



Islamic Guidelines For The Study Of The Divine Books For Educational Research

Dr. Faisal Iqbal, Head Master Government Middle school Chak pansial Darband Mansehra, Email: faisaliqbal829@gmail.com

Dr. Abdul Qadir Abdul Wahid, Assistant Professor (v), Faculty of sharia & Law, Department of Law (IIUI), Pakistan, Email: abdul.qadir.vt3191@iiu.edu.pk

Dr. Sajid Mahmood, Assistant Professor, Department of Islamic and Religious Studies, Hazara University, Mansehra, Pakistan, Email: sajidzbi@gmail.com

Dr. Hafiza Umme Salma, Assistant Professor Department Islamic Studies, Institute of Southern Punjab Multan, Pakistan, Email: ummesalma8833@gmail.com

Mrs Sadia Rehman, Lecturer in Islamiyat, Jinnah College for Women, University of Peshawar, Pakistan, Email: sadiarehman@uop.edu.pk

Muhammad Ali Sheikh, Lecturer Islamic Studies, The Shaikh Ayaz University Shikarpur Sindh, Pakistan, Email: mali.shaikh@salu.edu.pk

Submission: February, 09, 2021

Revision: March, 09, 2021

Acceptance and Publication: April, 01, 2021

ABSTRACT

Islam is a universal religion for all its predecessors, just as the Quran is a universal book for all previous books. But the books that are revealed to the Prophets are in fact the words of Allah. The only difference is that Allah did not take responsibility for the protection and preservation of these books. While in spite of these books, Allah Almighty has taken upon Himself the responsibility of preserving the Quran, the same rule still applies that it is the word of Allah. The changes that have been made in them have not determined, it should also be an honor to be the Divine literature. However, realizing the issue of reading the Torah, the Gospel, and the Bible is very sensitive because they are distorted, therefore the study cannot be allowed to open. In special circumstances it is allowed to read those books but one has to prove right and wrong in them. But nowadays comparative study is an important subject especially in

pg. 2366 **Dr. Faisal Iqbal Islamic Guidelines For The Study Of The Divine Books For Educational Research**

Muslim countries and it is included in the curriculum of Muslims so a question arises here if Christians and Jews converted Islam in the time of Holy Prophet would it be forbidden to read them or they were allowed to read and they did. The main comrades of Holy Prophet were basically the followers of the Torah and the Bible before they converted to Islam, so the question arises from his companions about those books that is it necessary for the ancient religions to study? Answers of such many questions are discussed in this present research work. Descriptive, analytical and evaluative techniques have been used to find out the answers and to meet the objectives of the study. This qualitative research work explores the of commandment of studying Divine books in the light of Seerah.

Keywords: Qur'an, Sacred Books, Words of Allah, Islam,

CASE DISCUSSION

There is no doubt that the Torah, the Psalms and the Gospel are the words of Allah, as the Holy Quran is the saying of Almighty Allah. But it is certain that protecting of the Holy Quran is the responsibility of Allah, as Almighty Allah says¹:

“We, Ourselves, have sent down the Dhikr (The Qur’an), and We are there to protect it”²

While Allah did not take the responsibility of protecting other books, they have been distorted, now remaining books are present in distorted form. As mentioned in the Holy Quran.³

“(O Muslims) do you still fancy that they will believe you, although a group of them used to hear the word of Allah, and then, having understood it, used to distort it knowingly?”⁴

In this Surah, it is also mentioned that the people of the book also distorted themselves.⁵

“So, woe to those who write the Book with their hands and then say, “This is from Allah”, so that they may gain thereby a trifling price. Then, woe to them for what their hands have written, and woe to them for what they earn.”⁶

From these verses, it is clear that other than the Holy Quran, the remaining Divine books do not exist in their original state. But the fact that they are distorted does not mean that it cannot be the word of Allah, because if the words of Allah were there, they would not be distorted. The reason is that it is the words of Allah but Allah Almighty has not taken the responsibility of protecting them. This clearly means that Allah Almighty wanted to abolish them, and it is not Allah’s intention to keep them in their original state. Apart from the Holy Quran, the other Divine books are also the Divine words and there have been a large number of believers in these books in the time of Holy Prophet. Which is the proof that even in that period; these Divine books existed in any condition. Their

followers have also been in touch with Muslims, some of the followers of Divine books also converted to Islam although they were the experts of Divine books. Did they break their relationship with Divine books after converting to Islam? Or they continued to read their books even after joining the companions of Holy Prophet? On the one hand, Hazrat Umer was forbidden by Holy Prophet from reciting the Torah, on the other, it is known from some traditions that Hazrat Abdullah bin Salam allowed him to do so. If it is permissible to read these Divine books, then what are the rules in the Seerah of the Holy Prophet in the light of which they can be studied? In this article, the study of Divine books and its principles and rules are explained from the Seerah of Holy Prophet.

