

NABISUNSA GIRLS SCHOOL, IRE DEPARTMENT

PAPER ONE NOTES FOR S5 (THE GLORIOUS QUR'AN).

Definition of the Quran

- The Qur'an is defined as a Book of God which was revealed to Prophet Muhammad (PBUH) through angel Jibril for the guidance of mankind. This definition is supported by chapter 2:2 of the Quran, which says: 'This is the Book whereof there is no doubt, a guidance to those who fear Allah.'

Topic 1: NEED AND REASONS FOR THE REVELATION OF THE QUR'AN.

- The word revelation is used for the message sent by God. So, the Holy Quran was revealed by God for the benefit of Mankind as seen in chapter 17:105. The commencement of this revelation was in 610 AD, lasting for a period of 23 years (610 AD up to 623 AD). Various factors combine in various ratios to explain the revelation of the Holy book:
- The Quran was revealed to guide mankind from confusion and darkness in which man was trotting into light. Chapter 2:2 says: 'This is the Book whereof there is no doubt, a guidance to those who fear Allah.' Quran provides guidance in various spheres of life (political, social, economic and spiritual). This guidance is necessary since man is **not** infallible.
- The Quran was revealed to unite mankind into a single brotherhood. God reminds man that he was created from a single person, Adam and from Adam, He created Eve. From this first pair of mankind, God created men and women, signifying that we are the same though we have various shapes, characteristics, colors, language etc. (4:1)
- It was revealed to clear doubts people had about the earlier revelations. The Quran came to confirm god's messages which had been previously revealed. The Quran says in chapter 6:92: 'And this is a blessed Book which We have sent down confirming (the revelations) which came before it...'
- It was revealed to confirm (fulfil) the prophecies of the earlier Prophets about Islam. For instance, Jesus had told his disciples about the coming of the final messenger with a final message. Chapter 61:6 says: 'And remember Jesus the son of marry said: Oh children of Israel! I am the apostle of God sent to you confirming the Torah which came before me and to give glad tidings of a messenger to come after me whose name shall be Ahmad...'
- The earlier scriptures had been corrupted due man's ulterior motives. None of these scriptures were still in existence. None had been preserved by the people to which they

were sent which necessitated the revelation of the Quran. Chapter 3:78 says: 'And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but is not from the Book...'

- There was need for a universal Book because all the earlier revealed Books were sent to specific groups of people. Most of the Prophets and messengers were sent to the people of Israel. But due to their pompous character, they rejected the divine message and slew some Prophets. So, a universal message and messenger had to be sent as God says: 'Verily, this (Quran) is no less than a message to (all) the worlds.' 81:27
- The need to provide answers to the prevailing questions especially those posed to Prophet Muhammad (PBUH) by the Quraish and the Jews. For instance, the Quran says: 'And they ask you (Oh Muhammad) concerning the soul; Say: the soul is from Allah and you have not been given knowledge of it except a little.' 17:85
- It was revealed to give encouragement to the Prophet (PBUH) especially when he was disturbed and offended by the pagans of Mecca and the Jews. For instance, in the early years of his ministry, the pause in revelation which made the pagans jeer at him, taunted, threatened, slandered and persecuted him together with his followers. Chapter 93 was then revealed informing him that God was still with him.
- It was revealed to answer the prayers of the earlier Prophets. For instance, after the completion of the construction of the Ka'ba, Prophet Ibrahim prayed to God to raise a Prophet from among the descendants of Ismail. Chapter 2:129 says: 'Our Lord! Send amongst them a messenger of their own, who shall recite unto them Your verses and instruct them in the Book...'
- There was a need for a book that would deal with modernity and scientific innovations. This is because, society keep metamorphosing which requires a message that befits the circumstances. Therefore, the laws given to former Prophets had to change because they were no longer relevant to the changing society.
- Quran was revealed to clear doubts about Prophets Ibrahim and Jesus. The Christians visualize Ibrahim as a Christian and they refer to Jesus as, not only the begotten son of god, but also as god besides Allah. But the Quran says: 'Ibrahim is neither a Jew nor a Christian, but he was a true Muslim.'
- It was revealed to act as a judgment of authority, that is, to judge between right and wrong. As already noted, no man is infallible and therefore, they all need the Quran to give them the detail of things so that they are able to distinguish between truth and falsehood. Chapter 13:37 says: 'And thus have We sent it down to be a judgment of authority in Arabic...'

- It was revealed to announce the end of the ministry of Prophet-hood as seen in chapter 33:40 which says: 'Muhammad (PBUH) is not the father of any man among you, but he is the messenger of Allah and the last of the Prophets...' This also corroborates verse 3 of chapter 5 which scholars believe was the last portion to be revealed.
- It was revealed to warn the transgressors. In this vein, chapter 17:105 says: 'We sent down the Quran and in truth has it descended, and We sent you (Oh Muhammad) for no other reason but to give glad tidings and warn the transgressors.'
- The Quran was revealed due to God's will and pre-determination. God says in chapter 36:82 that: 'Verily, when He intends a thing, His command is 'Be and it is.' God is the causer of everything and therefore, He used his absolute powers to determine the time and place of revelation of Quran.

HOW THE QURAN WAS REVEALED (COURSE OF REVELATION)

- The Holy Qur'an was revealed by the Almighty God to Prophet Muhammad (PBUH) through angel Jibri for the guidance of mankind. Chapter 47:2 says: 'But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad...' This verse shows that, Prophet Muhammad (PBUH) received the Quran from God.
- The revelation of the Qur'an commenced in the month of Ramadhan as seen in chapter 2:185 which says: 'Ramadhan is the month in which the Quran was sent down as a guide to Mankind.' This means, out of the twelve months of the Islamic calendar, Ramadhan which is the ninth month, witnessed the revelation of the Quran.
- Out of the Thirty days of the month of Ramadhan, the revelation of the Quran commenced in a certain night called Lailatul Qadir, which means the night of power. This is seen in chapter 44:3 which says: 'We sent it down on a blessed night.' The blessed night mentioned in the above verse means the night of power (Honor/decreed). This is corroborated by chapter 97:1, which says: 'We have indeed revealed this message in the night of power.'
- The Holy Qur'an was revealed in the month of Ramadhan all at once, during the night of power from the preserved Tablet (Lauhil mahfudh) to Baitul Izza (Exalted house) located in the lower Heaven. The lower Heaven is also called Earthly Heaven. It was from here that revelation was effected to the Prophet in parts and portions (piecemeal) in a period of 23 years.
- The first portion of the Quran to be revealed to the Prophet was chapter 96:1-5. This chapter is called Iqra which means read or proclaim. It is also called 'Alaq to mean the

clot of congealed blood. At this time, the Prophet was 40 years old. Angel Jibril found him in the cave of mountain Hira where he had gone for meditations and supplications.

- When angel Jibril appeared, he squeezed the Prophet (PBUH) three times, commanding him to read but the Prophet (PBUH) could not read anything. Then the angel recited for him the first five verses of chapter 96, thus: 'Read in the name of your Lord who has created! Has created man from a clot of congealed blood. Read! And Your Lord is the Most Generous. Who has taught by the pen. Has taught man that which he knew not.'
- The Prophet (PBUH) recited the above verses and the angel disappeared. The Prophet (PBUH) went home and narrated the whole story to his wife Khadija who comforted him.
- Both the Prophet (PBUH) and Khadija consulted Waraqa, Khadija's relative and a learned Christian, about it. Waraqa told the Prophet (PBUH) that he had encountered the one whom God had sent to Moses and that he would be driven out of the city by his people.
- After receiving the first message, revelation ceased for a certain period, but then resumed. This period is called Fatra. In other words, Fatra is a period of pause in revelation of the Quran. During this period, the Quraish were laughing at him saying his God had forgotten him.
- While commenting on the period of pause in revelation, Jabir bin Abdallah al Ansaari quoted the Prophet as saying that, while he was walking, he suddenly heard a voice from heaven and when he looked up, he saw the same angel who visited him at the cave of Hira. He rushed home and told his wife, Khadija to cover (wrap) him in a blanket. Then God revealed these verses: 'Oh you covered in your cloak, arise and warn...' 74:1-2
- Sometimes, there would last a long period between one revelation and another. For instance, there lasted a long period before the revelation of surat al Dhuha (93). It was such a period of deep grief and distress for the Prophet and he thought God had forsaken him.
- The mode in which the Quran was revealed to the Prophet (PBUH) is called Wahay matiluhu. It is also called Risaalah. That is, recited message. In this mode, God spoke to the Prophet through angel Jibril. That is why it is also called indirect mode of revelation.
- The revelation of the Quran came to him in form of sound of a ringing bell. This was meant to draw his attention to get himself prepared to watch an angel and receive the message.
- When this type of revelation came to him, it used to effect or cause a complete change in the person of the Prophet (PBUH) which others could see and notice. This is because, such a mode of revelation required an outside change of a once human nature to watch

an angel who came in an angelic nature and form. So, the Prophet (PBUH) had to get himself adjusted to the situation.

