

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*Truly it is the revelation of Lord of all Being,
brought down by the faithful spirit upon Thy heart.
(Shu'ara: 26/ 192, 193, 194)*



THE REVERENCE OF THE
HOLY QUR'AN
English Version of the Urdu Treatise
"TAAZIM-I-KITAB ULLAH"

Prof. Dr. Muhammad Mas'ud Ahmed
M. A., Ph. D., Gold Medalist

Translated by
Muhammad Nasim Khan

International Series

22

IDARA-I-MAS'UDIA
6/2, S-E NAZIMABAD, Karachi (Sindh)
(Islamic Republic of Pakistan)
1427/2003

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*Truly it is the revelation of Lord of all Being,
brought down by the faithful spirit upon Thy heart.
(Shu'ara: 26/ 192,193,194)*

THE REVERENCE OF THE HOLY QUR'ĀN (TAAZIM-I-KITĀB ULLAH)

22

Prof. Dr. Muhammad Mas'ood Ahmad
M.A., Ph.D.

Translated by
Muhammad Nasim Khan

IDARA-I-MAS'UDIA
6/2, 5-E Nazimabad, Karachi (Sindh)
(Islamic Republic of Pakistan)
1427/2006

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

THE REVERENCE OF THE HOLY QUR'ĀN



The respect and reverence are the life and soul of Islamic Society. Without soul, the body is lifeless. The motive of respect is affection. The affection is generated by acknowledgement of greatness. The acknowledgement of greatness results from acknowledgement of reality. When reality is denied, then the acknowledgement of greatness is lost. When the greatness is denied, the feeling of affection will end. Therefore Allah *Ta'ala*, while drawing our attention towards the realities and the acknowledgement of their great-ness, said:

And whoever respects the signs of Allah, it is due to the piety of hearts.¹

Allah's signs belong to Allah. The human beings must acknowledge their greatness and reality. Allah *Ta'ala* Himself has taught the lesson of reverence and honour of His signs.

- i. Prophet Ibrahim (عليه السلام), standing on a stone, constructed the *Holy Kaba (the House of Allah)*. Allah *Ta'ala* directed about that stone:

And prophet Ibrahim's standing place, should be made a place of prayer.²

This stone, by being installed before the door of **HOLY KABA**, was made a memorial. This was the honour and reverence of this stone.

ii. When Prophet Musa (عليه السلام) came at Mount Sināi, it was directed:

Thou put off your footwears, Of course! You are in the sacred forest of **TUVA**.³

That sacred valley, which was the place of splendor of Allah, was so much respected and revered that Prophet Musa (عليه السلام) was ordered to take off His foot wears.

iii. **TABŪT-i-SAKINA**, wooden box that was brought down from the Sky and was full of divine blessings in which Prophet Musa's (عليه السلام) and Prophet Haroon's (عليه السلام) belongings were kept, was introduced in Qur'ān as such:

In which there is peace of hearts bestowed by your God (Allah) and some left – over things of Prophet Musa (عليه السلام) and Prophet Haroon (عليه السلام) inheritance, and which will be carried by the Angels; Of course, in this there is a great sign for you! If you have faith.⁴

Lo! The box, which contained the blessed belongings of Prophet Musa (عليه السلام) and Prophet Haroon (عليه السلام) is being carried by the Angels!

One of my friends, who had the chance to go inside *the Holy Kaba*, told me :

I saw that old utensils are hanging up, on chords, in the ceiling of *the Holy Kaba*.

Certainly, these utensils would have been belongings of the dignified Prophets. Whether these utensils are still there or not is not known as *Holy Kaba* has been renovated. The gist of all these details is that the signs of Allah should be given due honour, and respect. The dishonour of these signs is the disgrace of the Order of Allah.

The Holy Kaba, is the great sign of Allah Ta'la. *The Holy Kaba* is not just the name of a building made up of stone and bricks, but it extends from the lowest ebb below the earth to the highest pinnacles in skies and beyond, all is *the Holy Kaba*. The Holy Prophet (ﷺ) affirmed :

Whoever respected *the Holy Kaba*, Allah has revered him/her⁵.

And declared:

Even to have a look towards *the Holy Kaba* is a prayer⁶.