THE COMPANIONS INQUIRED ABOUT DIVINE BOOKS

From time to time the companions used to ask Holy Prophet about the Divine Books and knowledge. In this regard, the companions used to ask about the All Prophets and their revealed books. Hazrat Abu Dharr once asked, O Messenger of Allah how many Prophets of Allah were there? Holy Prophet said:

“There were One Hundred and Twenty Four Thousand Messengers”.⁷

Hazrat Abu Dharr asked again, O Messenger of Allah, how many of them were messenger? He replied:

“Three Hundred Thirteen”⁸

Abu Dharr then asked who was the first Prophet? Holy Prophet replied Hazrat Adam. After that Holy Prophet gave more details that four Prophets were Syriac, Hazrat Adam, Hazrat Sheet, Hazrat Nooah and Hazrat Idrees. There were four Arab Prophets, Hazrat Hood, Hazrat Saleh, Hazrat Shoaib and Hazrat Muhammad. The first of the Prophets is Hazrat Adam and the last is Hazrat Muhammad. While the first Prophet in Israel was Hazrat Musa and last was Hazrat Issa, and a thousand Prophets passed between them.

Abu Dharr asked, O Messenger of Allah, how many books have been revealed? Holy Prophet said one hundred Scriptures and four books. Fifty Scriptures on Hazrat Seeth, thirty Scriptures on Hazrat Idrees, ten Scriptures on Hazrat Ibrahim and ten Scriptures on Hazrat Musa before the Torah, and revealed the Torah, the Gospel, the Psalms, and the Quran.⁹ After all this detail, Abu Dharr asked Holy Prophet about the knowledge of the Scriptures of Hazrat Ibrahim and Hazrat Musa, Holy Prophet gave him detail answer.¹⁰

This tradition proves two things:

The Companions used to get information about the previous Prophets and their books. Holy Prophet used to tell his companions the details of the previous Prophets and their Divine books.

COMPANIONS TO BE AWARE OF THE DIVINE BOOKS

In the books of Hadith and Seerah, there are words narrated from the companions which show that they are aware of the Divine books. Once Hazrat Abu Bakr met a Jewish Scholar whose name was Fukhas, Hazrat Abu Bakar Said to him:

“Fear Allah and accept Islam, by Allah you know that Muhammad (SAW) is

pg. 2368 **Dr. Faisal Iqbal Islamic Guidelines For The Study Of The Divine Books For Educational Research**

the messenger of Allah, because truth has come to Him by Allah, all this has also mentioned in the Torah and the Gospel.”¹¹

This narration shows that Hazrat Abu Bakr was aware of the Bible and Gospel. Not only the male companions, but the female companions were also aware of the Torah and the Gospel. Hazrat Ayesha Said:

“In the Gospel, these qualities of Muhammad (PBUH) are narrated that He was not harsh, hard-tempered and loud in the markets, does not repay evil for evil but forgive and forgive.”¹²

OPINIONS OF THE JURISTS REGARDING THE GREATNESS OF DIVINE BOOKS

The Divine books have been distorted and this is a common issue but even after distortion, did the level of respect remains? There are two types of opinions in this regard, some people are of the opinion that since it is distorted so their status is also reduces but according to others, the position and status of other Divine books are no longer the same. An unclean person can touch or pick up these books. As it is clear from the following text

“It is permissible for an unclean person to touch and carry the Torah and the Gospel and carry them as well as said by the majority of Jurists”¹³

“According to the correct view in two cases, it is not Haram for an unclean person to touch the Torah and the Gospel.”¹⁴

But according to the correct view of Ahanaf, this problem is recorded.

