

CHAPTER ONE

QUR'AN

Ulumul-Qur'an

Meaning of ulumul-Qur'an

The term *Ulum* means 'scientific study of a subject'. Therefore, *Ulumul-Quran* is a scientific study of the Holy Quran including all the skills and branches of knowledge related to its understanding. Such branches include:

- Revelation of the Holy Qur'an (*Wahyi*)
- Collection and compilation of the Holy Qur'an.
- Order and arrangement of verses and chapters of the Qur'an.
- Translation and Interpretation of the Quran (*tafsir wa-tahweelul Quran*).
- Characteristics and nature of language of Quran.
- About Abrogating and abrogates verses of Qur'an (*al-nasikh wal Mansukh*)
- Style of writing of the Qur'an
- Themes of the Quran
- Recitation of Qur'an (*Tajweed li-Qiraatul Qur'an*)
- About the clear and unclear verses (*muhkamaat and mutashaabihaat*).

Meaning of the term wahyi

Wahyi is an Arabic terminology, which comes from the root word '*Awha*', which means inspiring, giving direction or guidance on an issue. Technically, it refers to the methods or ways through which Allah (SWT) used to communicate to the prophets and other creatures.

Modes of Wahyi

The ways through which Allah communicated to His Prophets can be divided into two; Direct and Indirect modes as expounded below:

Direct Mode

In this mode of Wahyi, Allah (SWT) speaks directly to the prophet without sending a messenger (Angel). This form of Wahyi includes the following:

1. As spoken words behind a veil

A veil is a form of barrier which is intended to block the Prophet from seeing Allah (SWT) during the process of revelation. For example, during the Night of Isra Wal Miiraj the prophet spoke to Allah at 'Arsh behind a veil of a cloud. Allah (SWT) speaks to prophet Musa (AS) behind a veil of fire.

2. Through inspiration

Inspiration is a spiritual experience where one is guided by Allah to do something good. The Prophets were inspired through guided visions of events taking place when they were fully awake in the form of Wahyi. One would consciously become an active participant while following orders to do a given action. For example: Allah inspired Nabi Issah to speak at infancy when his mother was accused of being unchaste.

Indirect Mode

The indirect mode of Wahyi is shown when Allah (SWT) uses an intermediary subject that bridges the gap between Him and His prophet. A link is used to transmit the message to the intended prophet. It takes two forms which we shall discuss below:

a) Through Angel Jibril (AS)

Allah (SWT) created Angel Jibril (AS) and gave him the role of taking His divine message to the prophets. He used to take the message to the prophets without tempering with it.

b). Through true dreams and visions

A dream is a form of visualization of events while one is in a sleep. A true dream is guidance from Allah (SWT) to a chosen person. Prophet Yusuf (AS), for example, he dreamt a sign of his prophethood. Prophet Ibrahim (AS) also saw in a dream Allah (SWT) commanding him to offer his son (Ismail) as a sacrifice.

Characteristics of prophetic dreams

The following are characteristics of the dreams of the prophets and messengers of Allah:

- 1) All the prophetic dreams are messages from Allah (S.W.T)
- 2) All the dreams of the prophets and messengers are always complete without any missing detail.
- 3) The prophetic dreams can be remembered in full after waking up.

- 4) All the prophets were given power to interpret their dreams properly with no mistake.
- 5) The prophetic dreams are consistent without any confusion.

General Modes of wahyi that Allah uses to reveal guidance to His creation

The following are ways through which Allah uses for revelation:

- a. Revelation through the agency of an angel. For example, the revelation of Quran.
- b. As spoken words from behind a veil such as a veil of light and fire. For instance, Prophet Musa's conversation with Allah behind a veil of fire at Mt. Sinai.
- c. Speaking directly to Allah as exemplified by Prophet Muhammad [p.b.u.h] during isra wal-miraj.
- d. Through true dreams and visions. For example, Prophet Ibrahim episode of sacrificing his son Ismail.
- e. Through inspiration [ilhaam] or intuition in the form of a clear cast in the heart of the recipient such as the episodes of Nabii Musa's mother and Nabii Issah miraculous speech at his infancy.
- f. Instinctual guidance to animals. For instance, the divine instinctual guidance towards bees to create their hives in the caves.