He also affirmed :

Until this Ummah fully honours *the Holy Kaba*, it will always be living with prosperity. When it will cease to honour, it will be destroyed.⁷

You have viewed that so much emphasis has been made to the respect of *the Holy Kaba*. It is in our interest that we should obey the Commands of Allah and the Holy Prophet (صلى الله عليه وسلم).



The Holy Kaba is the House of Allah. Qur'ān is Allah's Book. It is Allah's Conversation (Kalām). Some people consider it like a general Book; It is not so. It is revealed from God in the same form as it is, and is in the form of a Book with us. It is in such an Arabic (language) that even a native Arab neither can speak nor write.⁸ This is because it is Allah's words. Of course Qur'ān was brought down in Arabic. It is not so that its sense was revealed, and the Holy Prophet (صلى الله عليه وسلم) presented it in Arabic (language) and bestowed to us. Qur'ān is itself a witness that it has been revealed in Arabic.⁹

- i) In clear Arabic language. (Shu'ara,26/95)
- ii) In this manner, We made this Qur'ān easy, in your language. (Dukhān, 44/98)

Qur'ān was indeed a Book, and came to us in a Book form. It is often mentioned in Qur'ān:

- i) This is a Book, there is nothing doubtful in it.¹⁰
- ii) Book from Allah.¹¹

- iii) No doubt, Allah revealed this Book with Haq (Truth). ¹²
- iv) I revealed the Book on you. ¹³
- v) The Book of Allah. ¹⁴
- vi) Book with clear Description. ¹⁵
- vii) Illuminated Book. ¹⁶
- viii) Book of Wisdom. ¹⁷

Allah Ta'ala took up the responsibility of protection of this book :

Of course to preserve it and recite it, is Our responsibility. ¹⁸

The word **Qur'ān** means something that is recited, and the word **Book** means **that is written**. The word 'Qur'ān' has been repeated several times in the holy Qur'ān. ¹⁹ Allah has revealed this Qur'ān. This is from Allah, there is no interference of any human being in this, therefore it rightly deserves to be duly respected and given reverence. It is Honourable Qur'ān which was sent by Allah. The apostle Gibriel has brought it down. The Holy Prophet Muhammad (صلى الله عليه وسلم) recited and dictated. The respected Companions of Holy Prophet (صلى الله عليه وسلم) wrote it, the Learned men (Ulema) and the pious persons publicized it

- i) Allah is honourable. ²⁰

- ii) The Holy Prophet (صلى الله عليه وسلم) of Allah is respectable.²¹
- iii) The Companions of the Holy Prophet are respectable.²²
- iv) The Learned persons (Ulema) and the pious persons are respectable.²³

Then the night it was revealed, is more dignified than one thousand months.²⁴ And whatever was revealed is of so much significance that if it had been brought down on a mountain, that would have been defaced.²⁵ It was the eminence of the Heart of Holy Prophet (صلى الله عليه وسلم) on which it was revealed.²⁶ Then whatever was revealed has the dignity to describe everything in a splendid manner.²⁷ Nothing is left unrevealed. It is most dignified that when it is recited, the listeners must remain silent.²⁸ When its recitation is started, protection of God must be sought from the Devil.²⁹ It is the greatness of the Book of Allah that if all the Genie and human beings come together, they could not even make a single verse of the Qur'ān.³⁰

The Book, which is so managed in a dignified and ceremonial way, will it not deserve utmost respect? Certainly it is honourable, which is called Qur'ān-i-Azim (Magnificent Qur'ān),³¹ which is called Qur'ān Majid (Respectful Qur'ān),³² which is called Qur'ān Karim (Merciful Qur'ān).³³ If the pages of Qur'ān get old and decayed and rendered illegible, even then its respect and reverence is due. It should be buried after it is wrapped in a cloth or it should be kept at such a high place where it should not be disgraced in any manner.³⁴ The real

significance of Qur'ān is manifested from these traditions (Prophet's Sayings):

- i) The superiority of Qur'ān on all the Books is the same as the superiority of Allah on all the Creatures; because Qur'ān came from Him and will return to Him.³⁵
- ii) Of course, of all the beloved creations which have come from Allah, you cannot get the nearness of Allah without Qur'ān.³⁶

This relation of Qur'ān with Glorious Allah, has made it so respectable, that it was ordered:

Only those touch it (Qur'ān) who are really clean and purified.³⁷

Because the Book is sacred and clean:

