Imām al-Ghazālī on the Etiquettes of Qur’ān Recitation

kitāb Ādab Tilawat al-Qur’ān

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Salvation of the Soul and Islamic Devotions
Al-Ghazâlî on Islamic Guidance

In the name of God, Most Gracious, Most Merciful

المؤمنون - قرآن 11: 2

Those whom We have given the Book (Qur'an) recite it as it should be recited; they believe in it. Those who do not believe in it are those who are the losers. — Qur'an 2: 121

Whoever explains the Qur'an according to his [wrong] personal opinion shall take his place in Hell. — prophet Muhammad
INTRODUCTION

The idea underlying all revealed religions is that man is incapable of solving all the problems of his life through his reason (‘aql) alone and therefore needs guidance from God on both the theoretical and practical levels. This guidance is embodied in religious scriptures revealed by God to prophets, who are His representatives on earth, and who are gifted with special qualities of both mind and heart. The number of such prophets whom God selected in order to communicate His guidance to mankind in different ages is generally believed by Muslims to be 124,000, and the number of revealed scriptures, according to Islamic teachings, is 104, of which four are long and of great importance, while the remaining revelations are referred to in Islamic literature only as Leaves (sūrat al-hajj). The four great scriptures are the Torah, the Gospel, the Psalms and the Qur’an, and of the Leaves ten were revealed to Adam, fifty to Shīth (Seth), thirty to Idris (Enoch) and ten to Abraham. The Qur’an is the last in the series of these revelations, and Muhammad (may peace be upon him!) is the last of all prophets but the greatest of them in merit according to the estimation of God. Muhammad received the Qur’an gradually, over approximately twenty-three

2 Abū Ja’far Muḥammad ibn Jirḥās Saḥīḥ Abū Dāwūd, al-Sunan al-Ṭahāwī, Egypt, n.d., 1, 86.
3 Qur’an 33:40.
4 Qur’an 2:235 where excellence of some prophets over others is explicit.
years (610-32 A.D.) in Mecca and Medina, from the angel of revelation, Gabriel. Gabriel had received it from the Preserved Tablet (al-lawh al-mahfūz) which is commonly understood to be in heaven and where the originals of all revealed scriptures are preserved along with a record of everything that God has decreed to bring into being from the beginning of creation to Doomsday, under the care of the greatest angel, Israfil. The Qur'an is the speech of God eternally existing with His essence; it is divine in both its meanings and language — views held by the majority of Muslims.

The reading or recitation of the Qur'an is enjoined by God and His Messenger so that the reciter may know the principles of guidance contained in it and live his life in all its aspects according to these principles; the consequence of all this is salvation (najât) in the eternal life of the Hereafter. Since this purpose of Qur'an-recitation is in keeping with the sole aim of all revelation from God, it is emphasized in the Qur'an as well as in prophetic tradition (hadîth). There are other purposes of Qur'an-reading which, though comparatively less important, are practically inseparable from the life of Muslims. One of these purposes is to gain the blessing (baraka) which accrues from uttering the divine speech with due reverence and in a proper manner. This purpose is apparent in recitations performed by Muslims at the start of social and religious ceremonies, in pious gatherings and on other occasions of a similar type. This forms a point of disagreement between Islam and Christianity. There is no absolutely holy language in the Christian religion, for the language of the Gospel is not generally believed to be wholly divine; hence Christians do not recite the Gospel to gain any blessings, nor do they respect it in the way Muslims do the Qur'an, such as keeping it above all other books on a shelf or on a table, for its language, like its meanings, is purely divine. Another purpose of Qur'an-reading is the worship ('ibâda) of God. Recitation for this purpose is usually performed in the morning after the Dawn Prayer, when keeping vigil at night, and on completion of every ritual prayer (salâh). It is recommended in the Qur'an and prophetic tradition as a form of supererogatory (nafa') worship appropriate to the higher category of believers. It also forms part of the spiritual training (riyâda) prescribed in Sufism, and is regarded


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in certain circumstances to be the best of all forms of supererogatory worship and in others to be only inferior to the Sufi's remembrance of God (dhîkîr). 10 Not only reading, but even looking at the Qur'an by a believer with due respect is also an act of worship of God. 11 Such is the glorious Qur'an, the scripture of Islam!

These and other purposes of Qur'an-reading can be better achieved if the recitation is made by following the methods appropriate to divine speech. The methodology of reading or studying books which is taught, especially in colleges and universities of the West, is not wholly relevant to the reading of the Qur'an by a believer, since its nature is different from that of other books. Some of the methods befitting it are briefly mentioned in the Qur'an itself — briefly because brevity and conciseness are among its special characteristics. 12 They are, moreover, scattered in the Qur'an in connection with other teachings. The Prophet elaborated them to a certain extent and added to them other methods, and all these are to be found in works on collections of Tradition. Of all the groups of Muslim intellectuals who have flourished from the formative period of Islamic thought until now it is the ascetics and Sufis who are most concerned with Qur'an-reading, because they are the people who most ardently desire to draw guidance from the Qur'an in different aspects of their lives and to improve their relationships with God by means of supererogatory worship. The rules they follow in Qur'an-reading are derived from a variety of sources, the most important of which are the Qur'an, the Sunna of the Prophet and their own experiences. Consequently a somewhat elaborate treatment of the subject of Qur'an-recitation is to be found in their mystical writings; 13 however, theological views on certain Qur'anic problems held by Jahmites, Lâfiyâ, Wâqîfiyâ, Khârijites, Mu'rijiyà, Mu'tazilite, Ash'atù, Shîyâ and other Muslim sects are either wholly omitted in their mystical works or only mentioned in passing because these views have little relevance with practice. The orthodox form of Sufism of the medieval times

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culminated in al-Ghazālī who is acclaimed by many, both in the East and the West, as the greatest religious authority of Islam after the Prophet. In his sufism the problem of Qur'an-reading received a treatment 15 which is most elaborate, systematic, deep and penetrating, and which is recognized as important by later Muslim scholars of the Qur'an and Tradition. 16 This treatment is an amalgam of Islamic religious teachings on the subject and the thoughts and experiences of Sūfis, including al-Ghazālī himself, and other religious scholars who flourished before his time. This book is an attempt to present this theory to readers of English together with other information relevant to it.

In his theory of Qur'an-reading al-Ghazālī first mentions the nature and value of the Qur'an as well as the importance of continuance in its recitation and perseverance in its study by observing the external rules and mental tasks appropriate to it. Then he demonstrates the excellence of the Qur'an and of those who are concerned with it through reading, studying or memorizing it, by citing first the sayings of the Prophet and then the sayings of his companions and prominent scholars, saints and Sūfis who flourished before the time of al-Ghazālī. As a corollary of this he disapproves of those recitations which fall short of the required standard, his disapproval being based on the sayings of the Prophet, his companions and other pious scholars. This is followed by a discussion of the rules of Qur'an-recitation proper. Two sets of rules are discussed under the titles 'external rules' and 'mental tasks' together with a full illustration of them in a very systematic way — passing from the external rules to the internal, and, within each set, progressing gradually from less subtle rules to more subtle. For perfect recitation both sets of rules need to be observed in al-
Ghazālī's opinion. His belief that both external and internal rules are important is in agreement with Islamic religious teachings on the subject; however, his emphasis upon the mental tasks is characteristic of his Sūfi teaching. Many of the rules set forth by him are incorporated in the work of a later scholar, Imām Muḥyī al-Dīn an-Nawawī. 17

Discussion of the mental tasks required in Qur'an-reading led al-Ghazālī to a consideration of the problem of Qur'an-interpretation according to one's personal opinion (bi-r-rā'y), although this problem is not his primary concern here. This consideration proceeded through several stages. First, he establishes his view that there is a wide scope in the meanings of the Qur'an and that outward exegesis which has come down by tradition is not the end of Qur'an-understanding. In the Qur'an there are indications of all forms of knowledge which can only be grasped by men of understanding; these, however, cannot be conveyed completely by its outward exegesis. Understanding the Qur'an consists in deeply penetrating into its meanings by stages; mere outward exegesis of it does not lead us to this understanding.

Second, al-Ghazālī considers the prohibition of Qur'an-explanation according to one's personal opinion by the Prophet, 18 by Abū Bakr and by other pious Muslims in the early period of Islam. In four ways he demonstrates that this prohibition is not meant to confine Qur'an-understanding to that which has come down from authorities on exegesis and to abandon the eliciting of meanings from the Qur'an by independent understanding. He shows that it is lawful for everyone to elicit meanings from the Qur'an commensurate with his understanding and intelligence. Third, al-Ghazālī enquires into the reasons why the Prophet and others prohibited Qur'an-explanation according to one's personal opinion. Two major reasons are determined and discussed in detail. Under one of them are condemned as wrong three kinds of Qur'an-interpretation — one by heretics, one by certain religious scholars and Shi'a Bāṭinities, and one by others. In connection with the other reason he emphasizes the need to master outward exegesis of the Qur'an transmitted from authorities, as a precondition for eliciting its deep, hidden meanings. For mastering outward exegesis it is necessary to know by heart what is transmitted from authorities in regard to several Qur'anic subjects which are discussed in some detail with examples from the Qur'an itself. Then the distinction between the real meanings of the Qur'an and its outward exegesis is made clear by examples, and it is asserted that the study of the real meaning of every Qur'anic sentence needs a long duration and is assisted by knowledge obtained through mystical intuition (kashf). The reasons why those established in knowledge differ in their understanding of the hidden meanings of the Qur'an are mentioned. The unveiling of

15 Al-Ghazālī, Nuṣūḥ, 1, 272-92.
17 Ibid., pp. 48-52
18 Al-Tirmidhī, Sunan, Ṭabarī al-Qur'an, 1.
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the deep meaning of a prophetic tradition to the mind of a Sufi is cited, apparently following Abū Naṣr as-Sarrāj, 19 in an effort to illustrate further the nature of deep meanings of the Qur'an. In conclusion the relation of secret meanings of the Qur'an to its outward exegesis is described by saying that they are neither known by outward exegesis, nor opposed to it; rather they complete it and form the essence of the Qur'an to be approached from its external aspect.

This theory of Qur'an-recitation and interpretation outlined above is set forth in the eighth ‘book’ of al-Ghazālī’s greatest work, The Revival of the Religious Sciences (Iḥyā‘ al-‘Ulum ad-Dīn). This ‘book’ in its entirety is translated, with copious notes, in the present work, so that the reader may know al-Ghazālī’s ideas in full. The translator has in his renderings, made an effort to remain very close to the Arabic original and at the same time to clarify its meaning. For the sake of this clarification materials are sometimes added in the text and put between square brackets. To ensure an easy reading some expressions based on the original are put between round brackets. To augment the usefulness of the book as well as its scholarly nature numerous footnotes are added by the translator. Since The Revival has not yet been critically edited, variants in its different printed texts have not yet been brought to light. The translator has at hand eight printed texts: (1) the text published by al-Maktaba at-Tijāriyya al-Kubrā, Egypt, r.d.; (2) the text published by al-Maṭba‘a al-‘Uthmāniyya, Egypt, 1933/1352; (3) the text published by Dār ash-Shu‘ab, Egypt, n.d.; (4) the text published by the Lajna Nashr as-Sīha al-Islāmiyya, Cairo, 1356-57 A.H. (referred to hereinafter as LN); (5) the text published by Mu`assisa al-Ḥalabī, Cairo, 1967/1387 (referred to hereinafter as MH); (6) the text published by Dār al-Ma`ṭiba, Beirut, n.d. (referred to hereinafter as BE); (7) the text shown by az-Zabīdī in his Iḥyā‘ as-Sūtsa‘ al-Muttaqīn bi-Sharh Asrār Iḥyā‘ al-‘Ulum ad-Dīn, Cairo, 1311 A.H. (referred to hereinafter as ZT); and (8) the text published on the margin of az-Zabīdī’s Iḥyā‘ (referred to hereinafter as ZE). These last mentioned five texts have been compared by the translator and the variants are pointed out in footnotes; the obvious misprints are of course disregarded. The numberings of all re-

### TRANSLITERATION

**Consonants**

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**Short Vowels**

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- u
- i

**Long Vowels**

- a
- u
- i

**Diphthongs**

- ay
- aw
- iy

The letter ء is sometimes transliterated into 't' and sometimes omitted.
CHAPTER ONE

THE EXCELLENCE OF THE QUR’AN AND OF PEOPLE CONCERNED WITH IT, AND THE REPROACH OF THOSE WHOSE RECITATION FALLS SHORT OF THE REQUIRED STANDARD

In Islamic contexts the Prophet or the Messenger mean Muhammad, the prophet of Islam. Even when these expressions are used in a general way, not in Islamic contexts, they can legitimately mean the prophet of Islam, because he is the prototype and perfect embodiment of prophecy—prophecy started with Adam, continued through many other prophets, and reached its perfection in Muhammad. Cf. Seyyid Hossein Nasr, *The Ideals and Realities of Islam*, 2nd ed. London, 1971, pp. 67-58 where the same view is expressed.

2 Islam teaches that the mention of the name of any true prophet should, as a courtesy, be followed by the invoking of blessings, greetings or peace. This is especially recommended in the case of the prophet Muhammad. There is a Qur’anic verse (33:50): “Surely God and His angels send blessings upon the Prophet. O you who believe, invoke blessings on him and salute him with the salutation of peace.” In many Traditions a great reward is promised for invoking blessings, peace, salutation, and so on upon the Prophet. These Traditions are cited in *al-Ghazali’s Iḥyā’*, 1.

3 In Islamic contexts the term “All-wise, the All-laudable” (الذي لا يلزم بالباطل من بين هبته) is used. In consequence of this the path of consideration from stories and reports [of past events] described in it has become broad for men of reflection, and the traversing of the straight path by following the rules of conduct He has expounded in it and by observing the distinction He has made between the lawful and the unlawful, has become clear [to mankind].

The Qur’an is an illumination and a light; by it is obtained deliverance from error and deception; and in it lies the healing of those [diseases] which exist in men’s souls. *Anyone, of [even] the most powerful men, who contradicts it is severely punished by God, and anyone who seeks knowledge from a source other than it is led astray by Him. The Qur’an is the strong rope of God [which man should grasp firmly], His clear light [in which man should walk in life], the strongest and most dependable support [which man should take hold of], and the most perfect shelter [to which man should have recourse].

The Qur’an encompasses [the core principles of all matters —] little and much, small and great. *Its wonders do not exhaust [despite the passing of ages], nor do its rare, strange features come to an end [even after deep and thorough researches]. No definition can encompass its benefits in the estimation of men of reflection, nor can much-repeated recitation make it old for those who recite it; [rather, the more-repeated its recitation the newer is it felt by them].

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It is the Qur'an which has guided the ancients and the moderns, [of Muslims] to the right path. [Even] the jinn,11 whenever they heard its [recitation by the Prophet],12 returned to their community with the warning, "Saying: We have certainly heard [the recitation of] a wonderful Qur'an which guides to the right path; so we have believed in it and we shall never associate anyone with our Lord."13 Everyone who has believed in it has indeed been favoured [by God]; who one has professed the doctrines of it has surely spoken the truth; one who has held fast to it has really become rightly guided; and one who has acted in accordance with it has certainly achieved success.

God (exalted is He)!14 said, "Surely We Ourselves have sent down the Exhortation [i.e. the Qur'an] and We will most certainly safeguard it"15 (بسم الله الرحمن الرحيم). Among the means of preservation of the Qur'an in men's minds and in mushaf16 are

11 Jinn constitute a class of intelligent beings created by God. They are bodies (ayam) composed of vapour or flames, intelligent, imperceptible to our senses, capable of appearing in different forms and of carrying out heavy labours. They are created of smokeless flame (Qur'an 55:15). They are capable of salvation; they fall under religious obligation (Qur'an 51:56; 55:39; 60:128; 6:130); some jinn will enter Paradise while others will be cast into Hell (Qur'an 7:38; 179). They can mix with men. There are stories of love between jinn and human beings. There are many stories too of relations between saints and jinn; see Ibn an-Nadim, Kitāb al-Fihrist, trans. by Bayard Dodge, New York, 1970, pp. 209, 291, 539, 726, 298-29; 756-57, 760-83; D.B. Macdonald, H. Masse et al., "Djinns," Et, 3, 11, 346-350.

12 Two years before his migration (hijra) to Medina the Prophet went to Ta'iff to preach Islam and to seek a protector in view of the increasingly humiliating treatment to which he was subjected after the death of his uncle, Abu Talib. On his way back to Mecca when he was engaged in supererogatory ritual prayer at midnight at Nakhl a company of jinn came, listened and went off believing him and the Qur'an. See Ibn Hisham, ar-Shi'a an-Nabawiyya, ed. by Muṣafā ar-Saṣiṣa et al., 2nd ed., Egypt, 1955/1375, 1, 421f. Qur'an 72:1, 40-29.

13 Qur'an 72:1.

14 Islam teaches that the mention of the divine name should be followed by such formularies: "praise be upon You," which is "great and mighty is He!" (الله عظيم مجيد) "glorified (or holy) is He!" (الله مأمون) and, "blessed and exalted is He!" (الله علوي). This is the requirement of courtesy (adab) in respect of the divine name.


16 A mushaf is a book or volume consisting of a collection of leaves written upon and put between two covers. It is generally applied in the present day to a copy of the Qur'an. For more information on it see A.J. Wensinck, "Mushaf", Et, III, 747; Edward William Lane, An Arabic-English Lexicon, ed. by Stanley Lane-Poole, London, Bk. 1, Pt. 4, p. 1655.

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continuance in its recitation and perseverance in its study, by following its rules (adāb)17 and stipulations and by carefully observing the mental tasks and the external rules which concern it.18 These matters need to be discussed and expounded, and what is intended to teach here can be made very clear in four chapters.

The first chapter deals with the excellence of the Qur'an and of people concerned with it (ahlihi). The second chapter is on the rules of the Qur'an-recitation to be observed externally. The third chapter concerns the mental tasks (al-'amal al-baṣīna) to be performed when the Qur'an is recited. The fourth chapter discusses the understanding of the Qur'an, its exegesis by personal opinion (bi r-ra'y),19 and so on.

THE EXCELLENCE OF THE QUR'AN

[Prophetic Traditions on the Excellence of the Qur'an]

The Prophet (may God bless him and greet him!) said, "A man who reads the Qur'an and who then feels that another man has been bestowed [by God] more than what he himself has been bestowed, has indeed considered small that which God (exalted is He) has considered great." [272]

The Prophet (may God bless him and greet him!) said, "In the Hereafter no intercessor will be superior in rank in the estimation of God (exalted is He) to the Qur'an — not [even] a prophet, nor an angel, nor anyone else."20

17 Adab (plural: adāb) in this context means a rule to be followed. In this sense it occurs many times in the first part of al-Ghazālī's Ihya'. For its meanings in various other contexts see Lane, Lexicon, Bk. 1, Pt. 1, 34-35; F. Gabrieli, "Adab", Et, 1, 175-176.

18 Observance of both the external rules and mental tasks of Qur'an-reading is necessary because without it the purpose of Qur'an-reading cannot be achieved fully. Al-Ghazālī's consideration of the internal aspect of Qur'an-recitation as important, in addition to its external aspect, is mystical in nature. Not only in Qur'an-reading but in all other forms of Islamic devotional acts, he lays importance upon both aspects. For a brief account of this see Muzaffaruddin Abul Quasem, The Ethics of al-Ghazali, 2nd ed., New York, 1978, pp. 194-207.

19 This refers to a Tradition (at-Tirmidhi, Sunan, Tafir al-Qur'an, 1) which runs thus: "The man who explains the Qur'an according to his personal opinion shall take his place in Hell."

20 In the Hereafter angels, prophets, saints, martyrs, pious religious scholars, and the Qur'an will intercede to God on behalf of believers. They, however, will be able to
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The Prophet (may God bless him and greet him!) said, "If the Qur'an were inside a hide, fire could not touch the hide because of the blessings of its contact with the Qur'an." 21

The Prophet (may God bless him and greet him!) said, "[One of] the best devotional acts [ṣabāda] of my community is the recitation of the Qur'an."

The Prophet (may God bless him and greet him!) also said, "God (great and mighty is He!) had read the Sura of Tā Hā 22 and the Sura of Yā Sīn 23 a thousand years before He created the creation. When angels heard the Qur'an they said, 'Blessed is the community to which it will be sent down, blessed are the minds which will bear it, and blessed are the tongues which will utter it.'"

The Prophet (may God bless him and greet him!) said, "The best of you is one who has learnt the Qur'an and has taught it." 24

intercede only with God's permission (Qur'an 2:255, 21:28, 16:3, 19:87, 20:109, 34:23, 53:26). This intercession will be in some cases for elevation of rank in Paradise, in some for admission into Paradise without suffering in Hell, and in most cases to rescue the sinful believers from Hell after suffering there for sometime. The prophet Muhammad will be granted permission to intercede for Muslims (al-Bukhārī, Sahih, Da'wāt, 1, 'Imām, Rimpla, 51, Sahihī, 9, Muslim, Sahih, Isān, 302, 318, 326, 334-45, Ibad, 38; Abū Dāwūd, Sunan, 21; Ibn Ĥanbal, Musnad, IV, 434; Ibn Mājī, Sunan, Zuhd, 37. Every Muslim should pray to God that He may grant the Prophet permission to intercede for him. Concerning the intercession of the Qur'an, there is a "sound" Tradition in Muslim's, Sahih, Musnadīn, 252. The Prophet said, "Read the Qur'an, for it will come, on the Day of Resurrection, as an intercessor for its reader." 21

21 The meaning is that the unstained, dry hide is destroy and burn by fire much more quickly and easily than the tanned hide. A negligible thing, it is not taken much care of and is sometimes thrown into fire. The Qur'an is so great that even if it is kept inside this negligible and easily destroyable thing it will not burn because of the blessings of its contact with the Qur'an. How, then, is it possible that the fire of Hell should burn a believer who memorizes the glorious Qur'an and perseveres in its memorization, and keeps all his duties towards it? Hell-fire cannot burn him.

