

Forgetting in the Holy Quran

Sahba Mazhar Khalil¹, Assistant Professor Dr. Abdel Moneim Ahmed Hussein²

^{1,2}Aliraqia University, College of Arts, Sciences of the Holy Quran

Email ¹ :nudgdfff@gmail.com

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ABSTRACT

The Noble Qur'an contains secrets that it does not contain, and there are rulings, lessons and sermons that cannot be compared to it. It is renewed from which scholars cannot be satisfied, and it is the miracle of the Noble Messenger (may God bless him and grant him peace). There was no greater blessing than the revelation of the Qur'an to this nation after the heavenly books were distorted and the divine laws were changed according to whims and interests. One of the main reasons that led me to choose this topic are: Forgetting is considered a blight on the human mind. Sometimes forgetting is considered a blessing that God Almighty bestowed upon His servants so that life could continue. The effect of forgetting in worship and the rulings that result from it. The conclusions of this research are: The first enemy of man is Satan. He is the one who urges him to forget, especially in matters of worship, such as heedlessness or omission in the number of units of prayer and others. Therefore, it is necessary to seek refuge from the accursed Satan always. Organization in life, because the person who organizes his life matters, this organization is reflected in the strength of his thinking and memory, so that forgetting is very rare for him.

Importance of the Research

The Holy Qur'an is the source of knowledge and knowledge, and to it every scholar and gnostic returns, for it is the light by which God (Almighty and Majestic) guides those who pursue His pleasure to the paths of peace. The Noble Qur'an contains secrets that it does not contain, and there are rulings, lessons and sermons that cannot be compared to it. It is renewed from which

scholars cannot be satisfied, and it is the miracle of the Noble Messenger (may God bless him and grant him peace). There was no greater blessing than the revelation of the Qur'an to this nation after the heavenly books were distorted and the divine laws were changed according to whims and interests. **Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."** (Surah Al-Kahf, 109)

And because a person does not possess the attribute of perfection, because perfection belongs to the Lord of Glory alone. It is prone to forgetfulness and forgetfulness often. And this matter may be a blessing from God Almighty in many cases so that he can continue his life, and without the blessing of forgetting, some people would not be able to continue their lives, because they would not face the loss of loved ones or difficult situations that pass them, so I dealt in this research with the topic of forgetting his money from Significance and effects at the same time.

Reason for choosing the research:

One of the main reasons that led me to choose this topic are:

1. Forgetting is considered a blight on the human mind.
2. Sometimes forgetting is considered a blessing that God Almighty bestowed upon His servants so that life could continue.
3. The effect of forgetting in worship and the rulings that result from it.
4. For forgetting worldly and hereafter rulings, such as the ruling for forgetting in prayer, fasting, pilgrimage...etc.
5. Forgetting is a clear reflection of the state of human weakness. This is evidence of the obligation to return to God Almighty in all cases.

Definition of forgetting linguistically and idiomatically

First: In language: Forgetting is a language that has two meanings. The first is to neglect something, and not to remember, and the second is to mean something that has fallen from the enjoyment of the travelers.

Forgetting, whoever forgets something, forgets it by forgetting and forgetting: he is absent from it and the thing is absent from mentioning it and memorizing it. Forgetting, and forgetting comes in the sense of abandonment.

Al-Nassi: the forgotten thing that is not mentioned, and it is said of the despicable thing that was neglected, and in the words of the Highest, on the tongue of Mary: **And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten"** (Mary, 23). That is: something forgotten that is not known

Secondly, idiomatically:

Forgetting: the disability of forgetfulness or loss of memory, which is a disability that arises from a disorder or malfunction in the brain, or from a severe disturbance in mental life caused by anxiety or psychological conflict, and forgetfulness: a lot of negligence.

Forgetting was also defined as: not being aware of something at the time of its need, and it may have been said not noticing the image that occurs in the mind of what would be observed in the sentence .

In unveiling the curtains, there are several definitions:

- 1- Meaning that a person becomes aware of it without his choice, and it necessitates that he be negligent about memorizing.
- 2- It is an accidental ignorance.