The Holy Prophet (صلى الله عليه وسلم) of Allah who recites the sacred and clean Books.³⁸

The Prophet (صلى الله عليه وسلم) said:

Do not touch the Qur'ān until you are clean and purified.³⁹

Therefore some of our fore-fathers did not enter that House without Ablution, where holy Qur'ān was kept.⁴⁰

Islam emphasizes on dignity of even general Books, and Paper and Pen.⁴¹ Then why there will be no dignity and

respect of Qur'ān! The splendour of this written Qur'ān is this :

- i) One thousand rewards (ثواب) for reciting Qur'ān by heart and another one thousand fold rewards (ثواب) for reciting it from book. ⁴²
- ii) Seek the blessings from Qur'ān, because it is the Words of Allah (Allah's Kalam). ⁴³
- iii) Qur'ān is superior to everything except Allah, and Qur'ān's superiority to all other books is same as Allah's superiority over His Creatures. Whosoever revered Qur'ān, he / she revered Allah, whosoever did not respect the Holy Qur'ān, he / she is disrespectful to Allah. Qur'ān, in the eyes of Allah is as honourable as a son in the eyes of his father – whosoever made Qur'ān like a leading guide, the Qur'ān will take him / her to the Paradise. And whosoever kept it at the back, then Qur'ān will take him / her towards the Hell by pulling.

Allah Ta'la has commanded:

O the holders of Allah's Book! Accept Allah's Commandments by respecting Allah's Book—His Affection will be more for you, and He will make you beloved in the hearts of His Creatures. ⁴⁴

- iv) Whosoever will always read Qur'ān by seeing, his eyesight will remain preserved till his / her life.⁴⁵
- v) Keep your mouth clean, because it is the way for Qur'ān.⁴⁶



75 years ago, when this humble person came in this world, he saw the Muslims respecting the holy Qur'ān whole – heartedly. The holy Qur'ān was used to be wrapped in a small jacket (چولی) of extremely good quality of cloth, and kept in the same decent cover (جزدان). It was read by placing it respectfully on a stand (رعل) specially made for Qur'ān. Nobody was seen reading by keeping it on ground, or in any manner which is disgraceful. The respectable Caliphs honoured it, the Honourable Companions of the Holy Prophet (صلی اللہ علیہ وسلم) honoured it, the Reformers of the nation honoured it.

- i) The honourable Caliph Umar (رضی اللہ تعالیٰ عنہ) said:

Respect the Qur'ān.⁴⁷

- ii) The respected Caliph Usman (رضی اللہ تعالیٰ عنہ), while holding the Qur'ān, used to kiss it and rub it on his face.⁴⁸
- iii) The honourable Abdullah Bin 'Umar used to kiss the Qur'ān and say,

My Allah's Charter, my Allah's Deed.⁴⁹

iv) The honourable 'Akrama
(رضى الله تعالى عنه) rubbed the Qur'ān on his
face, and said:

This is my Allah's Book, this is my Allah's
Book.⁵⁰

It was the respect and reverence of Qur'ān that the ancient Qur'ān of Caliph Usman (رضى الله تعالى عنه) was vowed in the Treaty of Warsaw in the Second World War. It was taken by the Turkish officers from Madina Munawwara to Istanbul in the First world War, then it was carried during the World War II from Istanbul to Germany, under the condition that within six months of implementation of Treaty, it would be handed over to King Hijāz.⁵¹

The mind cannot comprehend the depth understood by heart, that's why the heart will be questioned, the eye will be questioned, the ear will be questioned.⁵²



You have got acquainted with the Commands regarding Reverence of Qur'ān, now go through the Commands regarding prohibition of disgrace and humiliation of Qur'ān.

i) The Holy Prophet (صلى الله عليه وسلم) affirmed:

Do not keep the Holy Qur'ān except at its own place.⁵³

It implies that it should be respected, and not to be kept at a place where it is disgraced.

ii) The honourable Umar Bin Abdulaziz (رضى الله تعالى عنه) said:

Do not keep the Qur'ān on such a place where it is being ridden over.⁵⁴

iii) To keep the Qur'ān on floor, to keep our feet towards Qur'ān or using it as a pillow or reading it by keeping it on feet, or placing it among footwears, if it is with the intention of dishonouring, it is (Kufr) infidelity, otherwise it is a serious sin, as these actions are against the Reverence of Qur'ān.⁵⁵