“It is (Disliked) Makrooh for an impure person to recite the Torah, Bible and Gospel, because they are all the words of Allah and the distortion in them are not specified. Allama Aini, in his explanation of “Al-Mujamma”, was certain of “Hurmat” while he has distinguished the forbidden (Hurmat) form with that which has not been changed in these divine books yet.”¹⁵

Allama Shami explains in its explanations

“The gist of Allama Shami’s statement is that it is forbidden for an unclean person to touch the Torah, because the writing of these books does not specify whether this part is distorted or not? Their abrogation does not exclude them from being the word of Allah, as are the abrogated verses of the Holy Quran.”¹⁶

The most correct (RAJEH)

The second opinion is more correct because when it is not known for sure that this part is deviant and this part is not deviant, then the part which is supported by the Holy Quran, then there is no doubt that it is the words of Allah. It is important to respect it and it is difficult that it is not necessary to enforce it because it is cancelled, but though it is the words of Allah so its respect is mandatory.

CAN DIVINE BOOKS BE STUDIES

Regardless of the literature and respect for the heavenly/Divine books, if we talk about their study, it is narrated from Hazrat Omer. Holy Prophet got angry with Hazrat
pg. 2369 **Dr. Faisal Iqbal Islamic Guidelines For The Study Of The Divine Books For Educational Research**

Omer for recitation of Torah.

“Hazrat Jabir says that Hazrat Umer brought a copy of the Torah to Holy Prophet and said O Messenger of Allah, this is the copy of Torah, Holy Prophet remained silent. When Hazrat Umer started reciting the Torah, the face of the Holy Prophet began to change into anger. Hazrat Abu Bakr said, O Umer, you should not, you don't see the blessed face of the Messenger of Allah. Upon this, Umer looked at the blessed face of the Messenger of Allah and said, I seek refuge from the wrath of Allah and his Messenger. We are content to be the Lord of Allah, the religion of Islam and the Holy Prophet (SAW). The Holy Prophet said, we are also content to be the Lord of Allah, to be the religion of Islam and to the Holy Prophet. He further said, I swear by the One in whose possession and power is the soul of Muhammad and if Moses appears to you and you follow him and leave me so you will certainly go astray from the right path. If Moses alive and nurture the time of my Prophethood, then surely He will follow me.”¹⁷

It is clear from this Hadith that other than the Quran, other Divine books cannot be studied.

Moulana Manazar Ahsan Gilani's research is completely different and he considers the study of Divine books to be correct. The following traditions are their argument.

FIRST ARGUMENT OF MOULANA MANAZAR AHSAN GILANI ON DIVINE BOOKS

“Abdullah Ibn Salam's son Yusuf narrates from his father that he came to the Prophet and asked him to continue reciting the Quran and the Torah, He said: Recite the Holy Quran one night and the Torah one night.”¹⁸

SECOND ARGUMENT OF MOULANA MANAZAR AHSAN GILANI ON DIVINE BOOKS

It is written in Tabqat Ibn Saad the mention of Abu Al-Jlad-Al-Jufi.

“Mamoona bint Abi Al-Jald says that my Father used to recite the Holy Quran every seven days and the Torah in six days and on the day when it ended, he used to gather the people and says that mercy is revealed on that day.”¹⁹

They had set for themselves the general rule of recitation of Holy Quran in seven days and the Torah in six days and on the day of resurrection they would gather the people that on that day mercy would descend. Arguing from these two incidents, Moulana Manazar Ahsan Gillani writes:

The fact is that reading such books under the correct guidance of the Quran, as far as my personal experience is concerned, helps me in understanding the Holy Quran itself.²⁰

THIRD ARGUMENT OF MOULANA MANAZAR AHSAN GILANI ON DIVINE BOOKS

Hafiz Ibn Hajar has narrated a narration about Hazrat Abdullah Bin Amr:

“Abdullah bin Umar said: I saw what the sleeper saw as if honey was in my hand and in the other fat and I licked them, so I mentioned that to the

Prophet, peace be upon him, and he said: You read the two books, the Torah and the Qur'an, and he used to recite them."²¹

Commenting on this tradition, Moulana Manazar Ahsan Gillani says²²

During the life of Holy Prophet, he had developed the ability to read the Torah, he writes:²³

