

تَدَبُّرُ الْقُرْآنِ

REFLECTING UPON  
THE QUR'AN



BY AL-'ALLAAMAH SAALIH  
IBN 'ABDULLAAH AAL-FAWZAAN

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*Reflecting Upon the Qur'aan*

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**Written by**

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## FOREWARD FOR THE FIRST EDITION



All praises belong to Allaah alone, may the *Salaat* and the *Salaam* be upon our Prophet Muhammad (ﷺ) and upon his family and his Companions, to proceed:

This is the text from a lecture I delivered at Masjid Al-Hareesh in the city of Riyaadh on the topic, "Reflecting Upon the Qur'aan". And due to the importance of this topic, I thought to take the lecture from the tape and print it in order to spread the benefit, Insha' Allaah. May Allaah reward with good, those who took upon the duty of extracting and transcribing this lecture. Verily He is the All-Hearer, the One Who answers the supplications.

# INTRODUCTION



With the Name of Allaah, the Most Merciful, the Bestower of Mercy

All praises belong to Allaah, the Lord of all the worlds, and may the peace and blessings be upon His Messenger, our Prophet Muhammad, and upon his family and upon his Companions, to proceed:

Verily the greatest blessing that Allaah has honored this nation with is His sending the Prophet Muhammad (ﷺ), and sending down the Glorious Qur'aan upon him as guidance for mankind and to enlighten them and to remind them of that which benefits them in this life and the next life. So the Qur'aan is the Speech of Allaah, its letters and its meanings, revealed, not created. From Him it came and to Him it shall return.

وَأَنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ

مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

“And indeed, this (the Qur'aan) is a revelation from the Lord of the worlds, which the trustworthy *Rooh* (Jibreel) has brought down upon your heart, O Muhammad (ﷺ) that you may be (one) of the warners in a clear Arabic language.”

Ash-Shu'araa (26):192-195

In it are the guidance and the light.

And Allaah (ﷻ) says:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

**“Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'aan) to His slave (Muhammad) that he may be a warner to the ‘Alameen (mankind and the Jinn).”**

Al-Furqaan (25):1

So the Qur'aan is a universal book for all of humanity, rather it is for the *Jinn* and humankind.

بَشِيرًا وَنَذِيرًا

**“A giver of glad tidings and a warner.”**

Al-Baqarah (2):119

And when the *Jinn* heard it:

فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ



“They said: ‘Verily! We have heard a wonderful Recital (this Qur’aan)! It guides to the Right Path, and we have believed therein...”

Al-Jinn (72):1-2

And He (تعالى) said:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ فَيَمَّا  
لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ  
أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَّا كَثُوبٌ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ  
اللَّهُ وَلَدًا ﴿٤﴾

“All the praises and thanks be to Allaah, Who has sent down to His slave (Muhammad) the Book (the Qur’aan), and has not placed therein any crookedness. (He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers, who work righteous deeds, that they shall have a fair reward. They shall abide therein forever. And to warn those (Jews, Christians, and pagans), who say, ‘Allaah has begotten a son.’”

Al-Kahf (18):1-4

And Allaah (ﷻ) has described this Glorious Qur'aan by many great descriptions. So He says in the beginning of Soorah Al-Baqarah, which is the second Soorah (chapter) in the Qur'aan after Al-Faatihah. Allaah (ﷻ) says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ  
بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ  
إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

“With the Name of Allaah, the Most Merciful, the Bestower of Mercy. *Alif Laam Meem*. [These letters are one of the miracles of the Qur'aan and none but Allaah (Alone) knows their meanings].

This is the Book (the Qur'aan), whereof there is no doubt, a guidance to those who are *Al-Muttaqoon* (the pious and righteous persons who fear Allaah much and love Allaah much). Who believe in the *ghaib* (the unseen) and establish the prayer, and spend out of what We have provided for them. And who believe in (the Qur'aan and the Sunnah) which has been sent down (revealed) to you (Muhammad) and in which were sent down before you and they believe with certainty in the Hereafter.”

Al-Baqarah (2):1-4

So here Allaah describes the Qur'aan as being guidance for the righteous. And He said in the middle of the chapter:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ  
وَالْفُرْقَانِ

**“The month of Ramadhaan is that in which was revealed the Qur'aan, guidance for the people and clear proofs of guidance and criterion.”**

Al-Baqarah (2):185

Therefore, in the beginning of this chapter, Allaah describes the Qur'aan as being guidance for the righteous and He describes it in the middle of the Soorah as being guidance for all of mankind. And this description is general for the righteous and for those who are not righteous; as for the righteous, then it is guidance for them, meaning that they take advantage of it and acquire benefit from it and that they are guided by its light. As for other than the righteous, then it is guidance for them, meaning it makes clear to them the path of guidance, if they want for themselves guidance. So it is guidance of direction and instruction for all mankind and guidance of success for the righteous people specifically, those that act in accordance with this Qur'aan.

Because guidance is of two types:

Guidance of success and action, and this is specific for the believers, and guidance of direction and instruction, and this is general for all of the people.

And Allaah (ﷻ) says in describing this Qur'aan:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٧﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ  
عَذَابًا أَلِيمًا ﴿١٨﴾

“Verily, this Qur'aan guides to that which is most just and right and gives glad tidings to the believers who work deeds of righteousness, that they shall have a great reward (Paradise). And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).”

Al-Israa (17):9-10

Allaah describes the Qur'aan as that which guides to that which is most upright, and suitable, meaning the most upright path of all the paths and the most balanced, the link to Allaah (ﷻ). Therefore, if you desire the path that leads to Allaah (ﷻ) and to His Paradise, then

it is upon you to work by this Glorious Qur'aan, because verily it will direct you and guide you and instruct you to the path to Allaah (ﷺ).

Similarly, He describes the Qur'aan in another verse as being a "Rooh" or soul; and from the meanings of *Rooh* is that which gives life to the heart, thus obtaining life in the spiritual sense. Like the body, if it possesses a soul, then it will be alive, and if that soul leaves, then it will be dead. Allaah (ﷻ) said:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

**"And thus We have sent to you (O Muhammad) a *Rooh* of Our Command."**

Ash-Shoora (42):52

And what is meant here by *Rooh*, is the Glorious Qur'aan - that which Allaah revealed to His Messenger. So it is a soul for the hearts and the soul for the hearts is more specific than the soul for the body. Allaah named it a soul because it gives life to the heart. So if this Qur'aan is mixed with a jovial heart, verily it will give it life and enlightenment so that it will know its Lord, and it can worship Allaah upon clear evidence, and it can fear Allaah and it can have *taqwaa* for Allaah, and it can be in awe of Allaah, and it can love Allaah and it can exalt Allaah, and it can glorify Allaah. So this Qur'aan is a *Rooh* (soul) because it moves the heart like the *Rooh* (soul) that moves the body and the physical form. So just like the soul, if it enters into the body it

makes it move and gives it life, such is the Qur'aan, if it enters into the heart then verily it gives it life and moves it and causes it to fear Allaah and to love Him. But if the hearts are void of this Qur'aan then verily they will die, just like the body if it is void of the soul then surely it will die. So here you have two deaths and two lives.