Difference between Wahyi and Ilham

The word wahyi and ilham are used interchangeably to refer to each other, but there are some slight differences between the two. The following table shows differences between wahyi and ilham:

WAHYI	ILHAM
Wahyi is only to the prophet	Ilham is to the prophets and other pious persons.
Wahyi is true and perfect.	Ilham cannot reach that degree.
Wahyi is restricted at prophetic era.	Ilham is at any given time.
It is conveyed through speech	It is conveyed through inspiration and intuition
Wahyi stopped when prophet hood ended.	Ilham is continuously.
Wahyi is for the entire world.	Ilham is individual.

Wahyi has been complied.	Ilham has not been complied.
Wahyi is being revealed to the prophet by Angel Jibreel	Ilham does not have that degree of reveal.

Stages of Revelation of the Qur'an

Stage One

Here, Allah (SWT) sent Angel Jibril (AS) to bring the Qur'an in full from Lauhil Mahfudh (the well-Preserved Tablet) found in the Seventh Heaven, down to the First Heaven and placed it in Baitul Izza (Place of Power or Honor) in the month of Ramadhan during the Night of Power (Laylatul-Qadri)

Stage Two

After the Qur'an had been lowered down to Baitul-Izzah, Allah (SWT) instructed Angel Jibril (AS) to send it down gradually, bit by bit to the Prophet (SWT) over the twenty-three-year of his Prophethood.

Recording and compilation of the Qur'an

Meaning of compilation of Qur'an:

The compilation of the Qur'an refers to the process of bringing together the various verses and surahs of the Qur'an in the order guided by Angel Jibril to the Prophet (p.b.u.h).

Phases in which the recording and compilation of Quran has been carried out

There are three phases in which the recording and compilation of Quran was carried out. These phases include:

- Compilation of Quran by memorization
- Compilation of Quran by writing
- Quran of Quran by Audio-visual.

Compilation of Quran by Memorization

Ways through which the prophet transmitted the Holy Quran to his companions

The following are ways through which the prophet passed the Holy Quran to the swahabas:

- 1) Reciting of the various Quranic verses during prayers (swalat). The prophet used to lead the congregational prayers. Therefore, during the fajr, Maghreb and ishaah prayers he used to recite Quran loudly for the audience to hear, thus they had to learn the proper recitation during such hours.
- 2) The prophet used to dictate to his scribes to write the revealed portion of Quran immediately.
- 3) The new converts to Islam were made to learn some verses that they could help them to perform their daily prayers.
- 4) The prophet informed his companions that the best among them were the ones who have learnt the Holy Quran and taught it to others. Thus, encouraging them to learn it and teach it.
- 5) The prophet used to include Quranic verses when giving sermons (khutba) and *Da'awa*, while addressing his companions thus making them to memorize them.

How the prophet has honored the memorizers of Quran (Hufadhul-Quran)

The following are ways through which the prophet has honored the position of the memorizers of Quran:

- The prophet said that the memorizers of Quran will be ranked in the paradise on the basis of the number of Quranic verses they have memorized.
- The prophet said that the best person among the believers is the one who learnt the Quran and taught it to others.
- The messenger of Allah used to give leadership to the memorizers of the holy Quran.
- He used to appoint the memorizers of Quran to be flag bearers of Islam.
- He used to appoint the memorizers of Quran as the imams in prayers (swalat)
- The prophet said that Quran will intercede for Allah's forgiveness on behalf of its memorizers on the Day of Judgment.
- The prophet used to give preference to those who know the Holy Quran by heart over those who did not
- The prophet approved the Memorizing of Quran as dowry for Marriage for those who could not raise any material goods such as money and property.