22 This is the twentieth sūra of the Qur'an consisting of one hundred and thirty-five verses. It was revealed before the Hijra, the Prophet's migration to Medina.

23 This is the thirty-sixth Qur'anic sūra consisting of eighty-three verses. The Prophet called it "the heart of the Qur'an" (furr al-Qur'an). See Ahmād Ibn Ĥanbal, Musnad, V, 26. It is greatly admired by Muslims and is frequently recited: Pious Muslims recite it after every ritual prayer (ṣalāh), at keeping vigil at night (ṣuḥūl al-layl), and when visiting the grave of a Muslim. There is a Tradition to the effect that if a person, on entering into the graveyard, recites this sūra and offers its reward to the dead, God lightens the punishment of those buried it for that day, and he obtains the reward of acts equal to the number of them.

24 Al-Bukhārī, Sahih, Fadl al-Qur'an, 21; Ibn Mājī, Sunan, Muqaddāms, 16; 22

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The Prophet (may God bless him and greet him!) said, "God (blessed and exalted is He!) says, 'The man whom Qur'an-reading has prevented from supplicating to Me and making petition to Me, is given by Me the best of the reward of those who are grateful to [Me].'" 25

The Prophet (may God bless him and greet him!) said, "On the Day of Resurrection three men will be on the heap of black [i.e. the best quality] musk. No dread will overtake them, and no reckoning will find them until with which the people will be occupied is over. One of these three men is he who reads the Qur'an seeking the face of God (great and mighty is He). Another is he who leads a group of people in ritual prayer in a way that pleases them." 26

The Prophet (may God bless him and greet him!) said, "Those who are concerned with the Qur'an (aḥl al-Qur'ān) are friends of God and are special to Him." 27

The Prophet (may God bless him and greet him!) said, "Human souls become rusty just as iron becomes rusty." On being asked, "Messenger of God, how can they be polished?", he replied, "Through recitation of the Qur'an and remembrance of death." The Prophet (may God bless him and greet him!) said, "God certainly listens to a Qur'an-reader much more than does the owser of a songstress to her." 28

Sayings of the Prophet's Companions and Other Pious Muslims in Early Islam [on the Excellence of the Qur'an]

Abū Usāma al-Bāḥili said, "Read the Qur'an and let not these

ad-Dārīmī, Sunan, Faḍl al-Qur'an, 2.


26 The third man not mentioned here is one who summons people to ritual prayer five times every day and night. See Al-Tirmīdī, Sunan, birr, 54, Ḥanī, 25 (in an abridged form); Ibn Ĥanbal, Musnad, II, 26.)

27 Ibn Ĥanbal, Musnad, III, 128, 342. 'Those who are concerned with the Qur'an mean those believers who safeguard and love it to its reciting and memorizing it and by acting in accordance with its teachings. See al-Zāhilī, op. cit., IV, 465.


Abū Usāma al-Bāḥili (d. 81 or 86 A.H.) was a companion of the Prophet and a prolific narrator of Tradition. According to some authorities, he was the last of those

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suspended mushafis deceive you at all, for God will not punish a soul which has contained the Qur’an [by memorizing it, pondering over it and acting in accordance with it].”

Ibn Mas‘ud 30 said, “When you intend to acquire knowledge, deeply study the Qur’an for in it lies the [principles of ] knowledge of the ancients and the moderns (‘ilm al-aswad wal-‘ikhrar).” 31

He also said, “Read the Qur’an, for you will be rewarded at the rate of [the recompense of] ten good deeds for reading every letter of the Qur’an. Take notice, I do not say that sifat lām mim (‘z) 32 constitute one letter. Rather [I should say that] allahu (‘z) is one letter, lām (‘z) is another, and mim (‘z) is [still] another.”

He further said, “None of you ask about himself to anyone except the Qur’an: If he loves it and admires it [this is a sign that] he loves God (glorified is He) and His Messenger (may God bless him and greet him!). If, however, he hates the Qur’an [this is a proof that] he hates God (glorified is He) and His Messenger (may God bless him and greet him!).” 33

companions of the Prophet who died in Syria. For his biography see Ibn Hajar al-‘Asqalānī, al-‘Iṣba‘ al-‘Arabī, 1358/1939, IV, 10; Ibn ‘Abd al-Barr, al-Iṣba‘, in Ibn Hajar, op. cit., IV, 4f.

30 ‘Abd Allāh Ibn Mas‘ūd (d. 32 A.H./652-53 A.D.), a famous companion of the Prophet, was a very early convert to Islam — either the third or the sixth in order. He embraced Islam immediately after seeing a miracle of the Prophet: The Prophet touched the udders of a barren ewe which gave no milk, and she then gave milk. He used to carry the Prophet’s sandals, and to gather the wood from which the Prophet’s tooth was made. Thus he was one of those who were in close contact with the Prophet. He took part in many battles including those of Badr (2 A.H.), Uhud (3 A.H.), and the Yarmūk (13 A.H.). After the Prophet’s death he also acted as an administrator, an ambassador, and a missionary. A great narrator of Traditions, an authority on Qur’anic exegesis, and legal matters, he was one of those Companions who were held in high esteem for their shrewdness, learning and integrity. See Ibn ‘Abd al-Barr, op. cit., II, 308-10; Ibn Hajar, op. cit., II, 360ff.; Ibn Qutayba, al-Maqṣūf, ed. by Tharwat ‘Ukasha, Cairo, 1969, pp. 249-51.

31 al-Ghazālī attributes much value to this saying of Ibn Mas‘ūd; he repeatedly quotes it in his books. See infra, p. 95; al-Ghazālī, Jawāhir ‘alā Qur’ān, 2nd ed., Cairo, 1933, p. 8. Other sifas, especially al-Makki (Q1, 103), have also quoted this saying.

32 These are names of three Arabic letters. They occur at the start of several other suras as well. Other Arabic letters occur in the beginning of several other suras. These letters are called the bawfiqin (‘abin) of the Qur’an. Various explanations have been given of their occurrence and significance: al-Ghazālī (infra, pp. 91) speaks of seven; since his time a few more explanations have been put forward.

33 Islam teaches that love of God and of his prophet Muhammad is the highest ideal of man (Qur’an 9:24). The stronger is this love the happier will be he in the Hereafter. One who loves God and the Prophet will love the Qur’an necessarily, since it is God’s words transmitted to mankind by the Prophet. Islamic religious teachings on love of God, the Prophet and the Qur’an are strongly emphasized by such great sifas as al-Ghazālī, al-Makki and al-Hajān al-Baghlī. See al-Ghazālī, Iḥyā‘, IV, 294-337; Quasem, Ethics, pp. 64-78, 181-93.

34 ‘Abd Allāh Ibn al-‘Aṣ (d. 51 E.H. or 42 A.H.) was a companion of the Prophet and a very witty politician. The Prophet made use of his assistance in military expeditions and political affairs. He made a great contribution to the expansion of Islam outside Arabia during the caliphates of Abū Bakr and ‘Umar. The conquest of Egypt and of the country west of the Jordan is his special achievement. He remained the governor of Egypt until his death. See Ibn Qutayba, op. cit., pp. 286ff.

35 Abū Hurayra (d. 58 or 59 A.H.) was one of the Prophet’s narrators of Traditions — prolific because he stayed with the Prophet most of the time and because the Prophet praved to God for an increase in his memory. He was one of the poor men called ‘the People of Veranda’ (abi ‘aq-fuṭa‘) and is particularly respected by the sifas, including al-Ghazālī. Among those Companions who emigrated to Medina leaving their houses and belongings, there were some who were very poor (Qur’an 59:8, 272) and who used to lodge at the veranda of the Prophet’s Mosque, devoting their entire time to religious practices. They are the embodiment of poverty (ṣafar), a pietistic virtue, and are therefore highly respected by the sifas. After the Prophet’s death Abū Hurayra continued to practise ‘poverty’ but at the same time took part in the administration. He had great reputation for piety. See Ibn Hajar, op. cit., IV, 300-208; Ibn ‘Abd al-Barr, op. cit., IV, 200-207; W. Montgomery Watt, “Abī al-Saffā,” ET2, 1, 266-67; al-Hujwīrī, Kauh al-Maṣīḥ, trans. by R.A. Nicholson, Leyden, 1911, p. 19.

36 Ahmad Ibn Hanbal (d. 241 A.H./855 A.D.) was a celebrated jurist and Jurist and the founder of the Hanbal school (mahdhab) of Islamic jurisprudence. He was one of the most vigorous personalities who profoundly influenced the historical development of Islam and its modern revival. He was a devotee, an ascetic,
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near to You? achieved this nearness?" God replied, 'By My speech [i.e. the Qur'an], O Ahmad.' "Ahmad said, 'I enquired, 'Lord, by understanding the meaning of Your speech [in which they have belief] or without understanding it?' God replied, 'By understanding as well as without understanding.'"

Muhammad Ibn Ka'b al-Qurzīř, said, "When the people hear the Qur'an from God [great and mighty is He] on the Day of Resurrection, they will feel as if they have never heard it before."

Al-Fadayl Ibn 'Iyād, said, "A man holding the Qur'an [by committing it to memory and by acting in accordance with it], should have no need of anyone [i.e. need not debate himself before anyone in having any of his needs fulfilled] — not even of the caliphs and their political subordinates [who mostly belong to the worldlings]. Rather the needs of people should be directed towards him [in reverence of the Qur'an he is holding]."

He also said, "A man hearing the Qur'an [in its effect] bearing the standard of Islam. So magnifying his duty towards the Qur'an he should not make unlawful amusement with one who makes unlawful

40 Su'ūnī ath-Thawrī (d. 161 A.H./788 A.D.) was a celebrated jurist and Traditionist, and an ascetic of the highest order. His fame as a Traditionist spread on account of the extraordinary breadth of his knowledge and his reliability. He founded an independent school (madhhab) of jurisprudence which, however, did not last long. His deep piety was well known. Sāfī al-Dīn al-Ghazālī, who frequented quote his sayings. See al-Ghazālī, I, 24, 28; Ibn Qutayba, op. cit., pp. 497f.

41 Ahmad Ibn al-Ma'in, also called Ibn ar-Ramāl (d. 171 A.H.), was a reliable Traditionist, a devoted Qur'an-reicator. He memorized the Qur'an in its entirety and was very conscious of his responsibilities towards it. See as-Zāhīlī, op. cit., IV, 467.

42 On the excellence of especially reciting a hundred verses of the Qur'an also spoke such great companions of the Prophet as Anas, Ḥadīthaya, Abú Ḥaším, and Tamīm ad-Dārī. See ibid.


44 Qur'an 16:90. This is a very important verse of the Qur'an, and it is with this verse that the imām of the Friday Assembly Prayer concludes his sermon, because a perfect gradation of moral values has been prescribed in this verse. On the negative side, not only must every kind of trespass against person, property and honour be eschewed; but unmannered behaviour and evil thoughts and desires must also be guarded against. On the positive side, there are two grades: Lower and higher. At the lower grade of value one must do justice, i.e. must return good for good and exact only proportionate retribution for a wrong suffered. But the man who is at the higher grade and who seeks the pleasure of God must be benevolent; that is, he must render good without any thought of return, and forgive wrongs and injuries till beneficence
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entreated, “Repeat [the recitation of the Qur'an].” The Prophet repeated. Then Khálid said, “I swear, it is sweet and elegant, its lower part is putting forth leaves and its upper part is bearing fruits, it is not the speech of any human being.”

Al-Hasan Ñ said, “I swear by God, besides the Qur'an there is no sufficiency [i.e. one who believes in the Qur'an has sufficiency the like of which is non-existent], and after [the deprivation of belief in] the Qur'an there is no poverty [more severe].”

Al-Fúdayl Ñ said, “A man who reads the end of the Sura of Gathering [at night] until the morning and then dies on that very day, is stamped with the stamp of martyrs. A man who reads it in the evening and then dies in that very night, is stamped with the stamp of martyrs.”

Al-Qāsim Ibn 'Abd ar-Raḥmān Ñ said, “I said to a certain devotee, ‘There is no one here with whom we may establish friendly relations.’ [Having heard this] the devotee extended his hand to the muḥāfaẓ [that was by his side] and, putting it on his chest, said, ‘[With] this, you should establish friendly relations.’”

‘A‘īb Ibn Abī Talib Ñ (may God be pleased with him) Ñ said, towards fellow-men becomes part of his nature and flows out of him as naturally as affection for close kindred. These two grades of values are in accordance with the two categories of the virtuous taught in the Qur'an, namely, the righteous and those drawn near to God. Also see supr. n. 37.


46 Al-Hasan al-Baṣri (d. 110 A.H./728 A.D.), a Follower, was a great qāṭi‘, a real ascetic, a sincere preacher, a famous theologian, and a learned Traditionsist. His sayings are often quoted in literatures on different Islamic subjects. His Risāla contains valuable knowledge. See Ibn Qutayba, op. cit., pp. 400f.

47 See supr., n. 39.

48 The end of the Sura of Gathering (dhikr al-Hasrā) is the last three verses of the fifty-ninth sūra of the Qur'an (59:22-24). Pious Muslims recite them on completion of every ritual prayer and when keeping vigil at night. The importance of these verses lies in their reference to the unity of God, His beautiful names denoting His attributes, and His works — things which constitute the aims of the Qur'an. These verses, in al-Ghazālī’s opinion, are only comparable to the Verse of the Thrones (ayat al-kurrah) (2:255), and to the beginning of the Sura of Iron (jawal al-Hudayd) (57:1-6). See Muhammad Abul Qassem, The Jewels of the Qur'an: al-Ghazali’s Theory, 1977, pp. 75-78.

49 Al-Qāsim Ibn 'Abd ar-Rahman (d. 113 A.H.), a Follower, was a Traditionsist who transmitted Traditions from several companions of the Prophet. See az-Zabîdî, op. cit., IV, 468.

50 ‘A‘īb Ibn Abī Talib (d. 42 A.H.) was a cousin and son-in-law of the Prophet and

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“There are three things which increase memory and remove phlegm. They are: Cleaning the teeth with a tooth-stick, fasting, and reading the Qur'an.”

THE REPROACH OF QUR'AN-RECITATION BY UNMINDFUL PEOPLE

Anas Ibn Mālik Ñ said, “It often happens that a man recites the Qur'an, and the Qur'an curses him.”

Maysara said, “The Qur'an is a stranger in the mind of a

the fourth rightly-guided caliph. He was one of the first to believe in Islam — either the second or the third in order. He embraced Islam when he was a boy of ten or eleven at most. Very strong both physically and mentally, he always displayed a high degree of courage. His service to the cause of Islam both during and after the Prophet’s lifetime was tremendous. He had profound knowledge of the Qur'an and the Sunna; the other three caliphs who preceded him used to ask his advice especially on legal matters. He was one of the best readers and exegetes of the Qur’an. His gifts on legal matters were remarkable. He was also endowed with poetic art. His austerity, his vigorous observance of religious rites, and his detachment from worldly goods are especially admired by the ascetics and ṣūfīs who often quote his sayings. See Ibn Qutayba, op. cit., pp. 203-18; Ibn 'Abd al-Barr, op. cit., 131, 26-7.

51 Islamic courtesy (adab) requires that the mention of a name of a companion of the Prophet should be followed by the supplementation, ‘may God be pleased with him!’ (wa-l-la‘l-ahu a‘s-salam). In the case of ‘A‘īb Ibn Abī Talib especially, one may supplement by another formula: “may God honour his face!” (wa-l-la‘l-ahu a‘s-salam ‘alayh), Also see supra, n. 2, 14.

52 These are the non-religious benefits. The religious benefits have not been mentioned here. These can be indicated by citing a few Traditions: Regarding the tooth-stick the Prophet said, “The use of a tooth-stick ... please the Lord” (al-Khukhârî, Sahîh, wâmi 27; an-Nasâî, Sunan, Tahârah, 4). He also said, “One ritual prayer after the use of the tooth-stick is better than seventy ritual prayers without the use of it” (Ibn Hanbal, Musnad, Tahârah, 169). Concerning fasting the Prophet said, “God says, ‘Every good act is recompensed by the reward of an act equal to it greater than it. Every act is recompensed’” (al-Khukhârî, Sahîh, wâmi 2; Muslim, Sahîh, wâmi 164, 165; Ibn Mâja, Sunan, Sahîh, 1). The Prophet also said, “Paradise has a gate called the Rayyân. Only those who fast will enter into Paradise through it.” (al-Khukhârî, Sahîh, wâmi 9; Muslim, Sahîh, wâmi 162, 164, 165).

53 Anas Ibn Mālik (d. 91 or 92 A.H.) was a companion of the Prophet and a pious transmitter of Traditions. His mother gave him to the Prophet as a servant at the age of eight. He remained in the Prophet’s service until the latter’s death. Later on he took part in the wars of conquest. See Ibn Hajjar, op. cit., I, 84f.

54 How a Qur’an-reciter is often cursed by the Qur’an itself is explained in the saying of a religious scholar in infra, p. 31.

55 Maysara al-Asājî (d. 45 A.H.) was a Traditionsist. He narrated Traditions from Abū Hâzîm and Sa‘îd Ibn al-Musayyab. See az-Za‘bîdî, op. cit., IV, 468.
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profligate (fājir)66 — stranger because he bears it only for ostentation (rijā'), and does not act in accordance with its teachings)."

Abū Sulaymān ad-Dārānī67 said, "Guards of Hell (az-zabānīyyā)n will hasten to those holders of the Qur'an who disobey God (great and mighty is He) more than to the worshippers of idols, since they disobey God (glorified is He) after [holding] the Qur'an."

A certain religious scholar said, "When a son of Adam [i.e. man] reads the Qur'an, then mingles [good with evil] and then turns [to God] and reads it again, he is asked [by God], 'What is your relationship with My speech?'"

Ibn ar-Ramāh said, "I am ashamed of knowing the Qur'an by heart, for I am told that people concerned with the Qur'an will be asked [by God] concerning that of which prophets will be asked on the Day of Resurrection."

Ibn Mas'ūd said, "The holder of the Qur'an should realize [the value of] his nighttime when people are asleep, of his daytime when people commit excesses, of his grief when people are joyful, of his weeping when people laugh, of his silence when people are engaged in vain talk, and of his humility when people have a haughty deportment. The holder of the Qur'an should be gentle and soft minded; he should not be harsh, nor quarrelsome, nor one who shouts much, nor one who makes strong noises in markets, nor a man of hasty temper who gets angry quickly."

66 A Muslim is considered profligate (fājir) if he adheres to the faith in his mind, professes it in his words, performs certain acts prescribed by the Shari'ah, but has committed many great sins (ka'būr). He is identical with fā'īq. In the Hereafter he can be punished in Hell in proportion to his sins, but must ultimately be sent to Paradise. The Prophet said, "Those whose minds contain only a particle of faith will leave Hell" (al-Bukhārī, Sa'ād, Īmām, 33), and the profligate has faith, though it is very weak. See al-Ghazālī, Ḥaqq, p. 1, 117, 119f.

67 Abū Sulaymān ad-Dārānī (d. 205 or 215 A.H.) was a noted ascetic and a ḥāfiz who defined asceticism as the abandonment of everything which stands in the way between man and God. This definition is accepted by later ḥāfiz especially al-Ghazālī (Quansem, Ekkâa, p. 1699. His sayings on other spiritual themes are often quoted by the ḥāfiz who came after him. See al-Hujwelī, Taḥfiz, 112f.; as-Sulamī, op. cit., pp. 75-82.

68 Az-Zabānīyyā means those angels who guard Hell (Qur'an 96:18); they are extremely rough and violent (Qur'an 66:6). They are nineteen in number (Qur'an 74:30). The keeper of Hell is a different angel whose name is Mālik. See Qur'an 43:77.

THE EXCELLENCE OF THE QUR'AN AND OF PEOPLE CONCERNED WITH IT

The Prophet (may God bless him and greet him!) said, "Most of the ostentatious people of this community [i.e. the community of Muslims] will be its Qur'an-readers, [since they will pretend that they read the Qur'an only for pleasing God, whereas what will in fact be present in their minds is the desire for pleasing people for worldly advantages]."

The Prophet (may God bless him and greet him!) said, "Read the Qur'an so long as it enables you to desist [from what is prohibited by it] and to follow what is commanded by it. If it has not enabled you to desist [from the things prohibited by it] you have not read it [i.e. not been benefited by it]."

The Prophet (may God bless him and greet him!) said, "One who considers lawful the things declared unlawful in the Qur'an does not believe in it."60

A certain righteous father (ba'd az-salāt) said [274], "There is a man who starts the reading of a Qur'anic sura, and angels bless him until he completes it. There is another man who starts the reading of a Qur'anic sura, and angels curse him until he completes it." On being asked, "How is this possible?", he replied, "If the reader of the sura [practically] considers lawful the things declared lawful therein, and if he [practically] considers unlawful the things declared unlawful therein, then angels bless him. But if he does not do so, angels curse him."