As for the two deaths, then they are the death of the body and the death of the heart. As for the two lives, then they are the life of the body and the life of the heart, because the life of the body is obtained by the believer, and the disbeliever, those who are pious, and those who are wicked. Rather mankind and animals both obtain the life of the body and there is no distinction between them concerning this - the only distinction is in the life of the heart because no one will obtain this except for the servants of Allaah - the believers who have *taqwaa*.

As for the disbelievers and the animals, then they are void of having any life in their heart, even if they have life in their bodies and their physical forms. As for the believer, then verily in him are two lives: the life of the body and the life of the heart. But as for the disbeliever, then he has the life of the body and he does not have the life of the heart.

In summary, Allaah named the Qur'aan a "*Rooh*" or soul, meaning that it gives life to the hearts, and it is the means by which one will be enlightened with the light of Allaah. And it directs the heart to its

safety and to its true life, and by the Qur'aan the heart knows its Creator and its Lord and its Guider.

And Allaah has also termed this Qur'aan, "Noor" (light). And the light is that which illuminates the pathways in front of the people and it informs them of what is in front of them from the abysses, thorns and pricks so that they may avoid them, and it makes clear for them the path that is safe so that they may walk by it. As for being void of the light, then one will be in darkness therefore not seeing the abysses or the thorns and pricks or the dangers because he has not been made aware of them.

And we know the physical light, such as the light of the sun, the light of a lamp, the light of a lantern, and all other different types of created light. This (physical) light that we know, we use it to travel among the different pathways and in the stores and the houses, so therefore we know by means of it, what needs to be avoided and what needs to given precaution.

But the light of the Qur'aan is a light in the spiritual sense, with it you understand that which will benefit you in your religion and in your worldly affairs and it makes clear for you the truth from falsehood and explains for you the path to Paradise. Therefore, you travel upon it with a light from Allaah. As Allaah (ﷻ) says:

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾ فَأَمَّا

الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾

“O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad) from your Lord, and We sent down to you a manifest light (this Qur'aan). So, as for those who believed in Allaah and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.”

An-Nisaa (4):174-175

So the Qur'aan is a light in the spiritual sense. With it you are able to comprehend the path to guidance from the path of oppression and darkness, and with it you are able to comprehend the path to Paradise from the path to the Hellfire. With it you know that which is harmful and that which is beneficial and with it you know the good from the evil. And the Qur'aan is a light which illuminates for the world, the path to its safety and the path to its happiness and the path to success in this life and the next life.

Allaah also describes the Qur'aan as being a criterion; as Allaah (ﷻ) says:



تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

**“Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'aan) to His slave (Muhammad) that he may be a warner to the ‘Alameen (mankind and the Jinn).”**

Al-Furqaan (25):1

Criterion (here) means that it separates between the truth and the falsehood, and (it separates) between guidance and misguidance. So it is that which separates.

And the criterion distinguishes for you, O Muslim, that which will benefit you and that which will harm you. And it orders you with doing good and it prohibits you from doing evil, and informs you of that which you need in this life and the next life. So it is a criterion, meaning that it distinguishes between the truth and the falsehood.

And it is a guide meaning that it guides and directs and instructs to the upright path, and it is a light because it illuminates for you the path, and it is a life because it gives life to the heart and it heals it. So it will give life to the heart if the heart is sick or dead.

Similarly, Allaah (ﷻ), describes the Qur'aan as a healer. Allaah (ﷻ) says:

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

وَهُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٥٧﴾

**“O mankind! There has come to you a good advice from your Lord, and a healing for that which is in your breasts, a guidance and a mercy for the believers.”**

Yunus (10):57

So it is a healing from the physical sicknesses and from the spiritual sicknesses. So, it is a healing for the physical sicknesses such that if it is read upon the sick person or the one who has been inflicted with the evil eye or the one who has been touched by *Jinn*, then it shall heal them by the permission of Allaah, if the reading is coming from the heart of a believer who has complete confidence in Allaah (ﷻ). So, if you combine the firmness from the reader and the one who is being read upon, then Allaah will prescribe for the sick person to be healed. It is also a healing from the spiritual sicknesses such as the sickness of doubt or the sickness of uncertainty or the sickness of disbelief and hypocrisy.

And these sicknesses are more dangerous than the sicknesses of the body. So, it will heal the hearts and remove from it that which has afflicted it from the sicknesses. Just like it will heal the body from what has afflicted it from the sicknesses which are physical. As for the sicknesses of the heart, then they are more severe than the sicknesses

of the body because the sicknesses of the body, the end result leads to death and death is the outcome for everyone and it is inevitable, as Allaah (تعالى) says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul shall taste death.”

Al-‘Ankaboot (29):57)

But, as for the sickness of the heart, then it is very dangerous because the sickness of the heart, if it persists then the heart will die, meaning it will have a corrupt ending and its companion will become from amongst the disbelievers or from those people who have deviated or from amongst those people who are wicked. So the sickness of the heart is more severe and dangerous upon the person than the sickness of the body.

And, there is no cure for it except by the Glorious Qur'aan, that which was sent down by Allaah as a healing for mankind. As Allaah (تعالى) says:

وَنُنزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا

حَسَارًا

**“And We send down from the Qur’aan that which is a healing and a mercy to those who believe and it increases the wrong-doers in nothing but loss.”**

Al-Israa (17):82

So Allaah made it as a healing for the believers and he specified the believers with this; because they are the ones that take advantage of it and that are guided by it and it removes from them that which is in their heart from the whispers and the doubts and the uncertainty. As for the people of hypocrisy and the disbelievers and the people of polytheism, then verily they do not benefit from it as long as they are upon their polytheism and upon their hypocrisy and upon their disbelief except if they repent to Allaah (ﷻ).

That is the Qur’aan, and these are some of its descriptions and it has many descriptions. And Allaah has described it in numerous places. But what is our position, O Muslims, with this great Qur’aan? Verily, it is incumbent upon the Muslims concerning this great Qur’aan a great responsibility and a great trust; we shall now discuss the most important of them.

