

Did the messenger of God (peace of Allah be upon him and his descendants) forget some verses of the Quran?

The group of the prophet

Did the messenger of God (peace of Allah be upon him and his descendants) forgot some verses of the Quran?

This question has been come up by: Muhammad Sadegh Asgar Neshad

The explanation of the question

We found a narration in the book of Bokhari claiming the messenger of God (peace of Allah be upon him and his descendants) came to the mosque and heard that someone was reciting. Then the prophet stated " God's mercy be upon him. She recited some verses that I had forgotten.

Is this story true?

Isn't it in contrast with the immaculateness of prophet?

Answer

The main narration in Bokhari and Moslem

One of faults that discredits the book of Bokhari and Moslem is an insult that has been attributed to the prophets of God in this book. We have mentioned some of its examples in the following address

<http://www.valiasr-aj.com/fa/page.php?bank=question&id=9629>

One of these insults is forgetting the verses of the Quran. Bokhari and Moslem have narrated in the book " Sahih "

حدثنا ربيع بن يحيى حدثنا زائدة حدثنا هشام عن عروة عن عائشة رضي الله عنها قالت سمع

النبي صلى الله عليه وسلم رجلاً يقرأ في المسجد فقال يرحمهُ الله لقد أذكرني كذا وكذا آية من سورة كذا

حدثنا محمد بن عبّيد بن ميمون

حدثنا عيسى عن هشام وقال أسقطنهنّ من سورة

كذا تابعه علي بن مسهر وعبدّه عن هشام

حدثنا أحمد بن أبي رجاء هو أبو الوليد الهروي حدثنا أبو أسامة عن هشام بن عروة عن أبيه عن

عائشة قالت سمع رسول الله صلى الله عليه وسلم رجلاً يقرأ في سورة بالليل فقال يرحمهُ الله لقد أذكرني

كذا وكذا آية كنت أنسيها من سورة كذا وكذا

One day, the messenger of God (peace of Allah be upon him and his descendants) entered the mosque and heard that a man was reciting some verses of the Quran. Then he said " God's mercy be upon him; he has reminded me such and such a verse from such and such Surah

Isa has narrated from Hesham that the messenger of God stated (he reminded me some verses); I had omitted them from such and such Surah.

Ali Ben Mashar and Abde have narrated this narration from Hesham in this way.

Aeshe has narrated that a night the messenger of God (peace of Allah be upon him and his descendants) that a man was reciting the verses of a Surah. Then he stated " God's mercy be upon him; he has reminded me such and such verses from such and such Surah that I had been slave at the beginning.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 4 p 1922, hadith 4750, 4751, Kitab Fazael Al-Quran, chapter Nesyan Al-Quran, Researched by: D. Mostafa Deib Al-Bagha, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

This matter has been narrated in the book " Sahih Moslem" v 1 p 543/ chapter of Fazael Al-Quran and Ma Yataalagh Beh".

There is no doubt that this matter is a vulgar insult to the last prophet and the forgetfulness of the prophet takes the trust of the people to him away. Moreover, this matter is in contrast with the purpose that God had in sending

the prophets because if the man had not recited the forgotten verses, the prophet would not have remembered them and they omitted from the Quran. The prophet may have forgotten other verses; therefore, we have not got familiar with them.

The purpose of presenting these matters

There is no doubt that the purpose of issuing these matters is to deny the memory of the prophet and it proves that the prophet made mistakes in preaching the religion and memorizing the Quran. And he was not able to support his permanent miracle.

This purpose has been followed and issued by the enemies of the Islam and Jewish people that have just become Muslim in order to deny the legitimacy of the Islam religion and the reason of the Quran. However, unfortunately, these matters have been narrated in the Sunni most valid in widely.

Another purpose of designers and issuers of these matters is to degrade the rank of the messenger of God (peace of Allah be upon him and his descendants) because the followers of Saghife should demonstrate the personality of the messenger of God in a way that Umar and Abubakr can be his successors. On the other hand, they have understood that they cannot promote the rank of Abubakr and Umar to the rank of the prophet; therefore, they have tried to degrade the rank of the prophet so that there is little equivalence between the prophet and his successors and consequently, they can be considered as the successors of the messenger of God.

Most of the Sunni dignitaries have narrated from the son of Umar that it took twelve years for Umar Ben Al-Khatab to learn the Surah of Baghare

عن ابن عمر قال: ه تعلم عمر بن الخطاب رضي الله عنه البقرة في اثني عشرة سنة فلما أتمها

نحر جزورا.

Abdullah Ben Umar has said " it took twelve years for Umar Ben Al-Khatab to learn the Surah of Baghare. When he could learn it, he killed twelve camels in order to thank God for that.

Al-Beihaghi, Ahmad Ben Al-Hossein Ben Ali Ben Musa Abubakr (died in 458 hejira), Shoaib Al-Iman, v 2 p 1954, Researched by: Muhammad Al-Saeed Besyuni Zoghlul, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1410 hejira

-Al-Ansari Al-Ghartabi, Abu Abdullah Muhammad Ben Ahmad (died in 671 hejira), Al-Jame Le Ahkam Al-Quran, v 1 p 40, Published by: Dar Al-Shoaib, Cairo

-Ibn Asaker Al-Dameshghi Al-Shafei, Abi Al-Ghasem, Ali Ben Al-Hasan Ibn Habatollah Ben Abdullah (died in 571 hejira), Tarikh Medina Damascus va Zakara Fazloha va Tasmiyat Min Haleha Min Al-Amathel, v 44 p 286, Researched by: Moheb Al-Din Abi Saeed Omar Ben Gharama Al-Omari, Published by: Dar Al-Fekr, Beirut, 1995

-Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ben Ahmad Ben Osman (died in 748 hejira), Tarikh Al-Eslam Vafiyat Al-Mashahir Al-Alam, v 3 p 267, Researched by: D. Omar Abd Al-Salam Tedmeri, Published by: Dar Al-Ketab Al-Arabi, Lebanon/ Beirut, First Edition, 1407 hejira- 1987

-Al-Siuti, Jalal Al-Din Abu Al-Fazl Abd Al-Rahman Ben Abibakr (died in 911 hejira), Tanvir Al-Havalek Sharh Maotan Malek, v 1 p 162, Published by: Al-Maktab Al-Tejariye Al-Kobta, Egypt, 1389 hejira-1969

-Al-Siuti, Jalal Al-Din Abu Al-Fazl Abd Al-Rahman Ben Abibakr (died in 911 hejira), Al-Dor Al-Manthur, v 1 p 54, Published by: Dar Al-Fekr, Beirut, 1993

-Al-Zarghani, Muhammad Ben Abd Al-Baghi Ben Yusef (died in 1122 hejira), Sharh Al-Zarghani Ali Maotan Al-Emam Malek, v 2 p 27, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1411 hejira

-Al-Katani, Abd Al-Hai Ben Abd Al-Kabir (died in 1383 hejira), Nezam Al-Hokumat Al-Nabaviye Al-Mosama Al-Taratib Al-Edrayat, v 2 p 280, Published by: Dar Al-Kotob Al-Arabi, Beirut

It is natural that a person with such talent and memory cannot be the successor of some one. Moreover, he recited the verses of the Quran before Gabriel conveyed them and God has given the first and the last knowledge to him. The supporters of the caliph have made some narrations which this matter has no fault because the prophet himself did not have strong memory and talent and he forgot the verses of the Quran.

In addition, the supporters of the caliph understood that Umar Ben Al-Khatab forgot some verses of the Quran and his opinions were against those opinions. to justify these matters, they have tried to prove that the messenger of God (peace of Allah be upon him and his descendants) forgot the verses of the Quran and he even omitted some verses in the Quran so that no one could find faults in the caliph.

For example, the fatwa of mistake of Umar about marriage portion of women is well known.

598- حَدَّثَنَا هُشَيْمٌ قَالَ حَدَّثَنَا مَجَالِدٌ عَنِ الشَّعْبِيِّ قَالَ خَطَبَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ النَّاسَ

فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ أَلَا لَا تَغَالُوا فِي صَدَقِ النِّسَاءِ فَإِنَّهُ لَا يَبْلُغُنِي عَنْ أَحَدٍ سَاقَ أَكْثَرَ مِنْ شَيْءٍ سَاقَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ سِيقَ إِلَيْهِ إِلَّا جَعَلْتُ فَضْلَ ذَلِكَ فِي بَيْتِ الْمَالِ ثُمَّ نَزَلَ فَعَرَضْتُ لَهُ امْرَأَةً مِنْ قُرَيْشٍ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ كِتَابُ اللَّهِ عَزَّ وَجَلَّ أَحَقُّ أَنْ يَتَّبَعَ أَوْ قَوْلُكَ قَالَ بَلْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ فَمَا ذَلِكَ قَالَتْ نَهَيْتِ النَّاسَ أَنْفَا أَنْ يَغَالُوا فِي صَدَقِ النِّسَاءِ وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ «وَأَنْتُمْ إِحْدَاهُنَّ قُنُطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا» فَقَالَ عُمَرُ كُلُّ أَحَدٍ أَفْقَهُ مِنْ عُمَرَ مَرَّتَيْنِ أَوْ ثَلَاثًا....