- In this case, the skin colour of the Prophet (PBUH) could change, his eyes could turn red, the weight of his body would increase, drops of sweat would be seen in his forehead, he would lower his head, etc. Aisha, the Prophet's wife said that: 'I heard Al Harith Ibn Hishaam ask the Prophet that, 'Oh Allah's Apostle, how is the Divine inspiration inspired to you?'
- The Prophet (PBUH) replied that: 'Sometimes it is revealed like the ringing of a bell. This form of inspiration is the hardest of all, and then this state passes off after I have grasped what is inspired.'
- Aisha also added that: 'I saw on a very cold day the Prophet (PBUH) being inspired divinely and noticed sweat dropping from his forehead.' According to some scholars, the sound of the ringing bells were the wings of the Holy Spirit (angel Jibril).
- The second way (form) in which the revelation was sent down to the Prophet (PBUH), is when the angel appeared to him in a form of a human being. The Prophet (PBUH) said that this was the simplest to him since the angel used to come in the shape and form that befits human nature. The Prophet (PBUH) said: 'Sometimes the angel comes to me in a form of a man and talks to me and I grasp whatever he says.'
- During the course of revelation, we need to note that some chapters or verses were revealed when the Prophet (PBUH) was in Mecca. These are called Makki revelations. They are short chapters and mostly addressing the concept of Tauhiid (Oneness of God). Others were revealed after the migration of 622 AD. These are called Madani revelations. They are long and containing Islamic legislation.
- The Qur'an was sent down to the Prophet (PBUH) in parts and portions on different appropriate occasions, such as in a journey, at home, in war, during day, during night, in company of companions or when he was alone. The whole process covered a period of 23 years. The first 13 years, the Prophet (PBUH) was in Mecca while the 10 years were spent in Medina.
- While as scholars unanimously agree that chapter 96:1-5 was the first portion of the Qur'an to be revealed, the last portion to be revealed has generated some debate. Some have quoted chapter 2:281, others 2:282, 2:278, while others quoted chapter 5:3. But majority of them agree that chapter 5:3 was the last revelation and that, chapter 110 (Surat Nasir) was the last chapter to be revealed in full.
- Although the revelation of the Quran took 23 years to complete, God tells us that the entire Quran was placed into Prophet Muhammad's soul during the month of Ramadhan on the night of destiny (17:1, 44:3, 53:1-18, 97)

- Thereafter, the angel Jibril helped the Prophet (PBUH) release a few verses of the Quran at a time from the soul to his (Prophet's) memory
- When he died, he left the complete Quran written down in the chronological order of revelation, along with specific instructions as to where to place every verse. So, the Quran was put together into the final format as we have it today.

REVISION QUESTIONS:

1. How did the Prophet (PBUH) receive the Quran?

2 (a) Discuss the course of the revelation of the Quran

(b) What lessons do we learn from the course of its revelation?

WHY THE QURAN WAS REVEALED IN PIECEMEAL.

- Piecemeal revelation of the Quran means, the Quran was revealed in parts and portions or in bits. In other words, the Quran was not revealed as a log of wood (Not at once). Unlike other Books (Torah, Zabur and Injil), the Quran was revealed in parts and portions and this was due to the following factors:
- It was revealed in bits to strengthen the heart and faith of the Prophet and his followers. When the Prophet (PBUH) received the divine message, the people of Mecca bitterly opposed and confronted him which made life precarious. Chapter 6:33 says: 'We know indeed the grief which their words cause you (Oh Muhammad): it is not you they deny, but is the verses of Allah that they wrong-doers deny.'
- To ease its understanding because, the Quran was addressed to the people who were illiterate. Chapter 62:2 says: 'It is He who has sent amongst the unlettered ones a messenger from among themselves to recite to them His verses.' The verses had to be internalized before others were revealed.
- To ease its memorization. Since majority of the Arabs lacked knowledge of the pen, they committed important messages to memory. Therefore, the Quran had to be revealed in bits to enable them recite it, memorize it, internalize and then implement its teachings.
- To enable the Prophet answer the questions that were raised to him by the Quraish from time to time. If it had been revealed at once, it would have been difficult for him to answer the questions. For instance, chapter 7:187 says: 'They ask you about the final hour; when will be its appointed time! Say: the Knowledge thereof is with God Alone...'
- There was need for gradual transformation of society. The evil practices of the Arabs could not be abolished overnight. It required a gradual process. A good example is the abolition of alcohol. In this vein:

(a) Chapter 2:219 was revealed first: 'They ask you (Oh Muhammad) concerning alcoholic drink and gambling. Say: in them is a great sin and (some) benefit for men, but the sin of them is greater than their benefit...'

(b) Chapter 4:43 came next which says: 'Oh you who believe! Approach not prayer when you are in a drunken state.'

(c) The last chapter was 5:90. 'Oh you who believe! Intoxicants, gambling and arrows for seeking luck, are an abomination of devil's handiwork. So avoid that abomination in order that you may be successful.'

- To establish the fact that the Holy Quran was the very speech of Allah revealed to the Prophet (PBUH) through the Holy Spirit. If it had been revealed at once in form of a Book, the disbelievers of Mecca would have said the Prophet (PBUH) had fabricated it. Chapter 4:82 says: 'Do they not consider the Quran with care? Had it been from other than Allah, they would surely have found therein much contradictions.'
- To cover the Prophetic mission of 23 years. When God revealed a verse of the completion of the Prophetic mission, the Prophet (PBUH) died soon afterwards. This is verse 3 of chapter 5 which says: '...this day I have perfected your religion for you, completed My favour upon you and I have chosen for you Islamas your religion...'
- The verses of the Quran were revealed in reaction to a crisis. A crisis could be a scandal, a dilemma or an inquiry. An example of a scandal is the false accusation of Aisha of having committed adultery with Safwan. A dilemma is exemplified by the issue of the captives of Badr (8:67). An inquiry is when the Arabs would ask questions for which the Prophet did not have immediate answers: for instance, questions about the soul, menstruation, sacred months etc. This necessitated a piecemeal revelation of Quran.
- The piecemeal revelation of the Quran was meant to allow human participation in the development of Islamic law. Sometimes God revealed a command with intention of testing the faith of Muslims and once that was achieved, that command was replaced or softened. So, the Quran was not imposed on Muslims like the Torah was imposed on the Jews.
- The gradual revelation of the Quran was intended to suite certain circumstances and changes in times, that is, Mecca and Medina times (situation). In Mecca, there was need to preach against Idol worship and that is why makki verses or chapters rotated more on belief in the Oneness of God yet Madani revelations centered more on commands and prohibitions.
- To prove its unique and miraculous nature. The Book was revealed in parts and portions for a period of 23 years, to an unlettered Prophet, but not a single word or letter got

lost. The Prophet (PBUH) handed over the Quran to the Muslim community in its complete form as it was handed to Him by God through the Holy Spirit.

- Some verses had to be revealed to throw more light on others. This is called explanation of the Quran by the Quran itself. For instance, chapter 97 was revealed to explain verse 2 of chapter 42 which the companions had failed to understand. This is about the night of power found in the last ten days of the month of Ramadhan.
- The Quran had to be recorded by the Prophet's scribes. So, its revelation in bits would enable them have ample time to do the work. After recording, they would go through the Quran together with the Prophet (PBUH) for him to prove whether there were no errors. Such exercise would have been very difficult if the Divine message was revealed at once.
- Quran is a weighty message that could not be received by mankind as a log of wood. The Prophet's experience at the time of revelation necessitated the course it took. Perspiration would cover his forehead, his body weight would increase, the skin colour would change, could lower his head, to mention a few.
- It was God's will for the Quran to be revealed in bits. God says in chapter 36:82 that: 'Verily, His command, when He intends a thing, is only that He says to it: Be and it is.' His decisions are unquestionable.