# CHAPTER 1: STUDYING THE QUR'AAN AND TEACHING IT



Firstly, it is incumbent upon the Muslims to learn this Qur'aan and to study it, and they should teach it to their children and their brothers. And they should be concerned with memorizing it, and they should be concerned with being proficient in reading it. Based upon the statement of the Messenger of Allaah (ﷺ):

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

“The best of you are the ones who study the Qur'aan and teach it.”<sup>1</sup>

Meaning, first he studies the Qur'aan himself and perfects his studies, and then he teaches it to others from amongst his Muslim brothers. He is not limited to himself only, but rather he should spread his good and spread his benefit to his brothers and to the Muslim children. So, what is requested from the Muslim is that he shows concern with studying this Qur'aan. It is not sufficient for the person that he continues to stammer or sputter out the verses of the Qur'aan while he is able to learn it and perfect his reading so that he can pronounce it in

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<sup>1</sup> At-Tirmidhee (2832) *hasan saheeh*, Bukhaari, Abu Dawood, An-Nisaai, Ibn Maajah and others.

the correct manner. Then it would not be sufficient for him to continue to stammer while reading. But if there occurred some stammering or spelling out of the words while making an effort to read the Qur'aan then there is a lot of good in this as the Prophet Muhammad (ﷺ) said:

وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعَعَلُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ

“The one who reads the Qur'aan and stammers with it and it is difficult for him, shall have two rewards.”<sup>2</sup>

But this is only for the one who does not have the ability to do any better. So he reads according to his ability and Allaah does not burden a soul more than it can bear. And the Muslims should never leave off reciting the Qur'aan regardless of their reading ability. But for the one who has the ability and he finds someone who can teach him and guide him through the correct recitation, then it is obligatory upon him to study the recitation upon the desired manner and not to remain ignorant of the correct recitation of the Qur'aan.

The Messenger of Allaah (ﷺ) said:

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<sup>2</sup> Saheeh Muslim (1329).

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعُّ فِيهِ  
وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ

“The one who is proficient with the Qur'aan shall be with the honorable righteous ambassadors, and the one who reads the Qur'aan and stammers with it and it is difficult for him, then he shall have two rewards.”<sup>3</sup>

And what is meant by the one who is proficient, is the one who perfects his reading of the Qur'aan upon the desired manner. This person shall be on the Day of Judgment with the honorable righteous ambassadors, meaning the honorable angels; and they are called “*safara*” (ambassadors), the plural of “*safeer*” because they are the ones who go between Allaah and His Messengers conveying the revelation and conveying the Message. So they are ambassadors from Allaah (ﷺ) and He sends them to His servants, and He sends them to His Prophets and Messengers to convey the Message; honorable and righteous, meaning honorable in the sight of Allaah (ﷻ); “*barara*” (righteous) the plural of “*baar*” from the root “*birr*” which means a good action, and an action of obedience. So this, O my brother Muslim, is the reward for the one who perfects his reading of the Qur'aan in the desired fashion, they will be bestowed with this good lofty position. So strive to ensure that you are with the honorable righteous ones (i.e. the Angels). And the one who reads the Qur'aan

<sup>3</sup> Saheeh Muslim (1329).

and stammers with it and it is difficult for him, then he does not leave off reading the Qur'aan, but rather he reads it according to his ability until he is able to do better and can find someone to teach him to read in the desired manner.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

**“Allaah does not burden a soul more than it can bear.”**

Al-Baqarah (2):286



## CHAPTER 2: RECITING THE QUR'AAN IS WORSHIP



Secondly, if we have studied the Qur'aan and become proficient in pronunciation and proficient in recitation, then verily this is not sufficient, but it is upon us to engage in reading it and reciting it, because reciting the Qur'aan is worship and in it is a great reward. The Messenger of Allaah (ﷺ) said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أُقُولُ الْمِ  
حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَ لَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ

“Whoever reads a letter from the Book of Allaah, for him is a good deed and a good deed up to ten times that good deed. And I do not say that *Alif Laam Meem* is a letter, but *Alif* is a letter, *Laam* is a letter, and *Meem* is a letter.”<sup>4</sup>

And he (ﷺ) said:

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<sup>4</sup> Sunan of At-Timirdhee (2910); The Virtues of the Qur'aan: Chapter: The One who Reads a Letter From the Qur'aan.

تَعَاهَدُوا هَذَا الْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتًا مِنْ أَحَدِكُمْ مِنْ  
 الْإِبِلِ مِنْ عُنُقِهِ

“Safeguard this Qur'aan because by the One in Whose hand is my soul, verily it escapes more severely from one of you than a camel escapes from his reins around his neck.”<sup>5</sup>

And what is meant here is to increase in your recitation of this Qur'aan. So if the person becomes heedless from the Qur'aan and a (period of) time passes by where he does not recite, then his heart shall be stricken with avoidance and heedlessness and hardness. But if he increases his recitation, then his heart will be given life and he will polish his memory.

And for this reason, it is befitting for the Muslim that he not let more than a month pass by, except that he has read the entire Qur'aan. This is a good limit.

And if he can complete the Qur'aan in what is less than that, such that he can complete it every ten days, therefore allowing him to complete the entire Qur'aan three times a month, then this is better. And if he can complete the Qur'aan every seven days, then this is better. And if he can complete the Qur'aan every three days, then this is even better. So, each time that he increases his recitation of the Qur'aan, he

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<sup>5</sup> Bukhaari (4645), Muslim, and others.

increases his reward, and he increases his illumination and enlightenment and he increases the liveliness of his heart.

So reciting the Qur'aan is easy, whether it is general recitation outside of the prayer such that the person recites the Qur'aan while he is sitting down or while he is riding or while he is lying down, whether he is in *wudoo* or not in *wudoo*. As for the person who is not in *wudoo*, then they are not able to touch the *Mushaf* until they have *wudoo*. But, if the person is in a major state of defilement, then this person cannot read the Qur'aan until they make *ghusl*. And to read the Qur'aan while in prayer is better, or to read it while making the night prayer or *tahajjud*. Allaah says:

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ

قِيلًا ﴿٦﴾

“Verily, We shall send down to you a weighty Word. Verily, the rising by night (for *tahajjud* prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allaah).”

Al-Muzzammil (73):5-6

Therefore, the one who recites the Qur'aan in the night prayer is better than the one who recites it while sitting or during the day; even though reciting the Qur'aan at any time is a great worship but it

fluctuates and varies according to the time and situation that the person reads it in. Therefore, every time a person increases his recitation of the Qur'aan in the obligatory prayers, meaning during the first two *raka'aat* for the prayers that have three and four *raka'aat*, or during the Fajr prayer, then every time he lengthens his recitation then this is better. And for this reason, Allaah called the Qur'aan, "Salaat" (prayer). Allaah (تعالى) says:

وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

"And offer your *salaat* (prayer) neither aloud nor in a low voice, but follow a way between."