A certain religious scholar said, "Surely a man recites the Qur'an, and thereby curses himself without being aware of it: He recites [the verse], 'Take notice, God's curse is on wrongdoing people!' (Ya'ūdur, 15:12), whereas he is a wrongdoer himself; he recites [the verse], 'Take notice, God's curse is on the liars!' (Ya'ūdur, 15:13), whereas he is one of them."

Al-Hasan said [to Qur'an-readers], "You have adopted the recitation of the Qur'an in stages (māriḥih) and have made the night [as if] a camel; by riding on it you pass the stages of the Qur'an. But those before you regarded it [as consisting of] messages which came from their Lord; they used to ponder over them at night and execute them by day."

60 Ahmad Ibn Hambal, Musnad, II, 175, 4, 101.
62 Qur'an 11:18.
63 From this saying of al-Hasan it is clear how great an emphasis the ḥāfiz lay first
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Ibn Mas’ud said, “The Qur’an is sent down to people in order that they may act in accordance with its teachings; but they have taken up mere study of it as a duty. Certainly one of you reads the Qur’an from its beginning to its end [so thoroughly that] not a single letter of it is dropped out of his reading, whereas to act in accordance with it is dropped out.”

In the Tradition of Ibn ‘Umar ⁴⁴ and the Tradition of Jundab ⁴⁵ (may God be pleased with them both!) [it is mentioned that they said]: “We have lived for a long time and [have seen that] one of us was granted the faith (inān) [by God] prior to [the revelation of certain suras of the Qur’an; then he, when a sura was revealed to Muḥammad (may God bless him and greet him!), learned about lawful and unlawful, commandments and threats set forth in that sura, and [also] those places of it where he should pause (wasf). Then, a time came when I saw a man who was given the Qur’an prior to his acceptance of the faith; he read all the pages between the Opening Sura of the Book and its end, without realizing what are its commandments, what are its threats, and which are those places of it where he should pause — he scattered it like the scattering of one flying away.”

It has occurred in the Torah: “Man, are you not ashamed of Me? [Sometimes] a letter comes to you from a certain friend while you are walking along the road; turning aside from the road you read, keep the letter and ponder over each word of it so that no part of it is missed.

on understanding the meanings of the Qur’an and then on acting in accordance with what they understand of these meanings. The ḥadīths are men of action, not of mere theories.

⁴⁴ Abd Allāh Ibn ‘Umar (d. 73 A.H./693 A.D.) was one of the most prominent companions of the Prophet who are most frequently quoted for Traditions. He was greatly admired by his contemporaries for his high moral qualities and deep piety. In transmitting Traditions he was most scrupulous in neither adding to nor omitting anything from the Traditions narrated by him. He took part in many expeditions during and after the Prophet’s lifetime, but, keeping himself mostly away from administration, he devoted all his time to religious practice. See Ibn Ṣa‘ār, op. cit., II, 338-41.

⁴⁵ Abū Dharr Jundab al-Ghifārī (d. 122 A.H./641-42 A.D.) was a companion of the Prophet and an early Muslim — he is claimed to have been the fifth (even the fourth) believer. He was noted for humility and asceticism. He was very religious and eager for knowledge, and is said to have matched Ibn Mas’ud in religious learning. He was a prolific transmitter of Tradition. See Ibn Ṣa‘ār, op. cit., IV, 638.; Ibn ‘Abd al-Barr, op. cit., IV, 62-55.
CHAPTER TWO
EXTERNAL RULES OF QUR’AN-RECITATION

however, he reads it without ritual ablution while reclining on his side on a bed, he has also excellence, but this excellence is of a lower grade.

[The proofs for these views are as follows:] God (exalted is He) said, “[People of understanding are] those who remember God standing, sitting and lying on their sides, and ponder over the creation of the heavens and the earth.”71 Thus God has praised all three conditions; He has, however, mentioned first the condition of standing in remembrance of God, then the condition of sitting and then the remembrance of God lying on one’s side. ‘All (may God be pleased with him) said, “One who reads the Qur’an standing in ritual prayer will obtain [from God the reward of] one hundred good deeds for reading each letter of it. One who reads the Qur’an sitting in ritual prayer will obtain [the reward of] fifty good deeds for reading each letter. One who reads the Qur’an outside ritual prayer but being in a state of ritual ablution will obtain [the reward of] twenty-five good deeds. One who reads the Qur’an being without ritual ablution will obtain [the reward of] ten good deeds.” That reading of the Qur’an which constitutes part of keeping vigil at night (ṣālim bī l-qiyām) is more excellent [than reading it during daytime] for at night the mind is most free [from other matters]. Abū Dharr al-Ghifārī (may God be pleased with him) said, “In daytime many prostrations, and at night keeping vigil for a long while are the most excellent.”

The second rule concerns the amount of Qur’an-reading. Qur’an-readers have formed different habits of considering how much they read. Some of them read the entire Qur’an right through in a day and night, some do this twice, and some even go so far as to do this thrice. Some Qur’an-readers read the Qur’an in its entirety once in a month.

The best thing in determining how much of the Qur’an to read is to rely upon the words of God’s Messenger (may God bless him and greet him), “One who has read the [entire] Qur’an in less than the land nearest to God are its mosques, and the parts most hateful to God are its markets.” See Muslim, Şahī, Masājd, 208.

71 Qur’an 3:191.
three days has not understood it." 72 This is because swift reading prevents the reader from reading in a slow and distinct manner (tari'ath). 73 When 'A'sha 74 [275] (may God be pleased with her!) heard a man simply babbling over the Qur'an she remarked, "This man has neither read the Qur'an nor kept silent."

The Prophet (may God bless him and greet him!) ordered 'Abd Allâh Ibn 'Umar (may God be pleased with them both) to read the entire Qur'an once in every seven days. Likewise, a group of the Prophet's companions (may God be pleased with them!) used to complete the reading of the entire Qur'an on every Friday. 75 This group consisted of such Companions as 'Uthmân, 76 Zayd Ibn Thâbit, 77 Ibn Mas'ûd, and Ubâyî Ibn Ka'b 78 (may God be pleased with them!).

There are, then, four grades of the reading of the Qur'an in its entirety: [a] To read the entire Qur'an once in a day and a night. A

72 At-Tirmidhî, Sunan, Qur'an, 11; Abî Dâwûd, Sunan, RamaÎân, 8, 9; Ibn Mîja, Sunan, Iqâm, 178. For the concept of Qur'an-reading in order to understand its meaning see infra, pp. 62-65.

73 See infra, p. 41, n. 97. For details of Qur'an-reading in a slow and distinct manner see infra, pp. 41-43.

74 'A'sha bint Abî Bakr (d. 58 A.H./678 A.D.) was a favorite wife of the Prophet. She has the title of "mother of the believers" (Qur'an 33:6). She was a model of piety, and a prolific narrator of Tradition. She was noted for her knowledge of Arabic poetry and ability to quote it, and also for her eloquence. She was well versed in Arabic history and other subjects. See Watt, "'A'sha bint Abî Bakr," gypsum, 1, 307-308.

75 Friday is selected because it is considered in Islam to be the best of all days of the week. The blessedness of this day adds to the excellence of a pious act performed on it.

76 'Uthmân Ibn 'Affân (d. 35 A.H.), who was one of the greatest companions of the Prophet and his son-in-law, became the third caliph of Islam. A rich man, he spent a great part of his wealth for the welfare of Islam during the Prophet's lifetime. He suffered martyrdom. For an account of him see Ibn Hajar, op. cit., II, 455F; Ibn Qutaybah, op. cit., pp. 191-202.

77 Zayd Ibn Thâbit al-Ansârî (d. 45 A.H.), a companion of the Prophet, is best known through his part in the codification of the Qur'an during the caliphate of Abî Bakr. A scribe of the Prophet, he recorded part of the revelations. His quickness of understanding, his sagacity and his knowledge are praised by his contemporaries. He was a specialist in the subject of hereditary law. See Ibn Hajar, op. cit., I, 543F.; Ibn 'Abd al-Barr, op. cit., I, 532F.; Ibn Qutaybah, op. cit., p. 260.


EXTERNAL RULES OF QUR'AN-RECIPTION

The reading of the Qur'an [once] in every month — by reading every day of its thirty parts. This seems to be an excessive reduction in the amount of reading, just as the first grade is an excess in over-reading. [c — d] Between these two grades are two moderate grades one of which consists in reading the entire Qur'an once in a week, and the other in reading it twice or nearly thrice in a week. [If twice a week] it is preferable to complete one reading of the entire Qur'an at night and the other at daytime. One should complete the reading at daytime on Monday in the two [obligatory] rak'âs of the Dawn Prayer 79 or after them, and the reading at night on Friday night in the first two [obligatory] rak'âs of the Sunset Prayer 80 or after them. [This is the most preferable] because it welcomes the first part of the day and of the night with the completion of Qur'an-reading. The angels (may peace be upon them!) bless the Qur'an-reader until dawn, if his completion of Qur'an-reading occurs at night, and until evening, if it occurs during the daytime; thus the blessings of the two readings prevail throughout the day and throughout the night.

Details concerning the amount of Qur'an-reading are as follows. If the Qur'an-reader is one of the devotees traversing the sihâf path by performing good acts of the body (al-übdûn as-sâlikûn tarîq al-înâl) 81 he should not do less than read the entire Qur'an twice a week. If the reader is one of those who are traversing the sihâf path by performing actions of the soul (as-sâlikûn bi 'amîl al-qalbî) 82 and by different types of reflection, or one of those who are engaged in spreading [useful] kn., ledge, then there is nothing wrong in reducing the reading of the entire Qur'an to once a week.

79 The Dawn Prayer (Sa'lîl al-Fajr) consists of four rak'âs, of which the first two are emphasized suna (sunna mu'akkadah) and the remaining two obligatory.

80 The Sunset Prayer (Sa'lîl al-Maghrib) consists of seven rak'âs: the first three rak'âs are obligatory; the next two are emphasized sunna, and the last two are supererogatory (nafî').

81 c=If (HUQûQ).

82 Good acts of the body, i.e. acts performed by using bodily limbs, are ritual prayer, pilgrimage to Meca, Qur'an-recitation, mention of the divine names, invocation to God, and so on. Actions of the soul include remembrance of God and meditation. At a certain stage of traversing the path to God (as-tarîq dîl Allahî) the novice (Salîh) may confine himself to the performance of bodily acts, while at another stage he may concentrate on mental acts.

83 ZF has Jâ-y.
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the Qur'an-reader is making penetrating reflections on different meanings of the Qur'an it is sufficient for him to complete its reading once in a month, since he is much in need of repeating [the reading of verses] and reflecting [on them] many times.

[3]

The third rule concerns the mode of dividing the Qur'an [into several parts for the convenience of recitation]. As for him who [intends to] read the entire Qur'an once in a week, he will divide it into seven divisions (absāb).

The companions of the Prophet (may God be pleased with them!) certainly divided the Qur'an into several divisions [for facilitating its recitation].44 Thus it is related that 'Uthmān (may God be pleased with him!) used to read the Qur'an from the Sura of the Cow (al-Baqara) and reach the Sura of the Table (al-Mā' ida) on Friday night, from the Sura of Cattle (al-An'ām) to the Sura of Hūd on Saturday night, from the Sura of Joseph (Yusuf) to the Sura of Maryam (Mary) on Sunday night, from the Sura of Tā Hā to the Sura of Ṭā Sū Mīm, Moses (Mūsā) and Pharaoh (Fir'awn) on Monday night, from the Sura of the Spider (al-' Ankabīt) to the Sura of Ṣād on Tuesday night, from the Sura of Progressive Revelation (Tanzill) to the Sura of the Most Gracious (ar-Rahmān) on Wednesday night, and he used to complete the reading on Thursday night. Ibn Mas'ūd used to divide the Qur'an [into seven parts] but not in this order. It is said that the divisions of the Qur'an are seven in number: The first consists of three suras, the second of five suras, the third of seven suras, the fourth of nine suras, the fifth of eleven suras, the sixth of thirteen suras, and the seventh which is known as al-mu'attal (divided into several pieces) starts from the Sura of Qaf and ends with the end of the Qur'an.

This is how the Prophet's companions (may God be pleased with them!) divided the Qur'an [for the convenience of reading], and they used to read it accordingly. On this theme is to be found a Tradition related from the Messenger of God (may God bless him and greet him!).45 This [i.e. the division of the Qur'an into seven parts] is

44 Ibn Mājī, Sunan, 178; Abū Dawūd, Sunan, Ramāḍān, 9; Ibn Ḥanbal, Musnad, IV, 9.
45 Ibn Mājī, Sunan, 178; Abū Dawūd, Sunan, Ramadān, 9; Ibn Ḥanbal, Musnad, IV, 9, 353-55, 381, 383.

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prior to the execution of its division into five parts, ten parts, and [thirty] parts. Any division other than this is something newly introduced (mudāth).

[4]

The fourth rule concerns the writing of the Qur'an. It is praiseworthy to make the writing of the Qur'an beautiful and to make its [letters] clear and distinct. There is no sin in dotting letters and writing different marks with red and other colours, because these colours adorn the Qur'an, make its [letters] distinct, and avert its reader from making mistakes and incorrect reading.

Al-Ḥasan and Ibn Sīrīn,46 however, used to disapprove of division of the Qur'an into fifths, tenths and thirtieth parts. It is related that ash-Sha'bī47 and Ibrāhīm48 dislik ed the dotting of letters with red colour and the taking of a salary for this job. They used to say, "Keep the Qur'an free [of any superfluous things]." Concerning these scholars our conjecture is that they disliked the opening of this door, fearing that it would lead to the creation of superfluous things [in the Qur'an]. They wanted to close this door completely, and encourage the protection of the Qur'an from any change that may penetrate into it. Since the opening of this door has not been established by the Islamic community that it is something by which added acquaintance [with the Qur'an] may be achieved, there is no

46 Muḥammad Ibn Sīrīn (d. 110 A.H./728 A.D.), a Follower, was the first renowned Muslim interpreter of dreams. He was also a great Traditionist, a jurist and an ascetic of Basha. As a Traditionist he acted more seriously than as an interpreter of dreams, although it is as the latter that he finally came to be well known. See an-Nawawī, Tuhdīl al-Amāl, ma‘īn, 81-88; T. Faqih, "Ibn Sīrīn," EJ 1, II, 947-48.
47 Abū ʿAmir ʿĀmir ash-Sha'bī (d. 104 or 105 A.H.) was a prominent and trust-worthy Traditionist who heard Traditions from more than five hundred companions of the Prophet. Like his father Sharabīl, he was one of the foremost of "Qur'an-readers" of Kufa. A great learned man, he was often consulted by the jurists in Kufa on legal matters. Among his many pupils was ʿAbd al-Ḥanīf. He had an inexhaustable knowledge of poetry and an extremely sharp memory. See Ibn Qutayba, op. cit., pp. 449-51.
48 Ibrāhīm Ibn Yaṣīʿ an-Nakhaʾī (d. 96 A.H./714-15 A.D.), a Follower, was a great authority on jurisprudence and a scholar of Tradition. See Ibn Qutayba, op. cit., pp. 443 ff.; an-Nawawī, op. cit., I, 104 ff.
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sin in it. The fact that it is a new thing introduced in Islam (muḥadath) does not mean that it should be forbidden, for many a newly introduced thing is good. For example, concerning the establishment of congregation (jama'at) in the case of Tarawīh Prayer, it is said that it is one of the practices newly introduced in Islam by 'Umar (may God be pleased with him!) but that it is a good innovation (bid'a hasana). A condemnable innovation (bid'a madhmūma) is only that which opposes an old established sunna (as-sunna al-qadima) or which tends to bring about a change in it.

A certain religious scholar used to say, "I shall read from the muṣaf' in which letters are dotted, but shall not dot them myself." Awwāl10 said, on the authority of Yahyā Ibn Abī Kathīr, "The Qur'an was kept free of [dots, marks, and so on] in muṣaf'. The riḥal prayer is performed after the Evening Prayer (żād al-tashā) in the lunar month of Ramaḍān. It is an emphasized sunna prayer for both men and women. Performance of this ritual prayer in congregation is a collective sunna (sunna kifaya) so that its performance by some people of a locality in congregation while by others alone is sufficient. For details about the time, number of rak'as and the methods of the performance of this ritual prayer see Quṣaṣ, Salvation, chap. ii, sec. xxvi.

9 'Umar Ibn al-Khaṭīb (d. 23 A.H.). Of all the companions of the Prophet, 'Umar was the most intimate to him after Abī Bakr. For the strength of his faith, firmness of his mind and his acute sense of justice the Prophet once remarked: Satan flees away from the path along which 'Umar works. His service to Islam during the lifetime of the Prophet and Abī Bakr was great. He succeeded Abī Bakr and in the ten years of his caliphate rendered tremendous services to Islam — its propagation, territorial expansion, and administration. He is buried by the side of the graves of the Prophet and Abī Bakr. See Ibn Iṣnār op. cit., ii, 511f.; Ibn Qutayba, op. cit., pp. 179-190; Ibn 'Abd al-Barr, op. cit., ii, 450-66.

10 This is the definition of a condemnable innovation concerning action. Regarding belief (i'tiqād) also, condemnable innovations have come into existence. Abū al-Qāsim has explained (Iṣna'), iv, 175 how a heretic is in great danger of losing his faith.

11 Abū al-Raḥmān al-Awzā'ī (d. 157 A.H./774 A.D.) was the main representative of the ancient Syrian school of Islamic jurisprudence. He was often quoted by subsequent jurists, such as Abī Yūsuf and ash-Shāfiʿi. He had a number of prominent disciples. The ancient school of the Syrians transformed itself into the personal school (maḏhhah) of Abū al-Awzā'ī. It prevailed not only in Syria but also in the Maghrib, including Islamic Spain, before it was superseded by the school (maḏhhah) of Ḥāmid Mālikī, See J. Schacht, "Al-Awzā'ī, 'El', i, 272-73; Ibn Qutayba, op. cit., pp. 496f.

12 Abū Naṣr Yahyā Ibn Abī Kathīr al-Yaṣānī (d. 129 A.H.), a Follower, was a devotee (isḥāb) and a Traditionist who narrated Traditions from several companions of the Prophet. See Abī Ḥārām al-Munšā'ī, al-Kawākīb ad-Durrayyā, ed. by Māhīm Ḥasan Rābi'. Cairo, 1938/39, i, 1, 180.

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first thing people have introduced in it is the dotting at the letter bā (ب) and the letter ṭā (ث), maintaining [276] that there is no sin in this, for this illuminates the Qur'an. After this people have introduced big dots at the end of verses, maintaining that there is no sin in this, for by this the beginning of a verse can be known. After this people introduced marks showing the ends of suras (khwātir) and marks showing their beginnings (jāwārāt).

Abī Bakr al-Ḥadīthī14 said, "I asked al-Ḥasan concerning the dotting of muṣaf'ī with red colour. He enquired, 'What is the dotting of them? I replied, 'People place vowel marks according to the grammatical rules of Arabic.' He said, 'As for the desinential (rical) of the Qur'an, there is no sin in its.' " Khālid al-Hidhdhā'ī15 said, "I visited Ibn Sīrīn and saw him reading from a dotted muṣaf'. He of course used to dislike dots."

It is said that Ḥajjāj16 is the one who introduced the system [dotting, marking and so on in the Qur'an]: He brought the Qur'an-readers [of Basra and Kufa] to his court, and they enumerated words of the Qur'an, [its verses] and its letters, made its parts equal, and divided it into thirty parts and into other parts [such as fifths and tenths].

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[5]

The fifth rule is to read the Qur'an in a slow and distinct manner (turāṭ). This manner of reading is praiseworthy (muṣawhar) in the case of the Qur'an because, as we shall soon discuss,17 the purpose of...
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stood in that prayer for the same duration, but one of whom read only the Sura of the Cow and the other the Qur'an in its entirety. He replied, "They are equal in respect of merit."

Know that reading the Qur'an in a slow and distinct manner is praiseworthy not merely because it assists pondering (istadhab) over it, since for a non-Arab (ajami) who does not understand the meaning of the Qur'an it is also praiseworthy to read it in a slow and distinct manner with pauses between the sentences, because this is nearer to the reverence and respect which the Qur'an deserves and stronger in its impression on the soul than babbling with haste.

[6]

The sixth rule is weeping (while reading the Qur'an). Weeping while reading the Qur'an is praiseworthy (mustahab). The Messenger of God (may God bless him and greet him!) commanded, "Recite the Qur'an and weep. If you do not weep naturally, then force yourself to weep." The Prophet (may God bless him and greet him!) declared, "One who does not chant with the Qur'an is not one of us." Šāliḥ al-Murrī (d. 177 A.H.) said, "I read the Qur'an to the Messenger of God (may God bless him and greet him!) in my sleep. He asked me, "Ṣāliḥ, this is only the reading of the Qur'an, but where is the weeping?" "Abū ʿAbdullāh Ibn ʿAbbas (may God be pleased with them both!) said, "When you read [the Qur'anic verse] of prostration in which occurs the word subhāna, do not hasten to prostrate until you weep. If the eyes of anyone of you do not weep his mind should weep [i.e. be filled with grief and fear of God]."

The method of forcing oneself to weep consists in bringing grief to the mind. From this grief will be produced weeping. The Prophet (may God bless him and greet him!) said, "Surely the Qur'an was revealed with grief. So when you read it you should force yourself to weep."