One day, Umar Ben Al-Khatab was reciting some sermons, he said after praising God " no one is allowed to overindulge in marriage portion of women. If I am informed that someone pays more than what the messenger of God paid or she will be paid, I will leave additional marriage portion to Beit Al-Mal. when he stopped sermonizing, a woman from Ghoreish Tribe objected to him " O' Amir Al-Momenin! Is the book of God is appropriate to be followed or your remarks? Umar said " of course, the book of God is more appropriate. Why are you saying such remarks? The woman said " now you are preventing people from overindulging in the marriage portion of women whereas God has stated in his book " if you have paid a lot of money to her (as marriage portion), do not take back something from it". Then Umar said " all of people are more aware than Umar". He repeated this sentence three times.

Al-Khorasani, Saeed Ben Mansur (died in 227 hejira), Sonan Saeed Ben Mansur, v 1 p 195, Researched by: Habib Al-Rahman Al-Azami, Published by: Al-Dar Al-Solafiye, India, First Edition, 1403 hejira- 1982

Most of Sunni dignitaries have narrated this narration. We will mention some of its addresses

Al-Tahavi Al-Hanafi, Abu Jafar Ahmad Ben Muhammad Ben Salamat (died in 321 hejira), Sharh Moshkel Al-Athar, v 13 p 57, Researched by: Shoaib Al-Arnawt, Published by: Resalat Institute, Lebanon/ Beirut, First Edition, 1408 hejira- 1987

-Al-Razi Al-Shafei, Fakhr Al-Din Muhammad Ben Omar Al-Tamimi (died in 604 hejira), Al-Tafsir Al-Kabir Ao Mafatih Al-Gheib, v 10 p 12, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1421 hejira- 2000

-Al-Ansari Al-Ghartabi, Abu Abdullah Muhammad Ben Ahmad (died in 671 hejira), Al-Jame Le Ahkam Al-Quran, v 5 p 99, Published by: Dar Al-Shoaib, Cairo

-Ibn Kathir Al-Dameshghi, Abu Al-Feda Esmaeel Ben Omar Al-Gharashi (died in 774 hejira), Tafsir Al-Quran Al-Azim, v 1 p 468, Published by: Dar Al-Fekr, Beirut, 1401 hejira

-Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Al-Mataleb Al-Aliye be Zavaed Al-Masanid Al-Thamaniye, v 8 p 94, Researched by: D. Sad Ben Naser Ben Abd Al-Aziz Al-Shatari, Published by: Dar Al-Asemat/ Dar Al-Gheith, First Edition, Saudi Arabia, 1419 hejira

In addition, his famous fatwa about Timem is against the words of the Quran, if someone has wet dreams and does not have water, she or he should not pray.

Moslem Neishaburi has written in the book " Sahih"

أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً فَقَالَ لِمَ تُصَلِّ فَقَالَ عَمَّارٌ أَمَا تَذَكُرُ يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا فَلَمْ نَجِدْ مَاءً فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَّكْتَ فِي التُّرَا بٍ وَصَلَّيْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ الْأَرْضَ ثُمَّ تَنْفُخَ ثُمَّ تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَيْكَ فَقَالَ عُمَرُ اتَّقِ اللَّهَ يَا عَمَّارُ قَالَ إِنْ شِئْتَ لَمْ أُحَدِّثْ بِهِ

A man came to Umar and said I have had wet dreams, but I did not find water (to ablute. what should I do?) Umar said " do not pray". Amar that had taken part in there said to Umar " can't you remember that you and I were in a war and both of us had wet dream and we did not find water. However, I covered myself in dirt and prayed. Then the messenger of God (peace of Allah be upon him and his descendants) " it was enough for you to cover your hands with dirt, shook it and then you performed the mash ritual on your face and the wrists of your hands with your hands". Then Umar said " O' Amar! Fear from God." Amar said " if you want me, I will not talk about it".

Sahih Moslem, Author name: Moslem Ben Al-Hajaj Abu Al-Hossein Al-Ghashiri Al-Neishaburi, (died in 261 hejira), v 1 p 280, hadith 368, chapter Al-Tayamom, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Researched by: Muhammad Foad Abd Al-Baghi

It is natural that if Umar Ben Al-Khatib had remembered the verse

«فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا...»

He would never have issued such fatwa.

If the messenger of God (peace of Allah be upon him and his descendants) had forgotten the verses of the Quran and had omitted them from the Quran, there would not have been any problems for the caliph and his excuse would have been more acceptable than the excuse of the messenger of God.

The verses of the Quran and forgetfulness of the messenger of God (peace of Allah be upon him and his descendants):

It is clear that forgetfulness of the verse of the Quran by the messenger of God is one of clear lies that is in contrast with the Quran, wisdom and tradition because if the prophet cannot keep the verses of God that is his permanent miracle, we cannot trust such person in preach religion and doing God mission. Hence, such person cannot have the qualification of receiving revelation and doing mission.

God says clearly in the Surah of

سَنُقَرِّئُكَ فَلَا تَنْسَى. إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى. Al-Ala/ 6-7.

By degrees shall We teach thee to declare (the Message), so thou shalt not forget, Except as Allah wills: For He knoweth what is manifest and what is hidden.

God has promised to his prophet absolutely in this verse that he will never forget the verses of the Quran; especially he has used the word "Sin" that proves the progression of recitation. Then God mentions an exception with the phrase "Ela Ma Shah Allah" in order to establish his power and in fact, he admonishes the prophet that God can take back this mercy from you if he wills and makes you forget verses.

This exception emphasizes on this fact that the prophet will not forget the verses of the Quran because this lack of forgetfulness is a mercy from God and God will never deprive his prophet from this great mercy and forgetfulness is in contrast with the origin of mission and the purpose of prophecy.

This kind of exception can be seen in other verses. For example, in the verse

وَأَمَّا الَّذِينَ سُعِدُوا فَيَا الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ.

Hud/ 108

And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break.

There is no doubt that if someone enters the heaven, he will not leave there. In this verse, God wants to consider this as an exception with the sentence " Ela Masha Rabk" in order to make others know" although the heaven is a place that you can live there forever, it does not take the power of God away and it does not mean that God cannot dismiss you from the heaven.

Hence, the exception in the verse

سُنْفِرُكَ فَلَا تَنْسَى. إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى

Has such meaning not the messenger of God (peace of Allah be upon him and his descendants) had forgotten something and God had made him remember it.

Unfortunately, to justify and blindly defend from the narrations in Bokhari and Moslem, they have tried to misuse this sentence in the favor of themselves and to prove that the messenger of God (peace of Allah be upon him and his descendants) forgot the verses of the Quran, but God reminded them to the prophet through any means, reciting the same verses by one of companions.

To answer these kinds of persons, Abd Al-Azim Zarghani, one of contemporary scientists of the Sunnite religion, has written

وأما احتجاجهم الثاني وهو الاستثناء الذي في قوله سبحانه «سنقرئك فلا تنسى إلا ما شاء الله» فلا

يدل على ما زعموا لأنه استثناء صوري لا حقيقي.

والحكمة فيه أن يعلن الله عباده أن عدم نسيانه صلى الله عليه وسلم الذي وعده الله إياه في قوله

«فلا تنسى» إنما هو محض فضل من الله وإحسان ولو شاء سبحانه أن ينسيه لأنساه.

...والدليل على أن هذا الاستثناء صوري لا حقيقي أمران أحدهما ما جاء في سبب النزول وهو

أن النبي (ص) كان يتعب نفسه بكثرة قراءة القرآن حتى وقت نزول الوحي مخافة أن ينساه ويفلت منه

فاقتضت رحمة الله بحبيبه أن يطمئنه من هذه الناحية وأن يريحه من هذا العناء فنزلت هذه الآية

كما نزلت آية « لَّا تَحْرُكْ بِهِ لِسَانَكَ لِتُجَاجِلَ بِهِ . إِنَّ عَلَيْنَا جَمْعَهُ وَ قُرْءَانَهُ » (القيامة 16 / 17) وآية

« وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَ قُلْ رَبِّ زِدْنِي عِلْمًا » (طه 114)

ثانيهما أن قوله «إلا ما شاء الله» (الأنعام 128) يعلق وقوع النسيان على مشيئة الله إياه والمشيئة

لم تقع بدليل ما مر بك من نحو قوله «إن علينا جمعه وقرآنه» (القيامة 17) وإذا فالنسيان لم يقع للعلم بأن

عدم حصول المعلق عليه يستلزم عدم حصول المعلق فالذي عنده ذوق لأساليب اللغة ونظر في وجوه

الأدلة يتردد في أن الآية وعد من الله أكيد بأن الرسول يقرئه الله فلا ينسى وعدا منه على وجه التأييد من

غير استثناء حقيقي لوقت من الأوقات وإلا لما كانت الآية مطمئنة له عليه الصلاة والسلام ولكان نزولها

أشبه بالعبث ولغو الكلام.