Al-Israa (17):110

So, what is meant here is: do not recite loudly with the Qur'aan in the prayer nor recite too quietly. Allaah also called the *salaat* (prayer), "Qur'aan" as it appears in the statement of the Exalted:

وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴿١٨٠﴾ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ

نَافِلَةً لَّكَ

"And the Qur'aan in the early dawn (i.e. Fajr prayer); Verily, the recitation of the Qur'aan in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the

night). And in some parts of the night (also) offer the *salaat* (prayer) with it, as an additional prayer for you.”

Al-Israa (17):78-79

So He named the Fajr prayer, “Qur'aan” because the recitation in the Fajr prayer is made longer than the other prayers.

So the summary from all of this, is that Allaah (ﷻ), requests from us and orders us that we read the Qur'aan and that we increase in reciting the Qur'aan in our obligatory prayers and in our optional prayers and in the rest of our circumstances whether we are sitting or riding or lying down, and the Messenger of Allaah (ﷺ) used to read the Qur'aan in the majority of his circumstances and nothing prevented him from reading the Qur'aan except for being in the major state of impurity (*janaaba*).

And similarly, it is not permissible for the woman who is menstruating or is experiencing postpartum bleeding to read the Qur'aan because this is considered a major state of impurity, and this prevents the person from reading the Qur'aan except if there becomes a necessity for it. And it is not permissible to read the Qur'aan in the places that are filthy and impure such as the bathroom, but as far as the clean places, and the honorable pure suitable places, then it is befitting that the person read the Qur'aan every time they are able to, whether they are reading from the heart or whether they are reading from the *Mushaf* itself. Then it shall be for him a portion of a reward for their

recitation. As we have been informed by the Messenger of Allaah

(ﷺ):

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَ لَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ

“Whoever reads a letter from the Book of Allaah, for him is a good deed and a good deed up to ten times that good deed. And I do not say that *Alif Laam Meem* is a letter, but *Alif* is a letter, *Laam* is a letter, and *Meem* is a letter.”<sup>6</sup>

And it has come in the hadeeth from the Messenger of Allaah (ﷺ) where he says:

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

“People do not gather in a house from the houses of Allaah reciting the Book of Allaah and studying the Book of Allaah between them, except that the tranquility descends upon them and they are enveloped by the

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<sup>6</sup> Sunan of At-Timirdhee (291); The Virtues of the Qur'aan: Chapter: The One who Reads a Letter From the Qur'aan.

mercy and the Angels surround them and Allaah mentions them with those who are with Him.”<sup>7</sup>

And also the statement of Allaah (ﷻ):

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا  
وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٣٥﴾ لِيُؤْفِقَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن  
فَضْلِهِ ۗ إِنَّهُ عَفُورٌ شَكُورٌ ﴿٣٦﴾

“Verily, those who recite the Book of Allaah (this Qur'aan), and establish the prayer, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).”

Faatir (35):29-30

Allaah praised these descriptions, the first of which is that they recite the Book of Allaah (ﷻ). Meaning that they recite it and increase in reciting it seeking a reward and a blessing and expecting the promise of Allaah (ﷻ). And then, they work by it so they establish the prayer

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<sup>7</sup> Saheeh Muslim (4867).

and they spend from that which Allaah has provided for them secretly and openly, hoping for His reward.



## CHAPTER 3: PONDERING AND REFLECTING UPON ITS MEANINGS AND ITS SECRETS<sup>8</sup>



Thirdly, it is not sufficient that we study the Glorious Qur'aan and that we recite it and that we increase in our recitation of it. This will not suffice. Rather, it is a must that we ponder and reflect upon its meanings and its secrets; and that we know by way of the Qur'aan, Allaah's Names and great Attributes, and what He has narrated to us from the news of the previous believing and disbelieving nations. And what befell those who denied Him and what befell the criminals and how Allaah honored the believers who are obedient.

And similarly, we should ponder over the information that we have about the Last Day and the reckoning that will occur on that day, and the weighing of deeds, and how the scrolls will be brought forth on that day, and the Paradise and the Hellfire, and the great terror that will occur that day.

And in like fashion, we should ponder over what will happen after death, and what will occur in the grave. And verily this Qur'aan reminds us specifically about this and this is an affair that is looming

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<sup>8</sup> Shaykh 'Ubayd Al-Jaabiree was asked about the intended meaning of the phrase, "its (the Qur'aan's) secrets", for sake of the clarity of translation. He replied that it is the profound rulings that only a few from the people of knowledge know.

[Translator's Note]

and we are all approaching it. And so, we should put forth something to prepare for it by way of good deeds, and to ward off the evil by staying away from bad deeds.

And in addition to this, we should reflect on the rulings of the legislation because verily it has been made clear to us what is permissible for us and what is impermissible for us and what is befitting for us and what is not befitting for us from amongst the actions and the characteristics and other than that. And Allaah (ﷻ) says:

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٣٨﴾

**“(This is) a Book (the Qur'aan) which We have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember.”**

Saad (38):29

So Allaah made it clear in this verse, the purpose for sending down the Qur'aan; and it is so that we may ponder over its verses, this means we should reflect upon its meanings and what is intended by the verses and its secrets and its information until we acquire guidance from it and we acquire fear of Allaah (ﷻ) from it and from it we acquire sincere worship of Him Who is alone without any partners. And so that we will know what we should approach and what we should leave alone from the actions and statements and in dealings with others and

other than that. And this will not be accomplished nor obtained except by pondering over the Qur'aan.

And Allaah describes the Qur'aan as being blessed. Therefore in it is blessing in every sense of the word. So whoever reflects upon it will obtain this blessing, and whoever studies it will obtain this blessing, and whoever reads it or recites it will obtain this blessing, and whoever works by it will obtain this blessing. And every time that you become closer to it, then you shall obtain this blessing. Allaah (ﷻ) said:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا

كثيْرًا

**“Do they not then consider the Qur'aan carefully? Had it been from other than Allaah, they would surely have found therein much contradictions.”**

An-Nisaa (4):82

So Allaah criticizes those that turn away from the Book of Allaah (ﷻ). And as a result of their turning away, they have bewilderment and misguidance, and if only they had pondered the Book of Allaah and turned to it and reflected upon it, they would have obtained the guidance. And they would have gone from being in a state of misery and loss, to a state of happiness. And if only they had reflected upon it, they would have known that verily it is the Speech of Allaah and

that it does not contradict itself, rather parts of it confirm other parts of it, and parts of it explain other parts of it, and parts of it resemble other parts of it in goodness, and eloquence and truthfulness, and its uniqueness. So there are in it no contradictions, rather parts affirm other parts, and parts makes clear other parts, and parts support other parts. Therefore it is a harmonious book with parts resembling other parts as Allaah (ﷻ) says:

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَبِهًا

**“Allaah has sent down the best statement, a Book (this Qur'aan), its parts resembling each other in goodness and truth, oft-repeated.”**

Az-Zumar (39):23

This means that parts resemble other parts in goodness, thoroughness, and truthfulness. And parts of it explain other parts of it, and there is never any contradiction in it. As opposed to the speech of the creation, for verily in it, you will find flaws because the creation is deficient. And it will contain contradictions and perhaps some parts of it will refute other parts. As for the Speech of the Creator (ﷻ) then verily it is infallible.

