

## Lesson 1 - Introduction

### Definition of the Qur'an –

- Linguistically: something which is read/recited
- Iambically: the speech of Allah – the Almighty – which descended upon his Messenger and seal of prophet-hood Muhammad sal Allahu alayhi wa sallam, it begins with Surah Al-Fātihah and ends with Surah Al-Nās.

### General points –

- The Qur'an is preserved from any change, additions or subtractions.

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. **{15:9}**

- It is the primary source for Muslims

Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner – **{25:1}**

### Revelation

- When was the Qur'an revealed?

It was revealed on Laylatul Qadr in Ramadan to the Prophet sal Allahu alayhi wa sallam when he was 40 years old in the Cave of Hira, the first surah that was revealed was Surah Al-'Alaq **{Qur'an: 96}**

See footnote for this hadith **{Bukhārī 4953 Muslim 160}**<sup>1</sup>

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<sup>1</sup> A'isha, the wife of the Messenger of Allah (ﷺ), reported:

The first (form) with which was started the revelation to the Messenger of Allah was the true vision in sleep. And he did not see any vision but it came like the bright gleam of dawn. Thenceforth solitude became dear to him and he used to seclude himself in the cave of Hira', where he would engage in tahannuth (and that is a worship for a number of nights) before returning to his family and getting provisions again for this purpose. He would then return to Khadija and take provisions for a like period, till Truth came upon him while he was in the cave of Hira'. There came to him the angel and said: Recite, to which he replied: I am not lettered. He took hold of me [the Apostle said] and pressed me, till I was hard pressed; thereafter he let me off and said: Recite. I said: I am not lettered. He then again took hold of me and pressed me for the second time till I was hard pressed and then let me off and said: Recite, to which I replied: I am not lettered. He took hold of me and pressed me for the third time, till I was hard pressed and then let me go and said: Recite in the name of your Lord Who created, created man from a clot of blood. Recite. And your most bountiful Lord is He Who taught the use of pen, taught man what he knew not (al-Qur'an, xcvi. 1-4). Then the Prophet returned therewith, his heart was trembling, and he went to Khadija and said: Wrap me up, wrap me up! So they wrapped him till the fear had left him. He then said to Khadija: O Khadija! what has happened to me? and he informed her of the happening, saying: I fear for myself. She replied: It can't be. Be happy. I swear by Allah that He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests, and you help against the vicissitudes which affect people. Khadija then took him to Waraqa b. Naufal b. Asad b. 'Abd al-'Uzza, and he was the son of Khadija's uncle, i. e., the brother of her father. And he was the man who had embraced Christianity in the Days of Ignorance (i. e. before Islam) and he used to write books in Arabic and, therefore, wrote Injil in Arabic as God willed that he should write. He was very old and had become blind Khadija said to him: O uncle! listen to the son of your brother. Waraqa b. Naufal said: O my nephew! what did you see? The Messenger of Allah (ﷺ), then, informed him what he had seen, and Waraqa said to him: It is namus that God sent down to Musa. Would that I were then (during your prophetic career) a young man. Would that I might be alive when your people would expel you! The Messenger of Allah (ﷺ) said: Will they drive me out? Waraqa said: Yes. Never came a man with a like of what you have brought but met hostilities. If I see your day I shall help you wholeheartedly.

- How was the Qur'an revealed?

It would come down either:

1. Without reason – simply meaning that Allah SWT wanted to reveal an ayah without any incident taking place
2. Due to a reason, such as:

A) A question

They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed. **{2:189}**

Here, the people asked the Prophet sal Allahu alayhi wa sallam multiple questions about the crescent and its condition, its smallness and its old age. In summary, Shaykh Fawzan says about this ayah that the people asked irrelevant questions that wouldn't benefit them in anyway, Allah SWT answered with that which is more important and beneficial. **Pg 6, explanation of the three fundamental principles, Shaykh Fawzan**

B) Another reason may be that an incident took place and we need to know its ruling

**{Surah Al-Mujadila:1-4} <sup>2</sup> Tafseer As-Sa'di, volume 10, pg 27<sup>3</sup>**

### What are the benefits of knowing the reason of revelation?

- It is from Allah SWT – The prophet sal Allahu alayhi wa sallam would ask and then wait for an answer

And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little." **{17:85}**

- One is able to understand the Ayah correctly

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**2** Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing. Those who pronounce thihar among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving. And those who pronounce thihar from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Acquainted with what you do. And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe [completely] in Allah and His Messenger; and those are the limits [set by] Allah. And for the disbelievers is a painful punishment.

**3** These verses were revealed concerning a man of the *Ansar* whose wife complained to Allah (SWT) and took her case to the Messenger of Allah (*salla Allahu 'alayhi wa sallam* - blessings and peace be upon him), when he prohibited intimacy with her to himself after a lengthy marriage and having children, and he was a very old man. She complained to Allah and to His Messenger (*salla Allahu 'alayhi wa sallam*) about what had happened between them, and did so repeatedly and persistently.

What is the difference between Makkī and Madanī surah's?

- Makkī: What was revealed before Hijrah
- Madanī: What was revealed after Hijrah

The Quran was revealed over 23 years, mainly in the Holy cities of Makkah and Madinah. To decide whether a verse is Makkī or Madanī, the criteria was the Hijrah, the Prophet's migration from Makkah to Madinah. Any verse revealed prior to the migration, is classified as Makkī, and any verse revealed after the migration, is classified as Madanī. In this definition, it is not where the verse was revealed, but whether it was revealed before or after the Hijrah; e.g. the verses revealed at the conquest of Makkah, in 8AH, are considered Madanī because these verses were revealed after the Hijrah, although the actual place of revelation was Makkah.

Specialities of each

Makkī –

- Strength of style and intensity of speech
- Shorter ayaat to get straight to the point
- Focus on Tawheed and Aqedah

Madanī –

- Soft style and ease of speech because Allah SWT was speaking to those who were now Muslim
- Longer ayaat
- Focus more on rulings (Fiqh)

What are the benefits of knowing Makkī and Madanī surah's?

- A) Shows eloquence of the Qur'an, by changing its style depending on who is being addressed
- B) Shows wisdom of Sharia'h – Taddarujj (levelling up in stages).  
For example: alcohol wasn't made Haram at first, it was made Haram in stages.
- C) Able to know abrogation – example of abrogated ayah