Ibn Māja, Sunan, Iqāma, 176, Zuhd, 19. In the Qur'an (17:109) also weeping is praised. The Prophet himself was seen weeping at Qur'an recitation. See infra, n. 151.

Al-Bukhārī, Ṣāḥīḥ, Tawāhid, 44; Ibn Ḥanbal, Muqaddam, 1, 172, 175, 179; ad-Dārīmī, Sunan, Saḥīḥ, 175, Fadl all al-Qur'an, 31.

Ṣāliḥ al-Murrī (d. 177 A.H.) was a famous ascetic of Baṣra. He was also a preacher and a Tābiʿīn. See az-Zahīlī, op. cit., 1, 199, 1, 479.

Qur'an 17:107-109. For details of prostration due to Qur'an-reading see infra, pp. 44-7; Qusaym, Salvation, chap. II, sec. 2.28v.
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be aggrieved.” The method of bringing grief [to the mind] of the Qur’an-reader is through reflecting on the threats, warnings, covenants and promises which are contained in the Qur’an. Then he will reflect on his shortcomings in respect of the commandments of the Qur’an and its threats [of punishment]. Thus he will necessarily be aggrieved and will weep. Should he not feel grief and weep as do those who have purified souls, he should weep for his lack of grief and tears, because this is the greatest of all misfortunes.

[7]

The seventh rule is to fulfill the right (hasq) of the Qur’anic verses recited.

Thus when the Qur’an-reader reads a verse necessitating prostration before God he will prostrate himself. Likewise, if he hears [the recitation of] a verse of prostration by another person he will prostrate himself when the reciter prostrates. He will prostrate only when he is physically and ritually clean.112 There are fourteen verses of prostration in the Qur’an. In the Sura of Pilgrimage (al-Hajj) there are two verses of prostration.113 There is no verse of prostration in the Sura of Sād.114

The minimum requirement of prostration [due to Qur’an-reading] is that the prostrator prostrates by putting his forehead on the ground, [without uttering Allāhu akbar (الله أكبر) or God is the greatest] and without any supplication. Its perfect form is for him to utter Allāhu akbar and then prostrate himself and, while prostrate, supplicate with that supplication which is appropriate to the verse of prostration recited. For example, if he has read the

112 The problem of cleanliness, physical and ritual, is discussed in detail in Qassem, Salvation, chap. I.

113 According to the Hanafi school (madhhab) of Islamic jurisprudence, these verses are: 7:206, 12:15, 16:49, 17:107, 19:58, 22:18, 25:60, 27:25, 32:15, 38:39, 41:37, 55:42, 84:21, 96:19. This is recorded in the maqṣūf of 'Uthmān, and is the reliable view.

114 This view of al-Ghazzālī agrees with that of the Shi‘ī and Hanbali schools of jurisprudence. According to the Hanafi school, however, there is only one verse of prostration (22:18) in the Sura of Pilgrimage, the twenty-second sura of the Qur’an. See az-Zahhāl, op. cit., IV, 480-81.

115 This view of al-Ghazzālī, like that of some other jurists, disagrees with the opinion of the Hanafi school which affirms the existence of a verse of prostration (38:34) in the Sura of Sād, the thirty-eighth sura of the Qur’an.

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words of God (exalted is He!), “They fall down prostrate and celebrate the praise of their Lord and are not arrogant”115 he will supplicate:

God, make me one of those who prostrate themselves before You for Your pleasure and who glorify You with Your praise. I seek Your protection from being one of those who are arrogant against Your command or against Your friends [i.e. saints].


On reading the words of God (exalted is He!), “They weep while they prostrate themselves, and this adds to their humility” (‘awājudu ‘inda bādhi, wa-jawdhibu ‘inda wa ‘ustubīnā laka).116 The Qur’an-reader will supplicate:

God, make me one of those who weep for fear of You, and who are humble towards You.

(Allāhumma, aj’ālni min al-bākīna ilayka, al-khāshi‘īna laka).

In this way the Qur’an-reader will supplicate while making every prostration [due to his reading or hearing a verse of prostration].

In the case of prostration due to Qur’an-reading it is necessary to fulfill those stipulations which are meant for ritual prayer (shūrūt aṣ-ṣalā), such as covering one’s private parts (sāt al-‘awra),117 facing the qibla (i.e. the direction of the Ka‘ba118 in Mecca), and cleanliness of clothing and body against ritual impurity (badath) and physical filth (ashbah).119 A man who is not clean when

115 Qur’an 32:15.


117 The legal definition of private parts is as follows: In the case of a man, whether free or slave, they are that part of the body which lies between his navel and the end of his knees. In the case of a slave woman her belly and back are also included. For a free woman the private parts are her entire body except the face, the palms together with the back of the hands, and the feet, both their inward and outward sides. See Hassan Ibn ‘Amīm ash-Shurunbulālī, Manār al-Tashdh, Cairo, 1389/1969, p. 43.

118 See nisq. n. 69.

119 For details about cleanliness see Qassem, Salvation, chap. I.
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congregation], should prostrate himself when his imām prostrates. A man, if he be a follower (ma'mum) of an imām, will not prostrate himself because of his own recitation [of a verse of prostration]." 126

The eighth rule [concerns supplication before, after and during the Qur'an-reading]. At the start of his Qur'an-reading, 127 the Qur'an-reader will supplicate:

I seek the protection of God, the All-seeing, the All-knowing, against the rejected Satan. "Lord, I seek refuge with You from the incitements of Satan, and I seek refuge with You, Lord, lest they should approach me." 128

(A 'ūdhu bi-Allāhi as-sam'i al-'alîmi, min ash-Shaytān ar-rajîmi. 'Rabbi, a'ūdhu bika min hamazāti ash-Shaytāni, wa a'ūdhu bika rabbi 'an yaḥḍurīni').

He should also supplicate by reading [the sura which starts with] "Proclaim: I seek the protection of the Lord of mankind" 129 [Q. 22:40], and [the sura which starts with] "Praise be to God!". 130

On completion of Qur'an-reading, the Qur'an-reader should supplicate:

God (exalted is He) has spoken the truth, and His Messenger (may God bless him and greet him) has con-

125 For more details of prostration due to one's reading or hearing a Qur'anic verse of prostration see Quaem, Salvation, chap. II, sec. XXX.
126 Qur'an 16:98 — "When you read the Qur'an, seek the protection of God against Satan, the rejected." 127 Qur'an 23:97.
128 This is the hundred and fourteenth sura of the Qur'an consisting of only six short verses. This sura and its preceding sura are together known as the Mus'ūn[wādhatan (the sura of taking refuge with God) and are the best protective formula to ward off evil, especially demonic suggestions. The practice of taking refuge with God is commanded at various points in the Qur'an. See az-Zahid, op. cit., IV, 491.
129 This is the Opening Sura of the Qur'an consisting of only seven short verses which contains the gist of all Qur'anic verses and which constitute the key to all seven doors of Paradise. This sura is distinguished as the best of all Qur'anic suras. See Quaem, Jewels, chaps. XII, XIII, XVII.
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veyed [it to us]. God, benefit us with the Qur'an and bless us in it. Praise be to God, the Lord of all the worlds! I seek the forgiveness of God, the Ever Living, the Self-subsisting and All-sustaining.

(Western Arabic script)

During the Qur'an-reading, when the Qur'an-reader reads a verse on glorification of God, he will glorify Him and magnify Him. When he reads a verse on supplication to God and forgiveness of His people, he will supplicate and seek forgiveness. If he reads a verse telling of any hopeful matter he will pray to God [for it]. But if he reads a verse on a frightening matter, he will seek the protection [of God from it]. He will do these with his tongue or with his mind. Thus, [in place of glorification of God] he will say: Glory be to God! (subhāna Allāh): [in place of seeking refuge with God] he will say: We seek the protection of God (wa 'udhu bi-Allāh); and [in place of making petition to God] he will say: God, grant us sustenance; God, bestow mercy upon us (Allāhu umma arzūnqā, Allāhu umma ar'īmnā).

Hudhayfa 129 said, "Once I performed my ritual prayer behind God's (exalted is He) Messenger (may God bless him and greet him!)." He started the Qur'an-reading of [that ritual prayer] with the Sura of the Cow (Sura al-Baqara). On reading every verse on divine mercy he prayed to God for it. On reading every verse on chastisement he sought refuge with God. On reading every verse on the purification of God (tanzīh) he glorified Him. 130 On completion

129 Hudhayfa ibn al-Yamān (d. 36 A.H.) was a great companion of the Prophet. He took part in the battle of 'Ubad and was selected by the Prophet to obtain information on the Quarṣah at the battle of Dīgha. He was the governor of Mīdān during the caliphate of 'Umar. He narrated many Traditions from the Prophet and 'Umar. He was known to the Companions as "the possessor of secret knowledge of the Prophet". He used to ask the Prophet about hidden defects of the soul, secret traits of the hypocrites, and future disturbances (fīrān). For this reason ūzīr often quote his sayings on these matters. See Ibn Hazar, op. cit., 1, 316.; Ibn 'Aţīd al-Barr, op. cit., 1, 276f.; al-Munawwī, op. cit., 1, 50f.

130 Muslim, Yāsīb, Musāfirin, 201.

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of the reading of the sura he supplicated by reading that [supplication-formula] which he [may God's blessings and greetings be upon him!] used to read on completing the reading of the entire Qur'an. [This formula is as follows:]

God, bestow mercy upon me through the Qur'an, and make it for me a leader [who leads to the truth], a light, a guide, and a mercy. God, remind me of that which I have forgotten [when reading the Qur'an], teach me the choicest parts of the Qur'an of which I am ignorant, grant me its recitation 'in the hours of the night and different parts of the day', 133 and make it a point in my favour, O Lord of all the worlds."

The ninth rule concerns the reading of the Qur'an aloud. There is no doubt that it is necessary to read the Qur'an loud enough so that the reader can hear it himself because reading means distinguishing clearly between sounds; thus sound is necessary, and the smallest degree of it is that which he can hear himself. If he cannot hear himself in a ritual prayer (ṣalāh), his prayer is not correct.

As for reading so loud that he can be heard by others, it is to be considered praiseworthy in one respect and undesirable in another. 132

132 Qur'an 20:130.
133 It is praiseworthy (mustahabb) to supplicate on completion of a reading of the Qur'an in its entirety. This supplication is received by God, and His mercy descends upon the supplicant. For these reasons the companions of the Prophet and those who followed them used to gather together the members of their families and other people to supplicate on completion of their recitations of the entire Qur'an. See az-Zuhdī, op. cit., IV, 492.
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The proofs that silent reading of the Qur'an is praiseworthy are [as follows]: It is related that the Prophet (may God bless him and greet him) said, "The excellence of silent reading of the Qur'an compared with reading it aloud is like the excellence of secret almsgiving compared with public almsgiving." In other words this Tradition runs thus: "One who reads the Qur'an aloud is like one who gives alms publicly, and one who reads the Qur'an silently is like one who gives alms secretly." In a generally received Tradition [one finds that the Prophet said]: "A secret good act is more excellent than a public good act by seventy times." Likewise is the saying of the Prophet (may God bless him and greet him): "The best measure of sustenance (rizq) is that which is sufficient, and the best mode of invocation of God (dhikr) is that which is silent." In a Tradition [one finds that the Prophet warned]: "Some of you will not read the Qur'an aloud near others during the time between the Sunset Prayer (Maghrib) and the Evening Prayer (Zakā)." One night, in the Mosque of the Messenger of God (may God bless him and greet him), Sa'īd Ibn al-Musayyab heard 'Umar Ibn 'Abd al-'Azīz reading the Qur'an aloud in his ritual prayer — and he was a man of sweet voice. Sa'īd ordered his slave, "Go to this devotee and ask him to lower his voice." The slave said [to Sa'īd], "The mosque is not reserved for us only; that devotee has also a share in it." [Rejecting the argument of his slave] Sa'īd [himself] raised his voice, saying, "Devotee, if you intend to obtain the pleasure of God (great and mighty is He) by your ritual prayer, then lower your voice. If, however, you intend to obtain the pleasure of people [you should know that] they will never be sufficient in respect of anything against God." 'Umar remained silent and shortened the 'asr prayer. On salutation [to his right side and left side by which he withdrew from the ritual prayer], he took his shoes and departed. At that time he was the governor of Medina.

The proofs that reading the Qur'an aloud is praiseworthy are [as follows]: It is related that the Prophet (may God bless him and greet him) once heard a group of his companions reading the Qur'an aloud in the supererogatory ritual prayer performed after midnight (ajrūf al-'iyād) and approved of this. The Prophet (may God bless him [278] and greet him) [also] said, "If one of you keeps vigil at night performing supererogatory ritual prayers, he should read the Qur'an aloud, because the angels as well as those who are staying at his house listen to his Qur'an-reading and pray to God with his ritual prayer." Once the Prophet (may God bless him and greet him) passed by three of his companions (may God be pleased with them) who were engaged in different modes and the Evening Prayer (Zakā). He passed by Abū Bakr (may God be pleased with him) who was reading the Qur'an silently. The Prophet asked him concerning the reason for this. He replied, "I am reading silently because the One to Whom I am whispering can hear me." The Prophet passed by 'Umar (may God be pleased with him) who was reading the Qur'an aloud. He asked him the reason for this. 'Umar replied, "[By reading aloud] I am awakening those who are asleep and [also] threatening Satan." The Prophet passed by Bilāl who was reading some verses from one sura and other verses from other suras. The Prophet asked him the reason. He replied, "I am

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139 Ibn Hazm, Muḥadd, I, 172, 180, 187.
140 Ibn Ḥaṣbān, Muḥadd, II, 36, 67, 129, IV, 344 (with variation).
141 Sa’īd Ibn al-Musayyab (d. 93 or 94 A.H.), a leading Follower, was the greatest jurist of the Hijāj in his time. He was also a great interpreter of dreams and a noted Traditionsist who transmitted Traditions from many prominent companions of the Prophet. In knowledge and piety he was the greatest of all Followers. See an-Nawawī, op. cit., 1, 219ff.; Ibn Qutayba, op. cit., pp. 437ff.
142 ‘Umar Ibn ‘Abd al-‘Azīz (d. 101 A.H.) was a Follower and an Unmazyad caliph (717-20 A.D.) who in all his affairs, personal and administrative, tried to imitate the caliph ‘Umar Ibn al-Khaṭṭāb. Al-Ghazālī calls him "the greatest ascetic of his time."
143 He had correspondences with al-Ḥasan al-Baṣrī on piety and asceticism. See al-Ghazālī, Ilāhī, 1, 69; Ibn Qutayba, op. cit., pp. 36ff.
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mingling [some] good things with other good things." The Prophet (may God bless him and greet him!) remarked, "Everyone of you has done good and right."

The method of reconciliation among these [apparently conflicting] Traditions is that the silent reading of the Qur'an is furthest from ostentation (rījā') and affection, and hence it is better [than reading aloud] in the case of a Qur'an-reader who is afraid of these for himself. If, however, he has no fear of these, and if loud reading of the Qur'an does not disturb [lit. confuse the time to] another devotee, then reading with a loud voice is better, [a] because it involves more effort, [b] because its benefit is also linked up with others — a good which involves other people is better than a good which cleaves to its agent only —, [c] because loud reading awakens the mind of the Qur'an-reader, unites his care for reflection on [the meaning of] the Qur'an and turns his ear to it, [d] because loud reading repels sleep by raising the voice, [e] because it adds to his energy for Qur'an-reading and lessens his laziness, [f] because waking a sleeping man can be expected from loud reading, in which case the Qur'an-reader will be the cause of the man's revival [from laziness which led him to sleep], and [g] because sometimes, having seen the loud reader, a workless, idle man gets energized because of his energy and encouraged to serve [God].

When one of these intentions is present loud reading of the Qur'an is better [than silent reading]. Should all these intentions join together the reward of Qur'an-reading would multiply. Because of many good intentions acts of the pious grow, and the rewards they obtain multiply. If in a single act there are ten intentions ten rewards are to be obtained from it.

For this reason we say that reading from musḥafs is better [than reading the Qur'an from memory], for, [in the former case], to the action of reading are added looking at the musḥaf, thinking about it, and carrying it; so the reward of Qur'an-reading will increase because of the addition of these. It is said that reading the entire Qur'an once from the musḥaf is equal [in value] to reading it in its

143 Ostentation is defined as the desire to please men through a devotional act. It renders the act not only void but also sinful. It is strongly prohibited in the Qur'an (4:142, 10:76, 2:264, 4:38, 8:47) and in Tradition where it is called the lesser polytheism (Ibn Banbabī, Munkad, V, 428, 429). Devotional acts must be performed only for God alone. See Qur'an 18:110.

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entirety seven times from memory, because looking at a musḥaf is also an act of devotion to God (iḥāda). Uthmān (may God be pleased with him!) tore two musḥafs by reading much from them. Many Companions used to read from musḥafs, and they were unhappy when a day in which they did not look at musḥafs passed. A certain Egyptian jurist (fuqahā') visited ash-Shāfi'i144 (may God be pleased with him!) at dawn when he had in front of him a musḥaf [from which he was reading]. Ash-Shāfi'i said to him, "Excessive study of jurisprudence145 has prevented you from reading the Qur'an. [For my part] I perform the Dawn Prayer in darkness and then put the musḥaf in front of me [for reading from it]; I do not shut it until there is day-light."

[10]

The tenth rule is to read the Qur'an beautifully and in a slow and distinct manner,146 by controlling the voice though not with that excessive stretch which changes the prose order (naṣīm).

This is sunna. The Prophet (may God bless him and greet him!) said, "Adorn the Qur'an with your voices."147 He (may God bless him and greet him!) [also] said, "God does not listen to anything as much as He does to man's sweet voice at Qur'an-reading."148 He (may God bless him and greet him!) [further] said, "One who does not chant (yataghannā) with the Qur'an is not one of us." Some authorities have said that by the word yataghannā the Prophet meant 'to feel independent', while others have said that he meant by it 'chanting melodiously and by controlling the tones of voice'. This latter view is nearest [to the truth] in the opinion of philologists. It is related that once at night after the Evening Prayer (Ṣalāt al-Isha') the Messenger of God (may God bless him and greet him!) was waiting for 'A'isha (may God be pleased with her!) [to come to

144 Muhammad Ibn Idrīs ash-Shāfi'i (d. 204 A.H.) was the founder of the Shāfi'i school (maṭháb) of jurisprudence. See al-Ghazālī, Iltū'at, 1, 24-27 where an account of his piety and devotion is given. This account is expressly based upon Shaykh Naṣr Ibn Ibrāhīm al-Maqdūsī's work on the good traits of Imam Shāfi'i.

145 "naṣīm (Be'ājāt al-Qur'ān)."

146 Qur'an 7:34: — "Recite the Qur'an in a slow and distinct manner."


148 Al-Bukhārī, Ṣaḥīḥ, Taḥāwi, 32, 52, Faḍā'il al-Qur'ān, 19; Muslim, Ṣaḥīḥ, Musnad, 352, 230, 234.
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the house from the mosque. She came late. The Prophet asked her, “What has prevented you [from returning earlier]?” She replied, “Messenger of God, I was listening to the Qur'an-reading of a man; I have never heard any voice sweeter than his.” The Prophet (may God bless him and greet him!) stood up, went to the mosque, and listened to his Qur'an-reading for a long time. On returning to the house he (may God bless him and greet him!) said, “This man is Sâlim, a freed slave of 'Abd Hudayfah."149 Praise be to God Who has made a man like him in my community!” One night the Prophet (may God bless him and greet him!) also listened to the Qur'an-reading of 'Abd Allâh ibn Mas'ûd, and with the Prophet were 'Abû Bakr and 'Umar (may God be pleased with them both). They stood still for a long time [listening]. Then the Prophet [279] (may God bless him and greet him!) said, “One who wants to read the Qur'an as fresh as it was revealed should read it following the reading of Ibn Umm 'Abd."150 The Prophet (may God bless him and greet him!) asked Ibn Mas'ûd, “Read the Qur'an to me.” He replied, “Messenger of God, I should read it to you, and it is to you that it was revealed!” The Prophet (may God bless him and greet him!) said: “I should like to hear it from others.” Then Ibn Mas'ûd went on reading, and the eyes of the Messenger of God (may God bless him and greet him!) were shedding tears.151 The Prophet (may God bless him and greet him!) listened to the Qur'an-reading of Abû Mûsi'152 and remarked, “This man is bestowed with the sweet voice

149 Sâlim, a freed slave of 'Abd Hudayfah ibn 'Uthma ibn Râbi', was one of those companions of the Prophet who migrated to Medina at an early stage, and who took part at the battle of Badr. The Prophet specified four of his companions from whom others should learn Qur'an-reading, and Sâlim was one of these four. 'Abd Hudayfah was also a companion of the Prophet. Both Sâlim and 'Abd Hudayfah together became martyrs at the battle of Yarmûk during the caliphate of 'Abû Bakr. See Ibn 'Abâd al-Barr, op. cit., II, 66f.; Ibn Hajar, op. cit., II, 6ff.
153 For this meaning of the phrase 'mâsrîfî al-dâwîd' see as-Sâbî, op. cit., IV, 499. For the sweet voice of the prophet David see at-Tâbârî, Târîkh al-Umam wa l-Asbâb, Egypt, n.d., I, 246.
154 Al-Bukhârî, Sahîh, Fadîl al-'as-Sâbîbâ, 25, Fadîl al-Qur'an, 35, 35; at-Tirmidhî, Sunan, Jâmsir, 14, an-Nasîrî, Sunan, Jâmsir, 27. The eyes of the Prophet shed tears when Ibn Mas'ûd recited the verse (4:41), “How will it be when [on the Day of Judgement] We shall bring a witness from every people, and shall bring you [i.e. the Prophet] as a witness against these!”
155 'Abû Mûsi' 'Abd Allâh ibn Qays al-Ansârî (d. 42 or 44 A.H.), a companion of the Prophet, was an early Muslim. The Prophet appointed him the governor of part of the Yemen. 'Umar and 'Uthmân appointed him the governor of Baasar and Kufa respectively. He was 'Allâ's judge at Sînân. He was a great authority of Traditions and an expert in legal matters. He was well known for his sweet voice at Qur'an-recitation.