Their second reason (persons that agree with forgetfulness) is an exception that has been said in this remark of God, but this verse does not demonstrate to what they fancy because this exception is superficial not real.

The wisdom of this exception is that God announces his persons " lack of forgetfulness of the messenger of God (peace of Allah be upon him and his descendants) is a promise that God has annunciated in the sentence " Fala Tansi" and this lack of forgetfulness is mercy from God and if God wants, he can make him forget them.

the reason is that this exception is superficial not real.

The first reason: the matters that have been narrated about the descendant of this verse are " the messenger of God (peace of Allah be upon him and his descendants) troubled himself with reciting the verses of the Quran a lot in the time of its descendant so that they do not forget them. Then the mercy of God toward his friend was to assure him about this matter and to relieve him from this difficulty and afterwards, this verse was descended.

As this verse descended,

"Do not move your mouth for hurrying in reciting the Quran because collecting and reciting the Quran are left to us".

As this verse descended,

Do not hurry in reciting Quran before its descent is finished to you and say " O' God! increase my science".

The second reason: forgetfulness in the verse " Ma Sha Allah" belongs to the province of God and this province of God has not been proved due to the mentioned verses such as the verse " En Alayna Jome and Ghorane". Hence, forgetfulness has not been proved because the science to lack of implementation Moalagh Alayhe (the province of God) involves lack of gain Moalagh (forgetfulness).

Hence, everyone that has good taste and choice (familiarity with the ways of eloquence and fluency) and looks at different reasons will not hesitate that this verse promises that God will recite the verses his messenger and he will not forget them with this promise of God forever and without real exception and in no time; otherwise, this verse does not demonstrate any certainty for the prophet and its descent will be similar to the futile remark.

Al-Zarghani, Muhammad Abd Al-Azim (died in 1367 hejira), Manahel Al-Erfan Fi Olum Al-Quran, v 1 p 186, 187, Published by: Dar Al-Fekr, Lebanon, First Edition, 1416 hejira- 1996

The disapproval of forgetting the verses of Quran in the Sunni narrations

It is interesting that there are narrations in the Sunni sources about the disapproval of forgetting Quran which even narrations have considered it the greatest sin and the greatest plight and they have narrated the promise of severe punishment for forgetting it.

Muhammad Ben Ismaeil Bokhari and Moslem Neishaburi have narrated from the messenger of God (peace of Allah be upon him and his descendants) in the book " Sahih" that the prophet ordered all of the Muslims to repeat Quran so that they do not forget it

عن أبي وائل عن عبد الله قال قال النبي صلى الله عليه وسلم بئس ما لأحدِهِمْ أَنْ يَقُولَ نَسِيْتُ

آيَةَ كَيْتَ وَكَيْتَ بَلْ نُسِّيَ وَاسْتَذَكِرُوا الْقُرْآنَ فَإِنَّهُ أَشَدُّ نَقْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ.

It has been narrated from Abdullah that the messenger of God (peace of Allah be upon him and his descendants) has stated " it is a bad thing that one of you say " I have forgotten such and such a verse, but he should say " It is my fault that I have forgotten it". Repeat the Quran a lot because the escape of animals from a tie is less difficult than forgetting Quran".

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 4 p 1921, hadith 4744, Ketab Fazael Al-Quran, chapter Estezkar Al-Quran va Taahodeh, Researched by: D. Mostafa Deib Al-Bagha, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407-1987

Al-Neishaburi Al-Ghashiri, Abu Al-Hossein Moslem Ben Al-Hajaj, v 1 p 544, hadith 790, Ketab Salat Al-Mosaferin va Ghasreha, chapter Fazael Al-Quran va Ma Yatalegheh beh, Researched by: Muhammad Foad Abd Al-Baghi, 6 Dar Ehya Al-Torath Al-Arabi, Beirut

He has narrated another narration that the messenger of God (peace of Allah be upon him and his descendants) has stated

تَعَاهَدُوا الْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ نَقْصِيًّا مِنَ الْإِبِلِ مِنْ عُقْلِهَا.

Pay attention to Quran a lot. I swear someone that has the control of my life; the separation of the Quran from heart is more difficult than escape of a camel from tie.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 4 p 1921, hadith 4746, Ketab Fazael Al-Quran, chapter Estezkar Al-Quran va Taahodeh, Researched by: D. Mostafa Deib Al-Bagha, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407-1987

Was the messenger of God (peace of Allah be upon him and his descendants) be able not to do the order that he issued to others himself?

won't it be the same as this sacred verse

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ. كَبِيرٌ مَقْنَا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not.

Abu Davud Sajastani has written about the punishment of a person that forgets the verses of the Quran after memorizing it in the book " Sonan"

حدثنا محمد بن العلاء أخبرنا بن إدريسَ عن يزيدَ بن أبي زيادٍ عن عيسى بن فائدٍ عن سعدِ بن عبادة قال قال رسول الله صلى الله عليه وسلم ما من امرئٍ يقرأ القرآن ثم ينساه إلا لقي الله عز وجل يوم القيامة أجذم.

Sad Ben Estatic has narrated that the messenger of God (peace of Allah be upon him and his descendants) has stated " there is no one to recite the Quran and then he forgets it; otherwise, he meets God in the doomsday as he suffers from leprosy.

Al-Sajestani Al-Azadi, Abu Davood Soleiman Ben Al-Ashath (died in 275 hejira), Sonan Abi Davood, v 2 p 75, hadith 1474, Researched by: Muhammad Mohai Al-Din Abd Al-Hamid, Published by: Dar Al-Fekr

Ibn Athir Al-Jazari, Al-Mobarak Ben Muhammad Ibn Al-Athir (died in 544 hejira), Mojam Jame Al-Osul Fi Ahadith Al-Rasul, v 8 p 509, according to the software of Jamat Al-Kabir

Abd Al-Ruf Monavi has said about the explanation of the narration

(ما من امرئ يقرأ القرآن) أي يحفظه عن ظهر قلب (ثم ينساه الا لقي الله يوم القيامة وهو)

أجذم (بزال معجمة أي مقطوع اليد أو به داء الجذام أو هو خال من الخير صفرا من الثواب وفيه أن

نسيان القرآن كبيرة لهذا الوعيد (دعن سعد بن عبادة) واسناده حسن.

If someone memorizes the Quran and then he forgets it, he will meet God as he suffers from leprosy or his hands will be empty of benevolence and reward. According to this narration, the promise of torture is related to forgetfulness of the Quran is one of big sins. Abu Davud has narrated this narration from Sad Ben Estatic and its document is valid.

Al-Manavi, Abd Al-Rauf Ben Ali Ben Zein Al-Abedin (died in 1031 hejira), Al-Tayaser be Sharh Al-Jame Al-Saghir, v 2 p 358, Published by: Maktab Al-Emam Al-shafei, Al-Riyadh, Third Edition, 1408 hejira-1988

Ahmad Ben Hanbel has written in the book " Mosnad"

حدثنا عبد الله حدثني أبي ثنا عبد الصّمد ثنا عبد العزيز يعني بن مُسلمٍ حدثني يزيدُ يعني بن أبي زيادٍ عن عيسى بن فائدٍ عن عبادة بن الصّامتٍ قال قال رسول الله صلى الله عليه وسلم ما من أميرٍ عشرةٍ إلا يُؤتى به يوم القيامة مَعْلُولاً لا يَفُكُّهُ منها إلا عدلُهُ وما من رجلٍ تَعَلَّمَ القرآنَ ثمَّ نَسِيَهِ إلا لقي الله يوم القيامة أجذم.

Estated Ben Samet has narrated that the messenger of God (peace of Allah be upon him and his descendants) has stated " all of people bring the leader of their nation with tied hands; nothing can free him except his justice".

There is no one to learn the Quran and then he forgets it; otherwise, he meets God as he suffers from leprosy.

Al-Sheibani, Abu Abdullah Ahmad Ben Hanbal, v 5 p 323, hadith 22810, Published by: Ghartabat Institute, Egypt

According to these narrations whose document is good, Nauz Ba Allah, the messenger of God will meet God as he suffers from leprosy and his hands have been cut!!!

If not, why has the prophet been insulted that he forgets the verses of the Quran?

