Al-Baqara*.

Likewise the Holy Prophet^{saw} advised people to recite the first ten and the last ten verses of the Chapter *Al-Kahf* in order to protect themselves from the harmful influence of *Dajjal* (the Anti-Christ) *Abi Dawood* 36:13. How could we specify the first ten and the last ten verses of *Al-Kahf* if these were not arranged in order? Similarly it is stated in the *Hadith* that the Holy Prophet^{saw} used to recite the last ten verses of Chapter *Al-Imran* in his midnight prayer (Bukhari 65 III-19). Thus we find exactly those ten verses at the end of *Al-Imran* in order as mentioned by the Holy Prophet^{saw}.

Not only the verses, but also the order of arrangement of the chapters was done by the Holy Prophet^{saw} himself in accordance with the Divine direction, as is evident by the following *Hadith*: Anas bin Malik^{ra} narrates "I was with the delegation of the tribe of Banu Thaqif when they went to meet the Holy Prophet^{saw} and accept Islam at His hand. The Holy Prophet^{saw} said to us: 'When you people arrived to meet me, I was reciting an assigned portion of the Holy Qur'an, so I decided not to go out until I have completed it' (Fat'h-ul-Bari vol. 9, p39).

At that time we enquired from the companions how the Qur'an was divided into different portions. They explained:

- * The *Fatiha* plus three next chapters form the first portion (*manzil*)
- * Then the next five chapters form the second portion (*manzil*)
- * The next seven chapters form the third portion (*manzil*)
- * Then the next nine chapters form the fourth portion (*manzil*)
- * The next eleven chapters form the fifth portion (*manzil*)
- * The next thirteen chapters form the sixth portion (*manzil*)
-These total up to 49 chapters.
- * The last portion (seventh *manzil*) starts with the fiftieth chapter "*Qaaf*" to the end of the Qur'an. This *Manzil* is also known as *Mufassil*. (Fat'h-ul-Bari 9:39).

It is very clear henceforth that like the arrangement of verses, the order of arrangement of the chapters (*Surahs*) of the Qur'an was done by the Holy Prophet^{saw} himself under the divine direction. The order of arrangement of Chapters was completed in the year nine of *Hijra*, when the last chapter (*Taubah*) had been revealed by that time. Later the Chapter *Al-Nasr* was revealed and it was placed in the last portion (*manzil*), and that did not alter any order.

Anas bin Malik^{ra} relates in Bukhari (66:8) that at the time of the demise of the Holy Prophet^{saw} there were four companions of the Holy Prophet^{saw} who had written pieces of the entire Qur'an with them, which they had recorded on their own. They were: Abu Dardaa, Mu'az bin Jabal, Zaid bin Thabit and Abu Saeed. In another narration, the name of Ubayy bin Ka'b is mentioned in place of Abu-Darda.

Nearly six months after the demise of Holy Prophet^{saw} Musailma, the imposter, attacked Medina with an army of one hundred thousand men. Abu Bakr^{ra} sent Khalid bin Walid in command of thirteen thousand Muslims to oppose him, but the Muslim army was pushed back at several places. At that time, Khalid bin Walid formed a special force comprising three thousand men who knew the Qur'an by heart. This force defeated Musailma's army. Five hundred out of these three thousand soldiers of this force who knew Qur'an by heart were killed in that battle.

In view of such a great loss of the reciters in the battle, Umar^{ra} expressed his concern to Abu Bakr^{ra} that if the reciters were lost at that rate, it would greatly jeopardize the safety of the Qur'anic text in future. He suggested that it was right time to collect the Qur'an into a one volume book form to preserve the purity of its text. Abu Bakr, accepting his suggestion, appointed Zaid bin Thabit, one of the scribes who used to record the Qur'an at the dictation of the Holy Prophet^{saw} and who also knew it by heart, to compile the entire Qur'an in one volume from the various written fragments of it. He also appointed some other prominent companions of the Holy Prophet^{saw}, including Ubayy bin Ka'b; the best of all the reciters and

whose pronunciation was adopted as standard, to assist him in this project. (Bukhari 65:1x20).

Abu Bakr^{ra} instructed that all fragments of the recorded text of the Qur'an that were written under the direction of the Holy Prophet^{saw} during his lifetime be collected from various people and the accuracy of that text must be certified by two believers who knew Quran by heart before including them into the volume of the book. Accordingly it was acted upon (Fath al Bari Vol. 9, pp10).

Zaid bin Thabit did not include any written fragment of the text into the book without first getting it certified by two persons who knew Qur'an by heart nor did he write any verse from memory without first getting it verified with the written fragments.

The last written *Rukū* (passage) of *Surah Al-Taubah* was not to be found. But ultimately became available from Abu Khuzaimah (Bukhari 66:3)

The task was soon accomplished. A certified one volume text of the Qur'an was produced in the *Heery* script. The arrangement of verses and the arrangement of order of Chapters had been done by the Holy Prophet^{saw} himself in his lifetime.

There were thousands of the companions of the Holy Prophet^{saw} alive at that time who had committed the entire Qur'an by heart and used to recite it in their daily prayers and during the *Ramadhan* meditations. None of those objected either about the verses or their arrangements or the order of chapters in the compiled volume. Nor did they raise any question, expressed any doubt or contest regarding any discrepancy in it. All ful-

ly agreed and appreciated the accomplishment. This was a great task of Abu Bakr^{ra} to compile all fragments of the recorded text of the entire Qur'an, after their due certification by the reciters, into one volume book form. The text of this volume was written in the dialect of the *Quresh* in which it was revealed.

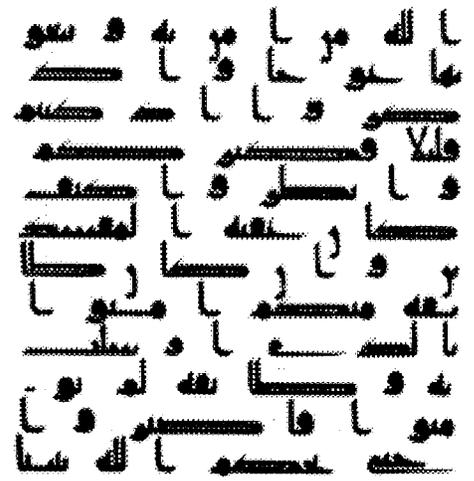
After the death of Abu Bakr^{ra} this compiled volume of the Qur'an was passed on to Umar^{ra} who became the next *Khalifa*. And after Umar's^{ra} death it came in the possession of his daughter Hafsa^{ra}, the widow of the Holy Prophet^{saw}. It was intact by the end of Uthman's^{ra} *Khilafat*.

Neither dots (*Nuqat*) nor short vowels (*dhamma, kasra, fatha*) were added on the letters in this Qur'an as is the custom even today to omit putting these short vowels in the text of books, magazines, newspapers, letters, and other written works whether in Arabic, Persian, or Urdu language.

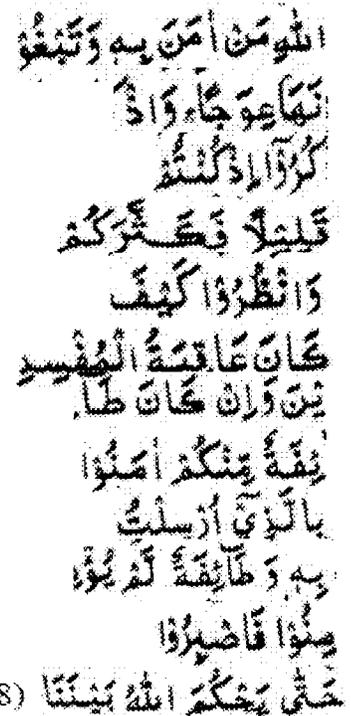


The people who knew these languages could easily pronounce a word just by seeing it. It also becomes easier to read the text when one had also learnt it by heart, as is the case with the Qur'an. Much longer after this, during the period of the *Khalifa* Hajjaj bin Yusuf, the use of the present day short vowels (*Harakat*) was intro-

duced for the ease of pronunciation by the non Arabic speaking people.



The original Kufic calligraphy of the Quran



The Kufic calligraphy reproduced in the Naskh

Authentic Copies of the Qur'an

Anas bin Malik^{ra} narrates in Bukhari (66:3) that during the time of

Caliph Uthman^{ra}, Huzaifa returned to Medina from the neighborly eastern countries where he had joined the Muslim forces of Syria and Iraq that were engaged battling with Armenia and Azerbaijan.

He reported to Uthman^{ra} that different tribes of these territories enunciated certain words of the Qur'an in their own peculiar ways. This must be checked or they too would become like the Jews and the Christians who differ greatly in their scriptures.

Though no such problem was to be found in Mecca, Medina, and in their vicinities yet Uthman^{ra} sensed the possibility of this danger and its dire consequences if left untackled.

It should be clearly understood that the variations were not in the text of any verse nor even of a word. There were variations in enunciation of vowel points, or some letters in a word, and that did not alter the meaning of a word in any way. It was for this reason that some tribes or families were allowed to pronounce some words in their particular manner.

For example "*Taalamun*" used to be pronounced as "*Telamun*" by the people of Bani Asad (Fat'h-ul-Bari V9, pp 25). Others like Abdullah bin Masood and the people of Bani Tamin used to pronounce the word "Asin" as "Yasin" in the verse 47:16 (Fat'h-ul-Bari V9, pp15). Similarly the tribes of Huzail and Saqeef used to pronounce "*hatta*" as "*atta*".

Though Ibne Masood^{ra} did not belong to any of these two tribes yet he would also pronounce this word in their manner. When Umar^{ra} came to know this about Ibn-e-Masood he wrote to him saying that as Qur'an was revealed in the language of Quraish therefore he should not recite

or teach it in the pronunciation of the tribe of Huzail (Fat'h-ul-Bari V9, pp24).

Uthman^{ra} took a prudent action to forbid any variation in enunciation of letters or vowel points. In the 30 of *Hijra* (651 AD) Uthman^{ra} sent for the Volume of the Qur'an from Hafsa^{ra} and appointed Zaid bin Thabit to prepare an official copy of the Quran for him in the *Kufi* style of text (known as Kufi letters). Zaid bin-Thabit accomplished the task with the help of the same commission that had helped him previously in the compilation of the first volume under Abu Bakr's^{ra} orders. The names of those who assisted Zaid bin Thabit in this task are Abdullah bin Zubair, Saeed bin Al-Ās, Abdul Rahman bin Harith bin Hisham.

Uthman^{ra} instructed the committee members, all being of the *Quraish*, except Zaid, a Medinite, that if any difference in the pronunciation of a word came up with Zaid bin Thabit (a *non-Quraish*) then preference should be given to the *Quraish* pronunciation since Qur'an was revealed in the enunciation of the *Quraish* (Bukhari 61:3). Here also Ubayy bin Ka'b's pronunciation was kept as standard. They all acted accordingly. In this connection an incident is cited where the difference in pronunciation of the word "*Tābū*" arose. Zaid used to pronounce it as "*Tābūh*", whereas it was pronounced "*Tābū*" by the *Quraish*. This was referred to Uthman^{ra} and he ordered the word to be written as "*Tābū*", in the enunciation of the *Quraish* in which it

was revealed (Fat'h-ul-Bari V9 pp. 17).

The official copy prepared by Zaid was retained with the Caliph Uthman^{ra}. Then three more copies (some reports say seven) were made by the same commission and were sent to various parts of the Islamic dominion (Damascus, Kufah, Busra in Syria, Mecca, Yemen and Bahrain) along with trained Qaris or teachers to ensure and preserve the correct pronunciation, as was taught by the Holy Prophet^{saw}, and for further publication of the Qur'an. Two of these copies have survived to the present day, one in Tashkand and the other in Istanbul, Turkey. After the copies had been made the original volume compiled during Abu Bakr's^{ra} time was returned to Hafsa^{ra}.

On the order of Uthman^{ra} all other fragments, (besides these certified copies) of the recorded Qur'an in possession by various believers were destroyed by burning to avoid any future discrepancies or malpractice (Fat'hul Bari V9 p18, Bukhari 66:3).

To start with, as mentioned above, there were only four persons appointed in the preparation of these authentic copies. According to Abu Dawood's narration, a committee of twelve members was formed by Uthman^{ra} (after due consultations with Ali) to prepare more copies of the authentic Qur'an. Included among those twelve were: Zaid, Saeed, Ubayy, Anas bin Malik, Abdullah bin Abbas etc. Abdullah bin Masood was missing because at that time he lived far away in Kufah.

All these prepared copies were the exact copy of the original volume compiled under the careful direction of Abu Bakr^{ra}. This Usmanic codex has been recognized throughout the

Muslim world for the last 14 centuries as the authentic document of the Qur'an as was revealed to the Holy Prophet Muhammad^{saw}. Uthman^{ra} dispatched these copies of the standard text to different parts of the Muslim dominion. This great task was accomplished with the unanimous consensus of all the companions of the Holy Prophet^{saw}, including Ali^{ra}

Further copies, from these copies of Uthman^{ra}, were quickly and extensively multiplied and possessed by many people. History tells us that a few years later, during the opposing armies of Ali and Mu'awiya, the supporters of Mu'awiya raised copies of the Qur'an tied to the tips of their lances demanding a decision according to the Qur'an instead of a battle. This shows that even by that time the copies of the Qur'an were easily available to individuals. The copies we possess today are also exactly true copies of the original without any shadow of doubt.

An interesting article appeared in the CSP Soviet publication in the late 1960s which is being included here for the readers' interests.

'The Koran of Khalifa Osman'

There is a special safe in the museum of the History of the peoples of Uzbekistan, in which lies the Sacred Koran of Osman, a priceless treasure and one of the most ancient Arabian manuscript. The Koran is over 1200 years old. According to legend, after the death of the founder of Islam, his private secretary, Zaid ibn Sabith, collected and recopied all his utterances, putting them, for the first time ever in book form. Later on the orders of third Khalifa Osman, he once again compiled the Koran, arranging it's

Surahs in a definite order, something that had not been done previously. In the years 50s of *Hegira* (651 AD) [Actually 30s of *Hegira*], a new official copy of the modern Koran appeared, written in the large Kufic letters. From this copy three more were made and sent to Damascus, Curfara, and Basra. The main copy stayed in the Palace of *Khalifa* Osman in Medina.

