

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 31

﴿ وَقَوْلُهُ: ﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ﴾ [التوبة: ٦]

﴿ وَقَوْلُهُ: ﴿ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴾ [البقرة: ٧٥]

﴿ وَقَوْلُهُ: ﴿ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ فُل لَّنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ﴾ [الفتح: ١٥]

﴿ وَقَوْلُهُ: ﴿ وَأَنْتَلِ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ ﴾ [الكهف: ٢٧]

﴿ وَقَوْلُهُ: ﴿ إِنَّ هَذَا الْقُرْآنَ يَفُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴾ [النمل: ٨٦]

And His saying: *And if any of the polytheists ask you for protection, grant it to them so that they may hear the words of Allah.* [al-Tawbah: 6]

And His saying: *And when a group of them heard Allah's word and then, after grasping it, knowingly distorted it.* [al-Baqarah: 75]

And His saying: *They desire to alter Allah's words. Say: 'You may not follow us. That is what Allah said before.'* [al-Fath: 15]

And His saying: *And recite what has been revealed to you of the Book of your Lord. No one can change His Words.* [al-Kahf: 27]

And His saying: *Certainly, this Quran narrates to the Children of Israel most of the things about which they differ.* [al-Naml: 86]

﴿ وَقَوْلُهُ: ﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ﴾ [التوبة: ٦]

And His saying: *And if any of the polytheists ask you for protection, grant it to them so that they may hear the words of Allah.* [al-Tawbah: 6]

- In the following *ayaat*, the Sheikh establishes that the Quran is the speech of Allah. Many disagreements occurred between the *Mu'tazilah* and *Ahlu Sunnah wal-Jama'ah* surrounding this issue. It resulted in a tremendous amount of evil being inflicted upon *Ahlu Sunnah wal-Jama'ah*. Among those who suffered for the sake of Allah regarding this issue was the great Imam Ahmad Ibn Hanbal – the Imam of *Ahlu Sunnah wal-Jama'ah*.
- Many scholars have mentioned that Allah preserved Islam with Abubakr during the day of *Riddah* (apostasy) and by Imam Ahmad during the day of the *Mihnah* (inquisition).

- During the day of the *Mihnah*, Imam Ahmad resisted the pressure of the *Ma'mun* who forced the scholars to declare that the Quran was the creation of Allah and not His Speech. As such he was persecuted. His resilience and the public support he received made it challenging for the *Ma'mun* to kill him.
- {أَسْتَجَارَكَ} – ‘**Asks for your protection.**’ Meaning, that if any of the polytheists whom you were ordered to fight, seek your protection and security, O Muhammad ﷺ, then grant them this protection and do not harm them in any way.
- {حَتَّى يَسْمَعَ كَلِمَ اللَّهِ} – ‘**So that they may hear the words of Allah.**’ Meaning, grant them protection so they hear the Quran from you and ponder over it and realise the essence of what it calls to. How many people have heard the words of Allah (Quran) and immediately believed, but with the condition that they firstly understood it completely.
- Allah attributed the Word (Quran) to Himself, which indicates that the Quran is the Word of Allah. The *Aqidah* of *Ahlu Sunnah wal-Jam'ah* regarding the Quran is that: ‘*It is the word of Allah, sent down, not created, it initiated from Him, and to Him it returns.*’
 1. **It is the word of Allah:** As evidenced by this *ayah* and the other *ayaat* which follow.
 2. **Sent down (revealed):** As Allah says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

The month of Ramadan, in which was revealed the Quran. [al-Baqarah: 185]

3. **Not created:** As Allah says:

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴾

Surely, His is the Creation and the Command. [al-A'raf: 54]

Allah made the creation one thing and the command another thing, because the use of the conjunction implies variance. Elsewhere in the Quran, Allah described the Quran as being His Command:

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ﴾

And thus, We have revealed to you an inspiration of Our Command. [al-Shura: 52]

4. **It initiated from Him:** Meaning, He is the One who initiated it and first spoke it. This is evidenced by this *ayah*, whereby the Quran is attributed to Allah.
5. **And to Him it returns:** As per the authentic narrations, that towards the end of time, the Quran will be ascended during the night. The people will wake up not finding it before them, neither in their hearts nor in their *Mus'hafs*. Allah will raise it to Himself. [Ibn Maajah, Tabarani - Sahih]. This will happen when the people turn away from it completely, neither reciting it nor believing in it nor acting upon it.