Termezi and Abu Davud have narrated in the book " Sonan"

حدثنا عبد الوهاب بن الحکم الورّاق البغداديُّ حدثنا عبد المجيد بن عبد العزيز عن بن جريج عن المطّلب بن حنطبٍ عن أنس بن مالكٍ قال قال رسول الله صلى الله عليه وسلم عرّضتُ عليّ أجورُ أمّتي حتى القذاةُ يُخرَجُها الرَّجُلُ من المسجدِ وعرّضتُ عليّ دُئوبُ أمّتي فلم أرَ دُئباً أعظمَ من سورةٍ من القرآنِ أو آيةٍ أو تيها رجلاً ثمَّ نسيها.

Anas Ben Malek has narrated that the messenger of God (peace of Allah be upon him and his descendants) has stated " (when I was in Meraj) the rewards of my nation were given to me, even the reward of a person that cleans a mosque. The sins of my nation were given to me. Hence, there is no sin greater than teaching a Surah or a verse to someone and then he forgets it.

Al-Termezi Al-Salami, Abu Isa Muhammad Ben Isa (died in 279 hejira), Sonan Al-Termezi, v 5 p 2915, hadith 2916, Researched by: Ahmad Muhammad Shaker Vakherun, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut
Al-Sajestani Al-Azadi, Abu Davood Soleiman Ben Al-Ashath (died in 275 hejira), Sonan Abi Davood, v 1 p 116, hadith 461, Researched by: Muhammad Mohai Al-Din Abd Al-Hamid, Published by: Dar Al-Fekr

According to this narration, the Sunni scientists believe that the messenger of God (peace of Allah be upon him and his descendants) committed a sin which he had not seen a sin greater than it in Meraj.

Abu Nasr Meruzi has written in the book " Mokhtasar Ghiyam Al-Layl

حدثنا محمد بن يحيى، حدثني محمد بن عبيد الله الصنعاني، ثنا ابن جريج، قال : قال أنس رضي

الله عنه إن رسول الله صلى الله عليه وسلم قال: «إِنَّ مِنْ أَكْبَرِ ذُنُوبِ تَوَافَى بِهِ أُمَّتِي يَوْمَ الْقِيَامَةِ لَسُورَةً مِنْ

كِتَابِ اللَّهِ مَعَ أَحَدِهِمْ فَنَسِيَهَا»

One of greatest sins that my nation will face in the doomsday memorizes a Surah of the book of God and then he forgets it.

Al-Marvazi, Abu Abdullah Muhammad Ben Nasr Ben Al-Hajaj (died in 294 hejira), Mokhtasar Ghiyam Al-Lail, v 1 p 276, according to the software of Jamat Al-Kabir

Ghasem Ben Salam has narrated this narration from Ibn Jarir and he has narrated it from Salman Farsi

قال ابن جريج: وحدثت عن سلمان الفارسي، أنه قال: قال رسول الله صلى الله عليه وسلم: « من

أكبر ذنب توافى به أمتي يوم القيامة سورة من كتاب الله كانت مع أحدهم فنسيها »

Al-Baghdadi, Abu Obeid Al-Ghasem Ben Salam (died in 224 hejira), Fazael Al-Quran, v 1 p 311, according to the software of Jamat Al-Kabir

Ibn Hajaz Asghalani has written in the book " Fath Al-Bari"

ومن طريق أبي العالية موقوفا كنا نعد من أعظم الذنوب أن يتعلم الرجل القرآن ثم ينام عنه حتى ينساه وإسناده جيد ومن طريق بن سيرين بإسناد صحيح في الذي ينسى القرآن كانوا يكرهونه ويقولون فيه قولا شديدا.

It has been narrated from Abu Al-Allie that the biggest sin for us is that a man learns the Quran and then he learns and forgets it. The document of this narration is good. It has been narrated from Ibn Sirin with valid document about a person that forgets Quran " they do not like this and they are serious about it".

Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Fatah Al-Bari Sharh Sahih Bokhari, v 9 p 86, Researched by: Moheb Al-Din Al-Khatib, Published by: Dar Al-Marefat, Beirut

Ibn Arabi Maleki has written about disapproving of the forgetfulness of the Quran.

وورد في الخبر فيمن حفظ آية ثم نسيها عذبه الله يوم القيامة عذاباً لا يعذبه أحداً من العلمين.

It has been narrated that if someone memorizes a verse of the Quran and then he forgets it, God will torture him in the doomsday in the way that he has tortured no one.

Ibn Al-Arabi Al-Tai Al-Khatami, Mohei Al-Din Ben Ali Ben Muhammad (died in 638 hejira), Al-Fotuhah Al-Makiye Fi Marefat Al-Asrar Al-Melkiye, v 4 p 208, Published by: Dar Ehya Al-Torath Al-Arabi, Lebanon, First Edition, 1418 hejira- 1998

Ibn Arabi should be asked " what is your opinion about the forgetfulness of the Quran by the messenger of God (peace of Allah be upon him and his descendants)? Will he be tortured in the doomsday in such a way or the narration that Bokhari and Moslem have narrated is considered as lie and insult?

Ibn Abi Shibe has written

حدثنا وكيع عن إبراهيم بن يزيد عن الوليد بن عبد الله بن أبي مغيث قال قال رسول الله صلى الله

عليه وسلم عرضت علي الذنوب فلم أر فيها شيئاً أعظم من حامل القرآن وتاركه.

When I got familiar with different kinds of sins, I did not find a sin greater than a person that recites Quran and then he stops reciting it (he memorizes Quran and then he forgets it).

Ibn Abi Sheibe Al-Kufi, Abubakr Abdullah Ben Muhammad (died in 235 hejira), Al-Ketab Al-Mosnef Fi Al-Ahadith Al-Athar, v 6 p 124, hadith 29998, Researched by: Kamal Yusef Al-Hut, Published by: Maktab Al-Roshd, Riyadh, First Edition, 1409 hejira

He has narrated in another narration

حدثنا وكيع عن سفيان عن عبد الكريم بن أبي أمية عن طلق بن حبيب قال من تعلم القرآن ثم نسيه من غير عذر حط عنه بكل آية درجة وجاء يوم القيامة مخصوما.

Talagh Ben Habib has said " a degree of the rank of everyone that learns Quran and then forgets it will be degraded for a verse whereas he or she has no excuse. He enters the doomsday as he has been convicted.

Mosnef Ibn Abi Sheibe, v 6 p 124, hadith 29997

In addition, narrating from Zahak Ben Mozahem, the Sunni dignitaries have narrated that forgetting Quran is the greatest plight and it has been considered as the sins of the reader of Quran

حدثنا عبد الله بن المبارك، عن عبد العزيز بن أبي رواد، قال: سمعت الضحاك بن مزاحم، يقول: «ما من أحد تعلم القرآن ثم نسيه إلا بذنب يحدثه؛ لأن الله يقول: وما أصابكم من مصيبة فيما كسبت أيديكم وإن نسيان القرآن من أعظم المصائب».

Abd Al-Aziz Ben Abi Revad says that he heard from Zahak Ben Mozahem that said " there is no one that learns Quran and then he forgets it; otherwise, he commits sins because God has stated " every plight that a person suffers from is due to actions that you have done" and forgetfulness of Quran is one of greatest plights.

Al-Baghdadi, Abu Obeid Al-Ghasem Ben Salam (died in 224 hejira), Fazael Al-Quran, v 1 p 314, according to the software of Jamat Al-Kabir

Al-Marvazi, Abu Abdullah Abdullah Ben Al-Mobarak Ben Vazeh (died in 181 hejira), Al-Zohd, v 1 p 28, Researched by: Habib Al-Rahman Al-Azami, Published by: Dar Al-Kotob Al-Elmie, Beirut

Al-Beihaghi, Ahmad Ben Al-Hossein Ben Ali Ben Musa Abubakr (died in 458 hejira), Shoab Al-Iman, v 2 p 334, Researched by: Muhammad Al-Saeed Besiyuni Zoghulul, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1410 hejira

Ibn Kathir Al-Dameshghi, Abu Al-Feda Esmaeel Ben Omar Al-Gharashi (died in 774 hejira),Fazael Al-Quran, v 1 p 138, Published by: Dar Al-Marefat, Beirut, Second Edition,1407 hejira-1987

Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Fatah Al-Bari Sharh Sahih Bokhari,v 9 p 86, Researched by: Moheb Al-Din Al-Khatib, Published by: Dar Al-Marefat, Beiru

Abu Ubeid Ghasem Ben Salam has written

حدثنا أبو معاوية، عن الأعمش، عن إبراهيم، قال : قال عبد الله : « إنني لأمقت القارئ أن أراه

سمينا نسيا للقرآن »

Abdullah Ben Masud said " I would not like to see a reader of Quran that has become heavy and he has forgotten the Quran.