A well known Arabian traveler Ibn Batuta (1304-1377), wrote that when he was in Iraq he had seen two copies of the Osman Koran – one in Damascus, the other – with blood stains on it – in Basra, in the Ali Mosque. The first copy perished during the fire in Damascus, the second was brought from Basra to Samarkand by Tamerlane, and there it stayed for almost 400 years. After Central Asia was made part of Russia, Tsarist officials bought the relic for 100 Rubles from the Imam of the Khodja Akhrara Mosque, and sent it to Petersburg (now Leningrad), to the Royal Public Library.

After the October Socialist Revolution, on Lenin's personal directions, the unique manuscript was returned to the Muslims. From December 1917 to July 1923, the Koran was kept in Ufa, then on the request of Turkestan Committee on Museums and the protection of Ancient Monuments the Soviet government took the decision to give the Koran to the Turkestan Republic. *Khalifa* Osman's Koran is since then one of the main treasures of the manuscript department of the Museum of History of the Peo-

ples of Uzbekistan, in Tashkent.

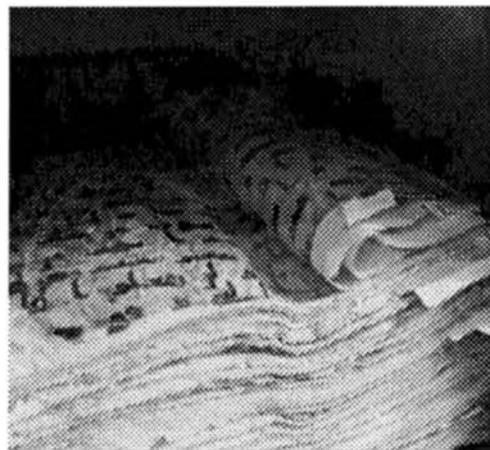
The safe in which the Osman Koran lies is opened very rarely – special measures are taken to save the unique book from decay. The last time the safe was opened was in 1966, when the priceless treasure was shown to foreign guests – a delegation of Muslim Mullahs from Arab countries who have visited Tashkent.

Ref: CSP Soviet Publication of late 1960s.

Author's note: This delegation also included the great poet Hafeez Jullundhary from Pakistan who was accompanied by other Pakistanis as well. Another copy of the Hadhrat Uthman's^{ra} Qur'an also survives in Al-Hussain Mosque, Top Kapi, Istanbul, Turkey to this day.



Qur'an of Uthman^{ra} on display



Qur'an of Hadhrat Uthman^{ra}

An another copy of the Uthman's^a Qur'an also survives in Al-Husain Mosque, Top Kapi, Istanbul, Turkey, to this day.

Divisions of the Text of the Qur'an

The Holy Qur'an comprises one hundred and fourteen Chapters of which ninety-two were revealed in Mecca and the rest twenty-two in Medina. The chapter one hundred and ten though revealed during the Medinite period but since it was revealed to the Holy Prophet^{saw} while he was in Mecca performing his last pilgrimage it is counted as Mecca.

Though the Medinite chapters are much longer than those revealed in Mecca they form only one-third part of the Qur'an. The Meccan chapters and those revealed in Medina are placed in a mixed up order in the Qur'an.

The first chapter of the Qur'an, *Al-Fatiha*, is Meccan revealed. This is followed by four Medinite chapters. Together they form about one fifth part of the Qur'an. Next to these, that follow, are two Meccan and then two Medinite revealed chapters. The rest of the Qur'an has all mixed up order of Meccan and Medinite chapters.

Except in rare cases, no definite year can be fixed to the revelation of the Meccan chapters, but the period of revelation of each has been determined to fall into one of three groups of years i.e. years one to five, six to ten, and eleven to thirteen of Meccan period of prophet hood. The times of revelations of Medinite chapters are almost certain.

The Chapters differ in length from one another. Some are very long. *Al-Baqara*, that comprises 287 verses, is the longest and forms about

one-twelfth part of the Qur'an. Others are comparatively very much shorter. The shortest of all is the chapter called *Al-Kausar* that has only four small verses.

The titles of the *Suras* were allocated on the basis of either the main theme within the *Sura*, and important event that is mentioned in the *Sura*, or a significant word that appears there in.

The total number of verses in the Qur'an is six thousand two hundred and forty seven (6360, if we include *Bismillah* also that is written in the beginning of each chapter), of these, it is estimated, 100 verses deal with the ritual practices, 70 verses discuss personal laws, 70 verses civil laws, 30 penal laws, and 20 Judiciary matters and testimony. Moreover, these tend to deal with general principles of Justice, Kindness, charity etc.

At the end of every verse of the chapters, a sign  is put. Inside this sign a number is written which is the serial number of the verse of that *Surah* (Chapter). A number of verses are grouped together to form a *Rukū* or section. The letter *Ain* (ع) stands for a *Rukū*. It is written in the margin of the page to indicate the completion of a *Rukū* as explained below:

4 – Serial number of the completed *Rukū* of that chapter



6 – Shows number of verses in that *Rukū* (passage)

16 – Defines the serial number of the completed *Rukū* of the part (*Sipara* or *Juz*)

Usually the verses in a *Ruku* deal with one subject. All chapters of the Qur'an, with the exception of the first and the last 35 (Chapters 80-114), are divided into *Rukus*. The largest Chapter *Al-Baqara*, is divided into 40 *Rukus*. The *first and the last 35 Chapters each comprises one Ruku only*.

To enable a person to complete its recitation in one month, the Qur'an is also divided into 30 parts, almost of equal length. Each part is called a *Juz'* or *Siparah*. Each part is further divided into 4 equal sub parts viz:

- ♦ *Al Rub'a* or one quarter of the part
- ♦ *Al Nisf* or half of the part
- ♦ *Al Thuluth* or three quarters of the part.
- ♦ *Al Juz'* or complete part or *Siparah*

Like *Rukus*, the parts and its sub divisions are also marked in the margins. These four divisions of the part are placed sometimes at the completion of a *Rukū* and sometimes in-between a *Ruku*.

With the consent of the Holy Prophet^{saw} the text of the whole Qur'an is divided into seven portions to enable a reciter to complete the recitation in seven days as mentioned earlier in a narration of Anas bin Malik (Fat'h – ul – Bari Vol 9 pp 39, 83). Each portion is called a *Manzil* (Plural is *Manazil*). As in the case of *Rukus*, parts and sub-parts, the mark indicating the completion of every *Manzil* is also recorded in the margin of the relevant page.

Another way to remember the sequence of these seven portions

The following table shows approximate periods of the revelation of different chapters or groups of chapters:

Period of Revalation	Chapters Revealed	Sub-Total	Total
Early Makkan Period 1-5 years	1, 17, 21, 50-56, 67-109, 111-114	60	92
Middle Makkan Period 6-10 years	29-32, 34-39, 40-46	17	
Late Makkan Period 11-13 years	6, 7, 10-16, 22, 23, 25-28	15	
Madinite Period 1-2 AH	2, 8, 47, 61, 62, 64	6	22
Madinite Period 3-4 AH	3, 58, 59	3	
Madinite Period 5-8 AH	4, 5, 24, 33, 48, 57, 60, 63, 65	9	
Madinite 9-10 AH	9, 49, 66, 110	4	
Total			114

(*Manazil*) is to remember the word

F M Y B Sh W Q
ف م ي ب ش و ق

(you may read it as "*Famy Bshwq*")

Each letter in this word points to the beginning letter of the name of the Chapter from where a *Manzil* begins, viz:

F – *Fatiha*
M – *Maidah*
Y – *Yunus*
B – *Bani Israel*
Sh – *Shuara*
W – *Wassafaat*
Q – *Qaaf*

The largest verse of the Qur'an is 2:283. There is only one *Ruku* in the Qur'an which consists of only one, but quite long, verse and that is the second *Ruku* of the chapter *Al Muzammil*. The shortest of the verses are made of only one word, for example:

Yasin 36:2,
Ha Mim 44:2
Alif Lam Mim 2:2,
Al-Rahman 55:2,
Al-Haqqah 69:20

Some other points worthy of note:

- At fifteen different places of the Qur'an we find the word *Al-Sajadah* (prostration) written in the margin of the page. The reciter is required to do *Sajadah* on the floor when he or she has read out that particular verse that requires the reciters to do *Sajadah*.
- Similarly we utter the word "*Ameen*" aloud when we have recited the last word of *Surah Al-Fatiha* (the first chapter), when we have recited the last word of *Surah Al-Baqara*, and wherever a verse invokes a prayer.
- We say "*Subhana Rabbiyal a'laa*" after the second verse of *Surah Al-A'laa* has been read. We utter "*Allahumma Hasibni Hisaban Yaseera*" after we have recited the last word of *Sura Al Ghashiyah*. We are required to say "*Balaa wa Anaa Alaa Zalika Min Al Shahideen*" at the completion of the reading of *Surah Al-Teen*. And we read

Salat – ul –Nabi or *Durood* where a verse of the Qur'an requires us to do so in it's text.

Improvements in the Script to Make the Text Easy to Read and Write

The complete Qur'an compiled under Abu Bakr's supervision was written on paper as separate *Suras*; and the *Suras* were not placed in their order. However, the Holy Prophet's^{saw} companions knew very well, from Holy Prophet's^{saw} instructions, the internal order of *Suras* in the Qur'an.

The *Mus'haf* (Qur'an) of Abu Bakr^{ra} was written in *Heery* script. During Uthman's^{ra} *Khilafat* more copies of this authentic collection were reproduced in *Kufic* letters. This time *Suras* were arranged in their divinely instructed order which was revealed to the Holy Prophet^{saw} and He had taught it to His followers in His lifetime.

History tells us that the use of short vowels and the dots on letters, both in reading and writing had been in use in Arabia since the time immemorial. But it is not clear when and why did

the Arabs give up these in their writings, as was the case in the time of the Holy Prophet^{saw}.

During the life of the Holy Prophet^{saw}, as well as during the period of the four rightly guided *Khulafa*, the Qur'anic scripts had no short vowels (*harakaat*) and no dots (*nukaat*) on the letters. Still the Arabs did pronounce these in their reading. They pronounced the letter *Sheen* as *Sheen* though there were no dots on the consonant. Similarly they used to pronounce the short vowels in their reading although they were missing on the letters, as even today. This was possible because Arabic was their mother tongue.

As is evident from the image of a page of the *Mus'haf-i-Uthmani*, kept in a museum in Tashkent, all the copies made were without short vowels (*I'raab*) and the letters had no dots or *nukaat* on them. The script was rudimentary in its form.

Introduction of Short Vowels

Efforts to make the reading of the text easy started in 42 *Hijra* when Abul Aswad al-Doaly, a Tabiee, began the work of adding short vowels on letters and completed it during the reign of Mu'awiya bin Abu Sufyan (657-680 AD). These original vowels were in the form of dots. A dot placed above a letter meant a *Fat'ha*, *Kasra* was denoted by a dot placed below a letter, and a *Dhamma* was indicated by a dot put in front of a letter.

Dots on Consonants

The next step taken in this direction began during the period of Abdul Malik bin Marwan's rule (685-705 AD). Nasr bin Asem and Hayy bin Ya'amor (both pupils of Abul Aswad) added dots to differentiate the similar looking consonants, in 73 *Hijra*.

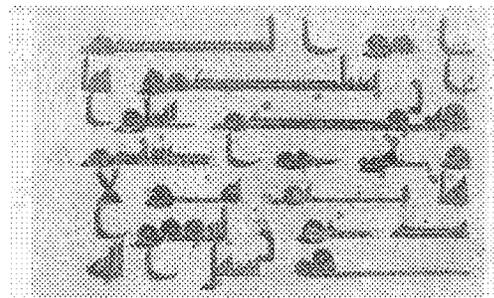
Short Vowels in Use Today

Later on, during the period of Hajjaj bin Yusuf, the present day short vowel marks were invented by Al Khalil bin Ahmad Al-Fraheedy (died 786 AD) and that replaced the system of positioning dots for short vowels, introduced by Abul Aswad. Al Khalil also introduced the symbols for *Shadd*, (*double letter*), *Jazm* (*quiescent letter*), and *Madd* (*extra long vowel*).

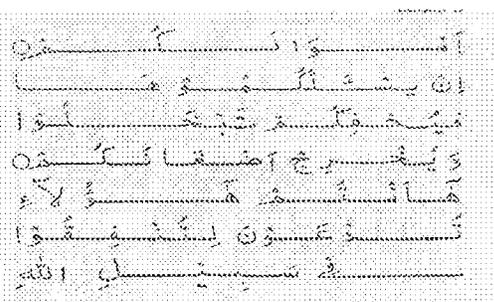
Punctuation in the Text

Abdullah bin Umar^{ra} reports that the Holy Prophet's^{saw} instructions about punctuations in the reading of the Qur'an were verbal and were according to what the angel Gabriel had taught Him. The punctuation marks did not appear in the written text of the Qur'an dictated by the Holy Prophet^{saw}. After the passing away of The Holy Prophet^{saw} and during the period of his companions a dot used to be put to mark the beginning of every verse in the Qur'an. During the time of Uthman's *Khilafat* people used to put a dot at the end of every verse and the mark **△** after every ten verses. Around 42 *Hijra* Abul Aswad Al-Doaly introduced a small circle to indicate the end of every verse in place of a dot, and that is still in use.

More than a dozen of different punctuation marks have been used in the text of the Qur'an, the significance of which can be referred to in the appendix of every copy of the Book.



Example of the Original Kufic Calligraphy of the Qur'an



The Kufic calligraphy produced in the *Naskh*

The Division of Chapters (Suras)

The division of *Suras* (chapters) into *Rukuaat* (sections) was done by a committee appointed under the Auspices of Hajjaj bin Yusuf, the Governor of Iraq, during the reign of *Khalifa* Abdul Malik bin Marwan (685-705 AD). There are 540 *Rukuaat* in the Quran. During the month of *Ramadhan*, the reading of the Quran can be completed by the 27th night by reading 20 *Rukuaat* daily. Moreover each *Rukuu* also forms an appropriate portion of the text to recite in a *Raka'* of *Salat*.

The Division of the Text as a Whole

The division of the entire Qur'an into thirty equal parts was also done under Hajjaj's auspices. Each part is called is *Juz* (*Sipara*).

Each part was further subdivided into four equal portions as

mentioned earlier.