WHY WAS THE QURAN REVEALED IN ARABIA AND TO AN ARAB PROPHET?

- It was revealed in Arabia and Arabic language so that people would learn wisdom. In this case, the Arabic language is more expressive, eloquent and comprehensive. The language is complete in its roots and because of its richness, it is described as the language of wisdom. The Quran says: 'We have sent it down as an Arabic Quran in order that you may learn wisdom.' 12:2
- Since Prophet Muhammad was an Arab, it was natural and logical that the message should be revealed in his language. Chapter 41:44 says: 'Had We sent this Quran in a language other than Arabic, they would have said; why are not its verses explained in detail (in our language)? What a Book not in Arabic and the messenger an Arab?'
- Initially the people who were to receive and recite the message were Arabs. So, in order for the message to be clearly understood by these people and the surrounding communities, the Quran had to be revealed in Arabic. In chapter 44:7, God says: 'Thus, We have sent by inspiration to you an Arabic Quran that you may warn the mother of the towns (Mecca) and all around it.'

- Mecca was a commercial center where people from various areas of the world used to meet or converge. In this case, it would be easy for the Quran to be disseminated to other areas of the world. This made the revelation of the Quran in Arabia inevitable.
- Mecca was considered a spiritual center that used to attract many people. The ka'ba, the symbol of Islamic worship is in Mecca. But the situation was chaotic and the ka'ba was surrounded by 360 Idols, venerated by the Quraish. So, the Quran had to be revealed in Arabia so that the Ka'ba was cleansed of the fetishes.
- The Arabs were so much gifted with the art of memorization and this necessitated the revelation of the Quran in their country. Their power of committing information to memory meant that, the Quran was to be safeguarded once revealed in Arabia and in Arabic language.
- The conditions in Arabia were considered to be the worst in the whole world. The Quran says in chapter 9:97 that: 'The Arabs of the desert are the worst in disbelief and hypocrisy.' For instance, they would bury their children (daughters) alive, the system of transacting business was full of injustice.
- Prophet Ibrahim's prayer is a factor that deserves mention. After completion of building of the Ka'ba, Ibrahim prayed to God to raise a Prophet from the descendants of Ismail. Chapter 2:129 says: 'Our Lord! Send a messenger from among themselves who shall recite unto them Your verses and instruct them in the Book.'
- The revelation of the Quran in Arabia and in Arabic language was necessary in that, the Prophet (PBUH) would use it to answer the various questions raised to him by the Quraish on a number of issues. If the Quran had been revealed in a language other than Arabic, it would have been very difficult for the Prophet (PBUH) to deliver the message let alone answering the questions put to him by the Quraish.
- It was God's decision to reveal the Quran in Arabia and in Arabic. Due to His infinite power and wisdom, His decisions are unquestionable by man. He says in Quran that when He intends to do something, He simply says to it 'Be and it is' as seen in chapter 36:82
- The Arabs were highly disunited which caused incessant political feuds leading to bloodshed. These were generated by too much tribalism and clan difference. In such circumstances, the revelation of the Quran was necessary to create political hygiene in society.
- The prophecies of the earlier Prophets like Jesus (Isa) were also necessitated the revelation of the Quran in Arabia. Jesus's prophecy is found in chapter 61:6, 'And (remember) when Jesus the son of Mary said: Oh children of Israel! I am the messenger

of Allah unto you confirming the Torah which came before me, and giving glad tidings of a Messenger to come after me whose name shall be Ahmad...'

- Muslim scholars have opined that God's promise to Moses as seen in deuteronomy chapter 18:18 explains the revelation of the Quran in Arabia. In the Book of deuteronomy, God promised to raise a Prophet from the brethren of the Jews who shall be like Moses. The brethren of the Jews are the Arabs. Secondly, Prophet Muhammad and Moses share many things in common. Eg, both were illiterate, migrated etc.
- The presence of the Ka'ba can also explain the revelation of the Quran in Arabia. The Ka'ba is a sanctuary and a symbol of Islamic faith. It is considered to be the center of the world. At this place no one should be wronged and in Heaven, it is referred to as Baitul ma'muur (52:4). It was however surrounded by Idols which necessitated the revelation of the Quran, to cleanse it of the fetishes
- There were many religions in Arabia all competing for dominance. Some of these religions shared some stuff with the teachings of the Quran. For instance, the Hunafas who believed in the religion of Prophet Ibrahim recognized the Oneness of God. No wonder, they embraced Islam without raising too much dust.

Topic 2 THE MODES OF REVELATION.

- The modes of revelation are ways through which God sends (sent) messages to mankind. The purpose of such messages is to give guidance to man. There are four modes of revelation mentioned in the Qur'an. These are, Wahay, Divine speech behind a veil, Good dreams and by sending a Messenger.

(a) Al Wahay (Inspiration):

- The word wahay literally means Ishaara, that is, sign or signal or gesture. It may also mean to converse secretly with somebody else. It also means Ilihaam, that is, inspiration.
- Technically, Ilihaam, refers to the revelation that is not spoken or written. It is when a command or information from God is put into the mind of someone. In this case, the inspired person speaks or does a certain work under the guidance of God.
- One of the examples of this mode of revelation is the inspiration to Muhammad (PBUH) instructing him to fix the black stone on the Kaaba. This was before he assumed Prophet-hood. He advised the clan leaders of the Quraish tribe to put the black stone on a piece of cloth. Each clan had to hold on the sides of the cloth and they all lifted the stone up and Muhammad (PBUH) put it into the position and the problem was solved.

- Also, Prophet Yunus (Jonah) was inspired with a message when he was in the belly of the fish (whale). Chapter 10:142-144 says: 'Then a fish swallowed him and he had done an act worthy of blame. Had he not been of them who glorify Allah, he would have remained inside its belly till the Day of Resurrection'.
- The mother of Jesus (Mariam bint Imran) was inspired to point at her child when her people were accusing her of lewdness. Chapter 19:29 says: 'Then she pointed to him. They said, how can we talk to one who is a child in the cradle?'
- God inspired Jesus who was still in the cradle to address the elders who were accusing his mother of lewdness. This was possibly the first miracle of Jesus. He told them that: 'Verily! I am a slave of God, He has given me the scripture and made me a Prophet' (chapter 19:30)
- Sometimes God inspires a person who is not a prophet to act in a particular way. An example of this is when Prophet Musa's mother was inspired to put him into a box and cast it onto the river. The Qur'an says: 'And We revealed unto the mother of Musa saying, feed him and if you fear for him, launch him on the river.' (chapter 28:7)
- Sometimes, God uses the word revelation (inspiration) to mean the instincts He put into the animals, insects and other creatures. For instance, he inspired the bee with a message as seen in chapter 16:68. 'And your Lord inspired the bee saying, 'make your hives in the mountains and in the trees and in the buildings...'
- Inspiration may also be done to angels so as to accomplish a particular assignment or duty. God says in chapter 8:12 that: 'Remember when your Lord inspired the angels with a message'

(b) Divine speech behind a veil:

- This means, revelation came to the Prophets directly. In this form of revelation, God spoke to the Prophets without any medium. The Prophets would only hear the Divine voice.
- This mode of revelation can be exemplified by the Divine speech behind a veil to Prophet Musa as seen in chapter 7:143: 'When Musa came to a place appointed by Us and His Lord addressed him, he said, Oh my Lord, show Yourself to me...'
- Also, in another verse, the Qur'an says: '...and to Musa (Moses), God spoke directly.' chapter 4:164
- Sometimes, God causes an object to speak. One of His attributes is Al Mutakallim, which means He can give speech to any object. One can still use Prophet Musa as an example. His first call was through a burning bush. The Qur'an says: 'When he saw a fire, he said

to his family, wait here, I see a fire; maybe I can bring back a flame from it or I may find some guidance at the fire. And when he came to it, he was called by name: Oh Moses, verily, I am your Lord...' 20:10-12

- Prophet Muhammad (PBUH) talked to God in Heaven and received the 5 daily prayers. In Heaven, the Prophet (PBUH) reached a place where no Prophet or angel had ever been. Here he saw a curtain of light, and then he heard a voice from it. The Qur'an says: 'Then he drew nearer and nearer (until he) was at a distance of two bows, or nearer still. Then He revealed to His servant what He revealed.' 53:8-10
- Another example of this mode can be found in chapter 2:30-33. The verses show the way God talked to Prophet Adam without any medium. Here, the Quran teaches that, after the creation of Adam, God taught him the names of all things as a challenge to the angels. He said: 'Oh Adam, inform them of their names...'