It is a book which is precise, impeccable, containing no flaws, containing no deficiencies and containing no contradictions. And this

is verification that it was sent down from One who is All-Wise, and All-Praiseworthy. Allaah says:

كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١١﴾

“(This is) a Book, the verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allaah), Who is All-Wise and Well-Acquainted (with all things).”

Hood (11):1

Therefore, if you read the Qur'aan, pondering over it with close examination and with an attentive heart reflecting on its meanings, then the many misgivings and doubts and great whispers would leave you. And your heart will be renewed with tranquility, and your *Eemaan* (faith) shall be strengthened. As Allaah (تعالى) says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ

زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا

رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

“The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses (this Qur'aan) are recited unto them, they (i.e. the verses) increase their faith; and they put their trust in their Lord (Alone); Who establish the prayer and

spend out of that We have provided them. It is they who are the believers in truth.”

Al-Anfaal (8):2-4

Therefore, reciting the Qur'aan along with reflecting upon it and pondering over it will increase the *Eemaan* of the slave. Allaah (تعالى) says:

فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

“As for those who believed, it has increased them in faith while they are rejoicing.”

At-Tawbah (9):124

Therefore every time the person increases in his pondering the Qur'aan then he increases his faith, he increases his certainty, he increases the tranquility of his heart, and he increases his knowledge and understanding. So the Scholars do not grow tired of it, and they never cease to be impressed by it and they do not become worn out by constantly repeating it. And Allaah (تعالى) says refuting the apostates, and those whose hearts have become diseased:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ ﴿١٢٥﴾

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿١٢٦﴾ أَفَلَا يَتَذَكَّرُونَ

الْقُرْآنَ أَمْرًا عَلَى قُلُوبٍ أَقْفَالُهَا ﴿١٤﴾ إِنَّ الَّذِينَ آرْتَدُوا عَلَىٰ أَدْبَارِهِم مِّنْ

بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿١٥﴾ ذَٰلِكَ

بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنَطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ

يَعْلَمُ إِسْرَارَهُمْ ﴿١٦﴾

“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allaah has cursed, so that He has made them deaf and blinded their sight. Do they not then think deeply in the Qur'aan, or are their hearts locked up (from understanding it)? Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaytaan (Satan) has beautified for them (their false hopes), and (Allaah) prolonged their term (age). This is because they said to those who hate what Allaah has sent down: ‘We will obey you in part of the matter,’ but Allaah knows their secrets.”

Muhammad (47):22-26

And if only they had pondered the Qur'aan, then these sicknesses would have left from them as would have these vile hindrances, and they would have joined the ties of kinship and they would have joined together what Allaah ordered them to join and they would have been obedient to Allaah and His Messenger. But when they turned away

from the Qur'aan and they did not ponder over it, then they were tried with this trial and they were tried with breaking off the ties of kinship; and therefore, the curse was justified upon them and they fell into apostasy. And all of this is because they did not ponder over the Qur'aan. And their hearts were sealed from having any understanding.

As Allaah says:

أَمْرٌ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

“Or are there locks upon their hearts.”

Muhammad (47):24

Therefore the person, if he turns away from the Qur'aan, then verily his heart will become hard and sick and in the end it will be locked up and sealed off so he will not receive guidance nor light, as a punishment for him, and the refuge is sought with Allaah. And all of this is because of the person not pondering the Glorious Qur'aan and for this reason Imaam Ibn Al-Qayyim (رحمته الله) said:

فتدبر القرآن إن رمت الهدى      فالعلم تحت تدبر القرآن

Therefore ponder over the Qur'aan if you seek guidance  
Because the knowledge is beneath pondering the Qur'aan<sup>9</sup>

<sup>9</sup> The poem Nooniyah by Ibn Al-Qayyim, Al-Kaafiya Ash-Shaafiya fil Intisaar lil Firqati An-Naajiyah, page 32.



## CHAPTER 4: WORKING BY THE QUR'AAN



Fourthly, it is not sufficient for us that we study the Qur'aan and that we recite the Qur'aan and that we ponder over the Qur'aan, rather it is a must that we include the fourth affair also. And that is, working by the Qur'aan, this means that we make *halaal* what it has made *halaal* and we make *haraam* what it has made *haraam*, and that we comply with its commandments and that we stay away from its prohibitions.

And this is the intent for what has preceded from studying the Qur'aan, from reciting the Qur'aan, from pondering over the Qur'aan. All of this is a means towards action.

As for us stopping short upon reciting the Qur'aan and pondering the Qur'aan and leaving off action, then we would have stopped upon the first part of the path and not obtained anything and we will have become of those that made ourselves tired without any benefit because we would have tired ourselves out with the means and left alone the fruit, because the fruit, is to work by the Qur'aan.

Allaah (ﷻ) says:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا

وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٣٥﴾ لِيُؤْفِقَهُمْ أَجْرَهُمْ وَيُزِيدَهُمْ مِّن

فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٦﴾

“Verily, those who recite the Book of Allaah (this Qur'aan), and establish the prayer, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).”

Faatir (35):29-30

And this verse is proof that they do not stop at just reciting the Qur'aan. Rather they established the prayer after having begun with reciting the book of Allaah.

And likewise they spent from what Allaah has provided for them by giving the *zakaat* and the *sadaqah* and by showing goodness towards the creation. And this is the fruit of reciting the Qur'aan; it is to act by what is contained in it. Because if you acted according to it, then it will become an argument for you with Allaah (ﷻ) and if you left off actions, then it will become an argument against you. As the Messenger of Allaah (ﷺ) said:

وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

“And the Qur’aan is an argument for you or against you.”<sup>10</sup>

So, Allaah will ask you about it on the Day of Judgment. So He will say:

أَلَمْ تَكُنْ تَكُنَّ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ

“Were not My Verses (this Qur’aan) recited to you, and then you used to deny them?”