Similarly by counting the total number of letters in the Quran, it was found out that the letter *taa* (included) in the word *Walyatalattaf* (18:20) marks the middle point of the Qur'an, dividing it into two equal halves.

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Many *Masahif* printed in Arab-speaking countries are color-coded for helping in *Tajweed* or the art of correct recitation. These include the length of the vowels, the nasalization of *tanween*, the assimilated consonants, the emphatic pronunciation of certain other consonants, and the unpronounced contracted and inverted letters.¹(1. Text and Picture courtesy of The Muslim Sunrise, Fall 2006

Birth Announcement

By sheer Grace of Allah, my daughter Marya Azizullah Siddiqui wife of Obaidur Rehman Siddiqui, members of Laurel, MD Chapter has been blessed with a son, Junaid Siddiqui, on November 21, 2011. The newborn is the grand son of Ms. Muneeba Javed Sahiba, the daughter of respected late Professor Habibullah Khan Sahib of TI college Rabwah and the granddaughter of the Honorable late Maulana Zulfiqar Ali Sahib Gohar, a companion of Hadhrat Masih Mau'ood^{1as}. Ms. Marya Azizullah is the paternal granddaughter of Respected late Hafiz Qudratullah Sahib, missionary of Holland and Indonesia and is the maternal granddaughter of Respected late Lt. Col. Muhammad Saeed Sahib who served as honorary missionary in Canada.

Prayers are requested for the newborn to be endowed with purity in life and be the humble servant of Allah and may he remain always faithfully attached to *Khilafate Ahmadiyyat - Ameen*.

Azizullah, President of Cornwall Chapter in Canada

**HUMANITY FIRST
NEEDS**

**MONETARY
DONATIONS
AND**

**VOLUNTEERS
PLEASE HELP**

IMPORTANCE OF LEARNING, TEACHING AND RECITATION OF THE HOLY QUR'AN

Karimullah Zirvi

The Holy Qur'an

The Holy Qur'an is the Holy Word of Allah conveyed to the Holy Prophet Muhammad^{saw} by Divine revelation, over the period of 22 years, 5 months and 14 days (610-632 AD). It contains a complete code of teaching and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind. The Holy Qur'an also contains numerous prophecies for the future.

The first revelation of the Holy Qur'an was:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ
الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَ رَبُّكَ الْأَكْرَمُ ۝
الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ
يَعْلَمُ ۝

Recite in the name of your Lord Who created. Created man from an adhesive clot. Recite! And your Lord is the Noblest, Who taught by pen. Taught man what he knew not. (96:2-6)

And the last revelation was:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ اتَّمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ
دِينًا

This day have I perfected your religion for you and completed My favor upon you and have chosen for

you Isla'm as religion. (5:4).

The Holy Qur'an calls itself a reminder to the Worlds:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

It is nothing but a Reminder unto all the worlds. (81:28)

The Holy Qur'an is the revealed book which is superior to all heavenly books in every respect. Unlike the other religious books the Holy Qur'an is the book of guidance for all the people and for all the times. It is not for a limited time or for a limited number of people. People of all color and creed, and people of all nations have benefited from the Holy Qur'an and will keep on doing so forever. The Holy Qur'an has such a beauty in it that it attracts towards itself those people who understand the meaning of the Holy Qur'an and gives peace of mind to such people.

God Almighty has Himself taken the responsibility of safeguarding the Holy Qur'an. God Almighty says in the Holy Qur'an:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَهُ لَحَافِظُونَ ۝

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian. (15:10)

Whenever any portion of the Qur'an was revealed to the Holy Prophet^{saw}, he used to commit it to memory and, as he continuously recited the Qur'an from one end to the other, he always carried the whole of the revealed Qur'an at all times in his memory.

The Divine revelations were committed to memory and also written down by scribes appointed by the Holy Prophet^{saw}. He himself indicated the arrangement of verses and chapters in the Holy Qur'an as we find them today. However, the compilation of the whole, in one volume was undertaken after the demise of the Holy Prophet^{saw}. During the Caliphate of Hadhrat 'Uthman^{ra}, seven copies of the Qur'an were dispatched to different parts of the Muslim world and they in turn became the standard texts from which other copies were made and thereafter in each generation hundreds of thousands of people have been in the habit of committing the entire text of the Qur'an to memory. Even the bitterest enemies of Islam do not allege that any interference with the text of the Qur'an has taken place since the time of the Holy Prophet^{saw}.

The text of none of the sacred Scriptures, claimed to be revealed before the Holy Qur'an has been preserved intact. They have all been interfered with to such an extent that an earnest seeker after truth finds it impossible to adopt any of them as a

practical guide for right conduct. In contrast with this, the text of the Holy Qur'an has been preserved intact and every word of it has come down to us as free from interference and interpolation as when it was revealed to the Holy Prophet^{sa} more than 1400 years ago.

The Holy Qur'an is organized into parts (*Siparahs*), chapters and verses. There are 114 chapters. Out of these 86 were revealed at Mecca and 28 were revealed at Medina; it has a total of 6,350 verses. A chapter is called a "*Surah*"; each one having a specific name and a varying number of verses. This division is based upon their subject matter and the names of the *Surahs* were revealed by God Almighty to Holy Prophet^{sa}. Each *Surah* is further divided into *Ayat* or verses. However, the division of the Holy Qur'an into thirty *Juz* (*Siparahs*) or parts is for the convenience of those who wish to complete the recitation in one month. Quotations from the Holy Qur'an are generally given as the chapter number followed by the verse number. For example, the reference (29:49) means the 49th verse of the 29th Chapter.

A tradition of the Holy Prophet^{sa} is:

عَنْ رَافِعِ بْنِ الْمَعْلَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟ فَأَخَذَ بِيَدِي فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ قُلْتَ لَأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هِيَ الشُّعْبُ الْمَثَانِي وَ الْقُرْآنُ الْعَظِيمُ الَّذِي أُرْتَبَتْهُ -

Hadhrat Rafi' bin Mu'alla relates: The Messenger^{sa} of Allah said to me: "Shall I tell you before you go out of the mosque which is the greatest chapter of the Qur'an? Then he took hold of my hand. When we were about to come out from the mosque I said to him: 'O Messenger^{sa} of Allah! You had said that you would tell me which is the greatest Chapter of the Qur'an.' He answered: 'It is, *Alhamdu lillahi rabbil 'alamin*' (All praise belongs to Allah, Lord of all the worlds), the opening chapter which contains the seven oft-repeated verses and the Great Qur'an which has been bestowed upon me.' "

In this age, the Promised Messiah^{as} has very forcefully presented the greatness and distinctiveness of the Holy Qur'an in comparison to other heavenly books. God Almighty revealed to the Promised Messiah:

الْحَيْرُ كُلُّهُ فِي الْقُرْآنِ

All blessings are in the Holy Qur'an.

The revelation means:

- The blessings of this world and the hereafter are in the Holy Qur'an.
- The Holy Qur'an is a fountain of spiritual development and a source of true salvation.
- The Holy Qur'an presents a Philosophy of Life, which if followed can change the destiny of the nations.
- This is the book which has presented God Almighty in

such a beautiful way that the imprint of idols has been replaced by that of God Almighty in the hearts of the people.

The Promised Messiah^{as} in his book, "*Kashti Nooh*" has stated the greatness of the Holy Qur'an and has exhorted his community in these words:

"The real and perfect paths of salvation have been opened only by the Holy Qur'an; all others were only its shadows. Therefore, you should study this Holy Scripture with the utmost attention and deepest thought; and you should love it as you have never loved anything else. For, indeed, as God has conveyed to me.

الْحَيْرُ كُلُّهُ فِي الْقُرْآنِ

All kind of virtues are in the Holy Qur'an.

All kind of goods are to be found in it – and this is truth. Unfortunately, indeed are the people who give preference to other things over it. The Holy Qur'an is the fountain head of your salvation, for all betterment and success. There is not even a single spiritual need which has not been met for you in this holy Book. The supporter or falsifier of your faith on the Day of Judgment would be the Holy Qur'an; and apart from this book there is no other, under the heavens, which can provide you with direct guidance. It is indeed a great blessing of God upon you that He has bestowed on you a book like this. Therefore, appreciate the blessing bestowed upon you. It is an extremely precious blessing. It is a great treasure.

(Kashti Nooh, Roohani Khaza'in, Vol. 19, p 26)

The beauties of the Holy Qur'an are also apparent from the revelation of the Promised Messiah^{as} which he received in a vision:

وَإِنِّي أَدْرَكْتُ بِالْكَشْفِ أَنَّ حَظِيرَةَ
الْقُدْسِ تُسْقَى بِمَاءِ الْقُرْآنِ وَهُوَ بَحْرٌ
مَوَاجٍ مِنْ مَاءِ الْحَيَاةِ - مَنْ شَرِبَ مِنْهُ
فَهُوَ يَحْيَى بَلْ يَكُونُ مِنَ الْمُحْيِينَ -

The Promised Messiah^{as} writes about the revelation:

“He saw in a vision that ‘*Haziratul Quds*’ (i.e., the garden of holiness; the heaven) is being saturated with the water of the Holy Qur'an and the Holy Qur'an is a huge sea surging with thunder. Who-soever drank from it he will not only remain alive himself he will also be able to cause others to become alive.

Hdhrat Khalifatul Masih IIIth while expressing the greatness of the Holy Qur'an stated:

“Thus, the Holy Qur'an contains all the blessings. That is why it is

مُصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ

The Holy Book which authenticates the truth of all the previous Truths, and it has been revealed in accordance with the previous prophecies. Every Prophet was worried that his followers may not reject, by mistake, the great Prophet (the Holy Prophet^{saw}) whose advent was awaited, and thus become the ones who are the object of God's severe chastisement. All the earlier Prophets were interested in the Holy Qur'an. All the followers of the previous Prophets had to benefit from

the Holy Qu'ran. Therefore, all the Prophets were worried that their followers may not be deprived of the fiery law which is forever and may not become the object of Divine wrath. Thus, God Almighty says:

لِيُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

That you have been blessed and this great book has been revealed to you so that you may warn not only the people of Mecca and the Arabs, rather,

وَمَنْ حَوْلَهَا

you may warn all the other people who are spread all around the Arab land.

(Qur'ani Anwar, p. 77)

Learning and Teaching of the Holy Qur'an

The importance of learning and teaching and the recitation of the Holy Qur'an is apparent from the Holy Qur'an, the traditions of the Holy Prophet^{saw}, the sayings of the Promised Messiah^{as} and also from what the *Khulafa-e-Jama'at Ahmadiyya* have said about the Holy Qur'an at various occasions.

Learning and teaching of the Holy Qur'an is a great blessing as is apparent from the following traditions of the Holy Prophet^{saw}:

عَنْ عُمَانَ بْنِ عَمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ - (2:122)

Hadhrat 'Uthman bin 'Affan^{ra} relates that the Messenger^{sa} of Allah said: “The best of you is the one who learns the Holy Qur'an and teaches it to others.”

(*Bukhari kitab fada'ilul Qur'an bab faql fatihatul kitab*)

Hadhrat Ibn Umar^{ra} relates that the Holy Prophet used to teach the Holy Qur'an to us:

كَانَ رَسُولُ اللَّهِ ﷺ يَغْلَمُنَا الْقُرْآنَ

(Musnad Ahmad bin Hanbal, Vol. 2, Musnad Abdullah bin Umar, p. 157)

Recitation of the Holy Qur'an

God Almighty has taken the responsibility of keeping alive the recitation of the Holy Quran as God Almighty says in the Holy Qur'an:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Surely upon Us rests its collection and its recital. (75:18)

This verse of the Holy Qur'an shows the importance of recitation of the Holy Qur'an as recitation has been mentioned along with the collection of the Holy Qur'an

God Almighty say in the Holy Qur'an:

الَّذِينَ اتَّخَذُوا الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ
أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ
الْحَاسِرُونَ

They to whom We have given the Book follow it as it out to be followed; it is these that believe therein. And who so believes not therein, these are they who are the losers.

(2:122)

The importance of recitation and the best times for recitation of the Holy Qur'an are stated in the following verses of the Holy Qur'an:

رَقِّلِ الْقُرْآنَ تَرْتِيلاً ۝

And recite the Qur'an slowly and thoughtfully. (73:5)

أَقْبِرِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ
قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ۝

Observe Prayer at the declining and palling of the Sun on to the darkness of the night, and the recitation of the Quran in Prayer at dawn. Verily, the recitation of the Qur'an at dawn is specially acceptable to God. (17:79)

The Holy Prophet^{saw} says: "Recite the Holy Qur'an, as on the Day of Judgment, the Holy Qur'an will become an intercessor for its readers."

Different status of the reciters of the Holy Qur'an is stated by the Holy Prophet^{saw}:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَمْثَرِجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ الثَّمَرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا -

Hadhrat Anas^{ra} relates that the Messenger^a of Allah said: "The ex-

ample of a believer who recites the Holy Qur'an is like the tangerine, which has a pleasant smell and its taste is good; the example of a believer who does not recite the Holy Qur'an is like the date, which tastes good but has no smell. The example of the sinner who recites the Holy Qur'an is like the sweet basil flower (*Ocimum pelosum*) which smells pleasant but is bitter in taste; the example of the sinner who does not recite the Holy Qur'an is like the wild gourd, which does not smell good and also has a bitter taste."

(Abu Dawud kitabul adab bab man yu'mar a'nyuyujalis)

The significance of recitation of the Holy Qur'an is stated in the following *Hadith*:

عَنْ عُبَيْدَةَ الْمَلْبُكِيِّ رَضِيَ اللَّهُ عَنْهُ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَا أَهْلَ الْقُرْآنِ لَا تَتَوَسَّدُوا الْقُرْآنَ وَأَتْلُوهُ حَقَّ تِلَاوَتِهِ مِنْ آتَاءِ اللَّيْلِ وَالنَّهَارِ وَأَفْشُوهُ وَتَعَنُّوهُ وَتَدَبَّرُوا مَا فِيهِ لَعَلَّكُمْ تَفْلِحُونَ -

Hadhrat Ubaidullah Mulaiki relates that the Holy Prophet said, "O Keeper of the Holy Qur'an! Do not go to sleep without reciting the Holy Quran and recite the Holy Qur'an during the day and night as its recitation is due to it. And spread it and recite it in a melodious voice. And ponder about its meaning so that you prosper.