(c) Good dreams (Rouya):

- Muslim scholars such as Abdallah Ibn Abbas have asserted that, good dreams of the Prophets were revelations from God which every Muslim must accept.
- Prophet Ibrahim got a dream sacrificing his son Ismail and Muslims believe that this was revelation from God. The Qur'an says in chapter 37:102 that: 'And when his son was old enough to walk with him, he said: Oh my son! I have seen in a dream that I am slaughtering you...'
- Scholars maintain that, if the dream of Prophet Ibrahim was not divinely inspired, Ibrahim wouldn't have sacrificed his son. Therefore, good dreams of the Prophets are revelation from God.
- Prophet Yusuf (Joseph) got a dream in which he saw eleven stars, the sun and the moon prostrating before him. When he narrated the dream to his father, Ya'qub, the latter told him never to narrate his vision to his brothers to avoid evil plot against him. Chapter 12:4 says: 'Remember when Yusuf said to his father: Oh my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me.'
- Yusuf's dream of eleven stars represent his brothers, who were eleven and the sun and the moon represented his father and mother. The dream also meant that, his brothers would be under his authority since he was to become a prophet.
- Another example is the dream of Prophet Muhammad (PBUH). Aisha, the Prophet's wife reported that, the commencement of the Divine inspiration to the Prophet (PBUH) began in form of dreams (vision) which came like bright day light and then the love of seclusion was bestowed upon him. This drove him to mount Hira in a cave to worship

God. The purpose of commencing revelation to the Prophet (PBUH) in form of dreams was to train him to receive the Divine message when he was a wake.

- In 628 AD the Prophet (PBUH) saw in a dream performing Umra at the Holy Ka'ba. The love to actualize the dream resulted into the signing of the treaty with the Meccans at Hudaibiyya. This paved way for the conquest of Mecca in 630 AD. Chapter 48:27 says: 'Indeed God shall fulfil the true vision which He showed to His Messenger...'

(d) By sending the Messenger.

- This is when God communicated to man through angel Jibril (Holy Spirit). The Prophet's faculty of being spoken to by God is highly developed that he received the message as Divine under the influence of the Holy Spirit. This mode of revelation is called 'Wahay Mat'luhu' meaning revelation that is recited. In this vein, God says in chapter 16:102 that: 'say (Oh Muhammad) the Holy Spirit has brought it (the Quran) down from your Lord with truth...'
- The whole of the Qur'an, from the beginning to the end was revealed through this mode of revelation. The Qur'an was revealed to Prophet Muhammad (PBUH) through angel Jibril. In this vein, God says in chapter 53:5 that: 'He (the Prophet) has been taught (this Qur'an) by one mighty in power (Jibril).'
- Also chapter 26:192-195 says: 'And truly, this (the Qur'an) is a revelation from the Lord of the worlds, which the trustworthy angel has brought down, upon your heart that you may be one of the warners, in the plain Arabic language.'
- Also, Mariam bint Imran received the divine message through angel Jibril concerning the birth of Jesus. Chapter 19:19 says: '(The angel) said: I am only a messenger from your Lord (to announce) to you the gift of a righteous son.'
- We also need to note that, all Prophets of God received revelation through this mode.

REVISION QUESTIONS:

1. Discuss the modes of revelation showing their importance to mankind

2. God talked to Musa through one of the modes of revelation:

(a) Give an account of the events of that revelation

(b) Examine other modes of revelation

3. Explain the various ways through which God communicates to mankind.

Topic 3 IJAZUL QUR'AN (THE QURAN, A UNIQUE AND MIRACULOUS BOOK)

What is a miracle?

- A miracle is something extraordinary. In other words, it is something beyond man's understanding. Muslim scholars maintain that before an event would be accepted as a Miracle from Allah, five conditions must have been taken into account. Namely:
 - (1) No other apart from Allah is able to do it
 - (2) The event concerned must break the norms and differences from the laws of nature
 - (3) The event stand as a proof from the truth and claim of the messenger
 - (4) The event must have happened in accordance with the messenger's claim
 - (5) The event must have occurred through the messenger and no one else

HOW IS QUR'AN A MIRACLE?

- Its teachings offer practical solutions to all sorts of problems encountered by man. For instance, it offers guidance on how property of the deceased Muslim should be distributed to the legal heirs. Chapter 4:7 says: 'From what is left by parents and those nearest related, there is a share for men and a share for women. Whether the property be small or large, a determinate share.'
- The teachings of the Quran are in line with the laws of nature (Natural science). For instance, in chapter 75:4, God says: 'Indeed We shall restore his very fingers.' The scientific information in this verse is that, every human being has permanent individual finger prints which are not similar to those of anyone else.
- The Quran discusses the past, the present and the future which also makes it miraculous in nature. For instance, it describes the creation of Adam (2:30-34). For the present, it explains the development of science and technology, and for the future, it explains the events of resurrection day. All this was narrated by an illiterate Prophet.
- The Quran has no contradictions yet it was revealed in parts and portions and to an illiterate Prophet in a period of 23 years. Chapter 4:82 says: '...had it been from other than God, they would have found therein much discrepancy.'
- Its universal applicability in all circumstances is proof of its uniqueness. The teachings of the Quran can be applied in all aspects of life world over. In this vein, God says in chapter 81:27 that: 'this is a revelation to all the worlds.'

- The miracle of language deserves mention. The Quran was revealed in pure Arabic that even challenged the masters of the language. Chapter 17:88 says: ‘Say, if mankind and the Jinns were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another.’
- **NOTE:** *The beauty of its prose was one of the factors that helped the Prophet to open the hearts of people to hear or listen to his message. The Quraish even started plugging their ears when in the vicinity of the Prophet so that they were not impacted by the eloquence of the words or excellence of the text.*
- The Quran has a positive impact on both believers and none believers. The case of Umar’s conversion is a good example. On his way to slay the Prophet (PBUH), he was able to recite the opening verses of chapter 20 and realized the words were beyond what a human mind can produce. When he recited the verse: ‘Allah, none has the right to be worshipped but He’ he wept and embraced Islam.
- The power of transformation. In a period of 23 years, the Quran was able to destroy the era of ignorance in Arabia that had lasted for hundreds of years. In this era, women were the most hard-hit, immorality was its zenith, commercial activities were marred by unfair policies. All these were ended by an unlettered Prophet in a short period of time.
- The Quran predicts the occurrence of future events many of which have come to pass. For instance, it predicted the annihilation of Abu Lahab (111: 1-5), the defeat of the Persians by the Romans (30:2-4), the conquest of Mecca, etc. God says: ‘You shall most certainly enter the sacred mosque (Mecca) if Allah wishes.’ This verse was revealed to the Prophet in 628 AD and Mecca was conquered in 630 AD
- Learning the Quran by heart deserves mention. In other words, it has always been the most memorized Book in the world. It is common to find Muslims reciting the Quran without reading from the Book. There has existed millions of Huffaz (memorizers) in every generation since the time of the Prophet (PBUH). Should anyone alter a syllable of the original text of Quran, the Huffaz would at once expose the mistake.
- Quran is the most recited Book in the world. It is recited by all Muslims, young, old, men or women. It is recited in Prayer since it is one of the major pillars of prayer. Even after prayer, the Quran is recited as a way of glorifying God. Muslims recite Quran before they go to sleep as per the traditions of the Prophet (PBUH). Those who have had it recorded on technological devices, love to listen to the recital. Also, Quran recitation competitions are annually organized in various institutions.
- Quran heals diseases in all fields of life; moral, spiritual, economic etc. For instance, Umar Ibn Khattab was spiritually malnourished and he was liberated by the Quran when he read part of it. Also, some magic was administered against the Prophet (PBUH) which

led to the revelation of 11 special verses to deal with the menace. These are chapters 113 and 114.