Al-Mu’minoan (23):105

قَدْ كَانَتْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ

“Indeed, My Verses used to be recited to you, but you used to turn back on your heels.”

Al-Mu’minoan (23):66

So Allaah will say on the Day of Judgment to the disbelievers and the companions of the Fire, did I not make clear to you in this Glorious Qur’aan this outcome and consequences that you have

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<sup>10</sup> Saheeh Muslim (223). Hadeeth of Abi Maalik Al-Haarith Ibn ‘Aasim Al-Ash’aree.

encountered so you could avoid it and so you could do righteous actions that would have saved you from it?

So whoever stops short at studying the Qur'aan and reciting the Qur'aan and pondering over the Qur'aan and does not work by it, then he has established the argument against his own self.

And for this reason, some of the Salaf (pious predecessors) would say it is possible that one who recites the Qur'aan, may recite the Qur'aan while the Qur'aan curses him! They said, "And how is that?" He will read the statement of Allaah (ﷻ):

فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦١﴾

**"Then invoke the curse of Allaah upon the liars."**

Aal 'Imraan (3):61

So he reads this while he is lying. And he reads the statement of Allaah (ﷻ):

اَلَا لَعْنَةُ اللَّهِ عَلَى الظَّٰلِمِيْنَ ﴿١٨﴾

**"No doubt! The curse of Allaah is on the oppressors."**

Hood (11):18

So he reads this while he is being oppressive.

So the intent from reading the Qur'aan is not just a mere "singing" of the phrases, and gaining enjoyment from a beautiful voice, because this is not sufficient and it will not benefit. As some of the people do today, they have taken the recitation of the Qur'aan as a profession for entertainment and to please the listeners. So the listeners are delighted by the Qur'aan and their ears are pleased with it, but if you ask them about actions and the application, you will not find except for a little (who have actions) and this not sufficient and it will not benefit.

Yes, it recommend to beautify the voice with the Qur'aan and to pronounce it in a way that is beautiful because this will have an effect and this is what is appropriate for the Qur'aan but this should not become the sole purpose. Rather the goal should be to benefit the people with the Qur'aan, to seek benefit, and to cause the listener to have humility.

The Messenger of Allaah (ﷺ) used to love to hear the Qur'aan from other than himself. He (ﷺ) used to listen to the recitation of Abu Moosa Al-Ash'aree and he used to have a beautiful voice, and he ordered 'Abdullaah Ibn Mas'ood to read for him so he could listen. So 'Abdullaah Ibn Mas'ood (رضي الله عنه) said:

يَا رَسُولَ اللَّهِ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ

"How shall I read for you and upon you it was sent down?"

قَالَ: نَعَمْ إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي

And the Messenger of Allaah (ﷺ) said: “Yes, verily I love to hear from other than me.”

فَقَرَأَتْ سُورَةَ النَّسَاءِ حَتَّى أَتَيْتَ إِلَى هَذِهِ الْآيَةِ:

So, ‘Abdullaah Ibn Mas’ood (رضي الله عنه) read from the beginning of Soorah An-Nisaa until he came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾

“How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?”

An-Nisaa (4):41

فَقَالَ: حَسْبُكَ

So the Messenger of Allaah (ﷺ) said: “Enough!”

فَالْتَفَتُ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذَرِفَانِ

Ibn Mas'ood said: "So I looked at him and his eyes were flowing with tears." <sup>11</sup>

So, this is proof that it is prescribed for the listener of the Qur'aan to gain humility from it. It is not intended just for enjoyment. Rather, it is intended that the person should gain humility from the Speech of Allaah (ﷻ). Allaah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

**"So, when the Qur'aan is recited, listen to it, and be silent that you may receive mercy."**

Al-A'raaf (7):204

And this is from the manners of the Muslims with the Qur'aan - to listen and to be quiet. As for the one who reads the Qur'aan or listens to the Qur'aan for mere amusement only, then he will not benefit at all, but the only one who will benefit is the one who fears and has humility towards the Speech of Allaah (ﷻ). He is the one who will have knowledge and comprehend the meanings of the Speech of Allaah (ﷻ). He is the one who works by the Speech of Allaah (ﷻ). He is the one who reads the Qur'aan or listens to the Qur'aan desiring

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<sup>11</sup> Tafseer Ibn Katheer, An-Nisaa (4):41; Agreed upon in Saheeh Bukhaari from the hadeeth of Muhammad Ibn Yusuf and in Saheeh Muslim from the hadeeth of Al-A'maash.

the Face of Allaah (ﷻ). Not in order to be seen or to be heard, or for the voice's beauty or seeking enjoyment from the voices.

All of this is not sufficient and it will not benefit the person in anything unless they possess these aforementioned great qualities.

And with this, we ask Allaah (ﷻ) that he makes us and you from the people of the Qur'aan, those that recite it giving it its due right and those that ponder over it the way that it should be pondered over and those who work by it, having sincerity for Allaah (ﷻ). Verily, Allaah is the All-Hearer, the One Who answers the supplications.



## CHAPTER 5: KEEPING SAFE FROM EXPLAINING THE QUR'AAN WITHOUT KNOWLEDGE



Fifthly, it is incumbent to safeguard oneself from explaining the Glorious Qur'aan without knowledge. The Messenger of Allaah (ﷺ) said:

مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

“Whoever speaks about the Qur'aan using his opinion or that which he does not know, then let him take his seat in the Hellfire.”<sup>12</sup>

At-Tirmidhee said that this hadeeth is *hasan* (good). Therefore, as regards to the Qur'aan, then it is incumbent that it is explained with the Qur'aan itself or with the Sunnah of the Messenger of Allaah (ﷺ) or with the statements of the Companions, or with the statements of those that followed the Companions, or from the standpoint of the Arabic language - the language that it was sent down in - like this, in the aforementioned order. As for explaining the Qur'aan with one's opinion then this is *haraam*, and it comes with a severe warning. And this is considered speaking about Allaah without knowledge.

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<sup>12</sup> At-Tirmidhee (2950) *hasan saheeh*, Nisaai (8085), and Ibn Maaajah (8/368).