Baihaqi fi Shu'bal Iman Ba-

hawala Mishkatul Masabih, Kitab Faza'ilul Qur'an.

In order to recite the Holy Qur'an thoughtfully, as God Almighty has commanded in the Holy Qur'an, one must understand the meaning of the of the Holy Qur'an and it is possible only when one learns meaning of the whole text of the Holy Qur'an or at least one reads the translation of the portion the Holy Qur'an which is recited in one's own tongue.

The recitation of the Holy Qur'an should be done in melodious voice.

Hadhrat Bashir bin 'Abdul Mundhir^{ra} relates that the Holy Prophet^{saw} said: "He who does not recite the

عَنْ يَشِيمِرِ بْنِ عَبْدِ الْمُنْذِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ فَلَيْسَ مِنَّا -

Qur'an melodiously is not one of us."

Hadhrat Abdullah bin Umar says that a man came to the Messenger of Allah and said, "I recite the Holy Qur'an while I do not understand its meaning."

Hadhrat Khalifatul Masih II^{ra} says concerning it, "It is also said that the followers of the Holy Qur'an keep on reciting the Holy Qur'an without understanding the meaning and they do not try to understand the meaning. However, if we think about it, in fact, it confirms what has been promised in the verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian. (15:10)

God Almighty has established such a great love for the Holy Qur'an in Muslims that whether they understand its meaning or not they keep on reciting it. Certainly, It is obligatory upon each Muslim to recite the Holy Qur'an with understanding its meaning. The indifference from this aspect has caused great damage. (Large Commentary (Urdu), Vol. 4, p 18, Coloumn 2 Under Commentary Surah Al-Hijr 10)

Hadhrat Khalifatul Masih IVth in his Friday Sermon of June 19, 1998 which was delivered at Baitur Rahman Mosque stated the following concerning teaching the proper recitation and translation of the Holy Qur'an: "...Just teaching the reading of the Holy Qur'an is not enough. When you teach the meaning of the Holy Quran, love for the Holy Qur'an is bound to develop If love for the Holy Qur'an is established in oneself all the problems of one's life will be solved. Those who love the Holy Qur'an, their evils disappear and they are given a new life."

Reward of Recitation from Allah, the Exalted

It is essential that one should exert his or her utmost effort to learn to recite the Holy Qur'an correctly and also to learn translation of the Holy Qur'an.

عَنْ أَيُّوبَ بْنِ مُوسَى قَالَ سَمِعْتُ مُحَمَّدَ بْنَ

كَعْبِ الْقُرْظِيِّ قَالَ سَمِعْتُ عَبْدِ اللَّهِ بْنَ مَسْعُودٍ

يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ

وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا - لَا تَقُولُ الِّمَّ حَرْفٌ

وَلَكِنَّ الْيَاءَ حَرْفٌ وَلَا الْمَ حَرْفٌ وَ مِنْ حَرْفٍ -

Hadhrat Abdullah bin Masood relates that the Messenger of Allah said, "Whosoever recited one alphabet of the Holy Qur'an due to it he will get one reward and this reward will be multiplied by ten and he will get ten rewards. I do not say that *alif lam meem* is one word. Rather, *alif* is one word, *laam* is another word and *meem* is another word."

Recitation of the Holy Qur'an by the Holy Prophet^{saw}

عَنْ قَتَادَةَ قَالَ سَأَلْتُ أَنَسًا عَنْ قِرَاءَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: كَانَ يَمُدُّ مَدًّا -

Hadhrat Qatada relates that he asked Hadhrat Anas about recitation of the Holy Qur'an by the Holy Prophet, he said, the Holy Prophet recited the Holy Qur'an with pauses (during the recitation). Sunan Abu Dawud, Kitabul Witr, Bab Istihbab At-Tartil fil-Qira')

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يقطعُ قِرَاءَتَهُ يَقُولُ:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - ثُمَّ يوقفُ ثُمَّ

يقولُ الرَّحْمَنِ الرَّحِيمِ - ثُمَّ يوقفُ

Hadhrat Umm Salmah^{ra} relates that the Holy Prophet^{saw} made a pause during the recitation of the Holy Qur'an. He recited *Alhamdulillah Rabbil Alamin* and made a pause then recited *Ar-Rahma Nirrahim* and again paused. (An-Nisai Bahawala Mishkatul Masabih, Kitab Faza'ilul Qur'an)

Manners of the Recitation of the Holy Qur'an

The Holy Qur'an itself teaches the manners of its recitation. First of all one must be clean before starting the recitation. It is stated in the Holy Qur'an:

لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ ۝

Which none shall touch except those who are purified. (56:80)

Then before starting recitation one must pray for protection from the Satan. It is stated in the Holy Qur'an one must recite the following before starting recitation of the Holy Qur'an:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

The Promised Messiah^{as} in this regard writes:

"O the seeker of cognizance! You must understand that when one starts reciting *Surah Al-Fatiha* (or any other part of) the Holy Qur'an it is obligatory upon him to recite first

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

as it has been commanded in the Holy Qur'an. Sometimes Satan enters the territory of God Almighty like thieves and enters that sacred place which is the protector of the seekers of His nearness. So God Almighty decided to protect his servants from Satan when they recite *Sura Al-Fatiha* or the rest of the Holy Qur'an and defeat him (Satan) with His implements of war and keep a hatchet over his head and deliver the negligent people from their negligence. So to revile the Satan who is accursed till the Doomsday He taught from Himself a prayer to His servants." (I'jazul Masih, Roohani Khaza'in, Vol. 18, pp 81-82)

It has been commanded in the Holy Qur'an that when the Holy Qur'an is being recited the audience must listen to the recitation quietly. God Almighty says:

وَ إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا
لَعَلَّكُمْ تُرْحَمُونَ 0

And when the Qur'an is recited give ear to it and keep silence, that you may be shown mercy. (7:205)

Hadhrat Bra relates that the

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ:
رَبِّئُوا الْقُرْآنَ بِأَصْوَاتِكُمْ -

Holy Prophet said: "Beautify the Holy Qur'an by reciting in melodious voice.

A tradition of the Holy Prophet^{saw} regarding the recitation of the Holy Qur'an is:

Uqbah bin Amir Juhaini relates

عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَيْنِيِّ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ: الْحَاهِرُ بِالْقُرْآنِ كَالْحَاهِرِ بِالصَّدَقَةِ
وَالْمُسِيرُ بِالْقُرْآنِ كَالْمُسِيرِ بِالصَّدَقَةِ -

that the Holy Prophet said, "The one who recites the Holy Qur'an in a loud voice is like the one who gives charity in front of the people while who recites the Holy Qur'an in a low voice is like the one who gives charity hidden from the people. (Sunan Ibn Dawud, Kitabat-Tawwa'a bab fi Raf'as-Saut fil Qir'a fi Salatal-Lail)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ
قَالَ: قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ
قِرَاءَةِ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ وَ قِرَاءَةُ
الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ أَفْضَلُ مِنْ تَسْبِيحِ
وَالْتَكْبِيرِ

Hadhrat Aisha^{ra}, the Mother of the believers, relates that the Holy Prophet^{saw} said, "Recitation of the Holy Qur'an in the Prayer is better than the recitation of the Holy Qur'an outside the Prayer and recitation of the Holy Qur'an outside the Prayer is better than Praising and Glorification of Allah.

(Bukhari, Kitabus Salat, Bab Qiyamun Nabi)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهُ مَنْ قَرَأَ
الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ -

Hadhrat 'Abdullah bin 'Amr^{ra} relates that the Holy Prophet^{saw} said, "The one who recites the whole Holy Qur'an in less than three days does not understand anything in the Holy Qur'an."

(Tirmidhi abwabul qira')
Abu Dawud kitabussalat bab
kaifa yastahbuttartil fil qira')

Hadhrat Khaliftul Masih V^{aba} states about the Holy Qur'an:

"The Qur'an has guidance for entire mankind with manifest signs, it distinguishes between truth and falsehood. It is thus for a true believer to avail of the blessings of Ramadan, which is a month of spiritual development, to gain Divine nearness, to enhance the level of worship of God. And to keep the teaching of the Qur'an in view and reflect over it while reciting it. The Qur'an states:

فِيهِ هُدًى لِّلْمُتَّقِينَ 0

'...it is a guidance for the righteous,' (2:3)."

The Promised Messiah^{as} says that God Almighty has safeguarded the Holy Qur'an in four ways:

1. He has safeguarded its text through the *Huffaz* who have memorized the Holy Qur'an in their hundreds of thousands and have in every age protected it from interpolation.
2. He has safeguarded it through the *Imams* and leaders who, in every country, have been granted its understanding and who have explained its meanings with the help of the Traditions.
3. Through theologians who explained the Holy Qur'an in terms of logic and reason and saved it from the derision of misguided philosophers.
4. Through those who were given spiritual bounties and who protected it against the attacks of those who do not believe in miracles and revelations.

(Ayyamus Sulh, Roohani Khaza'in, Vol. 14, pp 288-290)

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**RECITE
HOLY QUR'AN
DAILY**

WISDOM OF THE NOBLE QUR'AN

Shoeb Abulkalam, New York, NY

Imagine if it was actually possible for us to time travel like we read in the fantasy novels where we can move between different points in time in a manner analogous to moving between different points in space, and if we could set the destination to Mecca exactly 1,400 years ago. We can envisage ourselves roaming on the roads of Mecca on a typical day in the month of December where it is around 93° Fahrenheit and the year being 611 AD. Around this time our dearly loved Holy Prophet^{saw} would be 41 years and 10 months old at the early stage of his prophethood where Allah^{swt} is revealing the Noble Qur'an. Islam was not being preached openly around this time and some of the early converts who has graciously accepted Islam worth mentioning were Hadhrat Khadijah^{ra}, Hadhrat Abu Bakr^{ra}, Hadhrat Ali^{ra}, and Hadhrat Zaid^{ra}.

What was that magnetism that our beloved Holy Prophet^{saw} carried with him that enthralled the hearts of those dignified converts beside his benevolence character? What was that immaculate message he was conveying to the Meccans, which transformed even a miscreant into a virtuous being? Our Holy Prophet^{saw} was the medium between the Creator of all the worlds and the mankind. The heavenly radiance transmitted through this perfect man to the people. Allah put His words in the mouth of the Holy Prophet^{saw} and the message was conveyed to the people in the most pristine manner.

Allah revealed the Noble Qur'an to the Holy Prophet^{saw} over a

period of about 22 years. The revelations were conveyed to him in small fragments by Archangel Gabriel who made the Holy Prophet^{saw} recite the revealed verses in his presence. During the month of Ramadan, Archangel Gabriel recited the entire revelation revealed up to that time with the Holy Prophet^{saw}. During the last Ramadan, after the revelations had been completed, the Archangel recited the entire Holy Qur'an to the Holy Prophet^{saw} twice. This regular annual recitation was also meant to arrange the revelations in their present order.

The Noble Qur'an has been preserved in its entirety. The revelations were memorized and recorded immediately and simultaneously upon revelation. Memorization and inscription were two complementary methods our Holy Prophet^{saw} used for preserving the Noble Quran. Islamic traditions record that the Holy Prophet^{saw} employed four principal teachers whom he personally instructed in memorizing the revelation. By this method, even the correct pronunciation of the message was preserved. These teachers or *Huffaz* would then help others in their memorization. Moreover, as the revelations were received, they were also recited in the five daily prayers. In effect, the main mode of preservation and transmission of the Holy Qur'an revelations was through memorization. What is captivating is that, the

Holy Qur'an was literally preserved by "it being written on the hearts of people" as it can be found in the Bible long before the Holy Qur'an was even revealed:

But this is the covenant which I will make with the house of Israel after those days says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. (Jeremiah 31:33)

Hence, the memorization process proved to be the single, most effective method for preserving the Holy Qur'an. Moreover, the style in which the Holy Qur'an was revealed is also in total compliance with Prophet Isaiah's prophecy about the new law being revealed as:

For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little, Nay, but by men of strange lips and with an alien tongue, the Lord will speak to his people to whom He has said, (Isaiah 27:10-12)

Interchangeably, the revelation was also recorded in written form, soon after its receipt. Islamic traditions record fifteen scribes who were employed by the Holy Prophet^{saw} for preserving the revelation in writing from the Holy Prophet's^{saw} dictation. This method of preservation was to serve as a backup.

At the time of the Holy Prophet's^{saw} demise (May 27, 632AD), the number of *Huffaz* or those who had memorized the entire Holy Qur'an by heart, exceeded one

hundred thousand. The process of new converts accepting Islam continued as did the process of memorizing the entire Holy Qur'an. It propagated through the process of memorization, which ensured its survival in pristine purity. During the *Khilafat* era of Hadhrat Abu Bakr^{ra}, over 500 people who knew the entire Holy Qur'an by heart, were killed in a battle. This tragic event served as the catalyst to accelerate the process of preserving the written Qur'anic revelation as an alternate means of safeguarding the God's message. Thereupon, Hadhrat Abu Bakr^{ra} appointed a commission and charged it with the task of compiling the Qur'anic revelations into one volume. The commission assembled the scribes employed by the Holy Prophet's^{saw} for recording the revelations and compiled the recorded texts into one volume. The Holy Prophet's^{saw} disciples who had committed the entire Holy Qur'an to their memory and also from the written scripts checked the accuracy of this text. This one volume compilation was completed within two years of the Holy Prophet's^{saw} death (634AD).

Hadhrat Uthman^{ra} had the same commission prepare seven additional copies of the Holy Qur'an, and after being thoroughly checked for accuracy, the Holy Qur'an was distributed throughout the Muslim world. Some of these copies still survive. One such copy is preserved in a Museum in Tashkent, which has been used by leading authorities to compare the current Qur'anic text. After additional copies of the Holy Qur'an were compiled and distributed throughout the Muslim world, Hadhrat Uthman^{ra} ordered to destroy the original one volume of the Holy Qur'an because of the following reasons:

1. Because of their uniqueness, they

could be respected by people to the point of worship, which is directly in contrary to the essence of Islam.