- The purity of the Quran deserves mention. It is a Book of so many generations back but has never received any revision or alterations. Its teachings suit all circumstances and it does not get outdated. Those who read it are not tired of it, those who hear it being recited are not bothered by it and those who rehearse it fall in love with it.
- Unlike other Books, the Quran gives testimony about itself. It testifies that it was revealed by God (18:1). It testifies that it was revealed in the Night of power (97:1). In chapter 25:32 it proves that it was sent down in stages: ‘...and We have revealed it to you gradually in stages.’
- The mode in which the Quran was revealed also shows its miraculous nature. The Prophet (PBUH) would undergo a very unique experience as the revelation descended on him. Lady Aisha said, she at one time saw the Prophet being inspired divinely on a very cold day and noticed sweat dropping from his forehead. The Prophet said, the angel would either come in form of sound of a ringing bell or in human form.
- The Quran presents its content in a very unique style. Unlike other Books, the Quran does not contain information, ideas or arguments about specific things arranged in a literate order. It does not give its words in the usual way we know. It presents an arrangement which is contrary to our expectations. The reader finds that it deals with beliefs, orders, criticisms, warnings, promises, arguments, evidence, historical illustrations, invitation of people to Islam etc, all brought together in a beautiful style. A topic is discussed again and again in different ways and a new topic may follow another without any apparent connection. Subject after subject is taken up only to be abandoned in the middle of the subject.
- The Quran covers all messages of the earlier revealed books which were given to the earlier Prophets (Zabur, Taurat and Injil). In this vein, God says: Nothing was left out in this Book.’
- None of its teachings have been disapproved by reason or logic. For instance, in chapter 21:30, God says: ‘Have not those who disbelieve known that the heaven and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing...’. No modern scientist can dispute the fact that life originates from water.
- Its legislative machinery and mechanism cannot be surpassed.

REVISION QUESTIONS:

1. Discuss the miraculous nature of the Quran
2. The Quran is beyond what a human mind can produce. Comment

Topic 4 THE AUTHENTICITY OF THE QURAN

- Authenticity refers to the quality of being true or being sincere. According to Muslim scholars, the Quran is sincerely a revelation from God and has all the qualities attributed to it from God.
- The Glorious Quran is a pure word of God. There is no single word therein that is not divine. The divine verses therefore, have not been mingled with the history of the Arabs or the events that occurred during the period of its revelation. The Book has been handed down to our age in its complete and original form since the time of the Prophet (PBUH). In other words, it is still authentic.
- Some people, due to their ulterior motives have reasoned that the Quran is not purely God's speech. They say, it was composed by Prophet Muhammad (PBUH). They therefore doubt the authenticity (purity) of the Quran.
- In this topic, we are going to prove that:
 - (a) Quran is God's speech,
 - (b) Quran is still in its original state.
- To begin with, the Prophet on whom the Quran was revealed, had a limited exposure. He spent all his time in Arabia yet the Quran talks about groups of people beyond Arabia. For instance, chapter 30:2-3 says: 'The Romans have been defeated in the nearest land, and they, after their defeat will be victorious.' These verses were revealed before the hijira of 622 AD. After a period of 10 years, the Romans defeated the Persians. The Prophet had no power of predicting future events moreover in the land he was not exposed to. This shows that Quran was not his handiwork.
- The Quran contains phrases that clearly reveals its divine nature. Phrases such as "they ask you..." and "say Oh Muhammad" are often seen in Quran. For instance, it says: 'They ask you (Oh Muhammad) concerning alcoholic drink and gambling.'(2:219). It also says: 'Say (Oh Muhammad), He is Allah (the) One.' In these verses, we see the Prophet (PBUH) being commanded to do or communicate something. Is this his composition?
- The Quran itself proves that it was revealed by God. For instance, chapter 10:37 says: 'And this Quran is not such as would ever be produced by other than God...' Also,

chapter 2:23 says: 'And if you are in doubt concerning that which We have sent to Our slave (Muhammad), then produce a surah of the like thereof...'

- The period of pause in revelation is another evidence. This is when revelation ceased coming to the Prophet (PBUH) which got him worried thinking God had forsaken him. Life became more precarious. After a long time, chapter 74 was revealed. If the Quran was his own making, he wouldn't have waited for a long period of 3 years before composing a verse to liberate himself from the doom of the Quraish.
- Many a time, the Quraish or the Jews or even Muslims would ask questions over which the Prophet did not have any answers. The Prophet (PBUH) would wait for God to intervene by revealing a verse to answer the questions. If the Quran was Prophet's composition, he would have simply create a verse (s) providing answers to such questions. The case of surat Ikh'laas (112) on Monotheism suffices here.
- Some verses were revealed to explain other verses which had been previously revealed, for the Prophet (PBUH) and his companions had failed to understand their meaning. How could such verses be in Quran, if it was Muhammad's composition? For instance, chapter 97:1-5 was revealed to throw more light on verse 3 of chapter 44 about the blessed night.
- The enemies of Quran claim that the existence of abrogated verses in Quran nullifies its authenticity. The concept of abrogation in Quran means that, some verses of Quran were substituted with others. As already noted (refer to piecemeal revelation of Quran), some verses were revealed to taste the faith of believers. When they passed the taste, such a verse would be substituted with a softer one. This does not in any way tarnish the authenticity of the Holy Book.
- Due to lack of historical facts and knowledge about the order (sequence) of revelation of Quran, the orientalist claim, verse 144 of chapter 3 about the death of the Prophet was composed by Abubakar. Yes, Abubakar narrated this verse before Muslims who were doubting the death of the Prophet. This verse was revealed in 625 AD after the battle of Uhud, and by the time of the Prophet's death in 632 AD, it was 7 years old. Now the question is, was this verse composed by Abubakar in 632 AD?
- Concerning verse 1 of chapter 17 about the Prophet's Night Journey and ascension to Heaven, the enemies of revelation claim that it gives no details of the whole journey as narrated by the Prophet, which tarnishes the authenticity of the Quran. Their argument is not water tight because, the details of the Journey are given in chapter 53:1-18.
- Some Meccans claimed Prophet Muhammad (PBUH) was after leadership and that is why he was preaching claiming that Quran is God's word. This claim is not true for, if he was after leadership and in a bid to establish this leadership, he wouldn't have

attributed his miracles to someone else but he would have attributed the Quran to himself and that one alone would have qualified him as a leader of the whole of Arabia. It is also crystal clear that the Meccans promised him leadership which he rejected.

- If the Quran was invented by Muhammad (PBUH), he wouldn't have waited for a long time to design a verse to clear the name of his wife, Aisha when the hypocrites falsified a rumor against her in what is known in Islamic history as hadith al Ifk (rumor mongering). It was after a long period that God revealed verse 4 of chapter 24 clearing the name of Aisha.
- Had it been composed by Muhammad (PBUH), he wouldn't have condemned himself for certain incidents which happened to him. For instance, when Muslims took some Meccans as prisoners after the battle of Badr (624 AD), the Prophet consulted his companions about the fate of the prisoners. Abubakar suggested their release on ransom. But Umar proposed a death sentence for them. However, the Prophet sided with Abubakar which led to the revelation of verse 67-68 of chapter 8 condemning the act.
- If it was not purely God's word, Prophet Muhammad wouldn't have subjected himself to physical torture and mistreatment from the hostile Quraish. The climax of the persecutions was the migration from Mecca to Medina in 622 AD. At Medina, the Quraish attacked the Muslims and hence the battles of Badr, Uhud and Khandaq. These battles caused loss of lives and property. If the Quran was his composition, he would have abandoned the project at this critical time.
- The Prophet (PBUH) on many issues made consultations with his companions. For instance, when Muslims were invaded by the Meccans at Medina, he consulted his companions on the steps to take. After the battle of Badr, he also made consultations on the issue of the captives. If Quran was his own composition, he would have simply composed a verse for such an event other than making consultations.
- The Prophet (PBUH) made a clear distinction (separation) between hadith and the Quran. This shows that, Quran is purely God's word. If Quran was Muhammad's composition, he would have equally claimed that hadith are also God's words like the Quran. At one time, the Prophet (PBUH) told his companions not to write down hadith for fear of mixing it with the Quran.
- The view that the Prophet (PBUH) composed the Quran in a bid to win respect from the Quraish is not water tight. It is crystal clear that, even before the revelation of the Quran, the Prophet (PBUH) was already a respected man in Mecca by everyone. So, the Quran is not his composition but God's handiwork and therefore authentic.

