

*Inheritors of the Kitaab  
Our Blessing and Our Challenge*



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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surely all praise is due to Allah the All Knowing, the Wise, the One Who taught the Quran and created the human being and taught us clear manners of expression. He is the One Who gradually revealed the Kitaab onto the heart of Muhammad, His servant and His messenger, so that he would take us out of darkneses into the Light, by His permission. We glorify Him with praise, we ask him for all good and we seek refuge with Him from every evil. There is none to be worshipped except Him. Then, we bear witness that there is no god except Allah and we bear witness that Muhammad is His servant and messenger.

### About The Quran

المّصّ ١  
كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِيُنذِرَ بِهِ. وَذِكْرَىٰ  
لِلْمُؤْمِنِينَ ٢  
اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا  
تَذَكَّرُونَ ٣

*Alif, Laam, Meem, Saad. A Written Document sent down to you, so don't let there be any discomfort in your chest from him. ♦ (This is given) so that you will warn by him, and a reminder and honor for the believers. ♦ Follow what has been sent down to all of you from your Lord, and do not follow, as protectors, other than Him. (It is) only little that you remember.* (interpretation of the meaning of Quran Surah 7: ayaat 1 – 3)

After the unique combination of letters, Allah gives assurance and comfort to His messenger. He reaffirms that the messages are being Divinely revealed and speaks to ease the constriction of the chest, which occurs when one is feeling anxiety. The relaxing of the chest, mentioned in Surah 94

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ١

*Have We not expanded your chest for you?* – is the blessing of assurance and security. This is felt when the breath and the heart are peacefully interacting to give assurance to the entire being.

This sureness, certainty and confidence are essential to the mission (here stated as giving warnings), which is 50% of the dual identity and purpose repeatedly stated for those whom Allah sends with His Books. (See Surah 6: ayah 48 and Surah 18: ayah 56)

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

*And We did not send the messengers except as givers of good news and warners.*  
(interpretation of the meaning of Quran Surah 6: ayah 48)

In the confidence there will be neither hesitation nor anxiety in conveying the message of the Quran and warning with them. There may be, however, some uncertainty and slight trepidation as to what type of response he or we might receive.

As this Surah begins, Allah is addressing His messenger and singular individuals. Then, we see the move to 3<sup>rd</sup> person plural to include the Prophet's community and believers in general. That is, we are all responsible to follow what has been revealed and we all are restricted from following, obeying or entrusting ourselves, and our affairs, to others than Allah. Obviously, this is not easy and frequently transgressed as Allah says, "*Little is it that you remember.*"

But know for certain,

وَإِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ  
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

*And, if you obey most of those on the earth, they will misguide you from the Path of Allah. They follow nothing but conjecture and they are only making assumptions.* (interpretation of the meaning of Quran Surah 6: ayah 116)

What I want to emphasize here is that, yes, the revelation was first designated for and revealed upon the heart of our Prophet Muhammad (saw) and then to those who accepted the message from him. However, this Kitaab is now to be received into the heart of each one of us and we should read these ayaat with that in mind. Each time we see the word "li" as a prefix to a purpose of the Book, we must understand that what follows is something that we are to experience or something that we need to do.

This Kitaab is a *dhikr* for us who say we believe – in Allah, His Angels, His Books, His messengers, etc. He causes us to remember and gives us status and honor as we engage in the *dhikr*. He is a continual blessing for us and we are challenged to act on the commands, restrict according to the prohibitions and model this way for humanity.

Inheritors of the Kitaab: Our Blessing and Our Challenge

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ  
 اللَّهُ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾  
 ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ  
 لِنَفْسِهِ، وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ  
 ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾  
 جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا  
 وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾  
 وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ  
 شَكُورٌ ﴿٣٤﴾  
 الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ، لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا  
 فِيهَا لُغُوبٌ ﴿٣٥﴾

*And that which We have revealed to you from the Book, he is the Truth, a confirmation for what was before him. Surely Allah is with His servants Fully Aware, All Seeing ♦ Then, We gave the Book as an inheritance to those of Our servants whom We preferred (over others). Then, of them are those who wrong themselves and, of them are those who take a middle course and, of them are those foremost in good, by permission of Allah. That is a great gift. ♦ Gardens of Eternity, which they will enter, and they will be adorned in her with bracelets of gold and pearls. And, their clothing in her will be of silk. ♦*