Factors that facilitated the companions to memorize the Quran

The following are the reasons that made the swahabas to memorize the Holy Quran:

1. The companions had strong and retentive memories and thus they rely on memorization as a means of preserving the important information.
2. Most of the companions were illiterate therefore forcing them to depend so much on memorization than any other forms which involve writing and reading.
3. The command of Allah for recitation of Quran in prayers forced the companions to commit the Holy Quran into memories.
4. The companions had love for Allah and His prophet thus they had to love the Allah's speech that has been gifted to His beloved prophet, thus they memorized it.
5. The eloquence of the Quran and their admiration for it facilitated the commitment of the Quran into memory.
6. The traditions of the prophet warned the companions against forgetting the Quran therefore encouraging them to memorize it.
7. The fact that the Quran will ask for forgiveness on behalf of its memorizers on the Day of Judgment encouraged them to memorize it.

Companions of the prophet who memorized the Quran

The following tables shows some of the swahabas who memorized Quran:

Muhajirun	Answar
Abubakar Assidiq (R.A)	Ubey bin Ka'ab (R.A)
Omar ibn Khattab (R.A)	Muadh bin Jabal (R.A)
Uthman ibn Affan (R.A)	Zaid bin Thabit (R.A)
Ali bin Abi Talib (R.A)	Anas bin Maalik (R.A)
Sa'ad ibn Abii Waqqas (R.A)	Abuu Dardai (R.A)
Abdullah ibn Masood (R.A)	Abdallah bin Arqam (R.A)
Talha ibn Ubeidillah (R.A)	Thabit ibn Qays (R.A)
Aisha binti Abubakar (R.A)	
Hafswa binti Omar ibn Khattab (R.A)	

Why it is important to memorize the Quran?

The following are the significance of memorization of Qur'an:

- 1) **Whoever memorizes Qur'an and acts upon it; Allah will reward him and honor him greatly for that, so that he will rise in status in Paradise to a level of what he memorized of the Book of Allah.**
- 2) **The Parents of the Memorizer of the Qur'an will receive the highest Honor of wearing a crown on the Day of Judgment.**
- 3) **For every letter the Memorizer of the Qur'an recites is rewarded ten times or more.**
- 4) **The Qur'an will intercede for the Memorizer of the Qur'an**
- 5) **The memorizer of the Qur'an will be granted Jannah so long as he followed the lawful and kept away from the prohibited.**
- 6) There is **double reward for those who try hard to memorize the Qur'an**
- 7) It is among the methods of preserving the message of the Quran hence enabling its perpetuation to the next generation.
- 8) Memorization of the Quran is an act of ibadah; hence one is rewarded by Allah (s.w
- 9) Those who memorize the Quran are held in high esteem in the Ummah.
- 10) It helps in remembering and understanding the content of the Quran.
- 11) It helps in preservation of Quran, therefore helps to maintain accuracy of the message of the Quran
- 12) Those who have memorized the Quran are highly sought after and valued by the Islamic learning institutions and universities and the world of scholarship
- 13) Quran is used in swalah, thus memorizing it is necessary for perfection of prayer

Compilation of Quran by Writing

Other than the oral transmission, the Qur'an was also transmitted in written form even though the art of writing was not very popular among the Arabs. This phase of compilation of Quran is divided into three phases as discussed below:

Recording of Quran during the prophet's time

- Wherever a portion of Quran was revealed, the prophet instructed his scribes (*kuttabul-wahy*) to record it by dictating the verses to them.
- The prophet guided his scribes on the position of the new revealed portion of Quran that he had received.
- The prophet instructed his scribe to read for him what they had written so as to correct any errors in the writings.
- The whole text of Quran was not compiled in one volume book during the prophet's time
- The order and arrangement of the verses and surahs of Quran was well known and strictly observed by the Muslims.
- The prophet Mohammed used to recite the Quran in the month of Ramadhan with Angel Jibril

Why the Prophet (p.b.u.h) emphasized on the recording of the Quran during his life time?