2. They could be desecrated and also serve as a tool for blackmail if they fell into enemy hands.

Muslims can boast that the Holy Qur'an around the world is uniform, even in its minutest detail. It is exactly the same as was originally revealed to the Holy Prophet^{saw} and which was assembled in one volume by the Hadhrat Abu Bakr^{ra}. The authenticity of the Qur'an is beyond the slightest shadow of doubt. It had to be so because God Himself had claimed to safeguard the integrity of His word:

Surely, We Ourselves have sent down this Exhortation, and We will, most surely, safeguard it. (15:10)

That Divine Challenge put forth almost 1,400 years ago is still valid today. The very fact that no other versions of the Holy Qur'an exist is awe-inspiring evidence of its Divine protection.

If we are to explore the teachings of the Holy Qur'an, we find it is full of wisdom and guidance for us. The message is very direct and inspirational. One of the messages God tells us is to read and understand the Holy Qur'an as it leads one to the right path:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِينَ هِيَ أُمَّةٌ

This Qur'an guides to the way which is straight; (Bani Israel, 17:10)

The Holy Qur'an instructs one how to worship and get close to God:

إِنَّ فِي هَذَا كِتَابًا لِقَوْمٍ عَابِدِينَ

To the worshippers it provides guidance about true worship; (Anbiya, 21:107)

God reminds the pious servants the benefits of remaining virtuous:

وَأَنَّ لَهُ لَآتٍ كَثِيرًا لِلْمُتَّقِينَ

To those who are righteous, it is a reminder of the excellences of righteousness; (Haqqa, 69:49)

The truthfulness of the Holy Qur'an is reassured by God:

وَأَنَّ لَهُ لَعَنُ الْيَقِينِ

And surely it is the true certainty; (Haqqa, 69:52)

تَبَيَّنَّا لَنَا لِكُلِّ شَيْءٍ

It is certain truth and is universal in scope; (Nahl, 16:90)

نُورٌ عَلَى نُورٍ

It is light upon light; (Nur, 24:36)

By reading the Holy Qur'an and pondering over the meaning, one can actually purify himself:

شِفَاءٌ لِّمَا فِي الصُّدُورِ

A cure for the souls; (Yunus, 10:58)

The revelation from God has been accentuated by God Himself in the Holy Qur'an:

هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ

It is guidance for mankind and contains the exposition of guidance. It discriminates between truth and falsehood by its reasoning. (Baqarah,

2:186)

لَا رَيْبَ فِيهِ

It is free from doubt. (2:3)

فِيهَا كُتِبَ قِيمَةً

It comprises all the verities which were contained in the previous books in a scattered form. (98:4)

In conclusion, we are left to comprehend the Divine Promise which God has revealed to the earlier prophets and in the Holy Books that such a time will come when the message from God will be for the whole of mankind and will be final. The message was to be revealed to a prophet who would be a sealed prophet and after him there will be no other law bearing prophet as the Holy Qur'an is the final message from God. He has also promised us that this Divine Book was to remain perfect till the end of mankind which remains true as of today. We are grateful to those earlier Muslims for taking the immense initiative to preserve the Holy Qur'an in its original form for future generations of Muslims like us. It would only be fair to show our appreciation to our God if we include this Holy Book in our everyday busy life and let it heal us spiritually and get close to God and become one of His loved ones. *Insha Allah.*

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SAD DEMISE OF MR. MUHAMMAD SAEED AHMAD KHAN, ADVOCATE

Mubashar A. Nasir, Philadelphia, PA

Mr. Muhammad Saeed Ahmad Khan S/O Hakeem Karam Ilahi Khan Sahib^{ra}, *ex-Tehsildar*, Baluchistan passed away peacefully at Islamabad on December 13, 2011 at the age of 81 years. *Inna lillahi wa inna ilaihi raj'oon*

He was laid to rest in Ahmadiyya Muslim graveyard, Handu Gujjar, Lahore on December 15, 2011.

He retired honorably as Forest Officer of the Government of Baluchistan and was practicing as an Attorney of the High Court Baluchistan. He was an Ahmadi Muslim by birth. He was the younger brother of the Late *Darvesh*, Fazal Illahi Khan Sahib, *ex-Nazir Umoor Amma*, Qadian, India. He was first cousin of my wife Dr. Amatus Salam as well as husband of her sister who are daughters of the Late Sheikh Shah Muhammad Sahib and granddaughters of Hadhrat Maulvi Qudratullah Sahib Sanori^{ra}. He was uncle as well as father-in-law of my daughter Mrs. Amtul noor (Willingboro *Jama'at*). He is survived by his wife, five sons, m/s. Kamran Saeed (Canada), Engineer Qamar Zaman, (Willingboro), Engineer Suleman Saeed (Islamabad), Dr. Nooruz Zaman (Birmingham, UK), Dr. Iqbal Saeed (Islamabad) and many grandchildren. Please pray, "May Allah Ta'ala forgive, grant peace to the soul of the deceased, elevated place in heaven and steadfastness to the family." *Ameen.*

SOUP KITCHEN: FEEDING THE HOMELESS

Safeer Bhatti, Miami Jama'at

On December 27 2011, *Majlis Khuddam ul Ahmadiyya* Miami participated at Broward Outreach Center to feed the homeless. The *Khuddam* and *Atfal* wholeheartedly volunteered on a mission to serve those who cannot afford to eat. They organized the distribution of various food activities throughout the evening. There was a station that would serve the meals, a station that was led by the *Atfal* to serve the drinks and a station that would serve coleslaw and bread. During the activity, Umer Raja, our Assistant Secretary *Tabligh* remarked the efficiency that we had to deliver to the incoming large population. He was right because there was a rush of women and children who were getting food twice. As the *Atfal* saw kids their own age coming to them without wearing good clothes or good shoes. Asad Chaudhry remarked, "I am going to come here every time. I reflected a lot on my own life." The next round were the men. They came in large numbers and Syed Muntasir said, "they were so nice and respectful and they appreciated us." As the men came by, Safeer Bhatti inquired about their background." Putting a smile on your own face will put a smile on their faces," In the end of the day, our youngest *Tifl*, Faheem Uddin stated, "it looks like we have finished our job, but we have just begun our duty to serve."

QUR'ANIC PRINCIPLES REGARDING SOCIAL SERVICES

Mubasher Ahmad, M.A., LL.B., Missionary Northwest

The Holy Qur'an establishes two types of fundamental rights: *Haqooq-ul-Allah* (rights of God), and *Haqooq-ul-Ibaad*, (rights of God's servants). Social services fall under the Quranic category of *Haqooq-ul-Ibaad* -- duties discharging the rights of fellow human beings. The ultimate goal of the Qur'an is to establish a universal brotherhood on equal footing among people belonging to all ethnicities, languages, geographical territories, and cultures. Serving others out of selfless love, compassion and sympathy is merited with highest spiritual rewards in this life and in the Hereafter. Social services are, according to the Holy Qur'an, an essential part of God's worship and a tremendous source of winning God's love.

The Holy Qur'an teaches that social services need to be performed not only by individuals, but also by collective community efforts. Individuals are asked to serve others in accordance with their natural ties with those who are close to them – parents, spouses, children, relatives, friends and neighbors. In addition, the Holy Qur'an encourages formation of organizations for charitable acts, promotion of education, community counseling and settlement of disputes at national and international levels.

(1). Any one without a source of income, including orphans, wid-

ows and refugees, are the responsibility of the community to be helped in their financial needs. The Muslim community is required to serve others collectively by removing poverty, illiteracy, crime, and disease. The Holy Qur'an persuades the believers to promote good and to refrain committing malicious and hurtful act towards others.

(2). "Let there be from among you a party whose business be to invite to goodness, to enjoin equity, and to forbid evil. It is they who shall prosper"

(3). "You are the best people for you have been raised for the benefit of mankind" (

4). An individual can perform social service through the use of his or her talent, time and money. Depriving people of even small benefits is condemned by the Holy Qur'an

(5). Giving *sadaqat* (free-will offerings/alms/charity) is enjoined by the Holy Qur'an, and its recipients are clearly identified: "The *Sadaqat* are only for the poor and the needy, and those (officials) employed (for its collection and disbursement), and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of Allah, and for the wayfarer – an ordinance from Allah. And Allah is All-knowing, Wise"

(6). The Holy Qur'an directs giving of alms for purification of hearts as well

(7). Moreover, during the *Hajj sadaqah* is an obligatory expiation for physical inability to perform some of the religious practices

(8). Feeding of the poor is expiation for those who may not find it easy to fast in the month of *Ramadan*

(9). The rich are urged to be moderate in personal consumption of food and drink so that they may save money, and spend it on the less fortunate

(10). *Sadaqat* are also encouraged to be offered on various occasions during life -- to celebrate happy events and other ceremonies, or to avoid suffering. Also, charitable funds are collected and distributed among the deserving at the celebration of both the *Eids*, namely, *Sadaqah al-Fitr* or *Zakat al-Fitr*.

Giving benevolently is fundamental in Islam, and its significance can be ascertained by the fact that at the very beginning of the Holy Qur'an it is mentioned as the hallmark of those who wish to achieve success in life

(11). *Zakat* is collected from Muslims for the welfare of the community at large. It is an organized institution, a pillar of Islam. "And observe Prayer and pay the *Zakat*; and whatever good you send on before you for yourselves, you shall find it with Allah; surely Allah sees all that you do"

(12). The term *Zakat* is derived from *Zaka*, meaning purification and progress attained by Divine blessing. In the Holy Quran, paying of *Zakat* is commanded almost thirty times along with offering of the Prayer

(13). *Zakat* is not like a tax which is levied by the government on the earning hands and paid by the people reluctantly. *Zakat* is an act of spiritual purification offered with the sentiments of love and sympathy for the less-fortunate. It is levied for general welfare at a uniform rate of two and one half percent out of an individual's savings, that is, out of the accumulated wealth which is not in circulation. Those farmers who may possess number of cattle are required to give some animals in *Zakat*.

For the welfare of the people, the Holy Qur'an teaches that such functionaries should be elected who are honest, trustworthy and able to deliver the needed services

(14). It is the duty of the elected or appointed administrators to provide food, shelter, clothes, jobs, traveling facilities, justice, and other basic human needs in general. Based on the benevolent principles laid down by the Holy Quran, an elaborate welfare system was developed early on in Islam's history. In addition to the collection and disbursement of *Sadaqat* and *Zakat*, land revenue (*Kharaj*), import duty (*Ushur*), and spoils of war (*Mal-e-ghanimat*) were also administered to uplift the economical condition of the needy and the deserving. The non-Muslim subjects, who were religiously not obliged to partake in paying *Sadaqah* and *Zakat*, were required to pay a tax called *Jiziya* instead. Agricultural

products were also acceptable in place of cash money. In conquered countries, the non-Muslim occupants of agricultural lands were not disposed of their lands, and thus a major cause of poverty was avoided. To eliminate poverty, agricultural productivity was increased by bringing the uncultivated lands under cultivation.

In the life time of Prophet Muhammad^{saw} all revenues collected by the State were forthwith distributed among the deserving people. Hadhrat Abu Bakr Siddiq^{ra} maintained the same policy in his era of *Khilafat*. However, during the *Khilafat* of Hadhrat 'Umar ibn Al-Khattab^{ra} the Arab expansion was tremendously increased including Palestine, Syria, Egypt, Iraq, Iran and Turkey. This territorial growth factor caused a rapid increase in State revenues. Hadhrat 'Umar, with consultation of other eminent companions of the Prophet established Public Treasuries (*Baitul Mal*) in Medina and other provincial and central locations

(15). He also ordered the first census in the history of Islam to ensure that no one was without the basic necessities of food, drink, and shelter as these were identified by the Holy Qur'an.

(16). Implementation of strict justice.

(17). It was the cornerstone of the early Islamic State. The Holy Prophet^{saw} had said, "Nations have come to a bad end for showing favors to

highly placed persons while pressing hard on the common people"

(18). Therefore, the welfare of public on the basis of justice was enforced at all possible levels.

The Holy Qur'an claims God to be the Creator of all and

(19). the Prophet Muhammad^{saw} is entitled as Mercy for all Mankind

(20). He was the Holy Qur'an personified. He upheld the rights of the poor, the orphans, the widows, the sick, the slaves and the neighbors. His Companions^{ra} exerted their utmost to put the Qur'anic principles and the Sunnah of the Prophet into practice, and in fact they discharged *Haqooqul Ibaad* to the fullest possible extent, and thus a matchless welfare system was created to discharge all vitally important social services.

(1). 4:115.

(2). 31:18.

(3). 3:105.

(4). 3:111.

(5). 9:103

(6). 9:60

(7). 107:8

(8). 2:197

(9). 2:185

(10). 7:32

(11). 2:4

(12). 2:111

(13). e.g., 2:44; 2:84; 2:111; 2:278; 4:78; 5:13; 9:11; 9:18; 31:5; 73:21; 98:6.

(14). 4:59.

(15). Al-Farooq, Life of Umar the Great by Shibli Numani.

(16) (20:119-120).

(17). 4:136

(18). Bukhari, *Kitab al-Hadud*.

(19). 1:3

(20). 21:108

A CRITICAL LOOK AT THE TEACHINGS OF THE GLORIOUS QUR'AN AND THE BIBLE

Muhammad Idris Chaudhry, Valdosta, Ga.

In the words of the founder of the Ahmadiyya Movement in Islam, Hadhrat Mirza Ghulam Ahmad¹⁸⁸:

“It has been stated in the Bible that you do not perform your righteous deeds in front of people for the sake of exhibition. The Qur'an says do not do in such a way that all your deeds are concealed from people; but depending upon the appropriateness, perform some of the deeds by concealing if in your judgment concealing is better for your soul (*Nafs*). Perform some of the deeds by making them known when in your judgment by not concealing there is a betterment of ordinary people. In this way you may be recipient of two compensations. The weak people who cannot be courageous enough for a righteous deed, by following you, they too can perform this righteous deed.

It comes in the Bible that when you pray go into your small room. However, the Qur'an teaches us that do not conceal your prayer at every occasion; instead pray in front of people and in the company of a group of your brethren in a clearly open manner. In the event if a certain prayer is accepted it would serve as a reason for enhancing the faith of the group. Further it would stimulate others to pray.