For example, explaining it with these new theories that which are most of the time from the fabrications of the ignorant ones, and you will find that it is contradictory and that it changes and that part of it refutes other parts of it. Therefore, it is not permissible to make up *tafseer* or an explanation for the Book of Allaah (ﷻ). Like some of the ignorant people do today and they called it, “the scientific inimitability.”<sup>13</sup>

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<sup>13</sup> This refers to the method of using modern science to explain or validate verses of the Qur'aan. Shaykh Saalih Aal-Fawzaan said in his book of Friday sermons (2/268) under the sermon entitled, “Incitement to Learn Beneficial Knowledge”: “...Rather the affair of some of them has reached the level that they explain the Qur'aan with these new theories and they will view this as bragging or boasting with the Qur'aan when his view (meaning his explanation of the Qur'aanic verse) agrees with the scientific theory and they call it, “the scientific inimitability”; and this is a big mistake. Because it is not permissible to explain the Qur'aan with these new theories or opinions because these theories vary and contradict each other and some of the theories dispel others.

And the Qur'aan is the truth, and the meanings are the truth without any contradictions in it and the meanings do not change with the changing of the times. As for the opinions of humans and their sciences, then they are susceptible to mistakes or correctness and its mistakes are more than its correctness. And how many “Muslim theories” are there today? They appear today and are refuted tomorrow. Therefore it is not permissible to link the Qur'aan to these human theories, nor their hypothetical, conjectural, inconsistent, contradictory sciences.

Moreover, *tafseer* of the Qur'aan has known principles with the Scholars of *Sharee'ah*

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and it is not permissible to exceed those boundaries, and it is not permissible to explain the Qur'aan without conforming to these principals. And those principles are:

1. To explain the Qur'aan with the Qur'aan, so whenever a topic is summarized in an area, it is explained in detail in another area. Moreover, whatever is generalized in one area, then it is qualified or specified in another area.
2. And whatever is not found in the Qur'aan then the Sunnah of the Messenger of Allaah (ﷺ) explains it. Because the Sunnah is the explainer for the Qur'aan and it clarifies the Qur'aan. Allaah the Exalted said to His Prophet (ﷺ):

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

**“And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'aan), that you may explain clearly to men what is sent down to them, and that they may give thought.”**

An-Nahl (16):44

3. And whatever explanation is not found in the Sunnah then the affair is returned to the explanation of the Companions (of the Prophet Muhammad) because they are the most knowledgeable concerning this due to there accompanying the Messenger of Allaah (ﷺ) and due to their learning directly from him. And due to their receiving the Qur'aan and its explanation directly from him, such that one of them said: “We would not exceed ten verses until we knew the meanings of the verses and we put them into action.”
4. And whatever explanation is not found from the Companions then many of the Imaams of Islaam return the affair to the statements of those who came after the

So this affair is very dangerous and it is considered to be playing with the Book of Allaah (ﷻ). Therefore it is incumbent upon the Muslims to be wary of this and to warn from this. May Allaah give us all success to beneficial knowledge and righteous actions, and peace and blessings be upon our Prophet Muhammad, and upon his family and his Companions.

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Companions (the Taabi'een). This is due to their receiving knowledge from the Companions of the Messenger of Allaah (ﷺ) and due to them learning the Qur'aan and its meaning directly from the Companions. So whatever they (the Taabi'een) agreed upon, then this is a proof and whatever they disagreed upon then the affair is returned to the Arabic language, the language in which the Qur'aan was sent down.

Therefore, explaining the Qur'aan with other than these four categories is not permissible. So explaining it with these theories from the statements of doctors, geographers, astronomers, and astronauts is false and not permissible. Because this constitutes explaining the Qur'aan with one's opinion; and this is forbidden and severely warned against due to the statement of the Messenger of Allaah (ﷺ):

“Whoever speaks about the Qur'aan with his opinion or that which they do not know, then let him take his seat in the Hellfire.” (Narrated by Ibn Jareer and At-Tirmidhee and An-Nisai)

And also with the wording, “Whomever speaks about the Qur'aan (with their opinion) even if they are correct then they have committed an error.”

## APPENDIX A: QUESTIONS AND ANSWERS



These questions and answers are on the topic of the lecture. We wish to mention them to complete the benefit.

**Question #1:** It appears in the hadeeth, the statement of the Messenger (ﷺ):

عَرَضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرِ أَعْظَمَ مِنْ رَجُلٍ حَفِظَ آيَةَ ثُمَّ نَسِيَهَا  
أَوْ كَمَا قَالَ

“The sins of my nation appeared to me and I did not see any greater sin than a man who had memorized some verses from the Qur'aan and then forgot them,”<sup>14</sup> or as the Messenger of Allaah (ﷺ) said. So what is the meaning of this hadeeth?

**The Answer:** I do not know of this hadeeth and it has never come to me but forgetfulness is of two types. The first type is if the person was in a state of confusion or due to some sickness that the person was afflicted with; this person would not be taken into account for his forgetfulness. The second type is because of them turning away from

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<sup>14</sup> Found in the Sunan of At-Tirmidhee (2840) with the wording, “The sins of my nation appeared to me and I did not see any greater sin than a chapter from the Qur'aan or a verse that was given to a man, then he forgot it.”

reading the book of Allaah then this person will be taken into account for this because he forgot it due to his disregard.

**Question #2:** O noble Shaykh, verily I try to read the Glorious Qur'aan and I love the book of Allaah a lot, but my chest becomes tight and I am not able to complete my reading so what is the solution?

**The Answer:** The solution is what Allaah (ﷻ) has guided us to in His statement:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٨﴾ إِنَّهُ لَيْسَ لَهُ  
سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى  
الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿٢٠﴾

“So when you want to recite the Qur'aan, seek refuge with Allaah from Shaytaan (Satan), the outcast (the cursed one). Verily! He has no power over those who believe and put their trust only in their Lord (Allaah). His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allaah).”

An-Nahl (16):98-100

Allaah (ﷻ) has guided us that before we recite the Qur'aan, we seek refuge in Allaah from the accursed Satan, in order that Allaah will

push away from us this enemy and make him far from us. And it is upon you to reflect upon the Qur'aan because if you reflected upon the Qur'aan, then this would bring about for you some fear and hope with the Glorious Qur'aan. And do not let the most important thing to you be completing a chapter or completing a part of the Qur'aan or anything like that; rather let your intention be to ponder and to reflect upon what you are reading from the Verses of Allaah (ﷻ).

And the Messenger of Allaah (ﷺ) used to recite a long time in the night prayer and he would not pass over a verse that mentioned mercy except that he would stop and ask Allaah for the mercy, and he would not pass over a verse that mentioned the punishment except that he would stop and seek refuge in Allaah from the punishment. And this is from the proofs that show that he (ﷺ) used to recite the Qur'aan with reflection and an attentive heart.

**Question #3:** O honorable Shaykh, what is your advice to the youth as to the easiest way to memorize the book of Allaah (ﷻ)?