*And they say, “Praise and gratitude be to Allah, Who has removed grief from us. Certainly, our Lord is indeed One Who Forgives, One Who Appreciates. ♦ (He is) the One Who, out of His grace, has caused us to dwell in a permanently established Home. In her, no distress will touch us, nor will any weariness touch us.” ♦ (interpretation of the meaning of Quran Surah 35: ayaat 31 – 35)*

### **Commentaries**

**Ibn Katheer:** The Quran confirms the previous Books, just as they gave testimony the coming of the Quran. This Book was given as **an inheritance** to those whom Allah chose (from among His servants). They are the Ummah of Muhammad (saw), here divided into three groups.

1. Those of the middle course who fulfill obligations, avoid the forbidden, but they neglect some good deeds and do some things that are disliked.
2. Those of the middle course, who fulfill obligations, avoid the forbidden, but they neglect some good deeds and do some things that are disliked.
3. Those who are foremost and do the obligatory deeds and good that is encouraged. They avoid the unlawful and disliked and even avoid some of what is permissible (because it is not the best).

Ibn Abbas (ra), the cousin of Muhammad (saw), is reported to have said, ***“Those who are foremost in good deeds will enter Paradise without being brought to account; those who follow a middle course will enter Paradise by the Mercy of Allah; and those who wrong themselves will enter Paradise by the intercession of Muhammad.”*** (Recorded by At-Tabarane 11: 189)

(Regarding ayah 34 and the ‘daar al Muqaamat’) Allah is the One Who has given us this position and status, out of His grace and blessing and mercy, for our good deeds are not equivalent to this.

*“Neither hardship nor exhaustion will touch us.”* They used to exhaust themselves in worship and good work in this world, but their obligations will come to an end when they enter Paradise.

**Study Quran:** The expression *“min alKitaab”* may refer to what is from the Quran or to the fact that what is the Quran has come from *the “Guarded Tablet”*, referenced in Surah 85: ayah 22, which is the source of all Revelation.

***But no, he is an Eminent Recitation. ♦ In a Guarded Tablet ♦*** (interpretation of the meaning of Quran Surah 85: ayaat 22 – 23)

The chosen, to whom the Book is bequeathed, refers to the Prophets, or to the people of knowledge –*“The People of Knowledge are heirs of the Prophets”* – or to the whole of the Muslim community.

From a Sunni perspective, the three types of people listed here refer to three categories of believers. ...From this perspective, the Book has been bequeathed to all three groups and even those who believe and wrong themselves will be forgiven. Others take it that *‘those who wrong themselves’* is a reference to disbelievers or hypocrites. ...In this vein, they liken those who wrong themselves to the companions of the left (*Surah 56: ayah 9 and 41 – 56*), those who take a middle course to the companions of the right (*Surah 56: ayaat 8 and 27 – 40*), and those who are foremost in good deeds to the foremost. (*Surah 56: ayaat 10 – 26*).

The way they (the inheritors) are presented here, from lowest to highest, could also be understood as an allusion to the manner in which the bequest of the Book can bring one from the lowest state, in which one wrongs oneself, to the highest state, in which one is among the foremost, by God's leave.

...the grief that Allah dispels is the sorrow that arises from the fear of the Fire, the anxieties of this life and the next, or of the Satan and his whispering. It may also refer to death, as they will not die again. Hence, the Quran says of those who attain Paradise. ***“No fear shall come upon them, nor shall they grieve.”*** This phrase occurs six times in Surah tul Baqarah alone – ayaat 2, 38, 62, 112, 262. 274 and 277.

**Yusuf Ali:** The Quran, therefore, confirms the main and uncorrupted features of previous revelations. ... His messengers did not meet each other as men, but their contact with God through inspiration unified their Message.

*(As a comment to ayah 32)* The force of ***‘thumma’*** then is that of finality, as Quran is the last Book revealed. Or, it may be here to point to the contrast between ***“to you”*** (the Messenger) in the previous verse and the *People of Islam*, who inherited the Book after him.

The custodians of the Quran after the holy Apostle were the people of Islam. They were chosen for the Book, not in any narrow sense, but in the sense that the Book was given for their age and they were charged to obey it and preserve and propagate it, so that all mankind should receive the message. But, it does not follow that they were all true and faithful to their charge, as indeed we see too painfully around us today.

