

المصباح المنير

على

مشاهات القرآن المجيد

The Illuminating Lamp

concerning

the Resembling Verses

of the Magnificent Qur'an



PUBLICATIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Compiled

by

Ḥāfiẓ Munowar Harneker

*Dedicated to the People of Allah
upon this earth and His Chosen Ones*

-

the People of the Qur'an.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

“Actions are but by intentions and every man shall have what he intended...”

(Ṣaḥīḥ Bukhārī and Muslim)

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ
تَلَيْنُ جُلُودَهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ

*Allah has sent down the Supreme Discourse,
a Book consistent in its frequent repetitions.*

*The skins of those who fear their Lord tremble at it
and then their skins and hearts yield softly to the remembrance of Allah.*

That is Allah's guidance by which He guides whoever He wills.

And no one can guide those whom Allah misguides.

(39: 23)

***Alhamdulillah Rabbil 'Aalameen
Was Salaatu was Salaamu ala Rasulillah***

The verse quoted above refers to one of the key features of the Noble Qur'an: that it contains much repetition. The same narration would be repeated in different chapters of the Qur'an but in each case in a slightly different way. These type of *ayat* - the ones which closely resemble one another - are called *Mutashabihat*¹ and they are the most difficult ones to memorize.

I remember one occasion during the time when I was busy doing my *hifz*: one of my classmates tested me by reciting part of an ayah, and I was expected to then continue the recitation. The verse he chose however was one of the *Mutashabihat*, and because of that I recited it incorrectly. I recited a verse similar to it but belonging to a different *surah*. This student who tested me used to pay close attention to the *Mutashabihat* and would mark them in his *mus-haf*. Once I had completed my *hifz*, I then started doing the same.

Much later I decided to compile all of these *Mutashabihat*, and this is what you have with you now. The idea was that others would then also be able to benefit from it: they could refer to it to easily find the location of all *ayat* which resemble one another and take note of them, since it is not always that easy to know where these *ayat* are. At first I had included only those verses which I personally found difficulty with and which I had marked in my *mus-haf*. But this issue of the *Mutashabihat* is a very individualistic one – a set of verses that might cause me confusion and that I would struggle with might not be a problem for someone else. And I might not have any difficulty with another set of *Mutashabihat* whereas for someone else it could be quite challenging to memorize them. So when I came across a phonetic search engine of the Qur'an online, I decided to expand the list. *Ayat* were thereafter included simply on the basis of them bearing some resemblance to other *ayat*, even if I felt that it was something which would not be a cause of confusion to anyone. Thus even the *basmalah* is included in the list.

¹ The word *Mutashabihat* is used here in the sense understood by the *Huffaz*, and not in the manner understood in the science of '*Ulum al-Quran*.

How to make use of this work

Use this list to look up any *ayah* in the Qur'an that you struggle with due to it being one of the *Mutashabihat*. Then in the margin of your *mus-haf* write down the reference for the location of other *ayah* which are similar to it. In future when you learn this *ayah*, then focus on those other *ayah* as well. Pay close attention to the similarities and the differences between them, and take note of where each one is in the Qur'an. *Do this only for those ayah which you personally have difficulty with.* I would advise against going through the list and trying to focus on all of the *ayah* that have been included in it. This is simply because there are so many of them and this might then make your task of *hifz* seem much more daunting. You could then become discouraged or de-motivated, which is the opposite of what this work is supposed to achieve. It is supposed to help you and make things easier, not make it more difficult. I honestly believe that most of the *Mutashabihat* included in this list should pose you no difficulty at all. The ones which do are only a tiny fraction in comparison.

It might be tempting to ignore all this and not focus on the *Mutashabihat* at all, but it is something you need to do if you want to perfect your *hifz*. The strength of your *hifz* is dependent on your mastery of the *Mutashabihat*.

Methodology

There are a number of books that have been written on this topic, but I think what might make this one a bit different from the rest is its use of colour-coding. For each set of *Mutashabihat* the *ayat* are quoted in full, and then the particular portion of the ayah which resembles another ayah is highlighted in red. Example:

Surah 2 Ayah 8

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ
(2: 8)

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ
وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَىٰ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ
الْعَالَمِينَ
(29: 10)

Sometimes more than one part of the ayah is *Mutashabih*. In this case additional colours are used, in this order: green, blue, orange and purple. Example:

Surah 2 Ayah 22

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ النَّمْرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ
(2: 22)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى
(20: 53)

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ
(40: 64)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ
(43: 10)

In other cases where more than one part of the *ayah* is *Mutashabih*, each one is dealt with separately. The original *ayah* is repeated before each set, and only red is used to highlight the resembling parts. Example:

Surah 2 Ayah 24

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ
لِلْكَافِرِينَ
(2: 24)

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا
تَظْلَمُونَ وَلَا تُظْلَمُونَ
(2: 279)

Surah 2 Ayah 24

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ
لِلْكَافِرِينَ
(2: 24)

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا
مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ
(66: 6)

For each set of *Mutashabihat* all the verses are repeated in the various *surahs*. However if a particular set involved five or more *ayat*, then they would only be included in the first *surah*. In the subsequent *surahs* you would simply be referred back to the first one.

Example:

Surah 2 Ayah 7

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ
(2: 7)

وَلَا يَحْزَنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنَ يُضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ
(3: 176)

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ
(16: 106)

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْعَافِيَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ
(24: 23)

مَنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ
(45: 10)

Surah 3 Ayah 176

Refer to 2: 7 – Juz 1.

Due to the fact that the compilation of this list spanned a number of years, there is unfortunately some inconsistency in how things were done. In the beginning I would highlight those parts of the *ayat* which are similar to one another, even if there might be some slight differences between them. Example:

Surah 2 Ayah 25

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوبَا بِهِ مُتَشَابِهًا
وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

(2: 25)

قُلْ أُوْنِيْبِكُمْ بِخَيْرٍ مِّنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

(3: 15)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

(4: 57)

Later I would be more precise and would only highlight those parts which *are exactly the same*. This was so that one could easily pick up on the differences between the ayat.

Example:

Surah 2 Ayah 57

وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ
(2: 57)

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَن
اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَشْرَبَهُمْ **وَضَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَىٰ** كُلُوا مِن طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ
(7: 160)

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~*~

I ask Allah *subhanahu wa ta'ala* that He makes this work a means of benefit to all *huffaz* and students of *hifz*, and that He accepts it from me and makes it weigh heavily on my scale of good deeds. May He make the Qur'an the spring of our hearts, the light of our chests, the comforter of our sorrows and the removal of our worries. May He make it easy for us to perfect our *hifz* and may He grant us the honour of reciting the Qur'an in the Hereafter, ascending thereby the ranks of Paradise, *Ameen*.

Hāfiẓ Munowar Harneker

(9th Rabi' al-Awwal 1433 / 2nd February 2012)

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ

وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ

“Oh Allah!

*Indeed, we seek Your protection from knowingly associating anything with You,
and we seek Your forgiveness for what we are unaware of.”*

(Musnad Ahmad)