This Fatwa (verdict delivered by a Qazi) of the Mufti Sheikh Muhammad Sāleh al-Uthaymin of Saudi Arabia deserves our attention:

Certainly the grandeur of the glorious Kitab Allah (Holy Qur'ān) comes from the perfection of faith, and it is the utmost respect of Allah 'a'la. To spread feet towards Qur'ān or towards that Box in which Qur'ān is kept, or sit on such a chair and table under which there are

Qur'ān, it is disgraceful of the honourable Holy Qur'ān. Therefore the respectable learned men (Ulema) have regarded it obscene to spread the feet towards Qur'ān when this action is not by the intention of dishonour. If it is by the intention of disrespect, then it is infidelity, because Qur'ān is the Words of Allah.

And further said:

If you see any one that he / she has spread the feet towards Qur'ān, whether Qur'ān is on the table or on the floor ...or see any one sitting on the chair, under which is placed

Qur'ān, then immediately remove Qur'ān away from the feet and beneath the chair, and tell him / her not to spread the feet towards Qur'ān and to respect the honourable Words of Allah. The logic of this advice is that this action is against the honour of Qur'ān. (Understand by this example): If any person is sitting before you, then for the sake of respect, you will not spread the feet towards him, while the reverence of Qur'ān is much more than him.⁵⁶

In brief, the significance of reverence of Qur'ān is evident from Qur'ānic verses, Honourable Traditions, and the actions of the Reformers of the nation. There is no doubt about it. We should adopt the same way of action which pleases Allah and His Holy Prophet (صلى الله عليه وسلم). May Allah Ta'la keep us away from the disgracefulness of the great and honourable Qur'ān (Amen).



In compilation of this article Allama Mufti Muhammad Jan Mujjaddidi N'aimi (the Director, Darul – Uloom Mujaddidia Naimia, Karachi), Allama Muhammad Rizwan Ahmed Khan Sahib (Teacher, Darul – Uloom Nuzratul – Uloom, Karachi), Ahmad Suhail Mujaddidi and Dr. Safiuddin Masoodi gave their assistance. I am highly indebted to them.

Prof. Dr. Muhammad Mas'ood Ahmed
Karachi
(Islamic Republic of Pakistan)

10th Shawwal 1426 AH
13th November, 2005.

References and Notes

- 1) Qur'ān, Haj 22:32
- 2) Qur'ān Baqara2:125
- 3) Qur'ān, Tāha 20:14
- 4) Qur'ān, Baqara 2:248
- 5) Kanz ul-'Ummāl fi Sunan al-Aqwāl: Beirut, vol.12, p.197.
- 6) Kanz ul-'Ummāl: vol. 12, p. 197
- 7) Ibn-i-Māja'an Abbas ibn-i-rabi'a:Kanz ul-'Ummāl: vol.12, p.212
- 8) Qur'ān, Tur 52:34, Baqara 2:23
- 9) Qur'ān, Shu'ara 26:195, Maryam 19:97, Dukhān 44:98, Nahal 16:103, Yusuf 12:2, Tāha 20:113, Zumur 39:38, Fussilat 41:3, Shoorā 42:7, Zukhruf 43:2
- 10) Qur'ān, Baqara 2:2

- 11) Qur'ān, Baqara 2:88, Ghafir 40:2
- 12) Qur'ān, Baqara 2:176
- 13) Qur'ān, Āl-i-Imran 3:7
- 14) Qur'ān, Āl-i-Imran 3:23, Nissā 4:24, Anfāl 8:75
- 15) Qur'ān, Namal 27:2
- 16) Qur'ān, Āl-i-Imran 3:184
- 17) Qur'ān, Luqmān 31:2
- 18) Qur'ān, Qayamat 75:17
- 19) Qur'ān, Baqara 2:185, An'ām 6:19
- 20) Qur'ān, Nissā 4:139, Yunus 10:65, Fātiḥ 35:10
- 21) Qur'ān, Munāfiqūn 63:8
- 22) Qur'ān, Munāfiqūn 63:8
- 23) Qur'ān, Munāfiqūn 63:8
- 24) Qur'ān, Qadr 97:3
- 25) Qur'ān Hashr 59:21
- 26) Qur'ān Shu'ara 26:194
- 27) Qur'ān Nahal 16:89
- 28) Qur'ān A'rāf 7:204
- 29) Qur'ān, Nahal 16:98
- 30) Qur'ān, Asrā 17:88
- 31) Qur'ān, Hıjr 15:87
- 32) Qur'ān, Qāf 50:1
- 33) Qur'ān, Wāqi'a 56:77
- 34) Rad al-Muhtar: vol.5, p. 273 Istanbul, 1327 Hijri
- 35) Kanz ul-'Ummāl: vol.1, p.527
- 36) Kanz ul-'Ummāl: vol. 1, p. 527
- 37) Qur'ān, Wāqia 56:79
- 38) Qur'ān, Bayyina 98:2
- 39) Kanz ul-'Ummāl: vol. 1, p.615
- 40) Al-Muthaf fi Ahkam al-mushaf ref al-Tizkār lil Qurṭabi:
p.80