**What does it mean to be an ‘Inheritor of the Book’?** *(Following I have given some of my thoughts regarding this topic. Please add yours and bring ayaat, if you can.)*

**First it is to recognize the favor of Allah shown to us**, that He has chosen us to be aware of our Muslim identity and to be trustees of His Message.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ  
هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

*They recount it as a benefit to you that they have submitted (to Islam). Say, “Don’t count your acceptance of Islam as a favor to me. But rather, Allah is being gracious to you in that He guided you to secure belief, if you are truthful. ♦ (interpretation of the meaning of Quran Surah 49 ayah 17)*

**Commentary of Yusuf Ali:** *If the acceptance is from the heart, it is a great favor done to those who accept that the light of God has entered their hearts and they have received guidance.*

Allah makes it clear at the beginning of Quran that the Book is our Guide. The voice of the Author speaks clearly to us, when we open our hearts to listen with the qualities required (given in Surah 2: ayaat 3 – 5).

**Then, it is to respect and guard the Kitaab in ourselves, in our homes and in the public.** Even though Allah states in the Book that He and His forces have revealed “The Reminder” and they are certainly the Guardians, it is for us to join in that work and become of the Hafidheen.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

**Surely We gradually revealed the Reminder and We are surely the Guardians of him.**  
(interpretation of Quran Surah 15: ayah 9)

**Further, it is to allow the Quran / Kitaab to fulfill his purpose for us.**

- To take us out of the darkneses into the Light, which is the work of Allah embedded in His Book and assigned to His Messenger Muhammad (saw) – Surah 2: ayah 257; Surah 14: ayah 1
- To develop our intellect – Surah 12: ayaat 1 – 2

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

- To heal our sicknesses – Surah 17: ayah 82; Surah 41: ayah 44
- To bring clarity to our confusion – Surah 15: ayah 1; Surah 26: ayaat 1 – 2; Surah 27: ayaat 1 – 3 (Only ayaat 1 – 2 appear here in the Arabic)

طَسَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾  
هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢﴾

**Taa Seen; These are the signs of the Noble Recitation and a Clear Book** ♦ **A guide and good news for the believers,** ♦ **the ones who establish Salaat and give Zakaat and they are assured of the Hereafter.** ♦

**And, to fulfill our obligations to the Quran, as we are instructed.** For example:

- Respect the reality of the Book by showing honor and respect.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

**And, when the Quran is recited, then listen to him and be quiet so that you will receive mercy.**  
(interpretation of the meaning of Quran Surah 7: ayah 204)

- Honor the great Power of the Quran and the danger that seeks to interfere, as we interact with the Words of Allah, and place ourselves in His protection.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

*Then when you recite the Quran, seek protection with Allah from the rejected Shaitan.* (interpretation of the meaning of Quran Surah 16: ayah 98)

- Spend time in the study and pondering of the meaning.

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو

الْأَلْبَابِ ﴿٢٩﴾

*A Book We have caused to be revealed to you as a blessing so that you will carefully consider his signs and so that those endowed with deep understanding will be reminded.* (interpretation of the meaning of Quran Surah 38: ayah 29)

The scholars are the most fortunate of people with regard to this blessing. According to Ahaadith of the Prophet (saw) *“Whoever follows a path to seek knowledge, Allah will show him the way to Paradise. The Angels lower their wings being pleased with the one who seeks knowledge. Whosoever is in the heavens and on the earth, even the fish in the sea ask for forgiveness for the scholar. ... The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinars and Dirhams, but they left behind knowledge and whoever receives it receives an abundance of good fortune.”* (Recorded by Ahmad 5: 196)

*A religious scholar is as far above an (ignorant) worshipper as I am above the rest of you. Truly, Allah, His Angels and all those in the heavens and the earth – even the ants in their anthills and the fish – invoke blessings on those who instruct others in anything that is good.* (Recorded by Tirmidhee)

We are of the inheritors and we are the guardians of this time and place. Then, Allah will be the final Inheritor of All.

رَبَّنَا وَعَايِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا

تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

*Our Lord, give us what you promised to us through Your messengers and do not disgrace us on the Day of Resurrection. Surely You will not break Your promise.* (interpretation of the meaning of Quran Surah 3: ayah 194)