It is in the Bible that you pray thusly: Our Father in the Heaven / Hallowed be Your Name / Your Kingdom come / Your Will be done / Give us this day our daily

bread / And forgive us our debt / As we forgive our debtors / And do not lead us into temptation / But deliver us from the evil one / Yours is the Kingdom and the Power and the Glory for ever /

However, the Holy Qur'an says that it is not correct that the earth is empty of being hallowed. God is glorified not only in Heaven but also on earth. Allah says:

إِنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

There is not a thing but glorifies Him with His praise. (17:45)

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

Whatever is in the heavens and whatever is in the earth glorifies Allah. (62:2)

This means that every bit and every piece of earth and of heaven extols glory and praise of God.

The prayer that God has taught the Muslims in the Qur'an makes the point that on earth God is not like those people who have lost their kingdom and have nothing left to do; rather a series of His attributes like Nourishment, Beneficence, Mercifulness, and Powerfulness to listen to our prayers and being able to do what He wills, continue to pervade the earth. He pos-

sesses the power to come to the aid of His worshippers. He can destroy culprits with His wrath. And that prayer is this:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝
 ۝ إِلَهِكَ نَعْبُدُ ۝ إِلَهِكَ نَعْبُدُ ۝ وَإِلَيْكَ
 نَسْتَعِينُ ۝ إِيهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ لَا غَيْرِ
 الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

All praise belongs to Allah alone, Lord of the worlds, The Gracious, the Merciful, Master of the Day of Judgment, Thee alone do we worship and Thee alone do we implore for help, Guide us in the straight path... The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure and those who have not gone astray.(1:1-7)

In the Bible God's Kingdom on earth has been denied but from *Surah Al-Fatihah* (The opening chapter of the Qur'an) we come to know that God's kingdom on earth is present. „ Also present on earth are series of His attributes such as Nourishment, Mercifulness, and Beneficence, Further He provides help through many different ways and many ways of punishment are present. In a word whatever is part and parcel of kingship belongs to God and is present on earth. Even the smallest piece is not beyond His decree.

In the prayer that is in the Bible daily bread is asked for. As it says: Give us this day our daily bread. It is strange, however, that He whose Kingdom has not yet come on earth, how can He provide bread. Then it is said: The way we forget our debtors, You forgive us our debt. Given this it is also incorrect because He has not yet acquired a Kingdom on earth and the Christians have not yet eaten anything from His hands; then what sort of a debt is this? Therefore, from such an empty handed God getting debt forgiven is not a bit necessary. ... But the prayer in the *Surah Al-Fatihah* teaches us that God is wielding the same power all the time on earth just like on any other worlds. ... The prayer like the one taught by Christ requests only daily bread. The prayer we are taught creates thirst for fulfillment of each and every capability put in human nature from the day one. That prayer is this:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ ۝

Guide us in the straight path—The path of those on whom Thou hast bestowed Thy blessings.

(Translation of the Urdu text culled from the monthly *Al-Furqan*, April 1977, pp. 2,3)

Now from all this research the prayer of Bible and the prayer of Qur'an are differentiated.

**RECITE
HOLY QUR"AN
DAILY**

New Year's Eve Sleepover and Congregational Tahajjud Prayers in Masjid Baitur Rahman

Dr. Ahmad Malik, Silver Spring, MD

On Saturday, December 31, 2011, Khuddam and Atfal from Silver Spring, Laurel, and Potomac *Majalis* gathered in Masjid Baitur-Rahman for a New Year's Eve get-together. The event was attended by about 50 people (this count does not include women who came for early morning congregational prayers). On Saturday evening, the activities began with congregational Isha prayers. This was followed by an interactive discussion about various topics such as which holidays we, as Ahmadi Muslims, celebrate and which holidays we don't celebrate. The golden criteria being that we can celebrate holidays/ceremonies that are either promoted by Islam or don't conflict with Islamic teachings. The discussion also included making new year's resolutions that will help us become better Ahmadi Muslims (such as being more regular in 5 daily prayers, offering more prayers in congregation, reading the Holy Qur'an daily, being obedient to parents and elders, working hard in school, watching MTA more, attending more *Jama'at* functions, and being truthful).

This was followed by a pizza break. Then, we had a team jeopardy competition with real buzzers and scoring which was very exciting and very competitive. It had a mix of religious and general questions; and it was another good learning opportunity, while having fun. After this, some Atfal felt ready to take their Atfal tests and did very well, whereas other Atfal had time to play in the game room area.

Finally, at midnight, after some members offered their own *na-wafil*, everyone got some sleep. In the morning, at 5:30 AM, we offered congregational *Tahajjud* Prayer, Fajr Prayer, and *Dars* to bring in the New Year. May Allah make this New Year a blessed year for all of us. *Ameen*.

HADITH

Hadhrat 'Abdullah bin 'Utba bin Mas'ud^{ra} relates that he heard Hadhrat 'Umar bin Al-Khattab^{ra} say: "In the time of the Messenger^{saw} of Allah people were called to account through revelation. Now the revelation has ended. So we shall call you to account on the basis of what you do before us. Whosoever displays good before us, we shall grant him peace and our nearness and we shall not inquire into his secret conduct. Allah will call him to account for his hidden conduct. But whoever displays to us evil we shall not leave him nor accept his pleas even if he says that there was good in his heart."

KHILAFAT-E-AHMADIYYA AND SERVICE OF THE HOLY QUR'AN

Naseer Ahmad Qamar, Editor Al-Fazl International and Additional Wakilul Isha'at & Editor Al-Fazl International, London

Translated by: Belal Khalid

Allah the Exalted says in the Holy Qur'an:

هُوَ الَّذِي يَتَخَذُ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي
ضَلَالٍ مُبِينٍ ۝ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا
بِهِمْ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them his Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance; And *among* others from among them who have not yet joined them. He is the Mighty, the Wise. (62:3-4)

It is narrated by Hadhrat Abu Huraira^{ra} in a *Hadith*, "We were sitting in the company of the Holy Prophet^{saw} when the Chapter *Al-Jumu'ah* was revealed. When he^{saw} read the verse

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

of the Holy Qur'an which means that: "Some *people* who will come later on also will be among the Companions who has not joined them."

Then someone asked:

"O Messenger^{saw} of Allah! Who are these people? (They have the status equivalent to the companions but have not met them yet.) Hazoor^{saw} did not answer his question. That person repeated his question three times. Narrator says that Hadhrat Salman Farsi^{ra} was sitting among them. The Holy Prophet^{saw} put his hand on his shoulder and said, "If faith ascends to Pleiades (meaning if it is lifted from the earth), a person from among these people, or according to another tradition, a few people (among them) will bring it back."

(*Bukhari, Kitabul Tafseer, Suratul Jumu'ah*)

Where this saying of the Holy Prophet^{sa} has a grand prophecy, it also includes a warning that a time will come on the community of Muhammad^{saw} when in spite of having Qur'an with it, it would be lifted from their hearts and faith will ascend to Pleiades.

Various other verses of the Holy Qur'an and *Ahadith* provide further details about the prophesied time and also provide an estimate of that age. The Promised Messiah^{as} has shed detailed light on this subject in his books especially while providing a perspicacious argument from the verse 19 of Chapter *Al-*

Mu'minun,

وَإِنَّا عَلَىٰ ذَهَابٍ بِهٖ لَقَدِيرُونَ ۝

And surely it is We Who determine its taking away. (23:19)

in his book, *Izala Auham*, he says:

"According to the alphabetic numerological system, this verse has a value of 1274 and when the year 1274 is converted to the Christian era, it comes out 1857. In fact, 1857 is the period of initial decline of Islam and Allah the Exalted says about it in the above referenced verse that the Qur'an will be lifted from the earth in that age." (*Izala Auham, Roohani Khazain, Vol. 3, pp. 489 footnotes*)

Similarly he said:

"In this age, it is essential that a new and correct commentary of the Divine Book is written because the commentaries currently used do not correct the morals, nor positively influence the faith. Actually they resist the natural inclination towards good and the holy light. The underlying cause is that they do not provide the teachings of the Holy Qur'an because of their numerous additions. The teachings of the Qur'an have disappeared from the hearts of people as if the Holy Qur'an has been lifted to the heavens. People have become unaware of the faith that was taught by the Holy Qur'an. People have forgotten the holy light that was brought by

the Qur'an. It is true that people recite the Qur'an but they do not comprehend it. It is said in this sense that the Qur'an will be lifted to the heavens in the last age. In the same *Ahadith*, it also has been mentioned that there will be a person of Persian origin who will bring the Qur'an back to the earth from the heavens. As said,

لَوْ كَانَ الْإِيمَانُ عِنْدَ الثَّرِيَّا لَنَا لَهُ، رَجُلٌ مِنْ
فَارِسٍ

This *Hadith* in fact points to the same age that is alluded to in the verse (23:19) of the Holy Qur'an,

وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ۝

And surely it is We Who determine its taking away. (*Izala Auham, Roohani Khuzain, vol 3, pp. 492-493, in the margin*)

In essence it was the time of the 13th century *Hijri* when the Qur'an was practically lifted from the earth. A large number of Muslims did not even know how to read the Qur'an. The Qur'an was enclosed in covers and kept in the alcoves as a decoration piece. The people who read Qur'an were exactly like as mentioned metaphorically in the *Ahadith* that they would not be able to swallow the Qur'an and their lives would not depict any part of the teachings of the Qur'an. Many doctrines, beliefs, and practices related ills had taken root in Muslims and they had become living proofs of

لَا يَتَّقِي مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ، وَلَا يَتَّقِي
مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ

Their religious leaders were in a worst state. The false tenet of the abrogation of verses of the Holy Qur'an

was commonly believed. One to 700 verses of the Holy Qur'an were declared abrogated. Unfortunately such religious leaders exist even today who not only practice this doctrine but also preach it with great obstinacy, and they do not understand that this doctrine is tantamount to blaspheming the Holy Qur'an. The events of the Prophets mentioned in the Holy Qur'an were presented as mere fiction and past tales. There was a group that considered the status of *Ahadith* and tradition higher than the Qur'an. The fear of the modern knowledge, philosophy and science forced some Muslims to hypothesizing about the Qur'anic verses to the point that they started denying important principles like the revelation of Allah the Exalted, acceptance of prayers, descending of angels, and divine prophecies. Because of the decadence of Muslim's conduct, their ignorance and adversity, the outsiders were emboldened and they raised a storm of objections on the Holy Qur'an from all sides. Hindus, Aryans, Christians, Atheists, Naturists and Philosophers raised objections and attacked the Holy Qur'an like vultures and scavengers.

So, this was the time when faith had ascended to Pleiades and Qur'an was lifted to the heavens and when, according to the prophecy mentioned in

وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

and according to the interpretation of the Holy Prophet^{saw}, the man from Persia was supposed to be commissioned to bring the

Qur'an back from the heavens and reestablish the faith in the hearts.

The Promised Messiah^{as} described this insightful point in the commentary of the verse of the Holy Qur'an,

وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

that it's alphabetic count points towards the time which was the time of the appearance of the promised man from Persia. He says:

"The fact that the numerical sum of the alphabets of the verse

وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

is 1275 has a hidden sign in it that the Persian man who is the object of this prophecy of

وَآخِرِينَ مِنْهُمْ

will show his abundant signs by this age and establish likeness with the companions. So 1275 *Hijri*, which is depicted by the numerical sum of the alphabets of the verse

وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

is the time for the adulthood of this humble person, and time for his secondary birth or the spiritual birth. (*Aina Kamalat-e-Islam, Roohani Khazain, vol. 5, pp 219,220*)

So Hadhrat Mirza Ghulam Ahmad Qadiani, Promised Messiah^{as}, the founder of *Jama'at Ahmadiyya* was commissioned according to the prophecies of the Qur'an and *Ahadith* by God the Exalted for the revival of Islam and establishing of *Shariah*. He said:

"God the Exalted appointed me at the beginning of the 14th century for the reformation and support of the

powerful faith of Islam, so I establish the excellence of Qur'an and the grandeur of the Holy Prophet Muhammad^{saw} in this dark age and respond to the attacks of all the enemies of Islam with the help of the heavenly light, blessings, miracles and the knowledge given to me." (*Barakatud Dua, Roohani Khazain, vol. 6, pp. 34*)

Similarly he said:

"God's design by bringing to life this lowest servant in this age and by gifting me with hundreds of heavenly signs, miracles, insights and truths and conferring upon me the knowledge of hundreds of irrefutable arguments is to spread and establish the truthful teachings of Qur'an in every nation and country, encourage its practice and thus rest His case in its favor." (*Brahin-e-Ahmadiyya – Roohani Khazain, vol. 1, pp. 596, footnote 3*)

We could see his hard work, effort, valor and passion from his following sayings:

"My daily comfort lies in it that I continue this work, and I cannot live without establishing His majesty and the majesty of His Messenger and His Revelations." (*Izala Auham – Roohani Khazain, vol. 3, pp.519*)

The Promised Messiah^{as} fought on countless fronts. He focused towards the internal reformation of Muslims and told them, "The Holy Qur'an is the final heavenly book and an iota cannot be added or subtracted from its regulations, retributions, commands and injunctions. Now no new revelation can be attributed to God which amends or cancels the commandments of the Qur'an or changes or replaces even a single injunction."

He told us that there are three sources of guidance. The first is the Holy Qur'an, the second is the *Sunnah* of the Holy Prophet^{saw} and the third is the *Ahadith*. And any *Hadith* against the Holy Qur'an should never be accepted."

Similarly he described the principles of true and accurate commentary of the Qur'an and reformed the beliefs and practice related mistakes and by disproving the wrong commentaries, he clearly elucidated the Qur'anic truths.

When he focused on those who create doubts, suspicions, and qualms against the Holy Qur'an with the support of erroneous doctrines, fallacious philosophy and modern knowledge, he jumped in the field and attacked the enemies with the sharp swords of arguments, proofs and heavenly signs with such a force and power that everyone ran away and no one dared to confront him.

This fighter of Allah addressed all Christians, Hindus, Aryas, Jews, Majusis (followers of Zoroaster), Atheists, Brahmans, Naturalists, Philosophers and Muslims holding differing views and challenged them to come and confront him if they have any objection on Islam, the Qur'an, or the Holy Prophet^{saw}. He also issued challenges with promise of reward but no one dared to confront him. And if anyone raised any objection, he produced flowing rivers of Qur'anic knowledge, erudition, and wisdom based on heavenly knowledge bestowed upon him

by Allah the Exalted.