The following are some of justification (reasons) as to why the prophet Muhammed (p.b.u.h) greatly emphasized on the recording of the Quran during his life time:

- a) To preserve the Quran against loss as whatever is written stays for long.
- b) To avoid interpolation of the Quranic message as it would not allow for any infiltration of wrong and forged pieces of information into Quran.
- c) To confirm that the right text of the Quran is captured by the scribes he had dictated to them the revelation as soon as it is brought by Angel Jibril.
- d) To carry forward the Quranic message to the future generation
- e) To facilitate easy dissemination and distribution of the Quranic message
- f) For easy reference and recitation of Quran
- g) To support the memorization of the Quran
- h) To ensure proper standardization of Quran

On what was the Qur'an recorded during the time of the prophet (p.b.u.h)

The prophet encouraged those who knew the skill of writing to record the verses on various materials which included:

- | | |
|---|--------------------------|
| a) Sheets cut out of the branches of the beet tree | f). pieces of clothes |
| b) Wooden tables (Writing sheets made of wood) leaves | g). Date fibers and palm |
| c) Broken pieces of pots | h). Flat stones |
| d) Leather (dried animal skin) | i). Animal bones |

Names of the prophet's scribes (kutabul-wahyi)

The prophet used to call his scribes who were of the highest caliber in faith and integrity and dictate the verses to them so as to write down the revealed portion. The following are the prophet's companions who were scribes.

- | | |
|----------------------------|---------------------------------------|
| 1) Abubakar Asswiddiq (RA) | 8). Abdullah bin Zubeyr |
| 2) Umar bin Khattab (RA) | 9). Abdulrahman bin Harith bin Hisham |
| 3) Uthman bin Affan (RA) | 10). Abdullah ibn Rawaha |
| 4) Ali bin Abi Talib (RA)] | 11). Ubay ibn Ka'b |
| 5) Muawiah ibn Abi Sufyan | 12). Amir ibn Fuhayra |
| 6) Zaid ibn Thabit | 13). Zubayr ibn Awwam |
| 7) Said bin Al-A'as | |

Reasons why the Quran was not put in a form of a Book during the life of the prophet (p.b.u.h)

The Prophet had died leaving behind the entire Qur'an preserved in the memories of the Swahabas or written down on different materials. There was no compiled volume of the Qur'an because of the following reasons:

1. The revelation of the Qur'an was not as a whole but in piece meal as was necessitated by an event and was received by the Prophet until his last days.
2. The Prophet lived for only nine days after the last revelation making him to have a limited time to complete the task
3. In his last days the Prophet Muhammed was severely sick unabling him to perform such a duty.
4. The verses were not revealed in their final order, thus it was difficult to write down such unfinished texts in full.
5. Some verses were revealed to cancel the previously revealed verses (i.e. abrogation)

6. There were very few scribes who knew how to read and write and they were mostly engaged in the spread of Islam.
7. The prophet was not commanded by Allah (S.W.T) to compile it and he also did not instruct his companions to compile it. Hence, he couldn't organize for such.
8. There was no dispute about Qur'an during the prophet time since all matters were directed and confirmed to him.

How Quran came to be compiled?

Compilation of Quran during the reign of caliph Abubakar assidiq (R.A)

Upon the death of the Prophet, the Swahabas unanimously agreed on Abubakar (RA) as the first leader of the Muslim community to take charge of religious, social, economic and political affairs. When he assumed the office, he was faced with several challenges; among them being those who claimed to be prophets, those who refused to pay Zakat and those who turned to apostasy.

Abubakar (R.A) was forced to fight these people in *riddah war*. During the battle of Yamama when caliph Abubakar was fighting the false Prophets, several *Hufadh* (memorizers) were martyred. During the wars of apostasy, seventy other memorizers were killed, leaving very few among the Swahabas who had memorized the Holy Qur'an.