3- Man's ignorance of what he knew is a necessity, despite his knowledge of many things, not a pest.

4 - a scourge that interferes with the imagination resulting from the impression of what is mentioned in it .

Al-Ragheb Al-Isfahani said: Forgetting is a person's abandonment of what he has entrusted, either because his heart is weak, or out of heedlessness, or on purpose, until his remembrance is removed from the heart.

Al-Jurjani said: "Observing something known in a state other than the Sunnah."

Al-Tahir bin Ashour says: "Forgetting is the disappearance of a known matter from the person's memory due to weakness of mind or negligence."

The effect of forgetting in worship

The Malikis said: Forgetting in worship does not slander and ignorance denigrates, because if knowledge of what a person presents to him is a duty, the ignorant in prayer is disobedient by abandoning knowledge, so he is like the deliberate abandonment after knowing what is obligatory, and this is the face of Malik's saying that ignorance in prayer is like intentional and ignorant as deliberate. Not like the forgetful, and as for the forgetful, he is pardoned by him, because he said, peace and blessings be upon him: (Verily, God has removed from my nation error and forgetfulness and what they were forced to do) , and the nation is unanimously agreed that forgetting is not a sin in general, and likewise, forgetting attacks the servant by force and he has no power to help him. He pushed him away from him, and ignorance has a trick in pushing him by learning .

Provisions for forgetting:

Forgetting results in provisions in this world and in the hereafter.

First: the worldly judgment:

If the forgetfulness occurred in neglecting a command, it did not fall, rather it must be rectified and the reward resulting from not taking place will not be achieved. And if the forgetfulness occurred in a forbidden act that is not a matter of damage, then there is nothing in it.

Second: The eschatological ruling - the scholars agreed that forgetting is absolutely sinful, because of the Almighty's saying **On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith**(Surah Al-Baqarah,286).And the Prophet's saying (may God's prayers and peace be upon him): "God has removed from my nation mistakes and forgetfulness and what they were forced to do."And because forgetting is a matter of leaving the truth in terms of the meaning of the speech, because the eye of the mistake and its two brothers are not raised, so what is meant is its ruling, which is two other types, which is the sinner, and the worldly, which is corruption, and the two rulings are different, so it became after being a common metaphor that does not prevail.

The effect of forgetting in prayer:

The scholars have explained that the term forgetting has several names, including: forgetfulness:

is forgetting something or being neglectful of it, and forgetfulness in prayer means that the worshiper falls into error by way of forgetfulness or forgetfulness. While not forgetting any of the Sunnahs or pillars of prayer, it does not invalidate the prayer or anything that is required of the Muslim in it, but it undoubtedly detracts from the reward of prayer and its reward. From the Qur'an, or what he hears from the imam, and there are examples of forgetfulness in prayer: And before the bowing in which he is, and he completes his prayer on this basis, and performs a rak'ah and prostrates for forgetfulness, and if he forgets one of the Sunnahs of prayer, such as the Sunnah of the first tashahhud, he does not return to it, but prostrates for forgetfulness.

The effect of forgetting about fasting:

God Almighty has prescribed for His servants fasting, which is abstaining from things that break the fast at a specific time from the break of the second dawn to sunset, and since this meaning may be found in the fasting person, whether it is a habit or a diet or something else, it was one of the conditions for the validity of the legal fast for the act of worship and sacrifice that the fasting person intends to God The Almighty, it is not valid to impose it or to perform it except with the intention, especially if the fasting is not set at the time according to Shariah, such as the vow and expiation fasting. The people of knowledge differed about the validity of fasting based on their difference in the requirement of casting the intention, and that is based on two opinions: the first saying: that his fast is invalid and it is not valid to perform it during the day, and the second saying: that his fast is valid and it is acceptable for him to make the intention during the day. This is according to the interpretation of the jurists, and it is known that fasting requires abstaining from eating and drinking from dawn to sunset, but if the fasting person ate or drank forgetfully? The jurists differed on this issue on three sayings:

The first view: The validity of the fast of one who ate or drank forgetfully, and he does not have to do anything.