He not only presented scholarly and rational arguments in favor of the Holy Qur'an being a living book and proofs of its blessings and benefits, but also presented himself as a living and a fresh proof. And it did not remain restricted to him; he also laid the foundation of such a community under the instructions of God the Exalted which presents practical proofs of the truths and verities described by the Holy Qur'an. At one occasion he said, "The Holy Qur'an is a living and illustrious book. I again and again advise people who are linked to me that God the Exalted established this community for the manifestation of divine verities because no enlightenment and glow can be produced in the practical life without it, and I want to establish the excellence of Islam on the world through the practice of those verities since God commissioned me for this purpose." (*Malfoozat, vol. 2, pp. 113, Edition, 2003*)

So, where Hazoor^{as} answered the objections raised against the Holy Qur'an, and wrote a great number of books full of the excellences and miracles, at the same time he ingrained the love of the Holy Qur'an in the people of his community by means of his holy powers, blessed advice, and practical plans such that they love it more than their lives and are constantly busy in the *Jihad* to implement its holy teachings in their lives and presenting the beauties and excellences of the Holy Qur'an to others.

The Promised Messiah^{as} also taught the correct ways of the service of the Holy Qur'an. Usually it is thought that the apparent promoting of the reading of the Holy Qur'an or spreading its translations is the real service of the Holy Qur'an, but

Hazoor^{as} said:

“Mere spreading of the translations of the Holy Qur’an as a tradition or translating religious books and *Ahadith* of the Holy Qur’an into Urdu and Persian, or teaching the new dry practices full of innovations added to the religion as practiced by many patriarchs of the current age cannot be truly and factually considered reformation of religion. The latter one in reality is the revival of satanic ways and is a robber of religion. Spreading of the Holy Qur’an and authentic *Ahadith* in the world is definitely an excellent service but anyone can do these services in a superficial and shallow way as a tradition without thinking and pondering about them and particularly when one’s actions do not truly correlate to the *Ahadith* and Qur’anic teachings. Any knowledgeable person can carry out these services but these services have no relationship with reformation. All these matters are nothing more than selling useless things in the sight of God the Exalted.”

Similarly he said:

“The people who are given by God Almighty the capabilities to revive the religion are not mere ordinary people, rather they are in reality vicegerent of the Messenger^{saw} of Allah and are spiritually *Khalifa* of the ones sent by Allah. Allah the Exalted bestows upon them all those bounties which are given to the Prophets and Messengers and their talks are not their own wishful thinking or result of their own man made efforts. Rather, these are the Divine given gifts. They present their own experiences and not hearsay. Their hearts are illuminated by the revelations of God the Exalted and at the time of each difficulty, they are sup-

ported by the Holy Spirit and their discourses and morals do not have contamination of worldly love because they have been fully cleansed and hauled with full force.”

(*Fath-e-Islam, Roohani Khazain, vol. 3, pp. 6-7 footnotes.*)

In essence, the holy and respected *Khulafa* of the Promised Messiah^{as} marched forward with great determination and perseverance on all the pathways of the service of the Holy Qur’an illuminated by the Promised Messiah^{as} by his discourses and actions and erected a grand building on the foundation laid by him. In fact, it is impossible to articulate in this short article the hard work done and the effort put in by the *Khulafa* of the Promised Messiah^{as} in his representation to establish the proofs of the verities of the teachings of the Holy Qur’an, for the teaching and training of the Qur’anic enlightenments and verities, for the distribution and spreading of the Holy Qur’an, for the manifestation of its grandeur and high status, and the establishment and strengthening of its practice. They moved forward the grand schemes started by the Promised Messiah^{as} with great success and accomplishments. This narration is very long, but extremely fulfilling, gratifying, and faith inspiring.

Hadhrat *Al-Haaj* Hakim Nooruddin^{ra} was a great lover of the Holy Qur’an like his master and had a great fervor in his heart for educating people the secrets of the Holy Qur’an. It is said about him that once while he was giving a lesson on the

Holy Qur’an in the Aqsa Mosque he had a sudden attack of extreme weakness disabling his hands and feet and immobilizing him. People lifted him on a wooden bed to carry him home but when they were passing by Mubarak Mosque, he said not to take him home and take him to Mubarak Mosque. He with great difficulty offered Prayers at the roof of the mosque and in spite of being in such a pain, he gave a lecture on one *Ruku* of the Holy Qur’an and then he was lifted on the wooden bed to his home.

Similarly once he observed *I’tikaf* in *Ramadan* and gave lessons from morning to *Zuhr*, *Zuhr* to *Asr*, *Asr* to *Maghrib*, and after *I’sha* as well. He described Qur’anic expositions, answered questions and finished the lesson of the entire Qur’an in 10 days.

The Promised Messiah^{as} had a desire to prepare a commentary of the Holy Qur’an and get it translated into English for the propagation of Islam in Europe and America, so he said:

“I cannot refrain from clarifying it that it is my duty and others can never do it like me or the ones who are my branches or are considered part of me.” (*Izala Auham, Roohani Khazain, vol.3, pp518*)

So the grandeur with which his holy *Khulafa* fulfilled this duty must be making the spirit of the holy Messiah dancing with joy in the court of God. As he said in a Persian couplet translation of which is:

‘That I would dance hundreds of times with joy if I find that the beauties of the Holy Qur’an have been exposed.’

So at the advice of Hadhrat Khalifatul Masih I^{ra}, the work of the translation of the Holy Qur'an was given to Maulvi Muhammad Ali and he was provided all facilities required for this task and a big amount was spent for that. Hadhrat Khalifatul Masih I^{ra} himself listened to the notes of the English translation of the Holy Qur'an and described the verities and deeper meanings of the Holy Qur'an. He wanted to quickly publish the English translation of the Holy Qur'an. The notes for the translation were in their final stages when Hadhrat Khalifatul Masih I^{ra} passed away and Hadhrat Sahibzada Mirza Bashiruddin Mahmood Ahmad^{ra} was elected as the Khalifatul Masih and Maulvi Muhammad Ali and his companions refused to accept his *Khilafat*. Later they left Qadian and moved to Lahore and took with them the draft of the translation of the Holy Qur'an.

Afterwards, Hadhrat Musleh Mau'ood^{ra} turned his attention to it. He himself wrote a commentary of one part of the Holy Qur'an in 1915 and it was published in Urdu and English. He said that he was setting up an example and it was the duty of the scholars of the *Jama'at* to carry it forward following his model.

Hadrat Musleh Mau'ood^{ra} gave this responsibility to Hadrat Maulvi Sher Ali^{ra}, Khan Bahadur Abul Hashim Khan^{ra} and Malik Ghulam Farid^{ra} and by the combined efforts of all of them a complete and authentic English translation and also a commentary were published. The English commentary spans more than 3,000 pages and is a very attractive and charming blend of Qur'anic exposition. It also includes a preface written by Hadhrat Musleh Mau'ood^{ra}. The top scholars of Europe and America praised it and famous Muslims also

appreciated it.

Richard Bail, a specialist of the Eastern studies said that this is an effort to present Qur'anic teachings in a way which is more aligned to the spiritual, and missionary related needs of the current times and provides a liberal and progressive viewpoint.

In 1944, Hadhrat Khalifatul Masih II^{ra} started a special scheme to publish the translation of the Holy Qur'an in different languages. On October 20th, 1944, he started a grand scheme to translate the Holy Qur'an in seven popular languages including English, Russian, German, French, Italian, Dutch, Hispanic, and Portuguese and took it to its completion during his *Khilafat*.

As is prophesized in the Holy Qur'an

وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

that the friends of Promised Messiah^{as} would be like the sincere companions of the Holy Prophet^{saw}, the people of the *Jama'at*, both men and women followed this scheme with great and unusual fervor which is unique. As the Friday sermon of Hadhrat Khalifatul Masih II^{ra} reached people of the *Jama'at*, they started making pledges for the publication of the Holy Qur'an, and in a few days after his announcement, pledges enough for the translation into 9 languages were received.

The lovers of *Khilafat* showed such a grand example of competing in good and sentiments of sincerity that Hadhrat Musleh Mau'ood^{ra} said in the

Friday sermon of November 3rd 1944:

“This has been God's treatment with me that whenever He makes me say something, He provides means for its success. The requests to participate in the scheme received after the start of the campaign have exceeded the demand. Our demand was for participation to meet expenses for 7 translations, and the requests for participation have been received for the expenses of 12 translations and still letters are coming from external *Jama'ats* requesting to participate in making donations in this scheme.” (*Al-Fazl* November 8th, 1944)

According to the estimate of Hadhrat Khalifatul Masih^{ra}, 194,000 Rupees were needed for the translations which he demanded from the *Jama'at*. But the *Jama'at* of the lovers of the Promised Messiah^{as} and his true *Khilafat* made pledges of 260,000 Rupees in a short period of time and most of it was received shortly afterwards and work on the 7 translations was completed within the next two years. (The English translation had already been completed). So Hadhrat Musleh Mau'ood^{ra} said: “The translations of the Holy Qur'an in seven languages that were being done have been completed by the Grace of God the Exalted and their copies have been safeguarded in a bank. We are waiting for our missionaries to review them to remove any mistakes in the translation.” (*Al-Fazl*, December 28th, 1946)

In short, under the supervision of the holy *Khulafa* of the Promised Messiah^{as} the blessed program of the translation and publication of the Holy Qur'an in different languages continued making progress and today, on July 24th, 2009, translations of the Holy Qur'an have been published in 69 languages by the *Jama'at-e-Ahmadiyya* associated with the true *Khilafat*

e-Islamia Ahmadiyya. Many of these translations also have commentaries of some important verses, introduction of some chapters and detailed index of the topics. Out of these languages, multiple editions of the translations in Urdu, English, Dutch, German, Swahili, Luganda, French, Portuguese, Persian, Albanian, Danish, Polish, Bengali and Russian have been published.

In addition, translation of the first 10 parts of the Holy Qur'an in Javanese, and Myanmar and translation of 15 parts in the Maori language of New Zealand has been published. In addition translation of the Holy Qur'an in many other languages has been completed and is under review or being composed, or going through various stages of publication. In addition the preparation for translation in many new languages is quickly progressing.

During the time of the second *Khilafat*, translations in five languages (Urdu, Dutch, Swahili, German and English) were published. In his time, the translation of the first seven parts in Danish language with brief notes, translation with short explanatory notes in Ugandan language and translation of first part in the Mande language were published.

In the time of Khalifatul Masih IIIth, further progress was made and translations in four additional languages including Danish, Esperanto, Indonesian, and Yoruba were published. Also, the single volume commentary of the Holy Qur'an in English was published for the first time. Also partial translation of some parts of the Holy Qur'an in Swedish and Fijian language was published. In his time hundreds of thousands of copies of the Holy Qur'an were published

and distributed in Europe, Africa, America and Asia.

During the first two years of the *Khilafat* of Hadhrat Khalifatul Masih IVth, translations in Gurumukhi and Luganda languages were published. By 1984, when Hadhrat Khalifatul Masih IVth had to migrate from Pakistan because of the atrocious ordinance of the Pakistani Army dictator, Zialul Haq, translation in 11 languages had been completed and published.

Year 1989 was celebrated as the centenary year for the *Jama'at* and is considered a milestone in the history of the *Jama'at*. Appropriately with the other programs, the program of the translations of the Holy Qur'an in different languages also made great progress. During the four years from the time of the migration of Hadhrat Khalifatul Masih IVth in April 1984 to July 1989, translations of the Holy Qur'an in 16 new languages were published including French, Italian, Fijian, Hindi, Russian, Portuguese, Swedish, Korean, Kikuyu, Spanish, Japanese, Malay, Persian, Sindhi, Bengali, and Oriya. (At the time of the publication of the Italian and Persian translations various mistakes were spotted, so their circulation was stopped and work on new translations was started. The Persian translation was re-published after revision. Work on Italian translation is still continuing. The Malay translation has also been withdrawn because of mistakes that were discovered in it)

There were many translations that were in various stages

but not ready to be printed by the time of the *Jalsa* UK in July 1989. So from August 1989 to July 1990, translations in the following 15 languages were published, Albanian, Mande, Greek, Tamil, Vietnamese, Gujarati, Turkish, Tuvaluan, Chinese, Pashto, Polish, Check, Saraiki, Punjabi, and Igbo.

So the number of published translation of the Holy Qur'an, which was 11 in 1984, had increased to 42 by July 1990. The increase of 31 additional translations in a mere 6 years was an increase of four times and there were still many more translations in various stages of translation.

So by 1994, *Jama'at* had the great blessings of publishing translations of the Holy Qur'an in 50 languages.

By the time of passing away of Hadhrat Khalifatul Masih IVth in 2003, during the 21 years of his *Khilafat* translations of the Holy Qur'an was published in 47 languages. Moreover translation of the first 10 parts in Thai language was also published.

Under the Centenary Program, he also published translation of a set of verses of the Holy Qur'an on some specific topics in more than 100 languages.

Under the guidance of Hadhrat Khalifatul Masih V^{aba}, as part of the *Khilafat-e-Ahmadiyya* Centenary Program, work on making Audio CDs and Videos on some specific verses of the Holy Qur'an has started.

Under the blessed period of Hadhrat Khalifatul Masih V^{aba}, work on new translations of the Holy Qur'an and its publication is going on with new vigor and reaching new heights.

In the short period of eight years since 2003, after the election of Hadhrat Khalifatul Masih V^{aba}, translations in 12 languages, Creole (Mauritius), Kannada, Uzbek, Fola, Mandinka, Wolf, Moore (Burkina Faso), Bosnian, Malagasy Kyrgyz, Asante, Choi, Creole Portuguese (Kriol) has been published.

In addition, a new edition in the Turkish language was published in 2011 which includes summary of various chapters and commentary on various important verses and a detailed subject index.

Similarly, with the publication of the last 10 chapters of the Thai translation, complete translation in Thai language became available by the grace of God the Exalted. (Earlier, in 1999 and 2006, translation of the first 10 and second 10 parts were published.)

Further the translation of the first 10 parts in Myanmar was published in 2003.

Translation of the first 15 parts in Maori language of New Zealand was published in 2008. Many translations are getting reprinted. Some of the translations are revised and new editions are being published. Many translations are going through revisions, or are in various stages of composing or publications. Translations are being done in many new languages too, and so the work of this translation is progressing forward under the blessings of the true *Khilafat*.