Al-Baghdadi, Abu Obeid Al-Ghasem Ben Salam (died in 224 hejira), Fazael Al-Quran, v 1 p 313, according to the software of Jamat Al-Kabir

Al-Asbahani, Abu Naem Ahmad Ben Abdullah (died in 430 hejira), Heliyat Al-Aoliya va Tabaghat Al-Asfiya, v 4 p 227, Published by: Dar Al-Kotob Al-Arabi, Beirut, Forth Edition, 1405 hejira

Ibn Kathir Al-Dameshghi, Abu Al-Feda Esmaeel Ben Omar Al-Gharashi (died in 774 hejira), Fazael Al-Quran, v 1 p 138, Published by: Dar Al-Marefat, Beirut, Second Edition,1407 hejira-1987

Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Al-Mataleb Al-Aliye be Zavaed Al-Masanid Al-Thamaniye, v 14 p 413, Researched by: D. Sad Ben Naser Ben Abd Al-Aziz Al-Shatari, Published by: Dar Al-Asemat/ Dar Al-Gheith, First Edition, Saudi Arabia, 1419 hejira

More importantly, there are narrations that prove that some companions never forgot the Quran with the miracle of the messenger of God (peace of Allah be upon him and his descendants).

Tabarani has written in the book " Majam AlKabir"

حدثنا أحمدُ بن زُهَيْرِ الثُّسْتَرِيُّ ثنا أبو حَفْصِ عَمْرُو بن عَلِيٍّ ثنا عبد الأعلى ثنا عبد الله بن عبد الرحمن الطائفي عن عبد الله بن الحكم عن عثمان بن بشر قال سمعت عثمان بن أبي العاص يقول شكوت إلى رسول الله صلى الله عليه وسلم نسيان القرآن فضرب صدري بيده فقال يا شي طان اخرج من صدر عثمان قال عثمان فما نسييت منه شيئا بعد أحببت أن أذكره

Usman Ben Abi Al-As said " I complained about forgetfulness of the Quran in the presence of the messenger of God (peace of Allah be upon him and his descendants). Then the prophet rejected me and said " O' Devil! Leave the chest of Usman. Usman said " I never forgot something".

Al-Tabarani, Abu Al-Ghasem Soleiman Ben Ahmad Ben Ayub (died in 360 hejira), Al-Mojam Al-Kabir, v 9 p 47, hadith 8347, Researched by: Hamdi Ben Abd Al-Majid Al-Salafi, Published by: Maktab Al-Zahra, Al-Movasel, Second Edition, 1404 hejira- 1983

After narrating this narration, Heithami has said

رواه الطبراني وفيه عثمان بن بشر ولم أعرفه وبقيه رجاله ثقات

Tabarani has narrated this narration and there is Usman Bashar in its document that I do not know him. However, other narrators are all reliable.

Al-Heithami, Abu Al-Hasan Ali Ben Abibakr (died in 807 hejira), Majma Al-Zavaed va Manba Al-Favaed, v 9 p 3, Published by: Dar Al-Rayan Leltorath/ Dar Al-Ketab Al-Arabi, Cairo, Beirut, 1407 hejira

Usman Ben Bashar that Heithami has not known him has been Tosikh by Ibn Abi Hatam Razi

عثمان بن بشر الطائفي الثقفي روى عن بشر بن عاصم و عبد الله بن أبي شديد سمع منه سليم

سمعت أبي يقول ذلك نا عبد الرحمن قال ذكره أبي عن إسحاق بن منصور عن يحيى بن معين انه قال

عثمان بن بشر الثقفي ثقة.

Usman Ben Bashar has heard narrations from Bashar Ben Asem and Abdullah Ben Abi a lot. It has been narrated from Yahya Ben Moein that Usman Ben Bashar Saghafi is reliable.

Al-Jarah Al-Tadil, Author name: Abd Al-Rahman Ben Abi Hatam Muhammad Ben Edris Abu Muhammad Al-Razi Al-Tamimi, v 6 p 145, no 789, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, 1271 – 1952, First Edition

Abu Usman Jahez has written in the books " Al-Bersan and " Al-Arjan"

ومن الأشراف أيضاً عثمان بن أبي العاص وإليه يضاف شط عثمان، شكى إلى النبي صلى الله عليه وسلم نسيان القرآن فتفل في فيه فكان بعد ذلك لا ينسى ما حفظ منه.

Usman Ben Abi Al-As complained about the forgetfulness of the Quran to the messenger of God (peace of Allah be upon him and his descendants). Then the prophet put the spit of his mouth to his mouth. Then he did not forget whatever he had not memorized.

Al-Jahez, Abi Osman Amro Ben Bahr, (died in 255 hejira), Al-Barsan va Al-Arajan, v 1 p 48, according to the software of Jamat Al-Kabir

Bazar has narrated in the book Mosnad"

وأخبرناه محمد بن معمر والحسن بن عثمان قالاً أخبرنا يعلى بن عبيد عن سفیان الثوري قال حدثني يزيد أبو خالد عن إبراهيم يعني السكسكي عن ابن أبي أوفى رضي الله عنه قال جاء رجل إلى النبي فشكى إليه نسيان القرآن فقال علمني شيئاً يجزئني فقال: (قل بسم الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله....

It has been narrated from Ibn Abi Ufa that a man came to the messenger of God (peace of Allah be upon him and his descendants) and complained the forgetfulness of the Quran and said " teach me something which satisfies me (I do not forget it from now on). The messenger of God (peace of Allah be upon him and his descendants) " say " Bismillah and ...

Al-Bazar, Abubakr Ahmad Ben Amro Abd Al-Khalegh (died in 292 hejira), Al-Bahr Al-Zokhar (Mosnad Al-Bazar), v 8 p 280, hadith 3347, Researched by: D. Mahfuz Al-Rahman Zeinollah, Published by: Olum Al-Quran Institute, Maktab Al-Olum va Al-Hakam, Beirut, Medina, First Edition, 1409 hejira

It is strange that the owner of the miracle and the healer of others has forgotten the Quran himself.

Doesn't this matter remind you of this famous maxim?

If you were a physician, you would cure your head.

Forgetting Quran is one of big sins:

Most of the Sunni scientists have issued fatwa clearly that forgetting the verses of the Quran is one of big sins. We will refer to the name and the remark of 22 dignitaries of the history of Sunni jurisprudence according to the history of their decease from different religions.

1. Abu Al-Makarem Al-Royani Al-Shafei (died in 523 A.H.)

Abu Al-Makarem Royani, one of dignitaries of the history of Shafei, has issued fatwa that forgetting Quran is one of big sins. Zein Al-Din Iraqi has written about the design Al-Tasrib

وقد ذكر صاحب العدة وهو أبو المكارم الروياني من أصحابنا أن نسيان القرآن من الكبائر

Abu Al-Makarem Royani , the writer of the book " Ede" that is our

companions (Shafei religion) has said " forgetting Quran is one of big sins".

Al-Araghi, Abu Al-Fazl Zein Al-Din Abd Al-Rahim Ben Al-Hossein (died in 806 hejira), Tarh Al-Tathrib Fi Sharh Al-Taghrib, v 3 p 93, Researched by: Abd Al-Ghader Muhammad Ali, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 2000

Ibn Hajar Asghalani explains the remark of Abu Al-Makarem Royani and his reason in this way

وقد قال به من الشافعية أبو المكارم والروياني واحتج بان الأعراض عن التلاوة يتسبب عنه

نسيان القرآن ونسيانه يدل على عدم الاعتناء به والتهاون بأمره.

Abu Al-Makarem Royani is one of followers of this point of view (forgetting Quran is a big sin) and one of supports in the Shafei religion. He has reasoned " avoiding reciting Quran results in forgetting it and forgetting Quran is lack of paying attention to it and laxity in affairs related to the Quran.

Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Fatah Al-Bari Sharh Sahih Bokhari, v 9 p 86, Researched by: Moheb Al-Din Al-Khatib, Published by: Dar Al-Marefat, Beirut

2. Abu Al-Faraj Ibn Al-Juzi (died in 597 A.H.)

الباب التاسع والعشرون في التحذير من العقوبات

اعلم أن العقوبة تختلف فتارة تتعجل وتارة تتأخر وتارة يظهر أثرها وتارة يخفى

وأطرف العقوبات مالا يحس بها المعاقب وأشدّها العقوبة بسلب الايمان والمعرفة ودون ذلك

موت القلوب ومحو لذة المناجاة منه وقوة الحرص على الذنب ونسيان القرآن وإهمال الإستغفار ونحو

ذلك مما ضرره في الدين.

Chapter 29 is about making others scare from tortures:

You know that tortures are different. Sometimes, they can be done soon and sometimes, their implementation delayed. Sometimes, its effect can be revealed and sometimes, its effect can be hidden. The most quick is that the person that is tortured does not feel it. The most severe torture is to usurp faith and understanding. The heart attack, the spoilt of enjoyment of prayer with God, the increase of greedy to sin, forgetting Quran, laxity in seeking forgiveness from God and things that harm the religion are considered tortures in less severe degree.