Umar (RA) then suggested to the caliph that there was need to arrest the situation by compiling the Qur'an into one volume. Abubakar (RA) was hesitant to do what the Prophet had not done but when the Swahabas insisted, the caliph gave in and saw the need for compiling the Qur'an.

Caliph Abubakar gave Zayd bin Thabit the responsibility to be in charge of the group. He completed the task. He compiled one copy of Quran with its seven dialects and was kept with Abubakar until his death. During the rule of Omar the Quran was kept with him until his death. Then the book was kept by Hafswa binti Umar ibn Khattab.

Reasons why Zeid ibn Thabit was chosen as the leader to compile the Holy Qur'an

The following are the reasons that made the swahabas to choose Zeid ibn Thabit to compile the Holy Quran:

- 1) He was one of the best among those who have memorized the Qur'an

- 2) He was one of the best reciters of the Holy Quran
- 3) He was one of the scribes of the prophet Muhammed (p.b.u.h)
- 4) He was present during the last revelation of the Holy Qur'an
- 5) He had a very sharp, receptive, strong and retentive memory that was not prone to forgetfulness
- 6) He was very honest, trustworthy, pious and strong religious companion of the prophet
- 7) He recited the whole Quran twice to the prophet (p.b.u.h) in his last year of his death

Zeid ibn Thabit's system in the compilation of Quran

The compilers of Quran began by collecting all the materials on which the Qur'an had been written on by the Prophet's scribes and other companions. This group then agreed on the following conditions towards the task:

1. The verses must have been written down by at least two other companions and in front of the prophet (p.b.u.h)
2. The materials on which the verses were written on must be availed before the committee.
3. They only accepted written records where two pious Muslim witnesses availed themselves to testify the verses were actually dictated by the Prophet.
4. They also accepted what was committed to the memory on condition that the companions heard directly from the prophet Muhammed (p.b.u.h)

The role played by Zaid bin Thabit in the revelation of the Quran

The following are the duties played by Zaid in the revelation of Quran:

- a) He was among the memorizers of Quran and therefore, he helped in the preservation of Quran
- b) He was a scribe of the prophet who wrote the Quran due to the fact that he was literate.
- c) He was the chairman in the compilation process of Quran during the reign of Khalifa Abubakar
- d) He had fluent articulation of Quraysh dilates and thus he was among the best reciters of Quran

- e) He witnessed the last revelation of Quran and thus he became the source of reference of all of its parts.
- f) He did revision of the Holy Quran twice with the prophet Muhammed before his death

Factors that facilitated the compilation of the Qur'an

The process of compilation was not an easy task for the companions; however, the following factors assisted them and eased the process:

1. All the chapters of the Qur'an were already written down by the time the prophet before he died.
2. The prophet had already been guided by Angel Jibril (AS) on the order of the verses and surahs.
3. The Muslims had memorized the Qur'an in the order taught by the Prophet. Hence, removing the conflict about the ordering and arranging the Quran.
4. Some Swahabas like Ali (RA) had witnessed the final revelation to the Prophet. Therefore, were able to detect any forged piece of Quran to preserve it from distortion.
5. Muslims had continuously recited the Qur'an and thus mastered it. Thus, availability of such memorizers enabled them to retrieve Quran
6. Availability of literate swahabas such as Zeid ibn Thabit, Abdullah ibn Masood who could read and write the Quran into manuscript (mashaf)
7. The Quran was being practiced and implemented in sharia, thus making it easier to be remembered.
8. Allah has promised to protect it, so it was Allah's wish to ensure that the Holy Quran is safely compiled.

