

The Sciences of the Qur'ān for Children

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Publisher's Note

All praises are due unto Allāh, and peace and blessings be upon the Messenger of Allāh, Muhammad, and upon his family, and all of his Companions. Thus to proceed:

This is an introduction concerning the Noble Qur'ān. It is intended to present writings about the stories in the Noble Qur'ān. In this writing we would like to discuss the Qur'ān itself: Defining it, describing it, discussing its virtue, when it was revealed, and how it was revealed. Also we will discuss why it was revealed in separate parts, who compiled it, how it was compiled, and when was it compiled. Then we will discuss its distinguished characteristics, its many facets, its miracles, and other related discussions.

We have intended in this introductory study of the Qur'ān to show the student

its mistaken understandings, and to guide the Muslim youth towards the correct understanding of the Qur'ān and its related aspects. It also has not evaded us that we should point out the wisdom of expounding upon the Qur'ānic stories in the Qur'ān. This is so that we can stop at the thresholds of the Qur'ānic stories with an understanding of this book (the Qur'ān) which holds these stories between its covers.

It is Allāh, the Most High, Who I ask to make this matter easy for us, and that He make possible that this pen be from the pens of Islamic struggle that defend the religion of Islam, and spread every valuable aspect of the religion.

Allāh is the One Who we seek help from, and He is behind our every good intention.

Abdul Malik Mujahid

General Manager, Darussalam.

The Noble Qur'ān – Its Definition, Its Names, and Its Virtues

My noble little child...

The word Qur'ān alludes to reading. The Arabs used to say *Qara'a* (he read), *Qiraa'ah* (a reading), *Qur'aan* (a reading). Therefore, since the Qur'ān is something that is read, it is called 'a reading' (*Qur'aan*). The Book of Allāh is singled out with the name *Al-Qur'ān*. Thus, it is not correct to apply this name to any of the other books that are read. Likewise it is written, so it is called *Al-Kitaab* (The Book). Our Lord said,

﴿الْمَّا ۝۱ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ﴾

“*Alif. Laam. Meem.* This is *Al-Kitaab* (the Book), concerning which there is no doubt.” (2:1-2)

Come my noble little child...

We will acquaint ourselves with the names of the Qur'ān, just as our Lord,

the Mighty and Sublime, has wanted us to name it.

The Names of the Noble Qur'ān

Allāh, the Most High, has named it:

Al-Qur'ān:

﴿ق وَالْقُرْآنِ الْمَجِيدِ﴾

“*Qaaf*. By the Glorious Qur'ān.”
(50:1)

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

“Verily, this Qur'ān guides to that which is most straight.” (17:9)

Al-Furqaan:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ

لِلْعَالَمِينَ نَذِيرًا ۝١﴾

“Blessed is He Who sent down *Al-Furqaan* (the Criterion) upon His slave (Muhammad ﷺ) so that he could be a warner for all Worlds

(mankind, jinn, and all that exists).” (25:1)

At-Tanzeel:

﴿وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ ۝١٩٢﴾

“And verily it (this Book) is the *Tanzeel* (Revelation) of the Lord of all the Worlds (mankind, jinn, and all that exists).” (26:192)

Adh-Dhikr:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُمُ الْحَافِظُونَ ۝٩﴾

“Verily We, it is We Who have sent down the *Dhikr* (Remembrance), and verily We will protect it (from corruption).” (15:9)

Al-Kitaab:

﴿حَم ۝١ وَالْكِتَابِ الْمُبِينِ ۝٢﴾

“*Haa. Meem*. By the Clear *Kitaab* (Book).” (44:1-2)

This is concerning its names. Also our Lord, the Mighty and Sublime, has

described it with attributes that He Himself has mentioned in the Noble Qur'ān. He has described it as being an evidence, and a light. He, the Most High, said:

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا
إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾﴾

“O you people, verily there has come to you a *Burhaan* (evidence) from your Lord, and We have sent down to you all a clear *Noor* (light).” (4:174)

He also described it as being a guidance, a healing, and an admonition. He, the Most High said:

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ
لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾﴾

“O you people, verily there has come to you a *Marw'idhah* (admonition) from your Lord, and a *Shifaa'* (healing) for that which is in

of the hearts. It is a *Hudaa* (guidance), and a *Rahmah* (mercy) for the believers.” (10:57)

The Scholars' Definition of the Noble Qur'ān

The scholars have statements defining the Qur'ān based upon knowledge. What they have agreed upon in their books, from the fundamentals that they have established, and the measurements that they have specified, has been submitted to. Therefore, what have the scholars said about the Noble Qur'ān?

They said: “It is the Speech of Allāh, and a miracle that has been revealed to the finality of the Prophets, Muhammad ﷺ. It has come down through the mediation of the Trustworthy Angel Jibreel عليه السلام. It has been written in the collected pages, and conveyed to us by numerous routes of transmission. [The Qur'ān has been conveyed from the Lord of might (Allāh) by Jibreel عليه السلام, to the Prophet

ﷺ, and from the Prophet ﷺ to the Companions, and from the Companions to the Successors, until this day, and then to the Day of Judgement.] Worship is performed by its recitation. It begins by *Al-Faatihah*, and concludes on *An-Naas*.”

Its Virtue

If we wanted to count the virtues of the Qur’ān, we would surely not be able to do so. This is because the virtues of the Qur’ān are like an ocean that has no shore. It is sufficient alone as a blessing that Allāh, the Mighty and Sublime, has honored the *Ummah* (nation) of Muhammad ﷺ with it.

From the virtues of the Qur’ān is that it is the profitable business for whoever recites it. Our Lord said:

﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ
وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ
تِجَارَةً لَّن تَبُورَ﴾ (٢٩)

“Verily, those who recite the Book of Allāh, and establish the *Salaah* (regular prayer), and spend (in charity) openly and secretly out of that which We have provided for them, they hope for a (sure) trade-gain that will never perish.” (35:29)

It is a mercy for whoever listens to it:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ
تَرْحَمُونَ﴾ (٢٤)

“So when the Qur’ān is recited, listen to it, and be silent that you may receive mercy.” (7:204)

In the *Hadeeths* of the Messenger of Allāh ﷺ that inform us of the virtues of the Qur’ān, its memorisation, and its recitation, he ﷺ said,

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

“The best of you are those who learn the Qur’ān and teach it.” [*Hadeeth Sahih*: Reported by Al-Bukhaari (5027)]