- The Prophet (PBUH) narrated events that took place before he was born. For instance, he was able to narrate stories about the earlier Prophets, powerful rulers like Pharaoh, Nimrod, Nebchadnezzar, the destruction of rebellious people like the Thamud, the army of elephants etc. If the Quran was his fabrication, he wouldn't have narrated such stories which were too novel to the Arabs.
- The Prophet was unlettered but was able to teach authentic scientific aspects. It is crystal clear that in the 7th century, no one knew that every human being has individual permanent finger prints, different from those of anyone else (75:4). No one knew the concept of embryology as seen in chapter 23:12-14. Given this observation, does it make sense for one to argue that the Quran was composed by Muhammad (PBUH)?
- The mode in which the Quran was revealed deserves mention. It is clearly known that the revelation of Quran would have an impact on the person of the Prophet (PBUH). For instance, his skin color would change, the companions would notice sweat dropping from his forehead even on a very cold day etc. This shows the existence of the supernatural powers beyond the Heavens responsible for the revelation of the Quran.

REVISION QUESTIONS:

- (1) Discuss the authenticity of the Quran
- (2) Account for the authenticity of the Quran
- (3) Justify the assertion that, the Quran is not man's composition.

Topic 5 PRESERVATION AND PROTECTION OF THE QURAN

QN: How has the Quran been preserved and protected?

- Preservation of the Quran means to safeguard the authenticity of the divine message. It means keeping intact all chapters and verses or words of the Quran.

(a) Divine preservation:

- The Quran has been preserved on a guarded tablet called Lauhil Mahfudh. This is God's diary where all things in the heavens and earth are recorded. Chapter 85:21 says: 'Nay! This is a glorious Quran (inscribed) on the preserved tablet.' The tablet is located in the 7th heaven from where angel Jibril collected the Quran all at once and placed it in Baitul Izza (Exalted house) located in the earthly heaven.
- The revelation of the Quran is piecemeal facilitated its preservation. The recipient of the message was unlettered and therefore, it had to be sent down in parts and portions for

him to easily grasp it. Not only him but also most of his companions lacked knowledge of the pen. The piecemeal revelation also enabled the companions to easily record down the Quran

- There is a heinous punishment mentioned in Quran for those who would try to interpolate its teachings, hence its preservation. God said: 'And if he (Muhammad) had invented a false saying concerning us, We surely should have seized him by his right hand (with might) And then certainly should have cut off his life artery (Aorta)' 69:44-46
- It is God Himself who designed the rules governing the recitation of Quran, which also facilitates its preservation. God says in chapter 73:4 that: 'And recite the Quran (a loud) in a slow pleasant tone and style.' Also, chapter 7:204 says: 'when the Quran is recited, listen to it and be silent that you may receive mercy.'
- God revealed the Quran basing on the prevailing circumstances, hence contributing to its preservation. This facilitated the proper understanding (interpretation) of the verses, thus maintaining its originality. For instance, one may not understand the meaning of verse 4 of chapter 24 unless they know what is known in Islamic history as Hadithul Ifk (Rumour mongering).
- Quran was made to govern Muslims' way of life, hence its preservation. For instance, Muslims observe marriage obligations as commanded by God in Quran, property of the deceased is shared as dictated by God in Quran, etc. The Quran says: 'Allah commands you as regards your children's (inheritance); to the male , a portion equal to that of two females' 4:11
- Muslims believe that God has already promised to protect the Quran from the change and error that happened to the earlier scriptures. God states in chapter 15:9 that: 'Indeed, it is We who have sent down the Quran and indeed, We will be its guardian.' For Muslims, this verse of promise from God is enough to know that He will indeed protect the Book from any changes overtime.
- It is ordained by God from the beginning of Islam that the recitation of the Quran must be an integral part of worship. No prayer is accepted without the recitation of the Quran. This made the illustrious companions to commit the divine verses to memory as soon as they were revealed. This safeguarded the Quran from corruption.
- Angel Jibril would go through the Quran with the Prophet (PBUH) in the month of Ramadhan on God's command. The whole Quran would be revised and reconfirmed by the Prophet with arch angel, Jibril. During the last Ramadhan of the Prophet, the Quran was rechecked and reconfirmed twice. All this was done to guarantee the authenticity of the divine message.

- The order and sequence of the Quran was divinely inspired to the Prophet (PBUH) through angel Jibril. It should be remembered that, the revelation of the Quran did not follow its order and sequence, but was sent down basing on the prevailing circumstances in society. That is why chapter 96:1-5 which was revealed first, does not appear as the first chapter in the Quran. The arrangement of the Quran was done by the Prophet with the guidance of the Holy Spirit, hence its preservation.
- God interprets the Quran using the Quran its self for easy understanding. For instance, God says that: 'We sent (this Quran) down on a blessed night.' 44:2. Many Companions of the Prophet (PBUH) failed to understand the meaning of this verse. Thereafter, chapter 97 which describes the night of power was revealed.
- God has preserved the original Arabic language so that the Quran retains its originality. The grammar of Arabic language, its lexicon, its phonetic system and its phraseology have remained intact for more than 1400 years. A modern Arabic speaking person can comprehend the Quran with much proficiency as did the Arabs of 14 centuries ago. The Book is today in its original language without the slightest alterations in its vocabulary.

(b) Preservation of the Quran by the Prophet (PBUH) and his companions:

- The Prophet appointed some of his companions to serve as scribes (secretaries) to write down the verses as soon as they were revealed. Zaid Ibn Thabit, Muawiya Inb Abu-Sufian, Ali Ibn Abu Talib were among the scribes who had this duty. The Prophet (PBUH) would have the scribes read back the verses to him after writing them down so as he can proof read and make sure there were no errors
- The Prophet (PBUH) memorized the Quran and urged all his companions to do the same. Thus, all the illustrious companions without an exception, memorized at least some portion of the Quran, for the simple reason that it was obligatory for them to recite it during worship. Great memorizers were, Abdallah Ibn Mas'ud, Saalim Ibn Maqal, Ma'adh Ibn Jabal, Ubayyi Ibn Ka'b, Zaid Ibn Thabit, Ali Ibn Abu Talib etc
- The Prophet (PBUH) banned hadith recording as a way of preserving the Quran. The fear was that, since Quran and hadith were being received from him by the companions, there was a likelihood of mixing the two. He therefore ordered that only Quran be recorded down and that hadith be memorized
- The Prophet used to listen to the recitation of the Quran by his companions. This is called Prophet's supervision of Quranic recitation. The aim was to ensure that the Quran was recited correctly as instructed by the arch angel, Jibril. He once asked Abdallah Ibn Mas'ud to recite the Quran for him and approved his recital. This safeguarded the authenticity of the Quran.