Problems faced during the compilation of the Holy Quran

The following are challenges that were encountered by the compilers on the holy Quran:

- There was scarcity of writing materials. This can be justified by the fact that Quran was always written on different materials such as trees barks, palm leaves, scapulars etc

- Many of the people who had memorized the Holy Quran had died natural death or killed in the battles such as Battle of Yamama during Abubakar's time this implied few people remained.
- There was a problem on whether to include the abrogated verses or not in to the Holy Quran
- Some of the verses were found written only by one person. For instance, the verse that was found with only Khuzaimah (Q9:128) as reported by Zeid ibn Thabit
- There was the problem of communication due to poor transport system. Some of the memorizers of Quran were living in different geographical areas; therefore, it was difficult to reach them.
- Some of the materials on which the Quran was written during the prophet's time were likely to have got worn out.
- The existence of hypocrites like Abdullah bin Saba who were interested of demolishing Islam from within might have presented a problem to the compilers who they had to struggle to eliminate such materials so as to prevent any infiltration of forged texts.
- High rate of illiteracy among the Muslims left a few who could write and read the presented materials.

Benefits/ Results of the compilation of the Qur'an

The compilation of the Quran had several benefits to the Muslims. Among these benefits are:

1. It made the handling of the Qur'an easier since it was in one volume. So is easily portable and convenient. Can be carried from place to place.
2. It made a clear distinction between Qur'an and other literature including Hadith.
3. It made reading of the Qur'an easier especially to the new converts.
4. Compilation of the text provides for a uniform reading of the book by both Arab and non-Arab Muslims. It promotes unity of mission, action and purpose.
5. The compiled text facilitates the keeping and perpetuation of the message to the future generation without alteration.
6. It helps in preserving the message as the materials used are more durable.

7. The process helps in protecting the message from infiltration of foreign materials i.e. preserves the purity of the Quran.
8. It inevitably provides rewards for those who participated in the compilation.
9. It is a very useful source of reference for those who wish to study and research on it.
10. The compiled text acts as a symbol of Islam.

Standardization/ Compilation of the Quran During the time of Caliph Uthman Ibn Affan (R.A)

During the rule of Uthman (R.A), the Islamic state expanded and many people accepted Islam. The new converts learnt the recitation of the Quran from the early Muslim community. The Quran was revealed to the prophet (p.b.u.h) in seven different Arabian dialects. The early Muslims taught the holy Quran in its seven different readings. During the Uthman's rule, differences in reading of the Quran increased.

Thus, Hudhaifa Ibn Yamana (R.A) noticed the confusion while he was in Arminia and Adharabijan comprised people from Iraq and Syria confronted one another and called each other as non-believers (kaafir). Hudheifa approached the caliph Uthman and requested to save the Muslim nation before they differ about the book as Jews and Christians did before and correct manner of reciting the Quran.

Uthman also came across a similar situation and problem in Madina itself. The caliph called the major companions together in order to find a solution to the problem. They decided to make official copies of the Quran from the one compiled during the Abubakar's time and limit the people to its recitation.

He ordered Zeid ibn Thabit to lead a committee of the Quranic Schools which would take on the task of making the original dialect in which the Quran was revealed to the prophet (p.b.u.h). This process is referred to as **standardization of Quran**.

A total of seven or eight copies were made. Caliph Uthman sent one copy to each of the cities of Mecca, Damascus, Kufa, Basra, Bahrein, Yemen and kept a copy with him in Madina. He ordered that all other copies of Quran be destroyed. Then new copies of the Quran made from the officials. It was called *Mus-haf Uthmaniy*.

Compilation of the holy Quran through Audio-Visual

The prophet used to send best reciters of the holy Quran to different areas to teach others how to recite the Quran in its correct way while observing all of its rules of recitation. Uthman ibn Affan (R.A) sent reciters with every copy of the official copy of Quran to the major Islamic provinces such as mecca, kufa, Damascus, Basra, Bahrein, Yemen as well. All this shows the necessity of learning the Quran by listening it from the best reciters.

Today, technology has made it easier to use various types of audio instruments such as CDs, Films, Radio, Television, Flash disk and among others to help others to learn the proper way of reciting the Quran.

AYATUL-QURSY

Translation of Ayatul-Kursy

Allah, there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the Heavens and whatever is on Earth. Who is it that can intercede with Him except by His permission? He knows what is presently before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His sacred throne (Kursy) extends over the Heavens and Earth and their preservation tires Him not. And is the Most High, the Most Great. (Q2:255).