Ibn Al-Jozi Al-Hanbali, Jamal Al-Din Abu Al-Faraj Abd Al-Rahman Ben Ali Ben Muhammad (died in 497 hejira), Zam Al-Hava, v 1 p 210, Researched by: Mostafa Abd Al-Vahed, 1962

3. Abu Abdullah Al-Ghortebi (died in 671 A.H.)

Narrating from Ghortebi, the Sunni famous interpreter, Ibn Hajar Asghalani has written

وقال القرطبي من حفظ القرآن أو بعضه فقد علت رتبته بالنسبة إلى من لم يحفظه فإذا أخل بهذه

الرتبة الدينية حتى تزحزح عنها ناسب أن يعاقب على ذلك فان ترك معاهدة القرآن يفضي إلى الرجوع

إلى الجهل والرجوع إلى الجهل بعد العلم شديد.

Ghortebi has said " the rank of everyone that memorizes the whole Quran some of its verses will be higher than the persons that do not memorize it". Hence, everyone that makes problems in this religious rank, as he gets away from this rank, is qualified to be tortured because giving up taking care of the Quran results in ignorance and returning to ignorance is considered as a bad action after science.

Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Fatah Al-Bari Sharh Sahih Bokhari, v 9 p 86, Researched by: Moheb Al-Din Al-Khatib, Published by: Dar Al-Marefat, Beirut

Alame Monavi has narrated this matter from Ghortebi

Al-Manavi, Muhammad Abd Al-Rauf Ben Ali Ben Zein Al-Abedin (died in 1031 hejira), Feiz Al-Ghadir Sharh Al-Jame Al-Saghir, v 4 p 313, Published by: Al-Maktab Al-Tejariye Al-Kobra, Egypt, First Edition, 1356 hejira

Ibn Hajar Heithami has narrated the remark of Ghortebi in this way

ومنها قال القرطبي لا يقال حفظ جميع القرآن ليس واجبا على الأعيان فكيف يذم من تغافل

عن حفظه لأننا نقول من جمعه فقد علت رتبته وشرف في نفسه وقومه وكيف لا ومن حفظه فقد أدرجت

النبوة بين جنبيه وصار ممن يقال فيه هو من أهل الله وخاصته فإذا كان كذلك فمن المناسب تغليظ العقوبة

على من أخل بمرتبه الدينية ومؤاخذته بما لا يؤاخذ به غيره وترك معاهدة القرآن يؤدي إلى الجهالة

انتهى.

One of them (the reason of forgetfulness of Quran is considered as a big sin) is the remark of Ghortebi " it has not been recommended that memorizing the whole Quran is not necessary whereas a person that ignores memorizing it has been disapproved because we say " every one that collects Quran (he memorizes the whole Quran) will increase his rank and honor". It is completely right; everyone that memorizes the Quran has kept prophecy into his chest and they

will be called " those nearest to God". Hence, if someone harms this religious rank, it is appropriate that his punishment will be doubled and he will be summoned in the way that someone else has not been summoned.

Al-Heithami, Abu Al-Abbas Ahmad Ben Muhammad Ben Ali Ibn Hajar (died in 973 hejira), Al-Zavajer An Eghteraf Al-Kabaer, v 1 p 233, Researched by: Tem Al-Tahghigh va Al-Adad be Markaz Al-Dorasat Al-Bahuth be Maktab Nazar Mostafa Al-Baz, Published by: Al-Maktab Al-Asriye, Lebanon/ Seida, Beirut, Second Edition,1420 hejira- 1999

4. Mahay Al-Din Nuvi (died in 676 A.H.)

ومما عد من الكبائر الظهار وأكل لحم الخنزير والميتة بلا عذر... وترك الأمر بالمعروف على إطلاقهما ونسيان القرآن وإحراق مطلق الحيوان....

Things that have been considered as great sins include " Zahar, eating the meat of pork and the dead without any reasons, giving up admonishing others to do right and preventing others to do wrong, forgetting the Quran, firing animals and ...

Al-Navavi Al-Shafei, Mohei Al-Din Abu Zakariya Yahya Ben Sharaf Ben Mar Ben Jome Ben Hozam (died in 676 hejira), Rozat Al-Talebin va Omdat Al-Mofatin, v 11, p 223, Published by: Al-Maktab Al-Eslami, Beirut, Second Edition, 1405 hejira

5. Ibn Teimie Harani (died in 628 A.H.)

مسألة 183: في رجل يتلو القرآن مخافة النسيان، ورجاء الثواب فهل يؤجر على قراءته للدراسة

ومخافة النسيان أم لا وقد ذكر رجل ممن ينسب إلى العلم أن القاريء إذا قرأ للدراسة مخافة النسيان أنه لا يؤجر فهل قوله صحيح أم لا؟

الجواب بل إذا قرأ القرآن لله - تعالى - فإنه يثاب على ذلك بكل حال، ولو قصد بقراءته أنه يقرؤه

لئلا ينساه فإن نسيان القرآن من الذنوب فإذا قصد بالقراءة أداء الواجب عليه من دوام حفظه للقرآن،

واجتناب ما نهى عنه من إهماله حتى ينساه فقد قصد طاعة الله فكيف لا يثاب

وفي الصحيحين: عن النبي صلى الله عليه وسلم أنه قال : استذكروا القرآن فلهو أشد تقصيا من

صدور الرجال من النعم من عقلها، وقال صلى الله عليه وسلم : عرضت علي سيئات أمتي فرأيت من

مساوئ أعمالها الرجل يؤتيه الله آية من القرآن فينام عنها حتى ينساها،

Matter 183 is about a man that recites Quran for the sake of fear of forgetting it and for the hope of its reward. Will such a person that recites Quran for training or fear of its forgetfulness be rewarded or not? Is his remark right or not?

Answer: if someone recites the Quran because of God, he will be rewarded and even if he recites the Quran because of fear of forgetting Quran, he will be also rewarded since forgetting Quran is considered as sins. Hence, if someone recites the Quran in order to fulfill a necessary action for supporting the Quran or in order to separate from what God has prohibited us, laxity in memorizing Quran and forgetting, and its purpose is to obey God, how will he be rewarded?

It has been narrated in the book " Sahihin(Bokhari and Moslem) that the messenger of God(peace of Allah be upon him and his descendants) has stated " recite the Quran a lot since forgetting the Quran is as quickly as the escape of animals from tie". he also stated " the sins of my nation were presented to me; I knew that a sin that equaled with all of sins of a person was " God descends a verse to human and then he forgets it after a while".

Ibn Teimiye Al-Horani Al-Hanbali, Abu Al-Abbas Ahmad Abd Al-Halim (died in 728 hejira), Al-Fatavi Al-Kobra le Sheikh Al-Eslam Ibn Teimiye, v 1 p 260, Researched by: Ghadam Lah Hasanein Muhammad Makhluf, Published by: Dar Al-Marefat, Beirut

Ibn Teimiye Al-Horani Al-Hanbali, Abu Al-Abbas Ahmad Abd Al-Halim (died in 728 hejira), Kotob va Rasael va Fatavi Sheikh Al-Eslam Ibn Teimiye, v 13 p 423, Researched by: Abd Al-Rahman Ben Muhammad Ben Ghasem Al-Asemi Al-Najadi, Published by: Maktabat Ibn Teimiye, Second Edition

6. Ala Al-Din Al-Bokhari (died in 730 A.H.)

قال الشيخ رحمه الله إنما يصير النسيان عذرا في حق الشرع إذا لم يكن غفلة فأما إذا كان عن

غفلة فلا يكون عذرا كما في حق آدم عليه السلام وكنسيان المرء ما حفظه مع قدرته على تذكره بالتكرار

فإنه إنما يقع فيه بتقصيره فيصلح سببا للعتاب ولهذا يستحق الوعيد من نسي القرآن بعدما حفظه مع قدرته على التذكار بالتكرار.

Sheikh has said" if forgetfulness does not happen from ignorance, it will be considered as an excuse from the point of view of the religion. However, if it happens from ignorance, it will not be considered as an excuse as it has been about human in this way. Human may forget what memorize whereas human can review and repeat it. If they do not review and repeat what they memorize, they will be blamed. Therefore, if someone memorizes the Quran and forgets it, she or he will be tortured.