اَللّٰهُمَّ ذِدِّ وَاَبَارِكْ

There are many Muslim countries possessing great oil reserves but none of those governments is able to carry on these grand services. Though few translations were published by them, but as mentioned before, these

are lifeless services since these translations and commentaries have many things against and conflicting with the Qur'anic commandments. They also have such doctrines which are clearly against the commandments of the Holy Qur'an. In the entire world, *Jama'at-e-Ahmadiyya* is the only community associated with the *Khilafat-e-Ahmadiyya* that got the blessed opportunity to translate the Holy Qur'an, and it is all due to the blessings of the *Khilafat-e-Ahmadiyya*.

The respected *Khulafa* had many times in their sermons, addresses, discussions, writings and speeches made very effective appeals to frequently recite the Holy Qur'an, ponder over it, understand the meanings, learn the commentary, and transform lives according to its teachings. They also started programs and made schemes to popularize the teachings and learning of the Holy Qur'an. The fact of the matter is that all the schemes started by the respected *Khulafa* including establishing of *Sadr Anjuman Ahmadiyya Tehrik-e-Jadid*, *Anjuman Ahmadiyya*, *Waqf-e-Jadid*, *Anjuman Ahmadiyya* or auxillary organizations, or establishing of the *Jami'a Ahmadiyya* in different countries and schools for the memorization of Qur'an, all of them were oriented towards spreading the true Qur'anic teachings in the entire world to save people from all kinds of darkness and to enlighten them with the holy light.

In essence the foundation of the *Jama'at* of the lovers of the Qur'an established by Promised Messiah^{as} and the seed of the love of the Qur'an planted by

him in the hearts of the *Jama'at* flourished and grew so rapidly under the guidance of the holy *Khulafa* because of their spiritual focus, prayers and successful educational and training programs, as it is laden with the fruits of God the Exalted's pleasure and acceptance.

The aspect of the service of the Holy Qur'an that manifested itself during the time of the Hadhrat Musleh Mau'ood^{ra} also included the spreading a network of missionaries having great knowledge of the Holy Qur'an in Europe, Africa and America. 61 years ago in July 1948, when a party of Ahmadi missionaries went to Europe, Reuters published a detailed article after interviewing our missionary in France. The title of the article was, "Islam's New Attack on Europe". They wrote in the article: "In the past, it was usually seen that the West was overshadowing the East in every discipline and education. The West had become a teacher of the East not only in knowledge and industry, but also in the field of religion and spirituality. But on the contrary, recently the East has been appearing to be making unusually rapid advances in an organized way and with unusual efforts in the West following its ancient traditions and teachings making the West aware of its religion and secrets of spirituality. This movement has been started in the Western countries, particularly in Europe in the name of Islam by publishing Qur'anic teachings. This attack on Europe has been launched by the Ahmadiyya Movement. The missionaries of Ahmadiyyat have established their centers in most of the Western countries."

Later, during the times of the third and the fourth *Khilafat*, this program of experts of the Qur'an has become very wide, and has reached new heights.

All of the sermons, addresses, the educational programs, discourses, writings, and messages of the *Khulafa* of the Promised Messiah^{as} are manifestation of the Qur'anic insights and display the grandeur and the great status of the Qur'an. There is a large treasure of books, audios, and videos of the writings and sayings of the *Khulafa-e-Ahmadiyyat* comprising of a highly inspiring description of the excellences and wonders of the Holy Qur'an. In fact, it is these true, holy, heavenly and spiritual commentaries that make a deep impact on the hearts of the outsiders.

It has never occurred in the history of *Khilafat-e-Ahmadiyya* that the *Khalifa* of the time presented the beautiful and attractive teachings of the Holy Qur'an and anyone dared to deny the excellences of its teachings or considered it against human nature or irrational, rather people always appreciated them.

It is only the grandeur of the *Khilafat-e-Ahmadiyya*, that they go to every country of the world in Asia, Europe, America, Africa, Australia, Fiji and Japan, and with great courage and valor sit in front of their leaders, scholars, and representatives of religions, and prove to them the fallacy of the Muslims and non-Muslims beliefs and impressions about *Jihad*, and present the true and pure teachings of the Holy Qur'an. The listeners have to acknowledge that the teachings of Qur'an are completely aligned with the human nature, and a rational and conscientious mind is forced to accept its excellence and superiority.

Today, all the objections raised by non-Muslims, atheists, or scholars of different fields are based on the commentaries of the so called scholars of Islam who have very limited knowledge, and they themselves do

not practice the Qur'anic teachings, and their commentaries are bereft of the heavenly light and support of the Holy Spirit.

David Marshall, a western author wrote a book, "Qur'an, Muhammad and Non-Believers". In this book he misinterpreted various verses of the Holy Qur'an and then objected to them. At the end in support of his viewpoint, he quoted an excerpt from the writings of Abul A'la Maudoodi in which he also made similar misinterpretations of the Holy Qur'an and attributed teachings of violence and aggression to Islam. David Marshall after quoting the excerpt of Maudoodi writes that it was Maudoodi who understood the true meanings of the Qur'an.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

In fact these unwise friends of Islam are the hidden enemies of Islam. Today non-Muslims are attacking Islam, Qur'an and the Holy Prophet Muhammad^{saw} based on their actions, and baseless descriptions, writings, and commentaries.

Today which *Jama'at* in the world is victimized for the crime of loving the Holy Qur'an and practicing its teachings? It is only one *Jama'at* which is associated with the true *Khilafat*. If its members are found to be reciting the Holy Qur'an, or copies of the Holy Qur'an are found with them, or if they offer *Salat*, keep fasts or practice or follow other Qur'anic injunctions, or act with honesty, truthfulness, and fear of God, or publicize the peaceful teachings of the Qur'an and Islam, they are prosecuted in the

court and the ordinance of blasphemy of the Qur'an and Islam are applied to them and they are jailed and persecuted. Their assets are looted and their houses, and mosques are demolished and they are bombarded with bullets while offering *Salat* and the earth is colored red with their blood.

Is there any other *Jama'at* other than the *Jama'at-e-Ahmadiyya* associated with the true *Khilafat*, which is making sacrifices of life, wealth, time, respect and children in the love of Qur'an? The condition of these people (the deniers of *Khilafat*) is such that the Qur'anic teachings are openly violated and blasphemed in their cities and villages, streets, markets, state houses, courts, TVs, radios, and newspapers. There is no count of lying, injustice, theft, robberies, deceptions, killings, murders, wrongdoings to innocent ones, usurping of people's rights, dishonesties and racketeering. In their societies vulgarities and indecencies are committed on daily basis. In spite of all these things, they claim that they respect the Holy Qur'an and God forbid, Ahmadi Muslims associated with the *Khilafat-e-Ahmadiyya* are blasphemous of the Holy Qur'an.

On the surface there are thousands of *Qari's* (reciters) of the Holy Qur'an and there are thousands of schools where Qur'anic education is imparted but no rational person looking at their practice can be convinced of the grandeur of the Holy Qur'an. Their practice and morals are in conflict with the Holy Qur'an, and they justify their sins from the Holy Qur'an and consider the Qur'an responsible for their immoral acts.

Sadly, the people associated with the Holy Word of God that came as a mercy for mankind carry Klashnikov and lethal weapons and attach

bombs to themselves and shed the blood of innocent people and commit acts of terrorism, and blatantly call it Qur'anic *Jihad*.

Apparently, their *Mullahs* give lessons of the Holy Qur'an on radio and TV shouting loudly and with

أَبْصَارٍ شَاحِصَةً

waving their hands but as the Promised Messiah^{as} said, "The knowledge that is not accompanied by heavenly light is not knowledge, rather, it is ignorance. It is not light, but is darkness. It is not life-giving marrow, rather it is a bone."

Their shouting and yelling has no positive impact on the listeners. Therefore, they and their followers are in reality denying the true Qur'anic teachings by means of their acts. Because they denied the Promised *Imam Mahdi* about whom the Holy Prophet^{saw} gave the glad tidings and said that he would recite the verses of the Holy Qur'an and purify and enforce *Shariah* in the hearts of people.

Today, where is the unity that was taught by the Holy Qur'an and marvelously practiced by the Holy Prophet^{saw} and later by *Khilafat-e-Rashida*? That example is once again shown to the world by the *Jama'at* that has become the object of the prophecy

وَ أُخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

Where is the purity and the holiness in them which is produced by the recitation of the verses of the Holy Book of God?

Today the blessed affects of the lessons and guidance of the Holy Qur'an could be witnessed only in *Khilafat-e-Ahmadiyya*. Lucid exam-

ples of following God's commandments and his prophet and the people in-charge could only be witnessed in the *Khilafat-e-Ahmadiyya*. When the *Khalifa* of the time says to sit down, everyone who hears it sits down without any delay. When he says to stand up and help him in the propagation of Islam and repeat the pledge to strengthen the *Khilafat*, the believers of *Khilafat* listening to this voice anywhere in the world repeat the pledge with great love, devotion, and sincerity reminding us of the subject of

وَالصَّافَاتِ صَفًا

So the society that God the Exalted planned for this age to depict the grandeur of the Holy Qur'an is being created by the blessings and mercy of Allah the Exalted by means of the *Khilafat-e-Ahmadiyya*. The people seeing it are awed by its powers and grandeurs. But sadly there are many who call themselves Muslims but are turning blind eyes to this reality.

In this age, the Promised Messiah^{as} and his holy *Khulafa* and their true followers are the

سَفَرَةَ كِرَامٍ بَرَرَةَ

who have been given the flag of the true service of Qur'an and manifestation of its grandeur by God. They are busy in performing the *Jihad-e-Kabeer* in the world with the divine support and help. They are not holding swords, spears, guns, bombs or rockets, rather they have the weapon of Qur'an in their hands, and Qur'anic illumination in their bosoms, and they are adorned with arguments, proofs, and

earthly and heavenly signs. In addition to verbal description, they present their conduct as proofs of the verities of the Holy Qur'an, and fresh and aromatic fruits of its blessings and benefits, and are themselves witness of its grandeur.

All those people who claim to have love for the Holy Qur'an! If you are sincere in your claim, then come and become pupil and sit before the Messiah of Muhammad^{saw} and the holy *Khulafa* of the Promised Messiah^{as} as these are

الْمُطَهَّرُونَ

the purified ones

who are appointed by God the Exalted in this age on the high status of 'Recite the verses and purify and teach the book and wisdom' and this the holy *Jama'at* and the Promised men of Persia about whom Allah the Exalted gave glad tidings. Come on and look at the service of the Holy Qur'an and vigorous efforts of the Messiah of Muhammad^{saw} and *Khulafa* of the Promised Messiah^{as}. You will see how they are killing themselves for glorifying the Word of God and how they are purifying people with the recitation of the Holy Qur'an accompanied with their earnest prayers, spiritual undertakings and good plans. And *Jama'at-e-Ahmadiyya*, under their blessed leadership is seeing a torrential rain of the blessings of God the Exalted and signs of His support and help, and is flourishing and increasing. No doubt, no one other than the *Khilafat-e-Ahmadiyya* in this age is carrying out these distinctive services of the Holy Qur'an and showing its miracles to the world.

Published Translations of the Holy Qur'an

NO	Language	First Year of Publication
1	Dutch	1953
2	Kiswahili (Swahili)	1953
3	German	1954
4	English (Hadhrat Maulawi Sher Ali)	1955
	English (5 volume commentary)	First part published in 1947
	English (Malik Ghulam Farid) <i>One volume short commentary</i>	1969
5	Urdu (<i>Tafseer e Sagheer</i>)	1957
	Urdu (Translation by Hadhrat Khalifatul Masih IV)	2000
6	Danish	1967
7	Esperanto	1970
8	Indonesian	1970
9	Yoruba	1976
10	Gurumukhi	1983
11	Luganda	1984
12	French	1985
13	Italian	1986
14	Fijian	1987
15	Hindi	1987
16	Russian	1987
17	Japanese	1988
18	Kikuyu	1988
19	Korean	1988
20	Portuguese	1988
21	Spanish	1988
22	Swedish	1988
23	Greek	1989

24	Malay	1989
25	Oriya	1989
26	Persian	1989
27	Punjabi	1989
28	Tamil	1989
29	Vietnamese	1989
30	Albanian	1990
31	Assamese	1990
32	Bengali	1990
33	Chinese	1990
34	Czech	1990
35	Gujarati	1990
36	Igbo	1990
37	Mande	1990
38	Pashtu	1990
39	Polish	1990
40	Saraiki	1990
41	Turkish	1990
	Turkish (completely revised Edition with introduction to chapters and introductory notes and index etc.)	2011
42	Tuvaluan	1990
43	Bulgarian	1991
44	Malayalam	1991
45	Manipuri	1991
46	Sindhi	1991
47	Tagalog	1991
48	Telugu	1991
49	Hausa	1992
50	Marathi	1992
51	Norwegian	1996

52	Kashmiri	1998
53	Sundanese	1998
54	Thai Vol:1(Part 1 to 10)	1999
	Thai Vol:2(Part 11 To 20)	2006
	Thai Vol.3 (Part 21-30)	June 2008
55	Nepali	2001
56	Jula	2002
57	Kikamba	2002
58	Catalan	2003
59	Kannada	2004
60	Creole	2004
61	Uzbek	2005
62	More	2006
63	Fula	2007
64	Mandinka	2007
65	Wolof	2007
66	Bosnian	2008
67	Malagasy	May 2008
68	Kyrgyz	July 2008
69	Asante	October 2008
70	Maori (NZ) (Part 1- 15)	July 2008
71	Javanese (Part 1-10)	2000
72	Myanmar (Vol. 1 Part 1 To 10)	2003
73	Kriol (Portuguese)	2010

ANNOUNCEMENT

If you can type Urdu in In Page Program and have time to help in typing/ setting the material for the Urdu section of the Gazette please contact the Editor:

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PLEASE CONTACT US IMMEDIATELY! RESEARCH CELL PROJECT

Please contact us immediately if you have ever written any thesis or a book or have any publication under your name.

The Research Cell is collecting data of all such books and thesis' that have been published under the name of any member of *Jama'at Ahmadiyya* since 1889. Additionally, also contact us if you have any old books of the *Jama'at* in your possession.

Please fax or email us the following details. We anxiously await your responses.

Required Details:

Book's Name (Title) : Author/Compiled

By/Translator/Writer

Edition: Place of Publication: Publishing Date:

Publisher

Number of Pages: ISBN: Language: Subject

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