Reading the rest of the Torah and the Quran is not reserved for them. Hazrat Abdullah bin Salam also used to recite the Torah one day and the Quran next day with the permission of Holy Prophet (SAW). (See Zehbi, Tazkira Alhifaz). In Tabaqat Ibn Saad, referring to Abu al-Dhala al Jahni, it is written that he set the rule of reciting the Holy Quran in seven days and the Torah in six days. He used to gather people on that day and said that mercy descends on that day. Hazrat Moulana Manazar Ahsan Gillani says that Hazrat Abdullah bin Salam took permission from Holy Prophet.²⁴

However, knowing that the version of the Torah has been distorted to a great of the Quran should recite the same distorted Torah as is permitted. The reason for this is clearly that the Torah is distorted and they had distorted part of it, and those who can recite Torah on the basis of Quran, this is not because it has gone astray but reader will get benefits.

MOULANA MANAZAR AHSAN GILANI'S OPINION ABOUT THE TORAH TRADITION OF HAZRAT OMAR

Arguing from the above traditions, Hazrat Moulana Manazar Ahsan Gillani has consulted for the justification these books, he says about the story of Hazrat Omar which is narrated in Tibrani tradition. ²⁵ Hazrat Omar came to the Holy Prophet (SAW) with a collection of Torah and said: I have found one such collection in Bani Zareeq. Seeing this, the face of the Holy Prophet (SAW) became angry and when Hazrat Omar realized this, he apologized. Holy Prophet said: If Moses were alive at that time, he would have no choice but to follow me. This tradition is copied and written in the Jama-al Fawaid, in its explanation Abu Amir Qasim Muhammad Al-Asadi, who is a famous narrator, this tradition is itself suspicious for him. It is possible that this Jew was reprimanded for being or brother; there may be another reason for this.

COMMENT ON THE ABOVE TRADITIONS

On both sides of the aforesaid, the above-mentioned position seems to be stronger that we are forbidden to study the earlier Divine books. Therefore, Allama Shami has said about them.

"My teacher Abdul Ghani has taken a position in the summary and discussed it at length and then said that we are forbidden to read books whether they are brought to us by anyone or a new Muslim".²⁶

However, it is not correct to argue with the narrations from which Manazar Ahsan Gillani has argued. The reason for this is that Maulana Manazar Ahsan Gillani has argued

from the narration of Allama Dhahbi about Hazrat Bin Salam, He said:

“The authenticity of this narration is weak, and even if it is considered correct, it means the Torah in which the changes have not been distorted. This is not true about the today’s Torah because there is a possibility of distortion in all the existing version of the Torah. We revere that Torah which was revealed to Moses and we believe in it. But the scriptures that these misguided people have today do not know whether they are real or not. We expect it to be neither respected nor insulted, we say that we have faith in Allah, the angles, the books and the apostles; in them our faith is sufficient. All praises belongs to Allah.”²⁷

Moulana Manazar Ahsan Gillani has narrated the narration of Hazrat Abdullah bin Amir with reference to Al-Sabah. Hafiz Ibn Hajar has pointed out its weaknesses at the end of this narration.²⁸

Commenting on Ibn-Leah’s weaknesses and this tradition, Allama Dhahbi says:

Ibn Lahiyah is a weak Hadith that denies this news and it is not permissible for anyone to recite or memorize the Torah after the revelation of the Quran, because it has been altered and distorted. The action on it is abrogated, the truth is mixed with falsehood so it should be avoided. Yes, to study the Torah in order to discuss it with the Jews, there is a little capacity for the scholars. There is another tradition in which Holy Prophet (SAW) allowed Hazrat Abdullah to recite the Quran one night and Torah next night, so this subject is false and fabricated.

Moulana Manazar Ahsan Gillani has narrated another tradition of Abul Majlid on his position about which the comment of Dr. Abdul Haleem Chisti is quite comprehensive. That is as follows:

- This is not the practice of any companion or jurist.
- This is their individual action.
- A few people come in it, the participation of any great scholar and jurist has not been proved.
- This is their own opinion and idea.
- There was no talk of it.²⁹

Besides Moulana Manazar Ahsan Gillani has termed the incident of the story of Hazrat Omar as weak and in the narration of Tabrani, the ignorance of Abu Amir Qasim is mentioned. There are other developments to this Hadith, as it is customary in Sunan Darmi, there is a word in the sanad of this Hadith of Sunan Darmi. Therefore, there is a narrator in his chain is Mujalid bin Saeed, which is weak. Therefore it is narrated about the Allama Ibn Hajar Isqalani Mujalid:

“Mujalid bin Saeed bin Umayr al-Hamdani Amr Kofi is not strong and in his later years, his memory deteriorated, part of his class and died in 44 AH”.