The second opinion: The invalidity of the fast of one who ate or drank forgetfully, and he has to make up for it.

The third opinion: The fast is spoiled by eating a lot rather than a little.

The effect of forgetting in Hajj:

Whoever neglects an obligatory duty of Hajj intentionally, knowing the ruling, then he is a sinner, and his Hajj is valid, but it is incomplete, and there is no sin on him, and he has to repent and seek forgiveness. The accepted Hajj is that in which the pilgrim completes the pillars, duties and Sunnahs, and does not mix with sin, God Almighty said **Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding**(Hajj, 197).

If he left the circumambulation out of forgetfulness, then if he remembers it before the time is over, he makes up for it and repeats the saa' after it also on the outward appearance, and if he remembers it after the lapse of time, such as if he forgot the tawaf of Umrah al-Tamattu' until he stopped at Arafat, or he forgot the tawaf of Hajj until the end of the month of Dhu al-Hijjah, he must make it up and repeat it with him first. And if he remembers it at a time when it is not possible for him to make up for it himself, as if he remembered it after his return to his country, he must repent.

Forgetting in the Qur'an is of two types:

The first type: the one that arises because he is preoccupied with a worldly matter (especially if it is prohibited) until it leads the person to neglect revising the Qur'an and abandoning its recitation, and this is the blameworthy thing in which the threat is mentioned.

It is not intended (by the worldly command): to spend time in earning his livelihood, as this is commanded, but what is meant is excessive, panting after the world and its desires, so that his heart becomes attached to them, which leads to abandoning the Qur'an.

Abu al-Hasan al-Qabisi - may God have mercy on him - was asked about someone who memorized the Qur'an and then forgot it, and he replied, saying: As for your question about someone who learned, then lost it until he forgot it, if his neglecting it was an asceticism in him - there is no need for him to do an excuse for him - then he is the one I fear for something. It came about the one who learned the Qur'an and then forgot it, so it is a blessing for his unbelief, and that is only for the one who deliberately distracts him from it. If he was distracted from him by an act of fools, it was more severe., and you don't know that that forgetting is a punishment for him, because he was distracted from him by badly acquiring, so his bad acquisition was a sin from him, his punishment was hastened for him, by forgetting the Qur'an after he had memorized it.

The second type: which does not arise from negligence and neglect, but rather results from poor memory, advanced age, or preoccupation with matters that he is unable to ward off, especially if his forgetting is due to engaging in a religious matter such as jihad - as stated by Ibn Hajar, as well as learning the necessary knowledge. Or the delegate, and likewise working with the teaching of Islamic sciences, all of that does not come - God willing - in abandoning reprehensible memorization. Ibn Rushd al-Maliki, may God have mercy on him, transmitted the consensus on that, saying: "There is no sin on the one who abandons the treaty to study the Qur'an, heedless of that, and preoccupied with other duties and commands, until he forgot a surah or verse from it, according to the consensus of scholars."

Forgetfulness treatment

There are a number of treatments that may be useful to treat forgetfulness, including the following:

- 1- Seeking refuge with Allah from the accursed Satan: Since Satan is the first enemy of man as he lurks in circles in every incoming and outgoing way, he should seek refuge from him at the beginning of every saying and every action, whether it is related to the vocabulary of the details of the world life, or what is related to the future, because Man is born weak.
- 2- Beginning in the name of God, the Most Gracious, the Most Merciful: The various sayings and various actions, big and small, to which a person is exposed, is in dire need of remembrance of God, the Creator and Dominant over the universe.
- 3- Focusing on information when learning and memorizing: through attention and serious orientation when learning and memorizing, as well as practice and rehearsal through practical reality to install information in the mind.
- 4- Not taking on the many responsibilities that cause confusion and physical and mental fatigue, and this issue creates a suitable ground for forgetting. It is better to reduce these responsibilities to reduce the state of forgetfulness.
- 5- Organizing in life: The person who organizes his life lives in a calm and tidy state in managing matters, and this issue is reflected in the power of thinking and the power of memory positively, so that forgetting is very rare for him.
- 6- Restricting knowledge to writing.