﴿ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴾ [البقرة: ٧٥]

And His saying: And when a group of them heard Allah's word and then, after grasping it, knowingly distorted it. [al-Baqarah: 75]

- {وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ} – ‘**And when a group of them.**’ Meaning, that a group of the Jews. This is referring to their scholars.
- {يَسْمَعُونَ كَلِمَ اللَّهِ} – ‘**Heard Allah's words.**’ This can mean that they either heard the Quran or heard the *Tawraat*. It appears that the Sheikh is using the *ayah* to mean they heard the Quran, although

many scholars of *tafseer* have interpreted the *ayah* to mean they heard the *Tawraat*. Either way, both the Quran and the *Tawraat* are the Words of Allah which He spoke.

- {ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ} – ‘**And then, after grasping it, knowingly distorted it.**’ Meaning, they changed its meanings and distorted it after they had understood it. This is a greater sin than the one who changes and distorts it upon ignorance.

وَقَوْلُهُ: ﴿يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَةَ اللَّهِ فُلَّ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ﴾ [الفتح: ١٥]

And His saying: They desire to alter Allah’s words. Say: ‘You may not follow us. That is what Allah said before.’ [al-Fath: 15]

- This is referring to those who lagged behind among the Bedouins, who chose to stay with their families and engagements, and avoided advancing with the Prophet ﷺ when he set forth in the year of *al-Hudaybiyyah*.
- {يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَةَ اللَّهِ} – ‘**They desire to alter Allah’s words.**’ The Bedouins wanted to alter Allah’s words which He gave the people of *Hudaybiyah* concerning the spoils of war from *Khaybar*. They wanted to follow the Prophet ﷺ just so that they could receive a share of the booty, however Allah had decreed it for a certain people.
- {فُلَّ لَنْ تَتَّبِعُونَا} – ‘**Say: You may not follow us.**’ This is meant as a prohibition. That is, do not come along with us.
- {كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ} – ‘**That is what Allah said before.**’ Allah promised the people of *Hudaybiyah* that the booty from *Khaybar* will be exclusively for them.
- The *ayah* contains affirmation of Allah’s Word (the Quran) and contains confirmation of His speech (*qawl*).

وَقَوْلُهُ: ﴿وَأْتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾ [الكهف: ٢٧]

And His saying: And recite what has been revealed to you of the Book of your Lord. No one can change His Words. [al-Kahf: 27]

- {وَأْتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ} – ‘**And recite what has been revealed to you of the Book of your Lord.**’ Allah orders His Messenger ﷺ to persevere in the recitation of the Book (Quran) that was revealed to him from his Lord. The *wahy* (revelation) cannot be anything but sayings. Therefore, it is the speech of Allah and not His creation.
- {لَا مُبَدِّلَ لِكَلِمَاتِهِ} – ‘**No one can change His words.**’ Meaning, no one can change them, alter them or remove them, except Allah Himself:

﴿وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ﴾

And when we change an ayah in place of another ayah. [al-Nahl: 101]

- The point of relevance in the *ayah* is that it affirms the Quran as being the Word of Allah.

وَقَوْلُهُ: ﴿إِنَّ هَذَا الْقُرْآنَ يَتْلُو عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾ [النمل: ٨٦]

And His saying: Certainly, this Quran narrates to the Children of Israel most of the things about which they differ. [al-Naml: 86]

- {يَتْلُو} – ‘**Narrates.**’ This is the point of relevance in the *ayah*. This is because narrating (*qasas*) cannot take place except through speech. If the Quran narrates, then it is the Word of Allah, since He is the One who related the narrations:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ ﴾

We narrate to you the best of stories through what We have revealed to you of this Quran.

(Yusuf: 3)

- {أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ} – ***'Most of the things about which they differ.'*** Such as their differences regarding Isa. The Jews concocted lies against him while the Christians went to extremes regarding him. The Quran came with the true and balanced position that he is a slave of Allah and His Messenger.

Review questions

1. How did Allah preserve Islam with Imam Ahmad during the day of the *Mihnah* (inquisition)?
2. What is the *Aqidah* of *Ahlu Sunnah wal-Jama'ah* regarding the Quran?
3. *'And when a group of them heard Allah's word.'* [al-Baqarah: 75] – What are the two opinions as to what this is referring to? To what end does this difference of opinion lead to?
4. *'And recite what has been revealed to you of the Book of your Lord. No one can change His Words.'* [al-Kahf: 27] – What are the two points of reference in this *ayah*?
5. *'Certainly, this Quran narrates to the Children of Israel most of the things about which they differ.'* [al-Naml: 86] – What is the point of reference in this *ayah*?