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of [the prophet] David."153 This remark reached the ear of 'Abû Mûsi' who then said, “Messenger of God, had I known that you were listening I would have adorned it fully.”154 Haytham,155 the Qur'an-reader, saw the Prophet (may God bless him and greet him!) in a dream and then related, “He asked me [in the dream], ‘Are you that Haytham who adorns the Qur'an with your voice?’ I replied, ‘Yes’. He prayed for me saying, ‘May God grant you a good recompense!’” It is related in a Tradition: When several companions of the Messenger of God (may God bless him and greet him!) assembled, they used to order one of them to read a sura of the Qur'an. 'Umar used to request Abû Mûsi' (may God be pleased with them both), “Remind us of our Lord”. So he used to read the Qur'an until about the middle of the time allowed for ritual prayer. Someone used to say, “The Commander of the Believers, ritual prayer, ritual prayer!” He replied, “Are we not already in prayer?,” indicating to the words of God (great and mighty is He), “The remembrance of God is the greatest” (al-jâhîd).156 The Prophet (may God bless him and greet him!) said, “For one who listens to the recitation of a verse from the Book of God (great and mighty is He), it will be a [means] of light on the Day of Resurrection.”157 It is mentioned in a Tradition that for him [the reward of] ten good deeds will be recorded. Since the reward of listening to Qur'an-recitation is great, and since it is the reciter who is the cause of it, he will partake in the reward, except if the motive of his recitation is ostentation (rûjî) and affectation.158

153 For this meaning of the phrase 'mâsrîfî al-dâwîd' see as-Sâbî, op. cit., IV, 499. For the sweet voice of the prophet David see at-Tâbârî, Târîkh al-Umam wa l-Asbâb, Egypt, n.d., I, 246.
154 Al-Bukhârî, Sahîh, Fadîl al-Qur'an, 31; Muslim, Sahîh, Musâfin, 235, 236.
155 Al-Haytham ibn 'Umayd al-Ghassânî was very famous for Qur'an-recitation. He was a trustworthy (âqîb) Traditionist as well. See Ibn Qayyim, op. cit., p. 533.
156 Qur'an 29:45.
157 Ibn Hâjar, Muqaddimah, II, 341.
158 See supra, n. 143.

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CHAPTER THREE
MENTAL TASKS IN QUR'AN-RECITATION

Those whom We have given the Book (Qur'an) recite it as it should be recited; they believe in it. — Qur'an 2:121

Do they not ponder over the Qur'an, or is it that their minds are locked up within? — Qur'an 87:24

Read the Qur'an and seek to know its deep, strange meanings. — prophet Muhammad

MENTAL TASKS IN QUR'AN-RECITATION ARE TEN IN NUMBER

The mental tasks in recitation of the Qur'an are [first] understanding the origin of the speech [i.e. the Qur'an], then magnification of it, then paying attention to it, then pondering over it, then understanding [its meanings], then getting rid of obstacles to this understanding, then specification [of all addresses of the Qur'an with oneself], then influencing the mind [with the theme of verses recited], then gradual rising [to the highest stage of recitation], and then the denial of one's own ability and power [independent of God].

[1]

The first mental task is understanding the magnification of the divine speech [i.e. the Qur'an] and its elevated nature, and the bounty of God [glorified and exalted is He!] and His kindness towards His creatures [i.e. men] in descending from the throne of His majesty to the level of their understanding.

The Qur'an-reader should consider how God showed kindness towards men in delivering to their understanding the meanings of His speech which is His eternal attribute existing with His essence. [He should also consider] how that attribute is revealed

150 This is the Ash'arite view which is in sharp contrast with the well known
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to them in the form of letters and sounds which are attributes of human beings, because man is unable to reach the stage of understanding the attributes of God (great and mighty is He!) except through his own attributes. If the inmost majesty of His speech were not concealed in the garment of letters, neither His throne nor [even] the subsoil would have remained fixed as a result of hearing His speech, and all that is between these two would have been reduced to nothing because of the greatness of His authority and the majesty of His light. If God (great and mighty is He!) had not strengthened Moses (may peace be upon him!) he would not have been able to hear His words in the way the mountain could not bear the beginnings of His manifestation so that it broke into bits.

It is not possible to make the magnification of divine speech intelligible to men except through examples on the levels of their understanding. For this reason a certain gnostic (âhir) explained the divine speech by saying, "Every letter of the words of God (great and mighty is He!) in the Preserved Tablet (al-Lawh al-Mahfûz) is greater than the mountain Qâf," and if the angels [may peace be

160 On the heretical theory of the Mu'tazilites that the divine speech is created (hâdîkîn). In the
Jâmi'ah p. 19 al-Ghazâlî strongly criticizes this theory.

161 This refers to the Qur'anic verse (7:143): "When Moses arrived at the Tzoph at Our appointed time and His Lord spoke to him, he said, 'Lord, show Yourself to me that I may see You.' He replied, 'You can never see Me, but look towards the mountain; if it remains firm in its place you will soon see Me.' When His Lord manifested Himself on the mountain, He broke it into bits and Moses fell into a faint. When he recovered he exclaimed, 'Glory be to You! I turn wholly towards You, and I am the foremost among those who believe.'"

162 The Preserved Tablet is commonly understood to be in heaven. It contains the original of all revealed Books including the Qur'an (Qur'an 13:28). Everything which God has decreed to bring into being from the beginning of creation to Doomsday is recorded in it (Qur'an 22:52). It is referred to sometimes as the Tablet, sometimes as a Clear Book, and sometimes as a Clear Revelation. See el-Zamakhshari, op. cit., I, 363, 539; al-Ghazâlî, Jâmi'ah, IV, 504-505.

163 Qâf is the name of the mountain range surrounding the earth. Like the Hebrews and the Greeks in the period of Homer, Herod and the Iranian physicists, the ancients in the Arabic usually regarded the earth as a quite flat, circular disc. The mountain Qâf is separated from the disc of the earth by a region impassable to men. Another view connected with Greek and Iranian ideas regards the earth as immediately surrounded by a sticking, unavenging body of water called al-Bahr al-Muqîd, or Ugyûnûsû (Okeanos) which in whole or part is relieved in deep darkness and whose shores no one knows. The whole, earth and sea, is then held together by the mountain wall Qâf as by a ring. See M. Streck, "Kâf," ET, II, 614-615.
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upon them!]) join together to bear a single letter they will not be able to do so until Isra‘îl (may peace be upon him!) who is the angel entrusted with the Preserved Tablet, comes to it and lifts it; and he becomes able to bear it by the permission of God (great and mighty is He!) and by His mercy, not by his own power and ability but God (great and mighty is He!) has bestowed upon him the power to do this and employed him in this task."

A certain wise man has very carefully explained the manner of God’s kindness in delivering the meanings of His speech, despite its exalted nature, to man’s understanding and His strengthening him despite his imperfect status. This wise man has set forth a parable which he told in full. This as follows: A wise man invited [280] a certain king to the Sharî‘ah (revealed law) of prophets (may peace be upon them!). The king questioned him concerning several matters [related to the oneness of God]. The wise man answered in such a way that the king was able to understand. Then the king asked him, "Tell me, concerning that which the prophets bring [from God], when a claim is made [by them] that it is not the speech of a human being but the speech of God (great and mighty is He!), how can man understand it?" The wise man replied, "We have seen that when a man seeks to make some lower animals and birds understand what he wants them to do, such as to proceed, to delay, to come forth, and to turn back [when he] sees that the discriminating sense of these lower animals [and birds] fails short of understanding his speech which proceeds from the lights of his intellects and which has beauty, adornment and flowering of order — then he descends to the level of the discriminating sense of the lower animals and delivers his intentions to these animals through sounds made suitable to them, such as calling and whistling, and through sounds

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near to their own sounds so that they may be able to understand him. In like manner, human beings are unable to understand the speech of God (great and mighty is He!) to its inmost depth and to the perfection of its attributes. So it, in sounds which they (i.e. human beings) use among themselves and through which they have heard divine wisdom, has become like the sound of calling and whistling which the lower animals have heard from men. This did not prevent the meanings of divine wisdom, hidden in those attributes, from making the speech, i.e. sounds, noble because of the nobility of divine wisdom and magnified because of the magnification of it. The sounds have become [like] the body and the dwelling place for divine wisdom, and divine wisdom has become [like] the soul and spirit for the sounds. Just as human bodies are honoured and respected because they are the dwelling place for the soul, so the sounds of divine speech are considered noble because of the divine wisdom that exists in them. The divine speech has an exalted status, a high grade, a subduing authority, and is an executor of judgement in respect of truth and falsehood. It is the just judge, the pleasing witness, and one which commands and prohibits. Falsehood has no power to stand up in front of divine speech filled with wisdom, just as a shadow is unable to stand up in front of sun-rays. Human beings have no power to penetrate into the depth of divine wisdom, just as they have no power to penetrate with their eyes into the light of the sun itself. They, however, attain from the light of the sun itself only that which their eyes can bear and which enables them to seek information about their needs. Divine speech then is like a veiled king whose face is unknown [but] whose decree is carried out, like the sun which is mighty and obvious [but] the essence of which is hidden, and like shining stars by which one, although not acquainted with their course, goes in the right way. It is, then, the key to precious treasures, a drink of life from which, if anyone drinks, he does not die, and a medicine from which, if
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anyone takes a dose, he does not fall ill."

The words of the wise man are a fragment of what is needed for one to understand the meaning of divine speech. More than this is not appropriate to the science of practical religion (ilm al-mu'amala). So one should be content with this.

[2]

The second mental task is magnification of the Speaker [in the Qur'an].

At the start of Qur'an-recitation the reciter should bring to his mind magnification of the One Who speaks [in the Qur'an, i.e. God], and should realize that what he recites is the speech of a human being, and that in the recitation of the speech of God (great and mighty is He!) there is an extreme danger, because God (exalted is He) said, "Only those who are clean can touch it" (al-birr 9:7). Just as the external side of the leather of mushaf and its pages are protected against the external skin of a person who touches it except when he is pure [both physically and ritually], so also its internal meaning is veiled, by the authority of its greatness and might, from the internal aspect of the reciter's mind, except when it is pure from all defilement and is illuminated by the light of magnification and reverence. Just as every hand is not fit for touching the leather of mushaf, so also every tongue is not fit to recite its letters, nor every mind fit to understand its meanings. It is due to such magnification that 'Ikrima Ibn Abi Jalal,170 when he opened the mushaf for reading, used to fall faint saying, "This is the speech of my Lord, this is the speech of my Master!" Thus the magnification of the speech [i.e. the Qur'an] is [in effect] the magnification of the Speaker [i.e. God].

Magnification of the Speaker [in the Qur'an, i.e. God] will never come to [the mind of] the Qur'an-reciter unless he reflects on His

168 Al-Ghazālī has taken this parable from al-Makki's Qīr, 1, 101-102.
169 Qur'an 56:79.
170 'Ikrima Ibn Abi Jalal (d. 15. A.H. /636 A.D.) was a companion of the Prophet. He embraced Islam in 8 A.H. Just as before conversion he took a leading part against Islam so also after conversion he showed great zeal for it, and both during and after the lifetime of the Prophet rendered remarkable services to the cause of Islam. He died as a martyr (shahīd) in the fighting in Syria. See Ibn, 'Abd al-Barr, op. cit., III, 148-51.

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attributes, His majesty and His works. Thus when the idea of the throne [of God], of the heavens, of the earth, and of all that is between these two, such as the jinn,171 man, other moving creatures, and trees, comes to his mind, and he knows with certainty [a] that the creator of all of these, who has power over them and who sustains them, is the One Who has no partner, and [b] that all, being within the grip of His power, move between His bounty and mercy and between His revenge and assault — if He bestows favour upon them this is through His bounty and if He punishes them this is by His justice172 —, and [c] that He is the One Who says, "These [i.e. the people on the right] will go to Paradise and I do not hesitate to do this, and these [i.e. the people on the left] will go to Hell and I do not hesitate to do this", and this is the end of magnification and elevation — then reflection on these and other similar things will bring to the mind of the Qur'an-reader the magnification of the Speaker [in the Qur'an, i.e. God] first and then the magnification of the speech [i.e. the Qur'an].

[3]

The third mental task is to pay attention and abandon the inner utterances of the soul (hadith an-nafs).

In the explanation of [the verse], "Yabhū,173 hold fast the Book!" (al-imrāq wa-l-qiyām, 39:23), it is said that "hold fast" means to read with serious endeavour and diligence. Holding the Book with serious endeavour consists in one's being isolated with it when reading it and turning all one's attention to it and away from other things. A certain gnostic was asked, "When you read the Qur'an does your soul make inner utterances concerning any matter?" He replied, "Is there anything preferable to the Qur'an so that my soul

171 See supra, n. 11.
172 This is an article of faith (ṣiqāda) according to the People of the Sunna and the Community (Ahl al-Sunnah wa-l-Jamā'ah). For an explanation of it see al-Ghazālī, Ihkāl, I, 91.
173 Yabhū, Ibn Zakariya (John the Baptist) was a prophet mentioned in the Qur'an along with Jesus, Elijaš (Elijah) and a few other prophets (Qur'an 3:39, 4:85, 19:7, 19:12, 21:90). The Book mentioned in the Qur'anic verse 19:12 is the Torah, the Pentateuch. Yabhū did not receive a special revelation from God; his mission was only to confirm the word of God; God gave him understanding of the Torah. See B. Carra de Vaux, "Yabhū," SEI, p. 640.
174 Qur'an 19:12.
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may make inner utterances concerning it?" A certain righteous father (ba'īd wa-salaf), if he read a verse without giving the full attention of his mind to it, used to read it a second time. This attribute [i.e., attention of the mind to the verses recited] is generated from the preceding attribute which is magnification [of the Speaker], because a person who magnifies the speech [of God] which he is reciting draws a good omen from it, has warm relations with it and is not inattentive to it. In the Qur'an is present that with which the soul can have warm relations if the reciter is fit for it. How can it seek an intimate connection with the thought of anything other than the Qur'an, seeing that the reciter is in a pleasant place 175 and a place relieved of cares [281], and one who is relieved of cares in a pleasant place 176 does not think of another place? It is said that in the Qur'an are to be found fields, gardens, closets, brides, brocades, meadows, and khans. All mīns are the fields of the Qur'an; all ṭā's are the gradens; all ẖā'is are its closets; all suras starting with the glorification of God are its brides, all suras starting with the letters ḥā ṭīm are its brocades, all the suras in which laws, stories, etc. are expounded are its meadows, and all other parts of it are its khans. When the Qur'an-reader enters into the fields of the Qur'an, plucks different types of fruits from its gardens, enters into its closets, views the brides, wears the brocades, is relieved of cares, and dwells in the khans, then all these absorb him wholly and keep him from things other than these; consequently his mind cannot be inattentive, nor can his thought be separated.

[4]

The fourth mental task is pondering [over the verse recited]. 177 This is more than attention of the mind, because sometimes [it so happens that] a man who is reading the Qur'an is not thinking about anything else but is confining himself to listening to it, whereas he is not pondering over it. The purpose of reading the Qur'an is to ponder over it. For this reason it is sunna to read the Qur'an in a slow and distinct manner (şarîll). 178 Reading the Qur'an in this manner outwardly is sunna in (BE: منصوبات, 176 BE: منصوبات). 176

177 See supra, n. 123.

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order that pondering over it inwardly may be strengthened. 'Abī Ḫūnum Abī Ṭālib (may God be pleased with him!) said, "There is no good in a devotional act which is not understood [by its agent], nor in Qur'an-reading which is not pondered over."

Since pondering over verses is only strengthened by repetition the reciter should repeat them, except when he is performing ritual prayer following an i mám. 179 In this case if he is still engaged in pondering on a verse [recited by the i mám] whereas the i mám has passed on to another verse, he will be a sinner. He is like a man whose astonishment at a sentence uttered by a person whispering to him keeps him from understanding the remaining part of what that person says. Likewise [the follower will be a sinner] if he is engaged in the glorification of God in the bowing (tasbah ar-rukūn) 180 but is still thinking on a verse [read by his i mám or by himself]. This is an evil suggestion [given by Satan]. It is related from 'Amīr Ibn 'Abd Qays 181 that he said, "Evil suggestions overwhelm me in ritual prayer." He was asked "Concerning wordly matters?" He replied, "I would prefer to be pierced by spear-heads to that. But my mind is engaged in thought about standing in front of God (great and mighty is He!) [on the Day of Judgement], 182 and about how I shall depart from there [being one of those received by God or those rejected]." He considered this an evil suggestion [despite its being a religious thought] It was really an evil suggestion, because it kept him from understanding the ritual prayer in which he was engaged. Satan is only able to deceive a man like him by engaging him in an important religious thought but thereby preventing him from that which is the best. When the words of 'Amīr were mentioned to al-Hāsun he said, "If you are truthful in relating his words, God has not ordered that for us."

It is related that [one night] the Prophet (may God bless him and 179 See supra, n. 123.

The formula of this glorification is: سجى لله العلي (glorified is my Lord, the great!).

181 'Amīr Ibn 'Abd Qays, al-ʿAbnāb, a Follower, was an ascetic and Traditionist of Basra. He died in Damascus during the caliphate of Muʿawiya. In the eyes of posterity he is not only an eloquent man whose sayings have been preserved, but stīfīm, which includes him among the eight principal ascetics among the Followers, still recognizes him as a forerunner and attributes to him a number of miracles. See al-Manṣūrī, op. cit., 1, 128ff.

182 This refers to the Qur'anic verse 79:40-41.
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greet him) read “In the name of God, Most Gracious, Ever Merciful” 183 and repeated it twenty times. Certainly he (may God bless him and greet him) repeated it in order to ponder over its meanings. It is related from Abū Dharr that he said, “One night the Messenger of God (may God bless him and greet him) kept vigil at night along with us. He kept vigil repeating a single verse which is, ‘If You punish them [i.e. people] surely they are your servants, and if You forgive them surely You are the Mighty, the Wise’. 184”

Tānim ad-Dārī 185 kept vigil one night with this verse: “Do those who commit evil deeds imagine that We shall make them as those who believe and do good deeds in life and in death? How evil is that which they judge!” 186

Sa’d ibn Juhayr 187 kept vigil one night repeatedly reciting the verse, “[A command will go forth on the Day of Judgement:] Separate yourselves [from the righteous] this day, O you guilty ones” 188

A certain righteous father said, “I start reading a sura and then some [wonderful meanings] which I view in it keeps me from completing it until the dawn appears.” A certain pious man used to say, “I do not reckon that there is any reward for reading a verse which I do not understand to whom my mind does not give attention [when I read it].” It is related from Abū Sulaymān ad-Dārānī that he said, “I certainly recite a verse and then remain with it thinking for four or five nights. Unless I cut off my thinking on it I do not pass on to another verse.” It is related from a certain righteous father that he remained in the Sura of Hūd 189 for six months, continuously repeating it and pondering over it. A certain gnostic said, “I completed the reading of the entire Qur'an 190

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[sometimes] on every Friday, [sometimes] every month, and [sometimes] every year. For the last thirty years I have been trying to complete the reading of the entire Qur'an [with deep understanding of its meanings] but have not yet been able to do so.” These differences are according to different depths of his pondering over the Qur'an and of his discovery of its meanings. This gnostic also used to say, “I have put myself in the place of servants in the matter of devotion. I perform acts of devotion on four different courses — by the day, by the week (Friday), by the month and by the year.”

The fifth mental task is understanding [the meaning of verses recited].

This is to seek, from [the meaning of] every verse [recited], explanations which befit it, since the Qur'an encompasses the discussion of the attributes of God (great and mighty is He), discussion of His works, the discussion of the circumstances of prophets (may peace be upon them!), the discussion of the circumstances of those who considered them false and of how they were destroyed, the description of God's commandments and threats, and the description of Paradise and Hell. 191

As for the attributes of God (great and mighty is He), they are put, for example, in His (exalted is He) words, “Like Him there is nothing. He is All-hearing, All-seeing” 192 and in His (exalted is He) words, “He [i.e. God] is the Sovereign, the Most Holy, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted” 193

The Qur'an-reader should reflect on the meanings of these names and attributes of God so that deep connotations may be disclosed to him. Underneath them are hidden meanings [282] which can only be disclosed to those especially favoured [by God] to understand them. It is to this that ‘Āli (may God be pleased with him!) indicated by his
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words, "The Messenger of God (may God bless him and greet him!) did not hide from me anything which he concealed from people, except that God (great and mighty is He!) bestows upon a man understanding of His Book." The Qur'an-reader should be greedy in seeking this understanding. Ibn Ma'in (may God be pleased with him!) said, "One who wants to acquire [the core principles of the knowledge of the ancients and the moderns should deeply study the Qur'an]." The greatest of all forms of knowledge of the Qur'an is under the names of God (great and mighty is He!) and His attributes; most people could only know about them certain matters suitable to their understanding and could not obtain knowledge of their depths.

