261551 - The final review of the Qur’an, and was any Qur’an revealed after that?

the question

I am confused about the final review of the Qur’an. If Jibreel (peace be upon him) reviewed the Qur’an with the Prophet (blessings and peace of Allah be upon him) in Ramadan, then how could the last verse of the Qur’an to be revealed be *{And fear a Day when you will be returned to Allah} [al-Baqarah 2:281]*, which was revealed nine days – or according to some reports seven or three days – before the death of the Prophet (blessings and peace of Allah be upon him), and he died in Rabee‘ al-Awwal, whereas the review and revision took place in Ramadan? Did he review the entire Qur’an as we know it now? If that is the case, then how can we reconcile between this and that?

Detailed answer

Praise be to Allah.

Firstly:

What is meant by the review is that Jibreel reviewed the Qur’an with the Prophet (blessings and peace of Allah be upon him) every year in Ramadan.

It was narrated from ‘Aa’ishah that Faatimah (may Allah be pleased with her) said: He [the Messenger of Allah (blessings and peace of Allah be upon him)] told me: Jibreel used to review the Qur’an every year with him once or twice, but this year he reviewed it with him twice. He said: “I think that my death has drawn near, so fear Allah and be patient, for what a good example I am for you.” Narrated by Muslim (2450).

According to a report narrated by al-Bukhaari (3624), “Jibreel used to review the Qur’an with me once every year, but this year he has reviewed it with me twice, and I think that my death is

approaching, and you [Faatimah] will be the first of my family to join me.” So I [Faatimah] wept, then he said: “Does it not please you that you will be the leader of the women of Paradise, or of the believing women.” So I smiled at that.

Among the Sahaabah, ‘Abdullah ibn Mas‘ood and Zayd ibn Thaabit witnessed this review.

Ibn Katheer said: What is meant by Jibreel’s reviewing the Qur’an with him every year is that he checked it to make sure that it was exactly as he had brought it down to him from Allah, may He be exalted, so that what was meant to remain would remain and what had been abrogated would not remain. This review was by way of verifying, ensuring and preserving, therefore the Prophet (blessings and peace of Allah be upon him) reviewed it with Jibreel twice in the last year of his life, and Jibreel reviewed it with him. From this, he (blessings and peace of Allah be upon him) understood that the time of his death was approaching.

‘Uthmaan (may Allah be pleased with him) compiled the master copy of the Mushaf on the basis of this final review.

Ramadan was chosen out of all of the months for this review, because the beginning of the revelation occurred during that month. Hence it is recommended (mustahabb) to study the Qur’an and recite it repeatedly in Ramadan, and the leading scholars strove hard in reciting the Qur’an in that month." (*Tafseer Ibn Katheer* 1/51).

Secondly:

There is no cause for confusion in the fact that this annual review did not cover the entire Qur’an every single year, because the revelation of the Qur’an had not yet been completed. This is clear.

That is also applicable to what happened during the final review in Ramadan: the review was only of what had been revealed up to that point, and there is nothing to rule out that something could be revealed after Ramadan or after the final review of the Qur’an, that was not included in that review.

Al-Haafiz Ibn Hajar (may Allah have mercy on him) said: The hadith indicates that the word Qur’an

may refer to some of it or most of it, because at the time of the first review in the first Ramadan after the Prophet's mission began, only some of the Qur'an had been revealed. Then it went on like that every Ramadan after it, until the final Ramadan, in which all of the Qur'an had been revealed except that which was delayed and was revealed after that particular Ramadan.

From 10 AH and until the Prophet (blessings and peace of Allah be upon him) died in Rabee' al-Awwal 11 AH, one of the verses that were revealed during that time was the verse in which Allah, may He be exalted, says (interpretation of the meaning):

{This day I have perfected for you your religion} [al-Maa'idah 5:3].

This verse was revealed on the day of 'Arafah, when the Prophet (blessings and peace of Allah be upon him) was in 'Arafah, according to scholarly consensus.

It is as if what was revealed during those days, because it was so little compared to what had already been revealed, was overlooked as far as reviewing it was concerned." (*Fath al-Baari* 9/44).

For more information on the issue of the final review of the Qur'an, please see: *al-'Ardah al-Akheerah: Dalaalaatuha wa Atharuha*, by Dr. Naasir al-Quthaami, Chair in Qur'anic Sciences.

And Allah knows best.