The commentary of the verse of Sacred Throne (Ayatul-Kursiy)

The term *Kursiy* in Arabic means chair. In the Holy Qur'an, it refers to Allah's *Majestic Throne*, which is equivalent to Allah's absolute power and control over the affairs in the universe and the entire creation.

The Ayah is given great emphasis in the Qur'an and the Prophet is reported to have said that it is the most important Ayah in the Qur'an. All Muslims should strive to learn it because of its greatness.

Allah's names and attributes mentioned in Ayatul-Kursy

a). Allah's names

The following are the Names of Allah (s.w.t) mentioned in Ayatul-Kursy:

- Allah (SWT): The only God who is worth of worship.

- Al-Hayy: The One who lives forever and has always lived.
- Al-Qayyum: The One who survives by Himself, and looks after all by His Power.
- Al-'Aliy: The Most High
- Al-'Adheem: The Supreme, the Great, the Magnificent One.

b). Attributes of Allah

The following are the attributes of Allah that describe the nature of Allah as mentioned in Ayatul Kursy:

- There is no deity that is worthy to be worship except Allah
- Allah is the Ever-Living who has no beginning neither end
- Allah is the Self-Sustaining and looks after all by His power
- Allah never sleeps neither slumbers
- Allah is rightful owner of whatever that is in the Heavens and whatever that is on Earth.
- Allah is All-Knowing of whatever had happened, whatever happens and whatever that shall happen
- Allah controls everything in Heavens and on Earth without getting tired neither fatigue
- Allah is the Most High
- Allah is the Most Great

Significance of Ayatul-Kursi

The following are importance of Ayatul-Kursy in the life of a Muslim:

- a) It is therapeutic and medicinal in nature, that is it heals diseases of the Muslims
- b) It acts as a shield when one reads it. That is, it can protect a Muslim from shaitan if he or she recites it
- c) One will be rewarded when reads it. A Muslim gets ten thawabs for each letter.
- d) It is a supplication that which it can be recited before sleeping and when leaving the house

- e) It teaches a number of Allah's names and Attributes such as the Most High, Most Great among others
- f) Once after every obligatory prayer, it guarantees an individual a chance to enter paradise
- g) It strengthens the faith (iman) and piety (taqwa) of a Muslim

Times when Ayatul-Kursy is recommended to be recited

According to Hadith the following are the times when Ayatul Kursi should be recited:

1. After every Fardh Salaat. (Only thing that will keep us waiting from entering Paradise will be death)
2. Just before sleep. (Allah will send Angels to guard us while we are asleep)
3. While leaving the house to go somewhere.
4. When we are in desperate situations.
5. Reciting it on our possessions will bring Barakah (blessing) to it.
6. It will protect our house and children from Shaitaan.

Teachings of Ayatul-Kursiy

The following are teachings that Muslims learn from Ayatul-Kursiy:

1. Allah is One and the Only Lord worthy to be worshipped by all creation
2. Allah is the only one who is Ever-living and will never die. But He has power to create something from nothing. Therefore, Allah has no beginning neither ending.
3. Allah is Self-Sustaining who sustains everyone and everything and that He provides all His creation's needs. However, He needs nothing and relies on nothing.
4. Allah is not caught by any unawareness or ignorance. But rather, He controls everything and nothing escapes out of His knowledge because He is neither affected by slumber nor sleep.
5. Everything within the heavens and the earth are under His control and He is the true Owner of all
6. None can intercede without Allah's permission, and therefore there is no intermediary in between Allah and His creations. Hence, everyone is liable to directly ask Allah of their needs.

7. Allah has perfect knowledge of everything in His creation. That is, Allah's knowledge encompasses of the past, present and the future.
8. Nobody attains any part of Allah's knowledge especially the knowledge of unseen, except what Allah wills.
9. The Sacred Throne of Allah is even beyond the seven heavens and earths laid side by side.
10. Allah is the Most Supreme that watching and protecting the heavens and the earth is a minor issue.
11. Allah is the Most High and the Greatest and nothing overpowers Him.