Al-Bokhari, Ala Al-Din Abd Al-Aziz Ben Ahmad (died in 730 hejira), Kashf Al-Asrar An Osul Fakhr Al-Eslam Al-Bazdavi, v 4 p 389, Researched by: Abdullah Mahmud Muhammad Omar, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1418 hejira- 1997

7. Abu Hayan Al-Andelsi (died in 745 A.H.)

وَمِنَ الْمُنْصُوصِ عَلَيْهِ الْقَتْلُ وَالزَّوْنُ وَاللَّوْاطُ وَشُرْبُ الْخَمْرِ وَالرَّبَا وَتَرْكُ الْأَمْرِ بِالْمَعْرُوفِ
وَالنَّهْيِ عَنِ الْمُنْكَرِ وَنَسْيَانُ الْقُرْآنِ بَعْدَ حِفْظِهِ وَإِحْرَاقُ الْحَيَوَانَ بِالنَّارِ.....

Big sins that there are clear words about them include: killing, adultery, d giving up admonishing others to do right and preventing others to do wrong, forgetting the Quran after learning it, firing animals and ...

Abi Hayan Al-Andolesi, Muhammad Ben Yusef (died in 745 hejira), Tafsir Al-Bahr Al-Mohit, v 3 p 336, Researched by: Al-Sheikh Adel Ahmad Abd Al-Mojud, Al-Sheikh Ali Muhammad Moavez, Other Researchers: 1) Zakariya Abd Al-Majid Al-Noghi, 2) D. Ahmad Al-Nojuli Al-Jamal, Published by: Dar Al-Kotob Al-Elmie, Lebanon/ Beirut, First Edition, 1422 hejira- 2001

8. after narrating different narrations about the reward of reciting Quran a lot, Ibn Kasir Dameshghi Selfi has said

ومضمون هذه الأحاديث الترغيب في كثرة تلاوة القرآن واستذكاره وتعاوده لئلا يعرضه حافظة

للنسيان، فإن ذلك خطأ كبير نسأل الله العافية منه.

The content of these Hadiths is about the encouragement of reciting Quran a lot, memorizing it and bearing the memorized verses in the mind so that we do not forget whatever we memorize from the Quran because forgetting Quran is a big sin and we want God to save us from it.

Ibn Kathir Al-Dameshghi, Abu Al-Feda Esmael Ben Omar Al-Gharashi (died in 774 hejira), Fazael Al-Quran, v 1 p 135, Published by: Dar Al-Marefat, Beirut, Second Edition, 1407 hejira-1987

Considering big sins, he has said in his interpretation

...ومنع الزكاة وترك الأمر بالمعروف والنهي عن المنكر مع القدرة ونسيان القرآن بعد تعلمه

وإحراق الحيوان بالنار....

Not giving zakat, giving up admonishing others to do right and preventing others to do wrong, forgetting the Quran after learning it, firing animals and ...

Ibn Kathir Al-Dameshghi, Abu Al-Feda Esmael Ben Omar Al-Gharashi (died in 774 hejira), Tafsir Al-Quran Al-Azim, v 1 p 488, Published by: Dar Al-Fekr, Beirut, 1401 hejira

9. Abubakr Al-Zobeidi Al-Yamani (died in 800 A.H.)

وَالكَبِيرَةُ مَا كَانَتْ حَرَامًا مَحْضًا نَشَرَ عَلَيَّهَا عُقُوبَةٌ مَحْضَةٌ بِنَصِّ قَاطِعٍ.... وَتَرْكُ الصَّلَاةِ مُنْعَمًا

وَمَنْعُ الزَّكَاةِ وَنَسْيَانُ الْقُرْآنِ وَسَبُّ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ.

A big sin is a kind of sin that is prohibited absolutely and punishment has been determined for it in the religion. These matters can be proved with clear words. Great sins include: giving up praying deliberately, not paying zakat , forgetting Quran and cursing the companions.

Al-Zeidi Al-Yamani Abubakr Ben Ali Ben Muhammad Al-Hadadi, (died in 800 hejira), Al-Joharat Al-Nayerat, v 5 p 456, according to the software of Jamat Al-Kabir

10. Ibn Hajar Heithami (died in 973 A.H.)

Ibn Hajar Heithami has considered it one of greatest sin and the greatest sin that may be left to the Muslims in the book " Al-Zavajer An Aghraf Al-Kabaer"

الكبيرة الثامنة والستون نسيان القرآن أو آية منه بل أو حرف.

وأخرج محمد بن نصر عن أنس أنه (ص) قال إن من أكبر ذنوب توافى به أمتي يوم القيامة لسورة

من كتاب الله كانت مع أحدهم فنسيها.

Kabire 68: it includes forgetting the whole Quran, a verse and even a word. Muhammad Ben Nasr has narrated from Anas that the messenger of God (peace of Allah be upon him and his descendants) has stated " the greatest sin that I will meet my nation with it in the doomsday is " one of persons of my nation memorizes a Suran and then they forget it".

Al-Heithami, Abu Al-Abbas Ahmad Ben Muhammad Ben Ali Ibn Hajar (died in 973 hejira), Al-Zavajer An Eghteraf Al-Kabaer, v 1 p 231, Researched by: Tem Al-Tahghigh va Al-Adad be Markaz Al-Dorasat Al-Bahuth be Maktab Nazar Mostafa Al-Baz, Published by: Al-Maktab Al-Asriye, Lebanon/ Seida, Beirut, Second Edition,1420 hejira- 1999

11. Ansari Al-Shafei

وَنَسِيَانُهُ كَبِيرَةٌ وَكَذَا نَسِيَانُ شَيْءٍ مِنْهُ لِيُخْبَرَ عُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرَ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ

مِنَ الْقُرْآنِ أَوْ آيَةٍ أَوْ تَبَيَّهَا رَجُلٌ ثُمَّ نَسِيَهَا وَخَبَّرُ مِنْ قَرَأَ الْقُرْآنَ ثُمَّ نَسِيَهُ لِقِيَّ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَجْدَمَ

رَوَاهُمَا أَبُو دَاوُدَ

Forgetting Quran is a big sin and also some of its verses due to this narration " the sins of my nation were attributed to me. Hence, I saw no sins bigger than this...

Al-Ansari Al-Shafei, Abu Yahya Zakariya (died in 926 hejira), Asna Al-Mataleb Fi Sharh Roz Al-Taleb, v 1 p 64, Researched by: D. Muhammad Muhammad Tamer, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1422 hejira- 2000

12. Khatib Al-Sharbini (died in 977 A.H.)

Khatib Sharbini is one of persons that supports the forgetfulness of the Quran firmly and he has mentioned and confirmed this matter in different books He has said in the book " Al-Aghna"

القول في حكم القرآن ونسيانه ويحرم تفسير القرآن بلا علم ونسيانه أو شيء منه كبيرة.

The remark about the rule of the Quran and forgetting it and interpreting the Quran without any knowledge about it: forgetting the whole Quran and some of its verses is a big sin.

Al-Shareini Al-Khatib Al-Shafei, Shams Al-Din Muhammad (died in 977 hejira), Al-Eghna Fi Hal Alfaz Abi Shoja, v 1 p 105, Researched by: Maktab Al-Bahuth va Al-Dorasat, Dar Al-Fekr, Published by: Dar Al-Fekr, Beirut, 1415 hejira

He has written in another book

فمن الأول تقديم الصلاة أو تأخيرها عن وقتها بلا عذر ومنع الزكاة وترك الأمر بالمعروف والنهي عن المنكر مع القدرة ونسيان القرآن واليأس من رحمة الله.

The first swear in relation to big sins: praying late or soon without any excuses, not giving zakat, giving up admonishing others to do right and dissuading others to do wrong in spite of having power, hopelessness from the mercy of God and ...

Al-Eghna lel Shareini, v 2 p 633

Considering big sins, he has said in the book " Maghni Al-Mohtaj"

ونسيانه أو شيء منه كبيرة.

Forgetting the whole Quran and some of it (some of its verses) is a big sin.

Al-Shareini Al-Khatib Al-Shafei, Shams Al-Din Muhammad (died in 977 hejira), Moghana Al-Mohtaj Ela Marefat Maani Alfaz Al-Menhaj, v 1 p 39, Published by: Dar Al-Fekr, Beirut

Considering big sins, he has written in another part of this book

وترك الأمر بالمعروف والنهي عن المنكر مع القدرة ونسيان القرآن واليأس من رحمة الله

Giving up admonishing others to do right and dissuading others to do wrong in spite of having power, forgetting the Quran, hopelessness from the mercy of God and ...

13. Ramalie Al-Shafie (died in 1004 A.H.)

Considering big sins, Rameli Shafei has said

ونسياهه كبيرة موضعه إذا كان نسيانه تهاونا وتكاسلا.

One of big sins is forgetting Quran whereas it is due to ignorance and irresponsibility.

Al-Ramali Al-Shoveiri, Shams Al-Din Muhammad Ben Ahmad Ben Hamze (died in 1004 hejira), Hashiye Al-Ramali, v 1 p 64, according to the software of Jamat Al-Kabir

14. Jalal Al-Din Siuoti

نسيانه كبيرة صرح به النووي في الروضة وغيرها لحديث أبي داود وغيره عرضت علي

ذنوب أمتي فلم أر ذنبا أعظم من سورة من القرآن أو آية أوتيتها رجل ثم نسيها.