³⁰

Imam Ahmed Ibn Hanbal has narrated this Hadith in another way from Hazrat

Abdullah ibn Thabit.³¹ The word value of the text is different but the meaning is the same. In its chain of transmission there is a narrator Jabar al- Jaafi who is weak so Ibn Hajar Asqalani says that:

“Jabir ibn Yazid ibn Harith al-Jaafi Abu Andullah al-Kufi is a weak, from the fifth class, and died in 127 or 132 AH”.³²

In addition, there is anxiety in its credentials. Imam Bayhaqi narrated it in this way³³ but there is some differences in the words. Imam Ahmad has also narrated the same narration through Majalid on the authority of Shaabi on the authority of Jabir bin Abdullah.³⁴ But there is a differences of words. But in Darmi’s Sharh Fateh al-Manan, the opinion of Fateh al-Manan regarding the authenticity of the Hadith is the most comprehensive. He said:

“The authenticity of this Hadith is of the level of Sahih, all its narrators are Shaheen except Mujalids. Imam Muslim has mentioned the Hadith of Mujalid in the following evidences. Based on this, this Hadith is Seeheh Lageehara. Imam Bukhari has added a chapter in Seheh Bukhari Kitab al-Ahtasam. The style of narration of Imam Bukhari strengthened the authenticity of this Hadith. Therefore, Hafiz Ibn Hajar while explaining the reasons says that this is a piece of Hadith which has been narrated by Baazar and Imam Ahmad. After quoting the entire Hadith of Hazrat Jabir, he writes that the narrators of this Hadith are all trustworthy, except Mujalid because it is weak. Imam Bukhari has stated in the translation of the chapter that there are other conditions for this Hadith due to which this has reached to the level of Hadith Sahahe.”³⁵

Haiz ibn Hajar’s opinion about this Hadith is also very strong, He says that:

“These are all the methods of this Hadith and although there is no method in them which is objectionable. But its combination implies that it has its origin and that this thing appears to it and that it is not for satire and not for prohibition. The above quotation from Sahib Fateh Al-Manan and Hafiz Ibn Hajar reinforce our position that reading the Divine books is not allowed”.³⁶

The following phrases are even more promising. Allama Ibn Hajar has narrated from some later generations that:

“There is no dispute that the Jews distorted and changed the Torah, and it is not permissible to engage in writing and mediating on the Torah. Therefore, when the Holy Prophet (SAW) saw the Torah in Hazrat Umar’s hands, he got angry and said: If Moses were alive, he would have no choice but to follow me. It is clear that if reading of Torah was not a sin, so Holy Prophet (SAW) would not be angry”.³⁷

Therefore, while interpreting this Hadith Nawab Muhammad Qutabuddin Dehlvi says:

This Hadith proves that apart from the book of Allah and the Sunnah of the Prophet, there is no need to go back and consult of the Jews and Christians

and other rules and famous Hanafi Scholars and philosophers. ³⁸

Famous Hanafi Scholar Mulla Ali Qari says:

“There is no eloquence in the Hadith to deviate from the Quran and Sunnah towards the book of wisdom and philosophy.”³⁹

Apart from reading the Torah and meditating on it, in one tradition it is forbidden to ask the people of the book about religion. Therefore a tradition of Masand Ahmed and Al-Bazar

“It is narrated on the authority of Jabir bin Abdullah that the Holy Prophet (SAW) said that do not ask the people of the other Divine book. Because they cannot guide you, for they themselves have gone astray, and if you confirm them, then you may confirm their error. If you deny them may be you deny anything of their truth. If Moses were alive today, it would not be permissible for him to follow the Torah except for me”.⁴⁰

Moulana Badar Alam Merthi writes:

There is a principled issue before the Ummah here that is when a Sharia has come for your action, it is wrong to argue with the false Shariah. Obviously, if the first Shariah had been approved, it would have been preserved, but when it was not preserved it would have meant that the next power would not have been allowed to implement it. Divine Shariah was all about the truth but a lot of falsehood has entered into it, which is systematic and unknown. The result of this argument is that if you confirm the possibility of confirming falsehood and if you deny it, then the possibility of denying the truth remains. Even if it is admitted that they have not been distorted, then following every truth can be the cause of salvation at the same time as it is the Shariah of the time and if another Shariah has come instead, then following it is temporary, it would be an insult to the law. ⁴¹

From this it is quite clear that it is not permissible to study the Divine books other than the Holy Quran, but a question arises as to whether it is not permissible in any case or whether there are any exceptions.

EXCEPTIONS TO THE STUDY OF DIVINE BOOKS OTHER THAN THE HOLY QURAN

It is not permissible to study the Divine books other than the Holy Quran, if it is to seek guidance, then it is absolutely. It is also not permissible to have only blessings without any need, as is clear from the above discussion, however now days the comparison of religions is a subject that is also a part of the curriculum of Muslims. This subject is also included in the study of higher education in Muslim Countries, so can these books be studies for comparative study or not? What is clearer about that is correct to study the Divine books for comparative study, which is supported by the following passage. Hafiz Ibn Hajar says about the reading of Torah:

“In this matter, it is necessary to differentiate between those who are not able to believe it. It is not permissible for him to ignore the Torah. It is very

necessary at the time of the adversary's rebuke and this indicates what the old man has copied from the Torah. Their benevolence to the Jews in confirmation of Holy Prophet is indicated by what is written in their book. If these ancient Hadith scholars had not been convinced of the legitimacy of the Torah, they would not have rejected the study of the Torah".⁴²

Explaining the reason for the anger against Hazrat Umar Farooq, Hafiz Ibn Hajar says:

"It is objectionable to argue that it is haram to recite the Torah out of anger at the Holy Prophet and to claim that if it were not a sin the Holy Prophet would have not been angry. Therefore, sometimes anger is disgusting and it is against the first act which is not worthy of the one who does it. Just like the Holy Prophet became angry at the long recitation of the morning prayer of Hazrat Muaadh and sometimes anger is also directed at a person who does not understand the clear work. For example, a person who asked about the fall of camels and their goods".⁴³

It turned out that the reason why the Holy Prophet was angry at the recitation of the Torah by Hazrat Umar was against the premise and disgust that it was not necessary in the presence of the Quran. Therefore, it is permissible to study the Torah as much as necessary when it is necessary, as is the case with Jews and Christian. Only those who know the Quran and Sunnah and have firm faith can reject the Jews and Christianity. If this is not the case, then reading the Torah will not be without danger because it had been distorted by Jews and Christians and many of its commandments have been changes. Thus the narration in which the people of the book are not allowed to be confirmed and denied and I also have a commentary about which Allama Nazir Ahmed says:

"This command is not absolute, but it contains details that the people of the book will narrate from their books. There will be things that are confirmed in our Shariah such as the fact that Moses was a Prophet, the Torah was revealed to them and so on. Such things will be confirmed with the status that these things are also proven by our Sharia. There will be some things that are refuted in the Quran and Sunnah such as Ezra and Christ being the son of god. There is a third kind of thing about which the Quran and Sunnah are static, do not confirm or deny them".⁴⁴

Not only one who knows the Quran and Sunnah can refute or confirm the words of the Torah, so it would be illegal for a person who is unfamiliar with the knowledge of the Quran And Sunnah to study the Bible.

BESIDES QURAN, THE PRINCIPLES OF READING OTHER BOOKS IN ISLAM

The study of Divine books other than the Holy Quran is a sensitive chapter in which not everyone can be allowed to enter. Therefore, in the light of Sira-e-Taiba, some basic principles and rules for the study of Divine Books other than the Holy Quran can be determined. These are the rules and regulations for anyone who wants to read these books at any level. These are as following.

