

MAATALIB-AL-FURQAN

سُورَةُ الْبَقَرَةِ

SURAH 2 VERSES 2 (a)

SUBJECT

مُتَّقِينَ MUTTAQEQEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

The Qur'an itself has given it the title of **الْكِتَابُ** *Al Kitaab*, The Book. The root of this word is **ك ت ب** *kataba*, the source meaning of which is “to command”; “to issue an incumbent order”; e.g. Surah 2 Verse 183; **كُتِبَ عَلَيْكُمُ الصِّيَامُ**: *kutiba 'alaikumus Thiam* “Thaum has been made Fard upon you” and as in Surah 2 Verse 212; **كُتِبَ عَلَيْكُمُ الْقِتَالُ** “Fighting (war according to need) has been enjoined upon you”. An important factor to be made note of is that when a decision or command is a non-changing, everlasting requirement, then it would be referred to as law. In the Qur'an there are many laws that are universal and do not change. Thus in common parlance they are referred to as laws¹.

Although there is no specific word for “Law” in the Qur'an the word *kitab* **كِتَابٌ** is used as law; e.g. In Surah Al Nis'a, Surah 4 Verse 24, the Qur'an has, in detail, shown the forbidden degrees of relationships and then emphasized **كِتَابَ اللَّهِ عَلَيْكُمُ**, *kitaballahi Alaikum* “this is the law of Allah upon you” and in this way illustrated what the Qur'an further explains in Surah 98 Verse 3 that **فِيهَا كُتُبٌ قَيِّمَةٌ** *Fiiha Kutubun Qayyimah* “in it are (the verses of the Quran) the laws which contains unchangeable Divine Injunctions and permanent values of life.”

It was customary amongst the Arabs that loose “pages” would be referred to as **كِتَابٌ** when put together in any form to avoid loss or deletion. In this way any thoughts collected together on loose parchments or “pages” would be referred to as a book, thus, **كَتَبَ** *kataba* means “he has written”, therefore **كِتَابٌ** would mean that which has loose pages put together (bound). In Surah 52 Verse 1-3:

By the Mountain!
And a Book written
On unfolded vellum!

وَ الطُّورِ
وَ كِتَابٍ مَّسْطُورٍ
فِي سَرَقٍ مَّشْهُورٍ

Raqiqin refers to the parchments made from the tanned skins of deers and when the separate parchments were bound together it was called a book. As far as the scribes of the Qur'an are

¹ Whenever “law” reference is made for a special item then it would be original and non-changing and once acted upon it would result in a specific consequence and this would be the same each time; like the laws of nature and in accordance to this explanation one would experience “if-then-always” e.g. if one does this then the result would be thus and always and this is the way of the laws of the Qur'an.

concerned the Qur'an itself provides evidence in Surah 80 Verse 15/16 that they were noble and virtuous:

In the hands of scribes,
Noble, virtuous.^a

بِأَيْدِي سَفَرَةٍ
كِرَامٍ بَرَرَةٍ

Thus the Qur'an was written on **سَرَقِ** during the lifetime of the Nabi AS as a book. The claims of certain historians mainly writers of aHadith that the Qur'an was not collected as a book but was written on shoulder blades of camels, bones, leaves and was only collected as a book during the times Abu Bakr RA, Umar RA and Uthman RA is incorrect. Evidence of the Qur'an being a book is in the Qur'an itself as illustrated at the beginning of Surah Baqara. Muhammad Abduh in his Tafseer Al Minaar has stated that **كِتَابٌ** is **مَكْتُوبٌ** meaning "that which is written down" and Allah has in **ذَلِكَ الْكِتَابُ** has evidenced that the Nabi AS was only commanded to write the Qur'an and nothing else explaining that you had asked to be guided and assisted so it is in this Book that will take you to your ultimate destiny. By calling "The Book" **الْكِتَابُ** *Al Kitaab* with a definite article Allah has separated the Qur'an from all books of the world and has made it unique. (Refer "Collection & Compilation of the Qur'an and the Concept of Tasreef in the 2009 Conference booklet ***)

لَا رَيْبَ فِيهِ The special significance of This Book is that there is no **رَيْبٌ** *rayb* in it. It is commonly translated as **شَكٌّ** *shak*, "doubt". This word is used in the Qur'an in Surah 34 Verse 54: **شَكٌّ مُرِيبٌ** *shaqqin mureeb* and here again translated as "disquieting doubt". We need to now look at what is the difference between **رَيْبٌ** and **شَكٌّ**, both meaning "doubt" in English.

In all languages of the world there are synonyms, word that have similar meanings, and if one looks at the numbers of synonyms in the Arabic language, then no language could compare with it. According to Richard Maurice Bucke in his book "Cosmic Consciousness", having studied most of the languages of the world had quoted Max Muller stating that when Sanskrit was a living language there were 35 words for fire, and 27 for the sun; but in the Arabic language there are 200 words for snake; 500 for lion; 1000 for sword and 5744 for camel.

We can now have some idea of the depth of the language of the Qur'an for there is not a single word in Arabic that can really be termed synonyms in the general sense of the word.

When we, then, look at **رَيْبٌ** and **شَكٌّ** (doubt) we can, maybe understand it by the example that follows. Firstly example, someone sees indentations on the ground and thinks that they were made by a snake. One's response would be that I have **شَكٌّ** *shak* in it as there could not be snakes in that area. With a little thought one can understand that this **شَكٌّ** is according to only the thinking of the person, and nothing more. Second example, in the darkness of the night one hears the stealthy ruffling movement of some sort and has a **شَكٌّ** that it may be a snake. Nervousness and fear grips him; and until one does not get rid of this **شَكٌّ** one shall not sleep in peace; this **شَكٌّ** is **رَيْبٌ** *rayb*, meaning the kind of **شَكٌّ** that causes apprehension and "fear" in one's self and no peace until that **شَكٌّ** is got rid off. *Shak* only affects your thinking but **رَيْبٌ** affects your heart, and psyche and creates fear or apprehension in the mind.

Of course, there is no doubt, that as a language, synonyms are used in Arabic but the basic meaning would be different in all such cases, mainly dependent on circumstances (thus the importance of *Tasreef*- See*** above).

رَيْبٌ is clearly understood in Surah Taubah wherein the construction of a Masjid by the *Munafiqeen*, hypocrites, on the face of it, built the Masjid as any Masjid would be built but their aim was to create division amongst the Muslims of Medina but ostensibly **لِوَجْهِ اللَّهِ**. “for the sake of Allah”. However, the Wahi of Allah cleared the matter for the Nabi AS by stating in Surah 9 Verse 110 that:

لَا يَذَرَانِ بُنْيَانَهُمُ الَّذِي بَنَوْا رَيْبَةً فِي
 قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ
 عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

“This building which they have built will be a source of constant disquieting doubt to them (Muslims) until their hearts are torn to pieces. *Allah* is the Knowing and is Wise.”

Thus, when the Qur’an states that its Verses are **لَا رَيْبَ فِيهِ** then it means “that in it is nothing that could be referred to as being **شك** and that there is nothing in the Qur’an that is not convincing (if one applies on’e mind).” In this way all the **شك** and **رَيْبٌ** *rayb* are gotten rid of which only arise because of lack of knowledge that is required to understand the Qur’an. It is this lack that results in apprehensions, doubt and fear in the hearts of men. The Qur’an has, by the use of just one word **رَيْبٌ** dispelled all the emotions and apprehensions from one’s being.