- The Prophet and his companions used to recite the Quran in all their prayers since prayers cannot be accepted without the recitation of a portion of the Quran. This encouraged all Muslims to study the Quran which contributed to its preservation. During prayers, both short and long chapters of the Quran would be recited.
- The Prophet (PBUH) discouraged his companions from travelling with sheets (Tablets) of the Quran to far distant places lest it fell in the hands of hypocrites (enemies) of Islam who would interpolate the message which was still being revealed. This was done to preserve the purity of the Quran.
- The Prophet (PBUH) used to interpret the Quran to his companions. This is referred to as interpretation of the Quran by the Prophet (PBUH). For instance, he interpreted verse 187 of chapter 2 concerning suhur (Daaku) which some companions had failed to understand. This too facilitated the preservation of the Quran.
- The Prophet (PBUH) used to appoint some companions who had learnt the Quran to teach it to other Muslims. This meant that, the Quranic message had to be spread and applied by the entire Muslim community. The celebrated teachers at the time included Ma'adh Ibn Jabal, Hudhaifa Ibn Yaman, Abdallah Ibn Mas'ud, zaid Ibn Thabit etc
- The Prophet (PBUH) used to encourage the recitation of the Quran because the act was highly rewarded by God. This made the Prophet's companions establish reading circles in the mosque comprising both senior reciters and the novices. The exercise was intensified during the month of Ramadhan
- The Prophet's sermons rotated around the teachings of the Quran which made the eminent companions devote much time in the studies about the Holy Book. Reference was made to the Book, for it is the primary source of jurisprudence. This too safeguarded the Quran from corruption (He would quote from the Quran)
- The Prophet's letters contained quotations from the Quran and this was emulated by his companions. A case in point of these letters include the ones he wrote to the Emperors of Persia and Rome, and the King of Abyssinia in 628 AD inviting them to the folds of Islam. This was after the conclusion of the truce of Hudaibiyya. This also facilitated the preservation of the divine Book
- The initial arrangement of the Quran was done by the Prophet (PBUH). The Prophet used to instruct the scribes about the sequence in which a revealed message was to be placed in a particular surah (chapter). In this manner, the Holy Prophet continued to arrange the text of Quran in a systematic order till the end of the chain of revelation.
- The original materials on which the Quran was recorded by the Prophets' secretary were kept in the Prophet's house for safe custody which also facilitated the preservation

of the Quran. After the demise of the Prophet (PBUH), the materials were used as a point of reference by the companions to compile the Quran into a Book form.

- The companions would ask questions on some issues in Quran which were not crystal clear. This led to the revelation of some verses explaining the unclear issues. For instance, chapter 97 was revealed to explain verse 3 of chapter 44. The Prophet would also explain with his own words (Hadith). This safeguarded the Quran from misinterpretation, hence avoiding alterations.
- Prophet Muhammad's conduct followed the Quran according to Lady Aisha. This means, he lived according to the teachings of the Quran which contributed to its preservation. Also, his companions' way of living was dictated by the canons of the Quran, hence its preservation.
- The companions used to refer to the Quran as a source of guidance. For instance, Abubakar recited verse 144 of chapter 3 to confirm the death of the Prophet (PBUH) to Muslims who were doubtful. Also, the companions used to apply the Quranic teachings in their day-to-day activities (political, social, economic, political and spiritual aspects)
- The companions of the Prophet (PBUH) designed a formula that would ease the recitation and memorization of the Quran. The companions would pick 10 verses from the Quran, memorize them and put into practice the teachings before picking another lot of 10 verses. This made the Quran more understandable and hence its preservation.
- The companions declared war on some elements in the Caliphate who wanted to do away with some teachings of the Quran. Caliph Abubakar's formidable army fought and brought them to their knees. They also silenced hostility from Persian and Roman Empires which wanted to see the Quran off the list of divine Books.
- The companions compiled the Quran into a Book form. This was after the battle of Yamamah (11 AH/633 AD). Many companions became martyrs at the battle and it was feared that unless a written copy of the entire revelation was produced, large parts of the Quran might be lost with the death of those who had memorized it. Therefore, at the suggestion of Umar to compile the Quran into a Book form, Caliph Abubakar formed a committee headed by Zaid Ibn Thabit to do the work.
- Caliph Uthman produced many copies of Quran and officially dispatched them to the capitals of the Islamic world. Two of these copies still exist today, one in Istanbul (Turkey) and the other in Tashkent. An attempt has been made to compare the printed text of the Quran with those two copies, but they have found no variations.
- Also, Caliph Uthman ordered the burning of all copies of the Quran which differed from the original copy together with the incomplete manuscripts and those with additional

personal notes. This was done to safeguard the Quran so that it would not suffer the same fate of alterations which characterized the earlier revealed scriptures.

- The companions established Quran schools throughout the Islamic state. For instance, Caliph Umar established formal schools for teaching the Quran and hadith in all conquered territories. Umar made sure Teachers in these schools received a good pay. Such measures played an important role in the preservation of the Quran.
- Caliph Umar made it a state policy that every Muslim had to compulsorily memorize sufficient parts of the Quran especially Surat Baqara (02), Nisae (04), Maidah (05), Hajj (22) and Noor (24). In these Surahs, Islamic laws and principles are elaborately discussed. This state policy was a major step in the protection and safeguarding the purity of the Quran.
- When the non-Arab speakers converted to Islam, a number of them could not read the Quran in the correct way. As a measure to remedy this, Caliph Ali Ibn Abu Talib ordered Abul al Aswad to put down rules of grammar (Nahawu) which would guide none Arabic readers of the Quran.

(c) Modern ways of preserving the Quran:

- Muslims do organize Quran recitation competitions. These have taken place in different countries such as Uganda, Tanzania, Sudan, Egypt, Malaysia, Saudi Arabia, United States to mention a few. This program is organized annually and it involves Muslims of different age groups (Novices and seniors), which has facilitated the protection of the Quran.
- The Holy Quran has been recorded on modern technological instruments like computers, video tapes, flash discs, memory cards etc. Therefore, storage of the Quran has been made more-safer.
- Muslims have also emphasized the teaching of Arabic language which is also a factor aiding the protection and preservation of the Quran. The Quran has to be recited in Arabic since it was revealed in that language
- The Quran has been printed in and distributed to various parts of the world. Today, Quran is found in peoples' homes, mosques, public and private libraries to mention a few. The earliest copies written during the days of Caliph Uthman are preserved in a museum in Topikapi, found in Istanbul, the city of Turkey.
- The establishment of Islamic radio stations in the world has also contributed to the preservation of the Quran. Radion madiina is one of them. In Uganda, we have Voice of Africa, Pearl FM, Bilal FM to mention a few. The radio stations have facilitated learning of Arabic language, recitation of the Quran, to mention a few

- No translation of the Quran of the Quran is allowed in prayer if it is to be accepted as valid prayer. Also, no translation of Quran is actually called Quran. It is called meaning of the Holy Quran. Quran was revealed in Arabic language and it has to be recited in that same language.
- Making the Quran the major reference for all Muslim research studies has also contributed to the preservation of the Quran. This is mostly seen in world universities leading to the award of degrees or diploma in a number of disciplines such as degree in sharia, Quran and its sciences, Da'wa programs etc
- Muslim scholars have gone an extra mile to count the chapters of the Quran (114), the verses (6,327), words and letters found in the Quran. In this way, it becomes very difficult for the enemies of Quran to interpolate it by making additions or removing some words or altering them.
- Today Quran schools have been established in various countries. In Uganda, we have Bilal Islamic institute, Bugembe Islamic institute to mention a few. From these schools, many students have graduated in different sciences of the Quran.

JAM'U AL QUR'AN(COMPILATION OF THE QURAN).

Compilation of the Quran means the process of putting together the Quranic materials into a Book form.

(a) Why it was compiled:

- The Prophet's death necessitated the compilation of the Quran. The Prophet (PBUH) was always used as a point of reference in case of any problem or disagreement. His demise meant that the only primary source available was the Quran, hence its compilation.
- The death of the memorizers of Quran was another factor. At the battle of Yamamah alone, about 600 memorizers died. In this vein, Umar bin Khattab advised Caliph Abubakar to put the Quran together into a Book form in a bid to safeguard its purity.
- The revelation of the Quran had ended and no more verses were expected to come. This became evident with the revelation of verse 3 of chapter 5 together with the death of the Prophet. So, the revealed message had to be safeguarded into a Book form
- Although the Prophet (PBUH) had not commanded his companions to compile the Quran, he had allowed them to write it down. This meant that the compilation of the Quran was not innovation.
- The presence of hypocrites whose intention was to adulterate the message posed a big threat that made the compilation of the Quran necessary. One of them was the

venomous Abdallah Ibn Sabah, a Jew from Yemen who converted to Islam to cause chaos therein. For instance, he misinterpreted some verses to suit his ulterior motives.