Forgetting Quran is a big sin. Nuvi has said about it clearly in the book " Roze" and other his books. According to the narration of Abi Davud and others, the messenger of God stated " the sins of my nation were attributed to me...

Al-Siuti, Jalal Al-Din Abu Al-Fazl Abd Al-Rahman Ben Abibakr, (died in 911 hejira), Al-Etghan Fi Olum Al-Quran, v 1 p 279, Researched by: Saeed Al-Mandoob, Published by: Dar Al-Fekr, Lebanon, First Edition, 1416 hejira- 1996

15. Abd Al-Rauf Monavi (died in 1031 A.H.)

Abd Al-Rauf Monavi has said clearly in two books that forgetting Quran is one of big sins. he has written in the book " Al-Tisir"

ونسيان القرآن بعد حفظه كبيرة.

Forgetting Quran is one of big sins after he forgets it.

Al-Manavi, Abd Al-Rauf Ben Ali Ben Zein Al-Abedin (died in 1031 hejira), Al-Tayaser be Sharh Al-Jame Al-Saghir, v 1p 146, Published by: Maktab Al-Emam Al-shafei, Al-Riyadh, Third Edition, 1408 hejira-1988

He has written in the book Feiz Al-Ghadir"

ونسيان القرآن كبيرة.

Forgetting Quran is a big sin.

Al-Manavi, Abd Al-Rauf Ben Ali Ben Zein Al-Abedin (died in 1031 hejira), Feiz Al-Ghadir Sharh Al-Jame Al-Saghir, v 1 p 489, Published by: Al-Maktab Al-Tejariye Al-Kobra, Egypt, First Edition, 1356 hejira

16. Bahuti Al-Hanbali (died in 1051 A.H.)

(ويحرم) تأخير الختم فوق أربعين (إن خاف نسيانه قال) الإمام (أحمد ما أشد ما جاء فيمن حفظه

ثم نسيه..).

Delaying reciting the whole Quran over forty days is haram whereas that person is afraid of forgetting it. Imam Ahmad has said " there is severe punishment for a person that memorizes Quran and then he forgets it.

Al-Khademi, Abu Saeed Muhammad Ben Muhammad (died in 1156 hejira), Barighat Mahmudiye, v 6 p 205, according to the software of Jamat Al-Kabir

17. Abu Saeid Al-Khademi (died in 1156 A.H.)

(وَمَنْهَا نَسْيَانُ الْقُرْآنِ بَعْدَ تَعْلَمِهِ) ... لِأَنَّهُ إِنَّمَا نَسِيَ عَنْ تَشَاغُلِهِ عَنْهَا بَلْهُوٍ أَوْ فُضُولٍ أَوْ لِاسْتِخْفَافِهِ بِهَا وَتَهَاوُنِهِ بِشَأْنِهَا وَعَدَمِ احْتِرَامِهِ لِأَمْرِهَا فَيَعْظُمُ ذَنْبُهُ عِنْدَ اللَّهِ لِاسْتِهْانَةِ الْعَبْدِ لَهُ بِإِعْرَاضِهِ عَنْ كَلَامِهِ، وَفِيهِ أَنَّ نَسْيَانَ الْقُرْآنِ كَبِيرَةٌ وَلَوْ بَعْضًا مِنْهُ وَهَذَا لَا يُنَاقِضُهُ خَيْرٌ (رَفَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ)؛ لِأَنَّ الْمَعْدُودَ هُنَا ذَنْبُ التَّفْرِيطِ فِي مَحْفُوظِهِ لِعَدَمِ تَعَاهُدِهِ وَدَرَسِهِ

One of great sins is forgetting Quran after learning it because its cause is dealing with futile and irrelevant things and ignoring and disrespecting Quran. Therefore, the sin of this person is big for God due to ignoring it and turning it away. Forgetting Quran is (even some of its verses) a big sin. This matter is not in contrast with the narration " the punishment of mistakes and forgetting Quran have been removed from the nation" because lack of attention to whatever has been memorized has been considered as sin in spite of his commitment to it.

Al-Khademi, Abu Saeed Muhammad Ben Muhammad (died in 1156 hejira), Barighat Mahmudiye, v 6 p 205, according to the software of Jamat Al-Kabir

18. Shahab al-Din Al-Ghalyubi (died in 1069 A.H.)

He has said about big sins

... وقطيعة الرحم وعقوق الوالدين وضرب المسلم بغير حق ونسيان القرآن...

...severing womb, hurting parents, hitting Muslims, forgetting Quran and ...

Al-Ghalyubi, Shahab Al-Din Ahmad Ben Ahmad Ben Salame (died in 1069 hejira), Hashitan, Ghalyubi., Ali Sharh Jalal Al-Din , Al-Mahali Ala Menhaj Al-Talebin, v 4 p 320, Researched by: Maktab Al-Bohuth va Al-Dorasat, Published by: Dar Al-Fekr, Lebanon, First Edition, 1419 hejira- 1998

19. Soleiman Al-Bajirmi (died in 1221A.H.)

قوله: (ونسيان القرآن) أي كلاً أو بعضاً إذا كان حافظاً له بعد البلوغ

The writer has said " forgetting Quran is one of big sins. In other words, forgetting all verses of the Quran or some verse of the Quran is a big sin whereas he learns it after maturity.

Al-Jeiromi Al-Shafei, Soleiman Ben Muhammad Ben Omar (died in 1221 hejira), Tohfah Al-Habib Ala Sharh Al-Katib, v 5 p 379, Published by: Dar Al-Kotob Al-Elmie, Beirut, Lebanon, 1417 hejira- 1996, First Edition

20. Muhammad Ben Ali Shokani (died in 1255 A.H.)

Considering big sins, Muhammad Ben Ali Shokani has written

... ونسيان القرآن بعد تعلمه واحراق الحيوان بالنار وامتناع الزوجة من زوجها بلا سبب.

Forgetting Quran after learning it, burning animals with fire, refusal of a wife from sexual intercourse whereas she has no excuse for that...

Al-Shokani, Muhammad Ben Ali Ben Muhammad (died in 1255 hejira), Ershad Al-Fohul Ela Tahghigh Elm Al-Osul, v 1 p 99, Researched by: Muhammad Saeed Al-Badri Abu Mosaeb, Published by: Dar Al-Fekr, Beirut, First Edition, 1412 hejira- 1992

21. Al-Javi Al-Shafei (died in 1316 A.H.)

ونسيان القرآن كلا أو بعضا إن كان حفظه بعد البلوغ

(One of big sins) is forgetting all or some verses of the Quran if we learn it after maturity.

Al-Javi Al-Shafei, Abu Abd Al-Moata Muhammad Ben Omar Ben Ali Ben Navavi, (died in 1316 hejira), Nahayat Al-Zein Fi Ershad Al-Mobtadein, v 1 p 385, Published by: Dar Al-Fekr, Beirut, First Edition

22. Abd Al-Hamid Al-Shervani

ومنع الزكاة وترك الأمر بالمعروف والنهي عن المنكر مع القدرة ونسيان القرآن واليأس من

رحمة الله.

Not giving zakat, giving up admonishing others to right and dissuading oothers to do wrong in spite of having power and forgetting the Quran, desperation from Big sins:the mercy of God and ...

Al-Shervani Al-Talesi Al-Shafei, Abd Al-Hamid Ben Musa Ben Yazid Ben Musa, Havashi Al-Shervani Ala Tohfah Al-Mohtaj be Sharh Al-Menhaj, v 10 p 214, Published by: Dar Al-Fekr, Beirut

We would like to ask Sunni scientists " did the messenger of God (peace of Allah be upon him and his descendants) commit this sin along with polytheism to God, not giving zakat and ...or Bokhari and Moslem have insulted the prophet?"

Conclusion

A lot of narrations have been narrated about disapproving the Quran and its severe tortures in the Sunni sources and even some have considered it the greatest sin that human may enter the doomsday with it and faces God.

Most of jurisprudents of Sunni different religions have considered as one of big sins along with polytheism to God, the cursing the companions, not giving zakat, and ...

According to these matters, can we believe that the prophet of God has forgotten the verses of the Quran although Quran is considered as the permanent miracle of the prophet?

Can Sunni scientists accept that the messenger of God (peace of Allah be upon him and his descendants) will enter the doomsday as he suffers from leprosy?

Hence, it seems that forgetfulness of Quran by the messenger of God (peace of Allah be upon him and his descendants) is a vulgar insult that bokhari and Moslem have attributed it to the prophet of God without considering its consequences.

Good luck

The group in charge of answering doubts