As for the works of God (exalted is He!), they are discussed, for example, in His discussion of the creation of the heavens, the earth, and other things [such as rivers and mountains]. The Qur'an-reader should understand how from them the attributes of God (great and mighty is He!), since the existence of a work proves the existence of its Agent, and the greatness of the former proves the greatness of the latter. So he should view in the act the Agent and not the act. One who knows the True One sees Him in everything since everything originates from Him, returns to Him, subsists by Him and belongs to Him. Thus He is the all in reality. He who does not see Him in everything which He sees, is as if he does not know Him. One who knows Him knows that 'everything save God is false' and that 'everything perish except Himself (lit. His face).'* 190 The meaning of this is not that everything will be falsehood in a second condition; rather it is falsehood now if its essence is

194 An-Nasa'i, Sunan, Quisama, 13; al-Bukhari, Sahih, Dhyali, 24, 31; Ibn Hanbal, Musnad, 1, 79.

195 This expression seems to have been derived from the well known Diwān of Labīd Ibn Rabī'a (d. 40, 41 or 42 A.H.), an Arab poet of the pagan period who lived in the days of Islam and who became a companion of the Prophet in 9 A.H. (an Nawa'i, op. cit., 170). Ibn Majah, op. cit., III, 307-309; Ibn al-Barri, op. cit., III, 306-310. The verse of the Diwān which seems to have influenced al-Ghazâlî's expression is:

"لا كن نصي ما سل الله بالطهـ ر إليك فمسامع تقدر العين بالله بالله بالله

The Prophet called this verse: "The truest words which any poet has ever spoken." See al-Bukhari, Sahih, Abah, 90; Manâqib al-Ansâr, 26; Muslim, Sahih, Shîrî, 3-6; Ibn Mâja, Sunan, Adâb, 41. A-Sarraj has also cited this verse of Labīd in his Luma', p. 110.

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Messengers in the end, he should understand the power of God (great and mighty is He!) and His will to further the truth.

As for the circumstances of the deniers of Goc, e.g. the people of 'Ad and the people of Thamūd, and the evil that happened to them, the Qur'an-reader's understanding of these should result in a feeling of fear of God's assault and His revenge; and he should give special consideration to his own portion of these and remember that if he is inattentive to his religious duties and ill-mannered and is deceived by the delay of punishment which is accorded to him, divine revenge may overtake him and the sentence of punishment may be executed.

Likewise, when the Qur'an-reader hears the descriptions of Paradise and Hell and all other things in the Qur'an, e.g. promises and threats, hope and fear, he should try to understand the meanings proper to each case. It is not possible to enquire about that which will be understood from this description, for that has no end, but everyone gets from it that measure of valid understanding which is vouchsafed to him. "There is nothing green nor dry but is recorded in a Clear Book." It is for this reason that 'Ali (may God be pleased with him!) said, "If I will I can load seventy camels with the exegesis of the Sura of the Opening of the Book." The purpose of what we have discussed above is only to indicate the method of understanding Qur'anic verses so that the door of it may be opened to the reciter.

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To fathom it is not the coveted thing in this respect. One who has no understanding of what is in the Qur'an, even though this understanding is of the smallest degree, is included in the words of God (exalted is He!), "Some of them appear to listen to you [i.e. Muhammad], but when they [283] go forth from your presence they ask those who have been given knowledge: What has he been talking about just now? These are they whose minds God has sealed up." That by which God sealed up [their minds] consists in the obstacles which we shall soon discuss in connection with the obstacles of understanding [the Qur'an]. It is said [by a gnostic], "A novice cannot be a [perfect] novice until he finds in the Qur'an everything that he wants and until he can distinguish between decreasing and increasing benefits [from reading it] and feels sufficient with his Master as opposed to people."

The sixth mental task is getting rid of the obstacles to the understanding of the Qur'an.

Most people are hindered from understanding the meanings of the Qur'an for reasons and veils let down on their minds by Satan so that the wonders of the secrets of the Qur'an have become obscure to them. The Prophet (may God bless him and greet him!) said, "Had it not been the case that Satans hover round about the minds of the sons of Adam, they would have been able to look at the invisible world (mukaddas)." The meanings of the Qur'an are among the sum-total of the invisible world. Everything which is beyond the senses and which can only be apprehended by the light of spiritual insight (nur al-asābir) belongs to the invisible world.

The veils obstructing the understanding of the Qur'an are four in number. The first is the direction of all care to the exact pronunciation of the letters, by producing them from their right places [in the mouth and tongue]. This is done by a Satan entrusted with Qur'an-readers in order to turn them away from understanding the meanings of the words of God (great and mighty is He!). This Satan always induces them to echo the letters [of the divine speech], making them imagine that they have not come out from the right places. When the thought of a Qur'an-reader is thus confined to
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right places for pronouncing the letters of the Qur'an how can its meanings be fully clear to him? The greatest laughing-stock of Satan is one who obeys him in a deception like this.

The second veil is the Qur'an-reader's being a purely dogmatic follower (muqallid) of a school of thought (madhhab) which is derived from an authority, and on which he has remained very firm with a strong mental zeal, by merely following what he has heard, without arriving at it by spiritual insight and mystical vision (mushāhada). This is a person whose belief has shackled him from going beyond it. It is not possible that any idea other than that in which he has believed should come to his mine. Thus his consideration is limited to what he has heard. If a distant flash of lightning [of knowledge] is seen and one of the meanings [of a Qur'anic verse] which is opposite to the meaning he heard [from an authority] appears to him, then the Satan of purely following a school of thought dogmatically attacks him severely, saying, "How can this [new] meaning come to your mind, seeing that it is impossible to have the meaning in which your forefathers believed?" So he considers the new meaning as a deception from Satan, and he remains at a distance from it and guards himself against the like of it.

For a reason similar to this the sūfis have said that knowledge (ilm) is a veil [between man and God], and by this knowledge they have meant those beliefs (aqidah) which most people have been firmly holding either by dogmatically following an authority or by mere reliance on casual sentences written on the slates of schools of thought and delivered to them. As for the real knowledge which is the uncovering of the actual condition of the thing known and which is a vision by the light of spiritual insight, how can it be a veil, seeing that it is the ultimate object of desire?

Pure dogmatic following of an authority (aqidah) is sometimes false [in itself] and is, therefore, an obstacle to the understanding of the meaning [of the Qur'an]. An example of this is a man who has a [purely dogmatic] belief that God's sittawa on the throne 206 means His being settled on it physically. Then in the case of the [divine name] 'the Holy One' (al-Quddās), 207 for example, there comes to his mind the meaning that He is pure from all that is ascribable to His creation; but that purely dogmatic belief of his does not make it possible for this meaning to be firmly implanted in his mind. Had it

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become strengthened in his mind it would have led to a second meaning and a third, which would be inter-connected. But he hastens to drive this meaning away from his mind, because it contradicts his false belief which is held purely dogmatically.

Sometimes purely dogmatic following of an authority is true [in itself], but it too becomes an obstacle to understanding [the meanings of the Qur'an] and to the unveiling of them. The truth in which man is obliged to believe has stages and grades, and it has an external beginning and an internal end. Concentration of man's nature on the external aspect prevents him from reaching the internal end. [This constitutes a veil], as we have discussed in connection with the distinction between the external and internal knowledge made in The Book of the Articles of Faith. 212

The third veil is man's insistence upon sin, or his being characterized by pride, or his being, in general, afflicted with worldly passion which he follows. These cause the darkness of the soul and its rust, 213 and are comparable to dirt accumulating upon a mirror. So they prevent the truth from reflecting upon the soul. They constitute the greatest of all veils of the soul, and it is by them that most people are veiled [from the meanings of the Qur'an]. When worldly desires greatly accumulate [in the soul] the meanings of divine speech are greatly veiled. When [worldly] burdens on the soul are made light, reflection on its meaning becomes near. Thus the soul is like a mirror, desires are like sand and rust, the meanings of the Qur'an are like forms which are visible in a mirror, and training the soul by removing [worldly] desires is like polishing of the mirror.

For this reason the Prophet (may God bless him and grant him) said, "If my community considers gold and silver coins [i.e. wealth] as something great, the awe of Islam will be pulled away from it [by God]. If it abandons the imperatives of goodness and the prohibition of evil it will be deprived of the blessings of life." 214 In this case he commented, "That is, they will be deprived of the understanding of the Qur'an." God (great and mighty is He!) has made 'turning to Him in repentance' (ināba) a stipulation for the understanding of the Qur'an and for the receipt of adoration. Thus He (exalted is He) said, "... a matter for contemplation and a source of admir-
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tion for every servant that turns to Us” (11:120). 218 God (great and mighty is He) also said, “None pays heed save he who turns to God” (12:1). 219 God (exalted is He) further said, “It is only those gifted with understanding who take heed” (30:23). 220 The man who has preferred the deception of this world to the delight of the Hereafter, [284] is not among those gifted with understanding, and this is why deep meanings of the Book are not revealed to him.

The fourth veil is present when a man has read the outward exegesis of the Qur’an and has formed the belief that Qur’anic sentences have only those meanings which have come down by tradition from Ibn ‘Abbās, Mūjahīd, and other exeges (from the leading Followers (tabi’in), that meanings going beyond them are interpretations of the Qur’an by personal opinion (ṣaṣīr bi-r-rā'y), and that ‘he who has explained the Qur’an by his personal opinion has taken his place in Hell.” 217 This is one of the great veils [which prevent the mind from understanding the meaning of the Qur’an]. We shall soon discuss the meaning of explanation of the Qur’an by personal opinion, in the fourth chapter of this book. We shall also argue there the views [a] that this belief contradicts 218 the words of ‘Ali (may God be pleased with him), “Except that God bestows understanding of the Qur’an upon a man,” 219 and [b] that if the correct meaning of the Qur’an were only that which has come down by tradition [from the leading exeges], people would not have disagreed on it.

The seventh mental task is to render [the teachings of the Qur’an] specific. This means that the Qur’an-reader will suppose that every part of the Qur’an is intended for him. If he hears any command or

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prohibition [contained in a Qur’anic verse] he will suppose that he is the man commanded or will suppose that he is the man to whom the prohibition applies. If he hears any promise of reward or any threat of punishment, he will make the same assumption. If he hears stories of the ancients and the prophets he will know that they are not intended for chatting in the evening [by narrating them]; what is intended is that they should be considered; from their manifold descriptions should be derived the lesson which is needed. The narration of every story in the Qur’an is only intended to provide some benefit to the Prophet (may God bless him and grant him) and to his community. This is why God (exalted is He) referred to it as “that whereby We make your mind firm” (2:285). The Qur’an-reader should suppose that God has made his mind firm by narrating in it 220 the stories of prophets, their patience while suffering [due to the actions of their people], and their firmness in religion while waiting for help from God (exalted is He). How can he not suppose this, seeing that the Qur’an was revealed to the Messenger of God not only for him especially, but a spiritual cure, a guidance, a mercy, 221 and a light for all the worlds?

For this reason God (exalted is He) commanded all to be grateful [to Him] for His favour in sending down the Book. Thus He (great and mighty is He) commanded, “Keep in your mind the favour that God has bestowed upon you and that which He has sent down to you of the Book and wisdom, through which He exorts you” (42:23).

218 Qur’an 50:8. This verse in its full form runs thus: “We have spread out the earth, and placed therein firm mountains; and We have caused to grow therein all kinds of beautiful species in pairs; a matter for contemplation and a source of admonition for every servant that turns to Us.”

219 Qur’an 4:13. This verse in its complete form is: “It is He Who shows you His signs, and sends down provision for you from heaven, but none pays heed save he who turns to God.”


الإيضاح (BE: al-ʾalāma 218 الخمار (BE: al-ʾalāma 219 See supra, n. 194

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220 Qur’an 11:120. 221 Cf. Qur’an 17:82.


226 “Follow the highest of the commandments that have been sent down to you from your Lord” (17:3). 227 “These teachings are manifest proofs for people, and a guidance and a mercy for a people who have sure faith” (3:3).
The eighth mental task is to feel the Qur’an. This means that the mind of the Qur’an-reader will be affected by different feelings according to the different verses recited. In accordance with what his mind understands, he will be in a state of grief, fear, hope, and so on.

Whenever the Qur’an-reader’s knowledge [of the meaning of verses recited] is perfect his fear will be the most predominant of all the states of the soul. The quality of making the mind straitened and sorrowful predominates Qur’anic verses. Thus the mention of divine forgiveness and divine mercy is always seen to be accompanied by stipulations which the reader falls short of attaining. An example of this is the words of God, “Verily I am Most Forgiving” 236. Then God made this to be followed by four stipulations: “towards him who repents, believes, does good deeds, and then is rightly guided.” 237

Another example is the speech of God (exalted is He), “I swear by time, surely man suffers continuous loss, except those who believe, do good deeds, exhort one another to hold fast to the truth, and exhort one another to patience.” 238

Here God has mentioned four stipulations but when He is content [with the mention of a single stipulation] He has pointed out a stipulation which covers all [the stipulations mentioned above]. Thus He (exalted is He) said, “Surely the mercy of God is near to those who carry out their duty to the utmost.” 239

The stipulation of carrying out one’s duty to the utmost includes all [stipulations]. Such method as this will be found by one who examines the Qur’an from its beginning to the end. The man who understands this in his Qur’an-recitation will be in a mental state of fear and grief. For this reason al-Hasan said, “I swear by God, a man who, in the morning, recites the Qur’an believing in it, will find that his grief increases and his joy decreases, his weeping increases and his laughter decreases, and his weariness and work increase while his rest and relaxation decrease.” 236

Wuhayb Ibn al-Ward said, “We have considered Traditions and sermons but have not found anything which moves the heart more, nor anything which drags grief [to the mind] more strongly than reading the Qur’an, understanding it and pondering over it.”

A man, then, is affected by Qur’an-recitation by being charac-

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236 Qur’an 20:82.
237 Qur’an 20:82.
238 Qur’an 103:1-3.
239 Qur’an 7:56.
terized by the quality of the verse recited. Thus when reading a verse which warns and restricts divine forgiveness to those who fulfill certain stipulations, he will make himself so small as if for fear he is about to die. When a verse on promise of forgiveness is recited he will rejoin as if he flies for [285] joy. When God, His attributes and names are mentioned, he will bow his head in submission to His majesty and in awareness of His greatness. When he reads a verse on the infidels’ belief in an impossible thing for God (great and mighty is He!) — e.g. their belief that God (great and mighty is He!) has a child and a consort —, he will lower his voice and be broken-hearted in bashfulness because of the evil241 of what they have believed. When Paradise is described he will produce in his mind a yearning for it; but when Hell is described he will tremble for fear of it. The Messenger of God (may God bless him and greet him!) once said to Ibn Mas‘ud, “Read the Qur’an to me.” He said, “I started reading the Sura of Women (Sūrat al-Nisā’).242 and when I reached the verse ‘How will it be when [on the Day of Judgement] We shall bring a witness from every people, and shall bring you [i.e. Muhammad] as a witness against these?’ (Q. 4:30) I saw my eyes shedding tears. Then he said, ‘Stop now’!243 This is because thinking about the event which is referred to in this verse engrossed his mind fully. Among the fears of God there are some who fell faint when reading verses about warnings. Some of them [even] died when hearing Qur’anic verses. Mental states like these [just mentioned] will exclude the Qur’an-reader from being a mere narrator. When he says “Assur-edly I fear, if I were to disobey my Lord, the punishment of an awful day” (Q. 37:104) but not 

240 The belief that God has a child is attributed in the Qur’an to Christians, Jews and pagans. For Christians Jesus is the son of God; for Jews Ezra (Uzayr) is the son of God (Qur’an 9:30); pagan Arabs of pre-Islamic Arabia believed that their deities were angels whom they considered as daughters of God. Thus warded in Qur’anic contexts does not always mean ‘son’; sometimes it means ‘daughter’; sometimes it means both. The context will indicate what is meant in a specific verse and who are accused in it — Jews or Christians or pagans.

241 Sura ‘al-Nisā’ consists of one hundred and seventy-six verses.

242 Qur’an 4:41. 243 See supra, n. 151. 244 Qur’an 6:15.

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[really] afraid of punishment, then he is a [mere] narrator of the verse. When he says “In You do we put our trust, to You do we turn in repentance, and to You is the final return” (Q. 6:16) but has no mental states of trust and turning in repentance, then he is a [mere] narrator [of the words of this verse]. When he says, “We will surely continue steadfast under your persecution” (Q. 6:17), his state should be that of steadfastness [against the opponent] or firmness in it so that he will find the sweetness of recitation. If he is not distinguished by these qualities and if his mind does not frequently experience these states, his part in Qur’an-recitation will [only] be the movement of the tongue [which is of no use] and which, moreover, brings an explicit curse on himself, as mentioned [a] in the words of God (exalted is He!), “Take notice, the curse of God is upon wrongdoers!” (Q. 6:18) [b] in the words of God (exalted is He!), “Most hateful is it in the sight of God that you should say that which you do not do” (Q. 6:19) [c] in the words of God (great and mighty is He!), “Yet they are heedless and turn away” (Q. 6:20) [d] in the words of God, “So turn away from him who turns away from the remembrance of Us, and seeks nothing except the life of this world” (Q. 6:21) [e] in the words of God (exalted is He!), “Those who do not repent are those who are wrongdoers” (Q. 6:22) and in other verses. The Qur’an-reader will also be included in the meaning of [a] the words of God (great and mighty is He!), “Some of them are illiterate; they do not know the Book except amāniyya, (i.e. bare recitation of it)” (Q. 6:23) and [b] the words of God (great and mighty is He!), “How many signs there are in the heavens and in the earth which they pass by, turning away from them” (Q. 6:24), These are the signs of God which He has revealed to His servant. The Qur’an-reader will be included in this verse because it is the Qur’an which explains these signs in the heavens and the earth and when he passes by them without being affected by them he is [in effect] turning away from them. For this reason it is said, “When a man who is not endowed with character-traits taught by the Qur’an reads

it, God (exalted is He!): asks: ‘What is your relationship with My speech, seeing that you are turning away from Me? Leave aside My speech if you do not turn to Me in repentance.’”

A sinner, when he reads the Qur’an repeatedly is like one who [merely] reads the writing of the king several times every day; the king has written to him in order to make his kingdom prosperous, whereas he is engaged in ruining it and is content with [mere] study of what is written. Abandoning the study of it while at the same time opposing the king’s order would not seem to be jesting with him and would not incur the hatred [of the king]. For this reason Yūsuf Ibn ʿAbdāl said, “I certainly intend to read the Qur’an, but when I remember that which is in it I fear God’s hatred and abandon it in favour of glorification of Him and praying for His forgiveness.” Those who turn away from acting according to the Qur’an are intended in the words of God (great and mighty is He!), “They [i.e. those who were given the Book prior to the Qur’an] threw it [i.e. the covenant] away behind their backs and bartered it for a paltry price” (Qur’an 5:5). For this reason the Messenger of God (may God bless him and greet him) said, “Read the Qur’an so long as your minds are in agreement with it and your feelings are receptive to it. When you are in disagreement with it you are not [really] reading it.” — in a certain Tradition [is this variation]: “When you are in disagreement with it stand up and stop reading it.” 205 God (exalted is He!) said, “[Believers are only] those whose hearts are smitten with awe when God’s name is mentioned and whose faith is strengthened when His signs are recited to them and who put their trust in their Lord” (Qur’an 39:32). The Prophet (may God bless him and greet him!) said, “The best man in respect of reading the Qur’an is he whom, when you hear him reading it, you see fears God (exalted is He!).” 206 The Prophet (may God bless him and greet him!) said, “One cannot find a man to read the Qur’an who is more desirable than one who fears God (great and mighty is He!).” Qur’an-reading, 207 then is intended to bring to the mind those states and to make one act in accordance with the Qur’an; otherwise

205 Qur’an 3:187.
206 Al-Bukhārī, al-Šaḥīḥ, Fabric’s; Fabric’s al-Qur’an, 37, I’tiṣām, 26; Muslim, Ṣaḥīḥ, Tirm, 3, 4; Ibn Hanbal, Muṣnād, IV, 313.
207 Qur’an 8:2.
208 Ibn Māja, Sunan, 176. 209 ʿArāʾir is omitted in BE.