- Depreciation of the materials on which the Quran had been recorded also necessitated the compilation exercise. These included skins, stones/rocks, tree leaves, to mention a few. Some verses were fading away as the materials were ageing
- The Quran refers to itself as a Book of guidance as seen in chapter 2:2. So it was natural and fitting that it had to be compiled into a Book form. How else would an unwritten Book serve as the code of guidance for man? It was this very argument that Umar presented to convince Abubakar to permit the commencement of the compilation exercise.
- The Quran is a source of Islamic law which would be needed for administrative purposes in Islamic states. Issues to do with Islamic personal law, Islamic family law, Islamic law of contracts, Islamic law on transactions, international relations etc, have been fully handled in the Quran. This necessitated its compilation into a Book form.
- The fear to mix it with the sayings of the Prophet (PBUH) given the fact that, both Quran and Hadith were received by Muslims from the same source, the Prophet. In this vein, chances of mixing the two were high. That is why the Prophet had hitherto banned hadith recording.
- The expansion of the Islamic state meant increased conversion of people to Islam. The new Muslims would need the Quran as a source of guidance (Reference) in various aspects of life (political, social, economic and spiritual aspects).
- The compilation of the Quran was an act of worship (Ibaadah). This made the illustrious companions shoulder the noble task of preserving it by putting it into a Book form.
- The compilation of Quran would also ease its recitation and memorization. It would solve the bulkiness of the Book, hence making it easy to carry from one area to another. It should be noted that before its compilation, the Quran was recorded on scattered materials which would complicate its recitation and memorization.
- The need to eliminate the various versions that were cropping up necessitated the compilation of the Quran. During the Caliphate of Uthman, there were variations in the recitation of the Quran in areas like Syria, Iraq etc. This was reported to the Caliph by Hudhaifa Ibn Al Yaman. So, a decision was taken to compile more copies of the holy Book.
- Availability of writing materials such as paper and ink, imported from China contributed to the compilation of the Quran into a Book form. Initially, the materials were scarce,

but with increased trade activities with far distant places, such materials were made available (at first they used skins, rock, date leaves, scapula).

- The compilation of the Quran was necessary in order to prove the Prophet-hood of Muhammad (PBUH). Chapter 3:144 says: 'Muhammad (PBUH) is no more than a Messenger, and indeed (many) Messengers have passed away before him...'. This verse shows the existence of the Prophet (PBUH) and the authenticity of the Quran
- The compilation of Quran was necessary because, it was to be used as a symbol of Islamic religion. We cannot talk of Islam as a religion in absence of the Quran. It is the Quran that confirms the divine nature of Islamic religion. God says in chapter 5:3 that: '...this day I have perfected your religion for you, completed My favour upon you and have chosen Islam as your religion...'
- The Quran refers to itself as a universal message. So, it had to be compiled for the benefit of the whole world. Chapter 81:27 says: 'Verily, this (the Quran) is no less than a reminder to (all) the worlds.'

(b) Process of compilation:

- Compilation of the Quran means to bring the holy Quran into a book form. Muslim scholars unanimously agree that the Quran was not compiled into a complete book during the life time of the Prophet (PBUH). They contend that the process began during the Caliphate of Abubakar. It should however be note that, the compilation of the Quran was effected in three stages.
- The first stage (period) of compilation was during the Prophet's time. During this period, the Quran was compiled orally by committing it to memory. The Prophet (PBUH) always encouraged his companions to memorize the Quran. He said, whoever memorized the Quran will be guaranteed paradise on the Day of Judgment
- It is reported in history that many companions had the Quran at heart by the time of the Prophet's demise. These included Ali Ibn Ab Talib, Uthmaan Ibn Affan, Lady Aisha, Zaid Ibn Thabit to mention a few
- The other method used in the compilation of the Quran during the life time of the Prophet (PBUH) was writing. The Prophet (PBUH) had scribes such as Zaid Ibn Thabit, Zubair, Ali Ibn Abu Talib, Muawiya Ibn Abu sufyan and others, who recorded down the Quran.
- The second stage of the compilation of the Quran was during the Caliph Abubakar's reign. This was after the battle of Yamamah which witnessed the death of over 600 Huffaz (memorisers) of Quran. The battle was against Musailima al Kadhab who has self-styled himself as a prophet

- Eventually Umar Ibn khattab approached Caliph Abubakar and proposed to him to compile the Quran since its memorizers were dying in large numbers. Caliph Abubakar was somehow reluctant saying he could not initiate the compilation exercise which was not effected by the Prophet (PBUH).
- After a prolonged discussion between the two, Abubakar realized the wisdom of what Umar had suggested. Accordingly, he sent for Zaid Ibn Thabit, the most prominent reciter and gave him the responsibility of compiling the Quran in one Book.
- Zaid Ibn Thabit was also reluctant by raising the same argument like that of Abubakar. Eventually, he was convinced by the two (Abubakar and Umar) to compile the Quran from the various manuscripts which were written under the Prophet's supervision and dictation.
- Caliph Abubakar cautioned the compilers that, in case of any disagreement, they should consult Zaid Ibn Thabit. He also commanded them to consider the Quraish dialect of Arabic language since the Quran was revealed in that very dialect. This was to avoid any alterations in the divine message.
- In the process of the compilation, some questions arose. For instance, there was a debate over the inclusion of the abrogated verses or not. The issue was presented before Caliph Abubakar who ruled that, every verse that the Prophet used to recite must be included in the Quran.
- Zaid Ibn Thabit headed the committee of compilers. These were selected by Caliph Abubakar with the help of other high ranking companions of the Prophet (PBUH). They all relied on the manuscripts that were written during the life time of the Prophet (PBUH)
- The compiled copy was kept under the custody of Caliph Abubakar. When he died, it was taken under the custody of the second Caliph(Umar) and when he died, the Quran was entrusted to Hasfwa bint Umar al Khattab(the Prophet's widow)
- The other stage of the compilation of the Quran was that of the third Caliph, Uthman Ibn Affan. At this time, the Islamic state had expanded over far and remote regions up to Egypt, Syria, Palestine, Jordan, Iraq and the rest of the Arabian Peninsula. As a result of this expansion, prominent companions scattered to the newly conquered regions and spread Islam
- As the Quran was revealed in seven different letters, the companions used to recite it through those different letters (har'fs). This brought about variations in the modes and ways of the recitation of the Quran from one region to another. This was seen in Iraq and Syria.

- Hudhaifa Ibn Yaman who witnessed such variations, reported them to the Caliph, saying: 'Oh Chief of the believers, save this nation before they differ about the Book (Quran) as the Jews and Christians did before.'
- Caliph Uthman then sent a message to Hafswa bint Umar saying that: 'Send us the manuscripts of the Quran so that we may compile the Quranic materials in perfect copies and return the manuscripts to you.'
- Uthman then ordered Zaid Ibn Thabit, Abdallah Ibn Zubair, Sa'd Ibn al Aas and Abdul-Rahman Ibn Harith Ibn Hisham to rewrite the manuscripts in perfect copies. They managed to produce seven copies of the Holy Quran which Uthman sent to each of the seven provinces of the Islamic state.
- The Caliph then ordered that the other copies which differed from the original copy of the Quraish dialect, whether written on fragmentary materials or whole copies be burnt. This step taken by the Caliph was a major contribution in safeguarding the authenticity of the Quran.
- It should be noted that, during the compilation process, instructions governing the whole exercise were set. For instance, for a verse to be accepted, it must have been written down and memorized by a big number of people.

(c) Challenges associated with the compilation:

- Proof reading the whole text was tiresome
- The compilers were few (They were four)
- The writing materials (paper, ink etc) were scarce. They had to be imported from China
- At first the compilers were hesitant about the exercise
- Some disagreement cropped up in the process of compilation, though they were settled by the Caliph
- Some compilers had missed some verses. But it was later rectified
- There was fear of mixing Quran with the sayings of the Prophet
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REVISION QUESTIONS:

1. *To what extent did the compilation of the Quran guarantee its authenticity?*
2. *Examine the process of the compilation of the Quran*
3. *Analyze the contribution of:*
 - (a) *Abubakar,*
 - (b) *Umar,*
 - (c) *Uthman and,*
 - (d) *Zaid Ibn Thabit, in the compilation of the Quran.*