- 7- Commitment to the Qur'an, supplication, spirituality and morality.
- 8- Not thinking about trifles.
- 9- Seeking calm at a price.
- 10- Searching for security and safety.
- 11- Do not rush things.
- 12- Not monitoring people.
- 13- Reading until the end of life.

That a person should not forget, in the basic degree, the belief to which he belongs, the divine values and principles, the legal and social responsibility, the divine and human rights, the exhortation to truth and patience in the various details of life, the advocacy for the principles of truth, justice and freedom, and the principle of brotherhood and cooperation and the dissemination of love, goodness, peace and peace. These terms and others create a state of balance and stability in The march and behavior of man in life, and therefore it is necessary to strengthen and revitalize the intellectual and cultural movement through holding seminars, dialogues and conferences that fall within the circle of revitalizing the power of memory and the power of thinking in man.

The effects of forgetting (the harmful effects of forgetting):

- 1- Legitimate effects: The Holy Legislature has a detailed opinion that scholars of jurisprudence deal with in various issues, whether in acts of worship such as fasting and prayer or transactions such as contracts and rhythms such as selling, marriage and divorce in matters of forgetting in a detailed and extensive way, for example, a person forgets that he is fasting and takes something from food or forgets a rak'ah or part or A pillar of prayer or forgetting the contract formula in commercial transactions. Thus, the Holy Street has a clear opinion of what is related to the effects of forgetting in worship and transactions and its impact on rulings.
- 2- The mental effects: the mind detests forgetting information and forgetting self-evident issues, especially frequent forgetting and not rare forgetting.
- 3- Customary effects: The human custom considers forgetting to be an acceptable and reasonable matter, provided that it does not exceed the reasonable limit. This is because social custom censures the indifferent person involved in forgetting because of his lack of orientation, weak memory and wandering mind, as excessive forgetting causes a clear confusion in the course of life in all its details.

Conclusion

I concluded this research by thanking God Almighty for His success and payment, and I thank Him for making my case easier for me and increasing my knowledge and knowledge. Through this research, I was able to learn some things about forgetting. Just as it has some dangers and disadvantages in our lives and our religion, on the other hand it has some aspects that are considered kinda good in the interest of humans. God Almighty did not make anything but that it has little benefit for man. Forgetting in some human cases is in the interest of the person, such as some life matters. A person may be exposed to situations where he loses control over himself, due to the severity of the situation, such as the loss of a dear person or others. In this case, forgetting is considered a blessing from God Almighty. But some religious and legal matters and orders have different opinions of scholars regarding oblivion. There is deliberate forgetting and oblivion commonplace. Each chapter has its own judgment through research.

Forgetting is a blessing if a person forgets his misfortunes and loses his loved ones, his money, and all that is valuable to him. And if he had kept remembering that, he would not have been

contented with food or drink, and he would have spent his life in sorrow. But if he forgets what benefits him in this world and the hereafter and his duties towards his Creator, and if he forgets what brings him closer to the pleasure of God Almighty. Forgetting here is a curse. Glory be to God Almighty, the Mighty, the Great, the Great, the Immaculate, from oblivion. As God says **And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful**(Maryam, 64). God, the Exalted, the Majestic, does not deprive him of anything, and he does not miss the young or the old, and He encompasses everything, the Blessed and Exalted.

The conclusions of this research are:

1. The first enemy of man is Satan. He is the one who urges him to forget, especially in matters of worship, such as heedlessness or omission in the number of units of prayer and others. Therefore, it is necessary to seek refuge from the accursed Satan always.
2. Organization in life, because the person who organizes his life matters, this organization is reflected in the strength of his thinking and memory, so that forgetting is very rare for him.
3. Adherence to supplications and reading the Qur'an, as it stimulates memory and reduces forgetfulness.
4. Restricting scientific matters to writing in order to overcome the issue of forgetting them, for writing concentrates information in memory.
5. Not to think about trivial matters so that thinking does not get distracted and the mind keeps storing the largest amount of useful information.
6. Sometimes it is one of the blessings of God Almighty for a person to forget. To be able to continue his life.

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