- Consider Islam as revocatory and abrogating while all other religion abrogated.

pg. 2375 **Dr. Faisal Iqbal Islamic Guidelines For The Study Of The Divine Books For Educational Research**

- The study should be done only for refutation of falsehood and proof of truth.
- In matters that contradicts the Quran, so Holy Quran should be accepted as the correct one.
- It is important for the researcher to be familiar with the Quran and Hadith
- Be aware of the argument of Islam.
- Be aware of the Shariah status and degree.
- To have knowledge of the original sources of the exegesis of the Holy Quran so that I can benefit from these sources if needed.
- Familiarity with the basic books of Hadith, Fiqh and the names of Al-Rijal and be able to use them.
- Know the Quran's knowledge or be familiar with the basic books related with the Holy Quran.
- Be interested in such basic knowledge of Literature and jurisprudence.
- Believe in the basic tenets of Islamic law.
- The researcher must have at least the ability to solve Arabic phrases so that he can refer to Arabic books when needed.
- The researcher would have full confidence in himself so that he would not fall prey to any suspicion from the study.
- At some point, if the researcher is rejected, he should turn to the scholars and not judge for himself.
- Familiarize with basic terms, such as absolute indecision.
- The researcher should study from the point of view that these books are distorted.
- Study as much necessary for the student under the supervision of an expert teacher.

Conclusion

The following results and conclusion emerge from this discussion:

- Apart from the Holy Quran, other Divine books are also words of Allah.
- This distortion does not come from the word of Allah because their distortion is indefinite.
- Reading these books is not a blessing as reciting of Holy Quran is a blessing.
- Divine books are not permitted for general reading.
- Those who have gone to study these books, their position are predominant.
- There is a tradition about Umar forbidding the reading of the Torah.
- The fact that the Holy Prophet is angry at something does not always indicate that it is haram, but sometimes it also indicates that it is Makrooh Tehrimi and against the Shariah.
- In this tradition, forbidding the Holy Prophet is at grading Tanazli.
- Tradition in which it is permissible to recite the Torah is weak, and the protest against them is not valid.

- Books that can be studied in a comparative manner but have specific condition for it can be read by any level of research with these condition.
- One of the basic conditions is that reading these books in a comparative manner is also intended to prove the authenticity of the Holy Quran and to refute the other books.

References

- ¹ Al-Quran, Al-Hijr, Verse # 09
- ² Uthmani, Muhammad Taqi Uthmani, English Translation of Qur'an Kareem, Al-Hijr, Verse # 09
- ³ Al-Qur'an, Al-Baqarat, Verse # 75
- ⁴Uthmani, Muhammad Taqi Uthmani, English Translation of Qur'an Kareem, Al-Baqarat, Verse # 75
- ⁵ Al-Baqarat, Verse # 75
- ⁶Uthmani, Muhammad Taqi Uthmani, English Translation of Qur'an Kareem, Al-Hijr, Verse # 09
- ⁷ Ibn-e-Habban, Darmamy, Al-Seerat al-Nabviyat, (Beruit: Al-Kutub al-Thiqafiyat, 1417ah), Vol:01, p:388
- ⁸Ibn-e-Habban, Darmamy,Sahih Ibn-e-Habban, (Beruit: Muassisat Al-Risalat, 1414ah), Hadith # 361, Vol:02,p:76
- ⁹ Ibid
- ¹⁰ Abu Nuaim, Ahmad bin Abd Allah Asfahani, Hilyat Al-Awliya, (Beruit: Dar al-Kutub al-Elmiyat, 1409 ah), Vol:01, p:167
- ¹¹ Ibn-e-Hisham, Abd Al-Malik bin Hisahm, Al-Seerat Al-Nabwiyat, (Egypt: Mustafa Al-Baby,1375ah), Vol:01, p:558
- ¹² Nesapuri, Abdal Malik bin Muhammad, Sharf al-Mustafa, (Makkah: Dar al-Bashaer Al-Islamiyat, 1424ah), Vol:01,p:158
- ¹³ Al-Nawawi, Abw Zakriya Yahya bin Sharf, Al-Majmwoe Sharh Al-Muhazab, (Beruit: Dar al-Fikar),Vol:02,p:70
- ¹⁴ Al-Qazwyni, Abd Al-Karym bin Muhammad, Fath Al-Azyz, (Beruit: Dar al-Fikar), Vol:02,p:108
- ¹⁵ Ibn-e- Abdyn, Muhammad Abyn bin Omar, Shami, (Beruit: Dar al-Fikar, Edition: 2nd, 1992), Vol:01,p:175
- ¹⁶ Ibid
- ¹⁷ Al-Darmi, Abdullah Bin Abdur Rahman, Musnad Darmi, (Saudia Arabia: Dar al-Mughny, 1st Edition, 2000),Vol:01,p:403
- ¹⁸ Zahbi, Shams Al-Dyn Muhammad bin Ahmad, Seyar Aalam Al-Nubala, (Beruit: Muassisat Al-Risalat, Edition:3rd 1985), Vol:02,p:418
- ¹⁹ Ibn-e-Sa'd, Muhammad bin Sa'd, Al-Tabqat Al-Kubra, (Beruit: Dar al-Kutub Al-elmiyat, Edition:1st , 1990), Vol:07, p:166