MENTAL TASKS IN QUR’AN-RECIITATION

the labour spent in moving the tongue with the sounds of the Qur’an is light. For this reason a certain Qur’ān-reader said, “I read the Qur’an to my spiritual director (iḥṣāʾ). After the completion of this reading when I returned to him in order to read it a second time, he rebuked me saying, ‘You have made the reading of the Qur’an to me a set duty; go and read it to God (great and mighty is He) — consider what are the duties He commands you to perform and what are the things He prohibits you!’” It is in this that [286] the Companions (may God be pleased with them!) were engaged in all conditions and actions. The Messenger of God (may God bless him and greet him!) died leaving [in Medina] twenty thousand Companions, 206 only six of whom memorized the Qur’an in its entirety; [even] in the case of two of these there is disagree-ment. 207 Most of the Companions used to memorize one sura or two. Anyone who could memorize the [Sura of the] Cow 208 and the [Sura of the] Cattle 209 was considered one of their scholars. One of the Companions once came [to the Prophet] to learn the Qur’an. [In the course of learning the Sura of the Earthquake, 210 when he reached the words of God (great and mighty is He!), “Whoever will have done the smallest particle of good will see it on the Day of Judgement, and whoever will have done the smallest particle of evil will also see it” 211 he said, “This will suffice me” and returned home. The Prophet (may God bless him and greet him!) said, “This

206 The total number of companions of the Prophet when the latter died was one hundred and fourteen thousand, of whom twenty thousands were in Medina. See zb-dīl, op. cit., IV, 522.
207 The four companions of the Prophet who are unanimously considered to have memorized the entire Qur’an during the Prophet’s lifetime are Ubayy Ibn Ka’d, Mu‘āwīa Ibn Jahāl, Zayd Ibn Thābit, and Aβī Yūsuf — all from the Helpers (Anṣār) (al-Bukhārī, al-Šaḥīḥ, Fabric’s al-Qur’an, 8:2). The two companions concerning whose memorization of the Qur’an in its entirety there is disagreement are: Aβī Dārād and Shāh Ibn ‘Abdāl. See zb-dīl, op. cit., IV, 522.
208 This is the second sura of the Qur’an consisting of two hundred and eighty-six verses. It includes the well known Verse of the Throne (2:255).
209 This is the sixth sura of the Qur’an. It consists of one hundred and sixty-five verses.
210 In the muḥāfaż of Ṭhālūs, this is the ninety-ninth sura of the Qur’an. It consists of eight short verses. There is a Tradition that this sura is equal to a fourth part of the Qur’an in respect of value. See zb-dīl, Muṣnād, III, 147, 221.
211 Qur’an 90:8.
man returned being one who has acquired the understanding of religion (fikh). 360 Assuredly a rare thing is that state which God (great and mighty is He!) bestows by favour upon a believer’s mind just after his understanding [the meaning of] a verse. As for the mere movement of the tongue in recitation, it is of little benefit. Rather, one who recites the Qur’an with the tongue but turns away from acting [in accordance with it] is fit to be intended [a] in the words of God (great and mighty is He!), “Anyone who turns away from My Reminder [i.e. the Qur’an] will have a hard life, and on the Day of Judgement We shall raise him blind” (رَبَّنَا إِنَيْ مَآ أَرَءِيَ الْجَهَنَّمَ فَنَّظرُوا مَا كَفَّارَةٌ فَتَطَوَّرَ) 361 and [b] in the words of God, “Thus it is. Our signs came to you and you forgot them; in like manner will you be forgotten on this day” (كَذَٰلِكَ فَنَّظَرُوا فَتَطَوَّرَ) 362 “You forget them” means you abandoned them, did not look at them, and did not care about them, since to fall short of an affair is said to have forgotten it.

Recitation of the Qur’an in its real sense is an activity in which the tongue, the intellect and the mind all take part. The part which the tongue plays consists in correct pronunciation of letters in a slow and distinct manner. The part played by the intellect lies in explaining the meanings. The part which the mind plays is to accept the exhortation given and to feel as a result of being checked [against the forbidden things] and obeying the commandments. Thus the tongue is the exhorter, the intellect is the translator [of what it understands of the exhortation], and the mind is that which accepts the exhortation.

9

The ninth mental task is the Qur’an-reader’s gradually rising to [a state in which he feels that he is] hearing the speech of God from God (great and mighty is He!) and not from himself.

The grades of Qur’an-reading are three in number. The lowest grade is when a man supposes that he is reading the Qur’an to God (great and mighty is He!), standing in front of Him, and He is looking at him and listening to what he is reading. In this case his mental condition is one of begging [to God], praising and entreaty God and supplicating to Him.

360 Abū Dāwūd, Sunan, Rādād, 9; ibn Ḥanbal, Musnad, II, 169.
361 Qur’an 20:124.
362 Qur’an 20:125.
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than this I used to recite the Qur'an as if I were hearing it from [the angel] Gabriel (may peace be upon him) who was delivering it to the Messenger of God (may peace be upon him). Then God brought me to another stage — I now hear it from its Speaker; at this stage I found in the Qur'an such intense pleasure and delight that I could not restrain myself.

'Uthmān and Hūdhayfā (may God be pleased with them both) said, "If men's souls are purified [from evil qualities] they will not be fully satisfied with Qur'an-reading; rather some thirst for it will always remain. They said this only because it is by purification [from evil qualities] that the soul rises to the stage of viewing the Speaker in His speech and His attributes in its sentences. For this reason Thābit ibn ‘Abdullāh272 said, "Forty years I struggled [against my lower soul in order to attain] the Qur'an [at its highest grade] and then for twenty years I enjoyed the delight of it." By viewing the Speaker alone — besides all else — [in His speech] a man fully obeys the words of God (great and mighty is He), "Then Deed to God," 273 and His (exalted is He) 274 words, "Do not set up any other god along with God."275 One who does not see God in everything sees something other than Him, and if there is something other than God to which a man gives attention, this attention involves an element of hidden polytheism (ash-shirk al-khaṭṭāf). Rather pure monotheism (at-tawḥīd al-khāliq) consists in seeing only God (great and mighty is He) in everything.

10

The tenth mental task consists in the Qur'an-reader's getting rid of any sense of his ability and power276 and his looking at himself with the eye of satisfaction and purification.277

When the Qur'an-reader recites verses on promise to, and praise

271 (BE: كتب: كتبة)
272 Abū Muḥammad Thābit ibn 'Aslam al-Bunā'ī (d. 123 or 127 A.H.), a native of Basta, was a celebrated ḥallawān and a trustworthy transmitter of Tradition. He undertook self-training and mortification (riqāja  wa maqabala) in the recitation of the Qur'an. See Ibn ‘Abī ‘Arulās ‘Aqṣālīn, Taḥāthib al-Tahāthib, Hyderabad, India, 1325-27 A.H., II, 211.
273 Qur'an 51:50. 274 ‘Allal is omitted in BE. 275 Qur'an 51:51.
276 This is based on the Qur'anic verse 18:39.
277 Ascription of purity to oneself is prohibited in the Qur'anic verse 53:32: "So do not ascribe purity to yourselves. He [i.e. God] knows best him who is truly religious."

Mental tasks in Qur'an-recitation

of, the pious he will not view himself as one of these; rather he will view those who have the most certain faith and those who are the most truthful in religion [i.e. the most devout] and will hope that God (great and mighty is He) will join him with them [by raising him to their spiritual status]. When he recites verses on divine hatred and divine reproach of the disobedient and those falling short of [religious duties] he will view himself here and, fearing and pitying, will suppose that he is the man addressed and intended in these verses. For this reason 'Abd Allāh ibn 'Umar (may God be pleased with them both) used to say in his prayer, "God, I seek the forgiveness of You for my injustice and infidelity." He was asked, "[The meaning of this injustice is clear, but] what is the meaning of infidelity here?" In reply he recited the words of God (great and mighty is He), "Surely man is very unjust and ungrateful" (Q. 11:17).

Yūsuf ibn Asbāḥ was asked, "What do you pray for when you read the Qur'an?"278 He replied, "What I pray for is that I seek the forgiveness of God (great and mighty is He) for my shortcoming in [Qur'an-reading] seventy times." Since he saw himself as one with shortcomings in Qur'an-reading, this became a cause of his nearness to God. For the man who views his 'distance'279 from God when in a state of nearness [to Him] is shown [by Him] 'kindness' in his state of fear [of Him] so that his fear leads him to another degree of nearness beyond the existing one. But he who views his nearness [to God] while in fact being distant [from Him] is 'deceived' by a sense of 'security' [against God] which takes him even further [from God] and lower than his present position.

Whenever a man sees himself with the eye of satisfaction he becomes veiled from God by himself. When, however, he crosses the limit of looking at himself and does not see in his Qur'an-reading anything except God (exalted is He), then the secret of the invisible world is revealed to him directly. Abū Sulaymān ad-Dārānī (may God be pleased with him) said, "Ibn Thawbān promised his brother [in respect of religion] to break his fast with him [at sunset], but he delayed until dawn. Next day his brother met him and

278 Qur'an 14:34.
279 The terms distance (bu'ūd), kindness (lajūd), deception (maṣrūd), security (aman) and veil (qubūd), or their derivatives occur in the Qur'an several times. In pāshīm they have acquired additional significance and are used as technical terms.
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complained, ‘‘You promised me to break your fast with me and then broke the promise.’’ He replied, ‘‘Had I not made a promise to you I would not have informed you of what prevented me from going to you. [What prevented me was that] on performing the Evening Prayer (al-’atama) I said to myself that I should perform the Odd Prayer (Sūla al-Wiit) before going to you, since I did not feel secure against the possibility of being overtaken by death. When I became engaged in the supplication formula282 of the Odd Prayer I felt I was being lifted to a green meadow where there were different types of flowers from Paradise. I was constantly looking at them until the day-break.’’

These mystical intuitions can only occur after one gets rid of one’s self and does not look at one’s self with a sense of satisfaction and purification, nor at one’s passion. Then these intuitions become specific in accordance with the mental state of the man receiving them. Thus when he recites verses on hope, and his mental state is dominated by a good omen from them, the image of Paradise comes to him through mystical intuition, as in the case of Ibn Thawbān just mentioned, and he views it as if he sees with his eyes. But if fear dominates him [as a result of reading verses on punishment], then Hell is shown to him through intuition so that he sees its different types of punishment. This is because the speech of God (great and mighty is He) includes those verses which are kind and witty as well as those which are violent and forceful, and those which inspire hope as well as those which are frightening. And this is in accordance with God’s attributes, since among His attributes are mercy and kindness as well as revenge and violence. Then, in accordance with the Qur’an-reader’s view of Qur’anic sentences and of divine attributes, his mind alternates283 in different mental states [e.g. between the

282 The Evening Prayer is the ritual prayer which is performed after the expiry of the time fixed for the ritual prayer performed immediately after sunset. The period during which it can be performed extends until dawn, but to delay it later than the first third of the night is disliked (makruh) by the Shari’ah. The Odd Prayer consists of three rak’as and is performed after the Evening Prayer; its time also extends until dawn; it is however, better to postpone its performance until after midnight if one is sure to wake up at that time — better because a high degree of concentration on devotion can be achieved at that time and because it can be joined with the Tahajjud Prayer, a supererogatory ritual prayer to be performed immediately after midnight.

283 This supplication formula, together with its English translation, is cited in full in Quasem, Salvation, p. 284. This is omitted in BE.
CHAPTER FOUR
UNDERSTANDING THE QUR'AN, AND ITS EXPLANATION BY PERSONAL OPINION WHICH HAS NOT COME DOWN BY TRADITION

Whoever explains the Qur'an according to his [wrong] personal opinion shall take his place in Hell. — prophet Muhammad

The Problem

You may perhaps ask: In the preceding section you have magnified the matter concerning the understanding of deep meanings of the Qur'an (asrūr al-Qur'an) and concerning those meanings of it which are unveiled (yünkashṣ), to people possessed of purified souls (aṣbāb al-qāfūb az-zakīyya) [288]; how can this be praiseworthy seeing that the Prophet (may God bless him and greet him!) has said, “The man who explains the Qur'an according to his personal opinion (bī-ra'yīhi) shall take his place in Hell?” [289] [Because of this prophetic Tradition] people expert in the outward exegesis of the Qur'an (ẓahīr at-tafsīr) have reviled the šīfīs, i.e. those exegesists280 who subscribe to šīfīsm, and who281 interprete (ta'wil) certain Qur'anic sentences contrary to the explanations given by Ibn 'Abbās and other exegesists; the revilers maintain that these interpretations [lead to] infidelity. If what the proponents of outward exegesis have said is correct, what is the meaning of understanding the Qur'an without memorizing their exegesis? If [on the other hand] what they have said is not correct, what is the meaning of the Prophet's statement, “The man who explains the Qur'an according to his personal opinion shall take his place in Hell?”282

284 az-Tirmidhī, Sunan, Tafsīr, 1.
286 E.g. Aḥmad b. Ḥabīb al-Qāfūbī, Muhammad b. Qāsím al-Qāfūbī, Muhammad b. Qaṣım al-Qāfūbī.
287 Aṣam al-ḥarīm, a companion of the Prophet, embraced Islam in the A.H. and was praised by the Prophet for his vigorous fighting at Uhud (3 A.H.). On another occasion the Prophet called him "the wise man (akhlīm) of

UNDERSTANDING THE QUR'AN AND ITS INTERPRETATION
Existence of Deep, Hidden Meanings of Qur'anic Verses

[In reply to your question] know that the man who imagines that the Qur'an has no meaning except that which the outward exegesis has translated [and described] is acknowledging his own limitations; he is right in his acknowledgement [because he knows only this measure and is not aware of that which lies beyond this], but is wrong in his judgement which places all other people on the same level as himself. The truth is that prophetic Traditions (aṣkhab) and statements of the Prophet's companions and of other pious Muslims in early Islam (aṣḥāb) prove that for men of understanding there is wide scope in the meanings of the Qur'an. Thus 'Aīs (may God be pleased with him) said, "except that God bestows understanding of the Qur'an upon a man." 289 If there is no meaning other than that which is related [from Ibn 'Abbās and other exegesists] what is that understanding of the Qur'an [which is bestowed upon a man]? The Prophet (may God bless him and greet him!) said, "Surely the Qur'an has an outward aspect, an inward aspect, a limit and a prelude." This is also related by Ibn Mas'ūd on his own authority and he is one of the scholars of Qur'anic explanation. [If there are no meanings of the Qur'an besides the outward ones], what is the meaning of its outward aspect, inward aspect, limit and prelude? 'Aīs (may God show regard to his face!) said, "If I so will I can certainly load seventy camels with the exegesis of the Opening Sura of the Book." What then is the meaning of this statement of 'Aīs, when the outward exegesis of this sura is extremely short [and can be set forth in a few pages]? Abu d-Dardā' 289 said, "One cannot [fully] understand the religion until one sees the Qur'an from different perspectives." A certain religious scholar said, "For every Qur'anic verse there are sixty thousand understandings [comprehensible to man]. The understandings of it which remain [incomprehensible to man] are even more than these in number." Another religious scholar said, "The Qur'an encompasses seventy-seven
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thousand and two hundred forms of knowledge, since every Qur'anic sentence constitutes one form of knowledge. This number is multiplied by four times, since each sentence has its outward aspect, inward aspect, limit and prelude. Repetition of the verse, "In the name of God, most Gracious, Ever Merciful" by the Prophet (may God bless him and greet him!) twenty times could not have been for any reason other than that he was pondering over its deep, inward meanings; otherwise its translation and its outward exegesis are so obvious that one like the Prophet would not be in need of repetition. Ibn Mas'ūd (may God be pleased with him!) said, "One who intends to acquire [the core principles of] the knowledge of the ancients and the moderns should ponder over the Qur'an. This knowledge is something which is not achieved by its mere outward exegesis." In short, all forms of knowledge are included in the works of God (great and mighty is He) and His attributes, and in the Qur'an there is an explanation of His essence, attributes and works. These forms of knowledge have no end, but in the Qur'an there is an indication (iṣāra) of their confluence. Penetrating deeply into the explanation of the Qur'an by stages amounts to the understanding of the Qur'an; mere outward exegesis does not lead to that. "The truth is that to everything pertaining to reflective and intellectual matters which has become ambiguous to men of reflection and in which people have differed, there are indications and implications in the Qur'an which can be grasped by men of understanding. How can these indications and implications be completely conveyed by the translation of its outward meanings and by its [outward] exegesis?"

This is the reason why the Prophet (may God bless him and greet him!) ordered, "Read the Qur'an and seek to know its [deep], strange meanings [by eliciting and understanding]." He (may God bless him and greet him!) also said, in a Tradition related by 'Afi (may God show regard to his face!), "I swear by Him Who has sent me as a prophet in accordance with the requirements of truth and wisdom, surely my community will be split up into seventy-two sects all of which are misguided and misguided others by calling them to Hell. When this state of affairs comes about you

must adhere to the Book of God (great and mighty is He), for in it lies the message concerning those who were before you and the message concerning what will happen after you, and the judgement of all that happens among you. Anyone of [even] the most powerful men who contradicts it is severely punished by God (great and mighty is He), anyone who seeks knowledge from a source other than it is led astray by God (great and mighty is He). It is the strong rope of God [which man should grasp firmly], His clear light [in which man should walk in all aspects of his life], and His useful means of healing [of man's spiritual diseases]; it is a protection for one who holds fast to it, and a [means of] salvation for one who follows it; it is not distorted so that it needs to be set aright, nor has it deviated so that it needs to be brought to its normal state; its wonders are never exhausted, nor does much-repeated recitation of it make it old." [289] — to the end of the Tradition. In a Tradition narrated by Hudhayfa it is mentioned that when the Messenger of God (may God bless him and greet him!) informed him of the disagreements [among Muslims] and their splitting into sects which would occur after his time, he said, "I enquired, 'Messenger of God, what do you command me to do should I meet with that [unfortunate state of affairs]?' He replied, 'Learn the Book of God, and act in accordance with its teachings. This is the way of escaping from that [state of affairs]."' Hudhayfa said, "I repeated that question to the Prophet thrice, and he replied thrice by saying, 'Learn the Book of God (great and mighty is He) and act in accordance with what is taught in it, for in its lies salvation.'" 'Afi (may God show regard to his face!) said, "One who understands the Qur'an can thereby explain the totality of knowledge." By this statement 'Afi indicated that the Qur'an implies the confluence of all forms of knowledge. [Abd Allāh] Ibn 'Abbās (may God be pleased with them both!) said, in the explanation of the words of God (exalted is He), "Whoever is granted wisdom has indeed been granted abundant good" that "abundant good" means understanding of the Qur'an. God (great and mighty is He) said, "We gave Solomon the right understanding of the matter, and upon each [of David and Solomon] We bestowed

284 Qur'an 17:82.
285 At-Tirmidhi, Sunan, Imān, 18; Abū Dāwūd, Sunan, Sunna, 1; Ibn Māja, Sunan, Pitan, 17 (with variation).
286 Abī Dāwūd, Sunan, Sunna, 28.
287 Qur'an 2:269.
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wisdom and knowledge." 298 Here God has called what He bestowed upon both Solomon and David "knowledge and wisdom," but the prudence which He gave Solomon alone He explicitly mentioned as "right understanding" and mentioned it before "wisdom and knowledge."

The matters [mentioned above], then, prove that in the understanding of the meanings of the Qur'an there is a wide range and excessive width and that outward exegesis which has come down by tradition is not the end of the understanding of the Qur'an.

The Prophet's Prohibition of Qur'an-explanation according to One's Personal Opinion

As for the saying of the Prophet (may God bless him and greet him!), "The man who explains the Qur'an according to his personal opinion..." 299 and his saying "God bless him and greet him!" prohibition of this kind of Qur'anic explanation, the saying of Abū Bakr (may God be pleased with him!), "What earth will bear me and what sky will over-shadow me if I say anything by my personal opinion when explaining the Qur'an?," and other prophetic traditions and statements of the Prophet's companions and of other pious Muslims in early Islam on the prohibition of Qur'anic explanation by personal opinion — these were intended [a] either to confine the understanding of the Qur'an to that which has come down by tradition (naqil) and to that which is heard [from authorities on exegesis (masmü)] and to abandon the eliciting of meanings from the texts of the Qur'an (istibnah) 300 and independent understanding (istiqâl), or [b] to be something different. It is certainly wrong to believe that the purpose was to limit our understanding of the Qur'an to only that which one hears and receives from an authority; and [this is wrong] for several reasons:

First, it is a stipulation that it should be heard from the [mouth of the] Messenger of God (may God bless him and greet him!) and be supported by a chain of narration going back to him, but this is something which applies only in the case of [a small] part of the Qur'an. As for the [explanation of the Qur'an] which Ibn 'Abbās and Ibn Mas'ūd give from their own understanding, it should not be

298 Qur'an 21: 79.
299 At-Tirmidhî, Sunan, Taafsîr, 1. This Tradition in its full form is cited in the first paragraph of this chapter.
300 Cf. Qur'an 4:83.

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accepted and should be called 'an explanation of the Qur'an by personal opinion,' because they have not heard this explanation from the Messenger of God (may God bless him and greet him!). The same is true of other Companions (may God be pleased with them!): [They too gave explanations of certain Qur'anic words, without hearing them from the Prophet; so their explanations should also be regarded as explanations of the Qur'an by personal opinion].

Second, companions of the Prophet and exegetes [who flourished after them] disagreed over the explanation of some Qur'anic verses; they gave such varying explanations of them that it is impossible to reconcile them. It is impossible that all these conflicting explanations were heard from the Messenger of God (may God bless him and greet him!); if one of them was in fact heard the rest [which are contradictory to it] must be rejected. Thus it is definitely clear that on the meaning [of words of the Qur'an] every exegete came to his own conclusions through his eliciting, investigation and personal effort!, so that they gave seven different opinions concerning the letters at the start of some suras which are impossible to reconcile.

Thus a certain exegete said that alif lâm râ (ل) 301 are letters from the word ar-Rahmân (الرَّحْمَانِ). Another said that the letter alif (ا) stands for Allâh (اللَّهُ), the letter lâm (ل) for la ilâh (لا إِلَٰهَ), and the letter râ (ر) for Râhîm (رَحِيم). Other exegetes gave other explanations. Since reconciliation of these explanations is impossible how can they all have been heard from the Prophet?