Ways through which Ayatul-Kursiy strengthens the faith and piety of a Muslim

The following are way through which Ayatul-Kursy strengthens the faith and piety among Muslims:

- a) By emphasizing that all the devotion and worship is worthy towards Allah only without any sort of shirk, thus promoting the quality of faith and piety among the believers.
- b) By knowing that only Allah is Eternal and Ever-living, then the Muslims prepare for what is expected in Hereafter since they know that this is a transitory world.
- c) Through realization of the absolute Knowledge of Allah of everything, then Muslims tend to avoid evils and enjoin righteous deeds.
- d) Through recitation of Ayatul-Kursy Muslims learn their impotence and neediness, therefore, they keep on relying upon Allah in every endeavor.
- e) Ayatul-Kursiy makes Muslims to have humility since through it they learn that only Allah is the Most Exalted and Most High

Translation of the last three verses of Surah Al-Baqarah

To Allah belongs all that is in the heavens and on earth. Whether you show what is in your minds or conceal it, Allah calls you to account for it. He forgives whom He pleases, and punishes whom He pleases. For Allah belongs the power over all things. The Apostle believes in what has been revealed to him from his Lord, as do the men of faith. Each one of them believes in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear,

and we obey: (We seek) Your forgiveness, Our Lord, and to You is the end of all journeys.”

On no soul does God Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not If we forget or fall into error; our Lord! Lay not on us a burden Like that which You Did lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness, Have mercy on us. You are our Protector; Help us against those who stand against Faith.” (Q2:284-286)

Importance of the last three verses of Surah Al-Baqarah

The following are significance of the last three verses of Surah Al-Baqarah:

- They contain some of the attributes of Allah such as Allah, Ar-rabi
- They teach and contain the articles of faith, that is the believing in Allah, the angels, the books, the prophets, the last day and Divine destiny
- They contain dua (supplication) that probably accepted by Allah if said sincerely
- They emphasize on tawheed (Oneness of Allah) and therefore, they promote faith and piety among men.
- Whoever recites them at night they will be sufficient to him or her as said by our prophet (p.b.u.h)

Lessons that Muslims can learn from the last three verses of surah Al-Baqarah

The following are teachings deduce by the Muslims from the last three verses of Surah Al-Baqarah:

1. Muslims should exercise humility because all that they own belongs to Allah, Allah is the rightful owner of all that is in heavens and on Earth
2. Muslims should strive in doing good and avoiding evils, and be sincere in worshipping Allah because He knows whatever we do whether we hide or open. That is, all the people should be held accountable for their deeds.
3. Muslims should prepare for hereafter with full knowledge that they will finally return to their Creator.
4. Muslims should believe in everything that was brought by Allah (SWT) to the messenger without doubt.

5. Believers should have strong faith in Allah (SWT), His Angels, His books and the messengers.
6. No messenger of Allah (SWT) should be discriminated upon nor be placed beyond or below the levels bestowed to them by Allah (SWT).
7. Muslims should hear, obey and implement the word of Allah (SWT).
8. Allah (SWT) is the only divine source of mercy and kindness to every creation.
9. Allah (SWT) cannot ask any soul beyond what it can bear.
10. Allah rewards and punishes people on what they do with divine Justice.
11. Muslims should pray for Allah's forgiveness when they do anything wrong
12. Muslims should pray for Allah's mercy from the grievous punishments inflicted to the previous generations.
13. Muslims should pray for support from Allah (SWT) in everything every time.
14. Muslims should pray for Allah's shielding against disbelievers and disbelief

The supplication (dua) as stated in the last verse of Surah Al-Baqarah

"Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which You Did lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness, Have mercy on us. You are our Supporter and Protector; our trust is in you, give us victory over the disbelieving people" (Q2:286)