-
- ²⁰ Gylani, Muna'zir Ahsan Gylani, Tadween-e-Qur'an, (Karachi: Maktabat Al-Bukhari, 2005), p:40
- ²¹ Ibn-e-Hajar, Ahmad bin Ali, Al-Isabat fy Tamyeez Al-Sahabat, (Beruit: Dar al-Kutub al-elmiyat, Edition:1st), Vol:04, p:166
- ²² Gylani, Muna'zir Ahsan Gylani, Tadween-e-Hadith, (Lahore, Al-Meezan Nashiran-e-Kutub), p:48
- ²³ Ibid, pp:48,49
- ²⁴ Ibid, p:249
- ²⁵ Ibid
- ²⁶ Shami, Al-Durr Al-Mukhtar wa Hashiyat Ibn-e-Abdyn, Vol:01, p:175
- ²⁷ Zahbi, Syar Aalam Al-Nubala, Vol:02, p:419
- ²⁸ Ibn-e-Hajar, Al-Isabat fy Tamyeez Al-Sahabat, Vol:04, p:166
- ²⁹ Gylani, Muqadima Tadween-e-Qur'an, p:31
- ³⁰ Ibn-e-Hajar, Ahmad bin Ali, Taqreeb Al-Tahzeeb, (Syria: Dar Al-Rashid, Edition: 1st, 1986), Vol:01, p:520
- ³¹ Ahmad, Ahmad bin Hanbal, Musnad Ahmad, Vol:25, p:198
- ³² Ibn-e-Hajar, Taqreeb Al-Tahzeeb, Vol:01, p:137
- ³³ Ahmad bin Husain, Shueb Al-Eyman, (Saudia Arabia: Maktabat Al-Rushd, Edition:1st, 2003), Vol:07, p:170
- ³⁴ Ahmad, Ahmad bin Hanbal, Musnad Ahmad, Vol:23, p:349
- ³⁵ Abu Asim, Nubail bin Hashim, Fath al-Mannan, (Beruit: Dar al-Bashar Al-Islamiyat, Edition:1st, 1999), Vol:03, pp:191-194
- ³⁶ Ibn-e-Hajar, Ahmad bin Ali, Fath al-Bari Sharh Sahih al-Bukhari, (Beruit: Dar al-Maerifat), Vol:13, p:525
- ³⁷ Ibid
- ³⁸ Dehlvi, Nawab Muhammad Qutab al-Dyn Khan, Mazahir Haq, (Lahore: Maktabat Al-Elm, Urdu Bazar), Vol:01, p:283
- ³⁹ Mulla Ali Qari, Ali bin Muhammad, Mirqat Al-Mafatyh, (Beruit: Dar al-Fikar, Edition:1st 2002), Vol:01, p:277
- ⁴⁰ Ahmad bin Hanbal, Musnad Ahmad, Vol:22, p:468
- ⁴¹ Merathi, Badar Alam, Tarjuman Al-Sunat, (Karachi: M.A Jinnah Road, 2003), Vol:01, p:314
- ⁴² Ibn-e-Hajar, Ahmad bin Ali, Fath al-Bari Sharh Sahih al-Bukhari, Vol:13, pp:525-526
- ⁴³ Ibid, p:526
- Nazir Ahmad, Ashraf Al-Tawzeeh, Mishkat Al-Masabyh, ⁴⁴
(Faislabad: Maktabat Al-Arafi Jamia Islamiya Imdadiya), Vol:01,
p:281