Third, the Prophet (may God bless him and greet him!) prayed for Ibn 'Abbâs (may God be pleased with him!) saying, "God, bestowed upon him the understanding of the religion and teach him the interpretation (ta'wil) of the Qur'an." If interpretation of the Qur'an is something which is heard [from the Prophet] like revelation and which is preserved the way revelation is preserved, what is the sense in specifying Ibn 'Abbâs in this case?

Fourth, God (great and mighty is He!) said, "Those of them who are adept at eliciting the truth would know its [real nature]." In this verse God affirmed the validity of

301 These Arabic letters occur at the start of five Qur'anic suras — the tenth, eleventh, twelfth, fourteenth and fifteenth. Also see supra, n. 32.
302 Qur'an 6:83. This verse in full is: "When there comes to them any tidings bearing upon security or causing fear, they bribe it about; whereas if they were to refer it to the
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eliciting meaning by men of learning. And it is well known that the eliciting of meaning is something beyond hearing [from an authority; it has to do with one's knowledge and understanding]. The totality of the statements of the Companions and other pious Muslims in early Islam on the understanding of the Qur'an which we have quoted [above] contradicts this opinion. Thus it is false that hearing [from an authority] is a stipulation for Qur'anic interpretation. It is lawful for everyone to eliciting meaning from the Qur'an commensurate with his understanding and the limit of his intelligence.

Real Reasons for Prohibition of Qur'an-explanation

As for the prohibition of explanation of the Qur'an by personal opinion, it is for one of two reasons. One of them is that the person giving an explanation has no opinion [of his own] on a matter, and this opinion is influenced by his nature (tab') and passion (hae'd). So he interprets the Qur'an according to his opinion (ra'y) and passion in order that he may adduce an argument in favour of his purpose — if he did not have that opinion and that passion that meaning would not appear to him from the Qur'an. [This happens in different conditions.] [a] Sometimes it happens despite knowledge [of the Shafi'i], as in the case of a man who adduces an argument from a certain Qur'anic verse for validating his heresy (bid'a) knowing [well] that this is not intended in the verse, but by doing this he seeks to confuse his opponent.

[b] Sometimes it happens to a man ignorant [of the basic principles of the Shafi'i]. But since a Qur'anic verse can be interpreted [from two or more perspectives] his understanding inclines to that perspective which [290] suits his purpose and that aspect is given preponderance by his own opinion and passion. Thus it turns out that he has explained the verse with his personal opinion, i.e. his personal opinion is that which has led him to that explanation. If his own opinion did rot exist the perspective [which suits his purpose, and not the other] would not bear such weight with him.

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[c] Sometimes a man has a valid purpose for which he seeks a proof from the Qur'an, and he adduces a proof for that purpose with [290] a verse in which, he knows, that purpose is not intended. An example of this is a man who invites people to pray for forgiveness of God just before dawn and who adduces an argument for this from the words of the Prophet (may God bless him and greet him), "Eat a meal just before dawn, for there is blessing in this meal." He gives the impression to the people that the intended purpose of this saying of the Prophet is remembrance of God just before dawn, knowing well that the purpose really intended by this saying is to eat food [just before dawn]. Another example is a man who invites people to strive hard against hardness of the mind. He says that God (great and mighty is He) ordered [Moses], "Go to Pharaoh; he has certainly transgressed grievously!" and, hinting at his own heart, say: 'This is what is meant by Pharaoh [in this verse]'. This kind [of Qur'anic explanation] is sometimes employed by some religious preachers for good purposes by embellishing their speeches and encouraging their audience [to these purposes], but this is forbidden. Sometimes Shia's Bajtinis employ this [kind of explanation of the Qur'an] for corrupt purposes in order to deceive people and to invite them to their false school of thought and practices (madhab). To support their [corrupt] opinions and [false] school, they bring down the Qur'an to certain matters, knowing definitely that these matters are not meant in the Qur'an. These [three] kinds of explanations, then, constitute one of the two reasons for prohibition of Qur'an-explanation by personal opinion. The intended meaning of 'personal opinion' would be the corrupt personal opinion suitable to one's passion and not correct personal effort. Personal opinion includes that which is valid and that which is corrupt, and that which is affected by passion is sometimes specified with the name of personal opinion.

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The second reason [for the prohibition of Qur’an-explanation by personal opinion] is that [this prohibition applies to] one who hastens to explain the Qur’an by considering the outward aspect [i.e. the rules] of the Arabic language without knowing by heart what was heard [from authorities] and transmitted [from them], in the cases of those verses which use strange Qur’anic words (gharib ‘ib al Qur’an), in the case of those verses in which ambiguous terms and substitute words occur, and in the case of those verses in which are to be found conciseness, omission, suppression of words understood, precedence [of a word from its proper place] and putting a word at a place later [than the appropriate one]. One who, without being prudent at outward exegesis, hastens to elicit deep meanings by mere understanding the rules of the Arabic language makes many mistakes and is included in the group of those who explain the Qur’an by personal opinion. [If] it is true that such a one can elicit something, then [i.e. if you and hearing [from him] are necessary for outward exegesis first, so that the exegete may, by them, be safe in places where mistakes are likely to be made. After this, understanding will be wide and the eliciting of deep meanings will be possible. The strange words of the Qur’an[206] which can only be understood by hearing directly [from authorities] are many. We should like to indicate a number of them so that one may seek information about this type and know that it is not permissible to neglect the memorization of outward exegesis first. There is no coveted object in reaching the inward [knowledge] before being prudent at the outward. One who claims to possess understanding of the deep meanings of the Qur’an, without being prudent at its outward exegesis, is comparable to a man who claims to reach the upper part of a house without crossing its door, or claims to understand the purposes of the Turks from their speeches whereas he does not understand the language of the Turks. [This is] because outward exegesis occupies the place of learning the language which is needed for understanding [the meaning].

Severa Qur’anic Subjects in which Transmission from Authorities on Qur’anic Exegesis is Necessary

There are many [Qur’anic] subjects in which hearing directly

A number of books on this subject has been produced by Muslim scholars (as Zakāḥ, op. cit. IV. 529). The best of all these works is as-Rākhīh al-Ḥaḍāthī’s book al-Muṣafadāt fi Gharīb al-Qur’ān.[207]
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Mount [291] Sinai. [2] [The verse]. "I have heard and seen ['Alayha] (may peace be upon Elias). Some authorities have said that Idris is meant here, because in the mubkaf of Ibn Mas'ud it is to be found: "I have heard and seen ['Alayha] (may peace be upon Idris)."

[C] Among the Qur'anic subjects in which transmission [from authorities] is necessary is repetition which breaks the connection of speech. Examples are: [1] The words of God (great and mighty is He), "..." (those who call on others than God do not follow any associates of Him except their own conjure). [2] The words of God (great and mighty is He), "..." (the Qaddirite school of thought) comes to this understanding.

[D] Among the Qur'anic subjects in which transmission [from authorities] is necessary, is the occurrence of a word before or after its proper place. This is a place where error is made by people. Examples of this are: [1] The words of God (great and mighty is He), "..." (their meaning is: is your God from among the people, Kalam? Are they your God? They are not for a word already gone forth from your Lord and a term already fixed, their [i.e. disbelievers'] punishment would have been inevitable [in this world]). If this was not the meaning then the last letter of the word ajal would have been marked with fatha, as in the case of the term `izam. [2] The words of God (exalted is He), "..." (i.e. 'Isma'il and his son Jakeem). [3] The words of God (great and mighty is He), "..." (from your house [to take up arms] in a righteous cause). [Parts of] this verse are disjointed; its [second part] turns to a preceding speech of God, "..." [and when joined with that speech it stands thus:] "..." I.e. boots of goats have come to you since you were pleased to come
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from your house], while they [i.e. a party of the believers] were displeased. Between these words is put, as parenthesis, the command to fear God and to do other things. Of this type are the words of God (great and mighty is He), "Say: if you have knowledge of the unseen, say: "He has power over all things; and it is He who is nearest unto you, and He, the Faithful, the Witness." (33: 38) (until you believe in God, the One; except Abraham's saying to his father...).

[E] Among the Qur'anic subjects in which transmission [from authorities] is necessary is an ambiguous expression (masabham). It is an expression with different meanings and may be a word or a letter. Examples of ambiguous words are: ash-shay', al-qarin, al-umma, ar-ruh, and the like.

God (exalted is He) said, "مُرْبِعَ مَلَأِ الْأَعْمَى عَلَى سَيِّى" 440 (God sets forth the example of a slave who is owned by a person and has no power over anything). By the word Shay (anything) God meant spending out of the provision given to the slave. God (great and mighty is He) said, "وَلَنَعْلَمُ أَيُّهَا النَّبِيُّ الْمَجِيدُ" 441 (God sets forth the example of two men: One of them is dumb having no capacity for achieving anything). Shay (anything) here means to enroll justice and righteousness. God (great and mighty is He) said, [reporting Khadhir's442 words to Moses], "إِنَّكَ أَمْرُنَا عَلَيْهِمْ إِنَّكَ عَلَيْهِمْ هُدًى إِلَّا هُدًىٰ مَّجِيدٰ" 443 (if you would follow me ask me no question about anything). Here by Shay (anything) God meant Laws attributes (qiṣāṣ or an-Nu'udah), which are those forms of knowledge about which it is not lawful to ask until the gnostic (‘ārf) starts with them when he begins to fit it to receive it. God (great and mighty is He) said, "إِنَّ هُدًى الْمَجِيدِ إِلَّا هُدًى مَّجِيدٰ" 444 (have they [i.e. disbelievers] been created by nothing, or are they their own creators?) Shay (thing) here means creators. Sometimes it is [wrongly] supposed that this verse proves that a thing can only be 38 Qur'an 69:4. 39 Qur'an 16:76. 444 Al-Khadir is generally believed to be a saint (wali Alāh). One day when the prophet Moses was preaching to the Children of Israel, he was asked if there was any man wiser than he. When he replied in the negative, God revealed to him that His pious servant (‘abd) i.e. al-Khadir, was wiser than he. (al-Buhārī, Sahih, I'm, bāb, 16, 19, 44, Anbīyā', bāb, 27; Muslim, Sahih, Faḍā'il, trad. 170-74; al-Tirmidhī, Sunan, Tāhāf Surā 18, bāb, 1). Moses thereupon paid a visit to al-Khadir in order to learn from him the deep, hidden knowledge which God had bestowed upon him directly as a mercy (Qur'an 18:65). The conversation between Moses and al-Khadir is put in the Qur'an 18:60-82. For a discussion on al-Khadir see A.J. Wentuck, "Al-Khadir", S&L, pp. 233-35; at-Tabarî, Žīvāk, 1, 186-94. 445 Qur'an 18: 70. 446 (BE and MH: 110). 447 Qur'an 53:35.

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created from a thing.

As for the word qarin (companion), examples of its being ambiguous are: [1] The words of God (great and mighty is He), "" (his companion will say: I have here his record ready. [And the verdict will be]: Both of you, cast every infidel into Hell). By the word qarin (companion) God has meant the angel to be entrusted with the infidel. [2] The words of God (exalted is He), "" (his companion will say: Lord, I did not cause him to rebel against You; he was [far gone in error on his own]). By qarin (companion) God has meant Satan.

As for the term al-umma it is applicable to eight meanings. Al-umma means: [1] A group of people, as in the words of God (exalted is He), "" (be [i.e. Moses] found around it [i.e. the spring of Midian] a group of people who were watering [their flocks]). [2] The followers of prophets, as in your saying "" (we are from the followers of Muhammad — may God bless him and give him peace). [3] A man endowed with all forms of good and followed by others, as in the words of God (exalted is He), "" (Abraham was indeed endowed with all forms of good, humble for the sake of God). [4] Religion, as in the words of God (great and mighty is He), "" (we have found our fathers holding to a certain religion). [5] Time and period, as in the words of God (great and mighty is He), "" (for a determined period); and in the words of God (great and mighty is He), "" (and remembered after the lapse of a period). [6] Statute of a man. Thus it is said: 'So-and-so is of good umma,' i.e. good statue. [7] A man who alone follows a religion —

38 Qur'an 50:22. 40 Qur'an 50:27. 447 Qur'an 28:23. 39 Qur'an 16:120. 40 Qur'an 46:22. 41 Qur'an 11:8. The complete verse is: "If We hold back their [i.e. disbelievers'] punishment for a determined period, they must surely say: What holds it back? Take notice, on the day when it will come upon them, it will not be averted from them; rather that which they used to mock shall encompass them." 43 Qur'an 12:45. The verse in full is: "He of the two [companions of the prophet Joseph in prison] who had been set free and who [now] remembered, after the lapse of a period, (that which had passed between Joseph and him), exclaimed; I can let you know [of a man in the prison who knows] the interpretation of the dream, so send me [to bring him here]." The story of Joseph is narrated in the Qur'an 12:21-101.
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no one is his partner in following that religion. Thus the Prophet (may God bless him and greet him) said, "Zayd Ibn 'Amr Ibn Nufayl will be resurrected alone as an umma."353 [8] Mother. Thus it is said, 'This woman is the umma of Zayd,' i.e. mother of Zayd.

The term raah has also occurred in the Qur'an in many meanings. We do not like to prolong [our discussion] by mentioning them. [Just as ambiguity occurs in words] so also it occurs in letters. Examples of this are: [1] The words of God (great and mighty is He), "فانين بعلم فوسيس بحبه"354 The first hā' alludes to bawāfır which are the miryāt. The meaning is: They raised, with their hoofs, clouds of dust. The second hā' alludes to ikhār which is al-mughrāb sabānan fa-wasātina bihi jam an. [The meaning is:] The polytheists gathered together, and the raiders at dawn raided their gathering. [2] The words of God (exalted is He), "فانين بعلم"355 (We send down water from it, and We bring forth with it fruits of every kind). The first hā' (it) refers to as-sabāb (cloud) and the second hā' (it) to al-mā' (water). Cases like this are so many [in the Qur'an] that they cannot be counted.

[F] Among the Qur'anic matters in which transmission [from authorities] is necessary is progression in exposition. An example of this is the words of God, ""سأرة وسارد أنت الشروط في القرآن"356 (the month of Ramadan is the month in which the Qur'an began to be revealed). From this verse it has not become clear whether the start of revelation was at night or at daytime, but it has become clear from the words of God (great and mighty is He), " ان الآراء في النهار"357 Zayd Ibn 'Amr Ibn Nufayl, a Meccan and Quraysh, died about five years before the advent of Islam. He was a bani, a seeker of the true religion, the religion of the prophet Abraham. Here had in its purity which he had not retained the purity of Abraham's religion. He transformed his monotheistic faith into action: He obeyed to the existing practice of female infanticide, and refused to eat the flesh of animals sacrificed to idols, or slaughtered without invoking the name of One God. Persecuted by his family on religious grounds, he traveled in search of the true religion as far as Mawil, and visited Syria; in Maida's, in Balash, a learned monk predicted to him the rise of a true prophet in Mecca. Zayd hurried back but was assassinated and killed by the Christians while crossing the region inhabited by the Lakhm tribe. According to another tradition Zayd had himself predicted Muhammad's prophethood. Though he died before Islam, he died as a monotheist. His son, Sūd, was the first convert to Islam from the clan of 'Ad. See Ibn Hibshm, op. cit., 1, 222-32; Ibn Qutayba, op. cit., pp. 59, 154.


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356 Qur'an 66:3. 357 Qur'an 97:1. 358 Qur'an 97:3-5: "The Night of Decrees is better than a thousand months. Therein descends angels and the Spirit [i.e. Gabriel] by the command of their Lord with their Lord's decree concerning every matter. [It is] all peace, till the break of dawn."
and its outward exegesis can be understood from an example: God (great and mighty is He) said: 360 "وَقَرَّبَ الْرَّحْيَةَ إِلَيْنَا (i.e. Muhammad) did not throw [the handful of gravel at the infidels'] faces] when you threw it, but God threw it. The outward exegesis of this verse is clear. Its real meaning, however, is obscure, because it affirms throwing and negates it [at the same time], and these appear contradictory unless it is understood that he [i.e. Muhammad] threw from one perspective and did not throw from another and that from the perspective from which he did not throw God (great and mighty is He) threw. Likewise God (exalted is He) said: 361 "إِنَّ الْأَمَانَةَ لِلَّهِ مَا بَعْدُكُمْ (fight them; God will punish them at your hands). When it is they [i.e. believers] who are the fighters how can God (glorified is He) be the One Who inflicts punishment? If God (exalted is He) is the One Who inflicts punishment by moving their hands what is the sense in commanding them to fight? The real solution to this problem receives help from a vast ocean of forms of knowledge obtained through mystical intuition (‘ilm al-mukāsha‘ī); outward exegesis is of no avail. This solution consists in knowing [first] the mode of the linkage between man’s works and the power created in him and [then] the mode of linkage between this power and the power of God (great and mighty is He), so that, after the clarification of many obscure matters, there will be unveiled to him the truth of His words (great and mighty is He), "...did not throw when you threw, but God threw.”

If one’s entire life is spent seeking the unveiling of secrets of this meaning and that which is linked up with those matters which precede and those which follow it, one’s life will perhaps be exhausted before fully knowing all 362 that follows that meaning. A study of the real meaning of every sentence of the Qur’an needs a duration like this. Part of the secret meanings of the Qur’an is certainly unveiled to those established in knowledge, in proportion to the abundance of different forms of their knowledge, the purity of their souls [from vices], the fullness of their motives in pondering

360 Qur’an 8:117. This verse refers to an act at Badr (2 A.H.), the first great battle in Islam. When the war was in its full course the Prophet took a handful of pebbles and threw it at the enemy, the Meccan infidels. As a miracle of the Prophet the pebbles hit the face of each infidel and resulted in the diminishing of his mental vigour against the Muslims. For the Qur’anic account of the battle of Badr see Qur’an 8:1-50.
361 Qur’an 9:14.
362 which is omitted in MH.

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[over the Qur’an], and their isolation for seeking [its meaning]. For each of those established in knowledge there is a limit in rising to a grade higher. As for the full unveiling of all the secret meanings, there is no coveted object in it. If the ocean were to become the ink and trees the pens [for transcribing] the secrets of God’s words which have no end, all the oceans would be exhausted before the words of God (great and mighty is He) came to an end. 363 From this perspective men differ in understanding [the secret meanings of the Qur’an] after sharing in the knowledge of outward exegesis, and it is necessary to understand first the outward exegesis.

An example of this is the understanding of a certain gūf (ba’d arbā‘ al-ghulb) from the words of the Prophet (may God bless him and greet him!) during his prostration, “I seek the protection of Your pleasure from Your displeasure; I seek the protection of Your forgiveness from Your punishment; and I seek the protection of You against You. I am unable to praise You; You are as You have praised Yourself.” 364 The Prophet, being commanded [by God]: 365 (prostrate and [thereby] achieve nearness to Me), [prostrated] and, when he attained this nearness during prostration, considered divine attributes and sought the protection of an attribute from another — pleasure and displeasure are two divine attributes. Then, when his nearness to God increased including in itself the first nearness, he rose to divine essence and said, “I seek the protection of You against You.” Then, when his nearness to God increased further as a result of a thing of which he felt ashamed, i.e. to seek protection being on the bed of nearness, he took refuge with praise, saying: “I am unable to praise You.” Then when he realized that this was a shortcoming he said: “You are as You have praised Yourself.” 366

These are thoughts exposed to those possessed of purified souls

364 Muslim, mawātib, Sālih, 222; an-Nasā’ī, Sunan, Nisiḥāna, 62, Tahāra, 119; at-Ṭirmīzhī, Sunan, Darwallā, 75, 112; Abū Dāwūd, Sunan, Sālih, 148; Ibn Māja, Sunan, Iqāma, 117.
363 Qur’an 96:19.
364 This is al-Ghazzalī’s citation of a certain gūf’s understanding of the Tradition under consideration. He himself has much deeper understanding of it, as indicated in the subsequent paragraph of the text. He briefly discusses this Tradition in his Ja‘iz, p. 24. A pithy interpretation of this Tradition was also cited by as-Sarrāj in his Lūt, p. 113. Al-Ghazzalī seems to be influenced by him.

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[i.e. perfect ṣūfīs]. They have further depths which consist in understanding the meaning of nearness to God and its specification with prostration, and understanding the meaning of seeking protection with one divine attribute from another and the meaning of seeking protection with Him against Him. There are many secrets here, but outward exegesis cannot guide us to them. They are not opposed to outward exegesis; rather they complete it and constitute the essence of the Qur’an as opposed to its external aspect. They form that which we arrive at for understanding the internal meanings, not that which opposes the external meanings. God knows best.

The Book of Rules of Qur’an-recitation is complete. Praise be to God, the Lord of all the worlds! May blessings be upon Muhammad, the last of all the prophets, upon every creature selected from everyone of the worlds, and upon the family of Muhammad and his companions, and may God greet them! This book will, if God wills, be followed by the Book of Invocations and Supplications. The ‘Book’ has already been translated by Kojiro Nakamura, under the title Ghassali on Prayer and published in Tokyo, Japan, in 1973.

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(The Arabic article 'ن', with its variants such as en, ask, ed, or, is disregarded in the alphabetical arrangement. The articles 'the', 'a' and 'an' before English language titles are also not taken into consideration.)

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