- 41) Tazkara al-Sāmi' wal Mutakallim: Beirut, pp.171,172
- 42) Kanz ul-'Ummāl: vol. 1, p.516
- 43) Kanz ul-'Ummāl: vol. 1, p.519
- 44) Kanz ul-'Ummāl: vol. 1, p.527
- 45) Kanz ul-'Ummāl: vol 1., p.536
- 46) Kanz ul-'Ummāl: vol. 1, p.611
- 47) Tafsir Qurtabi: Beirut, vol. 1, p.29
- 48) Durr-i-Mukhtar ma' Shāmi: Egypt, vol. 5, p.338
- 49) Durr-i-Mukhtar ma' Shāmi: Egypt, vol. 5, p.338
- 50) Fatawa Ibn-i-Taymiyya: Beirut, vol. 1, p.168
- 51) Treaty of Warsaw: part3, section 2, article 246
- 52) Qur'ān, Asrā 17:36
- 53) Al-Tizkar-ul-Qurtabi: Beirut, p.120./ Kitābul Masahif: p.217
- 54) Al-Itqān fi Uloom al-Qur'ān Lilsuti: Beirut, vol. 2, p.423
- 55) Tafsir Qurtabi: Beirut vol.1, p.29, / Fatāwa Hindya: Egypt, vol.5, p.322,/ Imam Zarkashi: Al Burhan fi 'Uloom al-Qur'ān Beirut, vol.1, p.171, / Ādāb al-Shari'a Libin Muflah: Beirut, vol.2 p. 297, Fatawa Ibn-i- Hajr Haitami: Damascus, p.317
- 56) Mufti Sheikh Muhammad Sāleh al- Uthaymin: 2nd Shawwal 1411 AH

Books of "IDARA-I-MASU'DIA" available at the following addresses:

1. **Idara-i-Masu'dia,**
5-E, 6/2, Nazimabad, Karachi, Pakistan.
Ph: 92-21-6614747
2. **Zia-ul-Islam Publications,**
Zia Manzil, (Sugan Mansion),
Off. Mohd. Bin Qasim Road, M.A.Jinnah Road,
Karachi. Ph: 2213973 - 2633819
3. **Mohammad Arif & Abdul Rashid Masoodi**
Stockist: **Idara-i-Masu'dia,** Karachi.
Shop No. 2-B, Sarkhej Manzil, Imam Bargah Street,
Near Katchchi Memon Masjid, Opp, Gulf Hotel,
Saddar, Karachi.
Ph: 021-5217281 Mob: 0320-5032405
4. **Maktaba-e-Ghausia,**
Old Sabzi Mandi, University Rd.,
Police Choki, Mohalla Furqan Abad, Karachi No.5.
Ph: 4910584, 4926110
5. **Zia-ul-Quran Publications,**
14 Infal Centre, Urdu Bazar, Karachi.
Ph: 021-2210212, 2630411
6. **Farid Book Stall,**
38 Urdu Bazar, Lahore.
Ph: 042-7224899
7. **Maktaba al Jamia Naqshbandia Bustan ul Uloom,**
Kudhala (Mujahid Abad), Azad Kashmir via Gujrat,
Pakistan.
8. **Global Islamic Mission,**
355 Walnut Street, Suite 2,
Younkers, P.O.Box 1515, New York 10701.
Tel: (914)709-1705, Fax: (914)709-1593
9. **Mr. Munir Hussain Masoodi,**
46 Holi Lane,
Smethwick, West Midlands B67 7JD, England, U.K.