**The Answer:** The Qur'aan is easy and its memorization has been made easy. Allaah (ﷻ) says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧٤﴾

**“And We have indeed made the Qur'aan easy to understand and remember, then is there any that will remember (or receive admonition):?”**

Al-Qamar (54):17

And so the affair is based on the strong resolve of the person and their sincere intentions. So, if the person has a strong resolve and is sincere and they are concerned with the Qur'aan, then Allaah will make it easy for them to memorize it, and He will make this whole affair easy upon him. And there is another affair that can help you with your memorization, it is for you to specify a particular time every day that you will be present with a Qur'aan teacher in the *masjid*.

And all praises are due to Allaah, the teachers today are very numerous such that you will not find a neighborhood from the neighborhoods except that they have in it someone who can teach the Qur'aan and this is a great opportunity that was not present in the previous times. So it is upon the brother to choose any gathering from amongst the gatherings or any teacher from amongst the teachers and make it incumbent upon himself that he should be present with that teacher daily until he completes the Qur'aan. Also, it is upon you that you increase in your reviewing what you have read twice or three times until it becomes firm in your heart and in your memory. And, it is upon you to work by the Book of Allaah, because verily it is the greatest way to learn it.



وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“So be afraid of Allaah; and Allaah teaches you. And Allaah is the All-Knower of each and everything.”

Al-Baqarah (2):282

**Question #4:** Noble Shaykh, may Allaah preserve you, the explanations of the Qur'aan are very numerous, and so what is the explanation that you advise that should be read? May Allaah reward you a great reward.

**The Answer:** There is no doubt that the explanations of the Qur'aan are very numerous and all praises are due to Allaah and this is from the blessings of Allaah (ﷺ). And the explanations are different. Some of them are long and some of them are condensed, and some of them are free from error and some of them have errors in them especially in the section of 'aqedah or beliefs.

What I advise my brothers from amongst the youth is the explanation of Ibn Katheer. For verily it is from amongst the greatest explanations in the best manner and method despite its abridgement, because it explains the Qur'aan with the Qur'aan first and then with the Prophetic Sunnah, and then with the statements of the predecessors and then by way of the Arabic language, the language in which the Qur'aan was sent down. So it is a precise and credible *tafseer*. Also, there is a *tafseer* of Al-Baghawee and the *tafseer* of Al-Haafidh Ibn

Jareer At-Tabaree, and it is a vast and comprehensive *tafseer*. And also, the explanation of the Shaykh 'Abdur Rahmaan As-Sa'adee, for it is a good *tafseer* and it is easy in its explanation and it is abundant in its knowledge. As for the rest of the explanations, then they are good in some aspects but you will find in them some errors especially in the affair of '*aqeedah* or beliefs. And it is not befitting that these explanations with errors in them should be read by anyone except for the one who is very firm such that he can take from it the good and leave alone the errors in it. But as for the beginner, then he is not able to do this, so upon him is to stick with the explanations or the explanation that do not have any dangers in them and that do not have any mistakes in them like the explanation of Ibn Katheer and the explanation of Al-Baghawee and the explanation of Al-Haafidh Ibn Jareer. All of these explanations by the praise of Allaah are valuable and very good.

**Question #5:** What are the lessons that the student of knowledge should begin with, and what do you advise the one who is distracted by his other studies; therefore, he cannot attend with us the lessons and the gatherings?

**The Answer:** Firstly, the student of knowledge, it is upon him that he connects himself with one of the centers of learning that follow the Islaamic University of Imaam Muhammad Ibn Sa'ood for verily in it is a good curriculum that takes the student through, step by step, in the first year, in the second year, the third year, and then the fourth year.

So every year the curriculum differs from the curriculum of the previous year. And this is the curriculum that was chosen by our Scholars and by our teachers - the ones that have put together the foundation for these centers of learning. For they have chosen the methodology for its curriculum. And I advise the student of knowledge to connect with one of these centers of learning wherever they may be.

Then I advise the student of knowledge after that, to go into one of the colleges of the university, for instance the College of *Sharee'ah* and the College of *Usool Ud-Deen* and the College of *Hadeeth* and its sciences and the College of the Arabic language, and like this. And as for the student that does not connect himself through one of these centers of learning or to one of these colleges, then it is upon him to find space in the lessons of the Scholars - those that give the lessons in the *masajid* and by Allaah's praise, these are many and these lessons are complete with all of the sciences of Islaam. And I advise the student of knowledge that he be persistent in these classes whether they are in the colleges for the university or whether they are in the classes that are given in the *masjid*. So it is not sufficient for him that he be present for a week and then he is absent for several weeks, or that he be present for a month and then he is absent for several months. So this will not benefit anything. So if he begins to lose something from his knowledge, then there shall remain in his memory a void and also in his information, and he will miss out on a lot of good. So, the importance is in persistence, concern and striving.

**Question #6:** Noble Shaykh, may Allaah preserve you, what do you see in that which is done by some of the people that when the *imaam* is in the prayer and he passes by a verse mentioning the punishment, the people seek refuge in Allaah from it, or if he passes by a verse mentioning the mercy, the people ask for the mercy. So, what is the ruling concerning this? May Allaah reward you.

**The Answer:** There is no doubt that this is legislated in the optional prayers because the Messenger of Allaah (ﷺ) used to do this in his optional prayers but as for the obligatory prayers then what I see is that this is not legislated because the Messenger (ﷺ) did not do this in his obligatory prayers but he only did it in his optional prayers. Therefore, it is upon those praying behind the *imaam* to listen to the Qur'aan in their *salaat* and to never say anything. Allaah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٤﴾

“So, when the Qur'aan is recited, listen to it, and be silent that you may receive mercy.”

Al-A'raaf (7):204

Imaam Ahmad (رحمته الله) said, “This verse was sent down in the prayer.”<sup>15</sup> Meaning the reason that it was sent down is related to the prayer. So,

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<sup>15</sup> Tafseer Ibn Katheer, Al-A'raaf (7):204.

the people praying behind the *imaam* should listen to the recitation of the *imaam* in the obligatory prayers and not make any supplications when they come across a verse of mercy and not seek refuge when they come across a verse mentioning the punishment, but this can only be done in the optional prayers.

**Question #7:** O noble Shaykh, here we have an *imaam* at a *masjid* in the city of Riyaadh and he has a beautiful, good voice and he reads the Qur'aan well and so the people have started to flock to him from a lot of different places and from some far off places and they have left the *masaajid* that are close to them when it comes to the *salawaat* that are prayed aloud, especially during the night prayer for Ramadhāan, so is this permissible? Please benefit us. May Allaah reward you.

**The Answer:** Yes, this phenomenon is occurring. It is that the people congregate in a certain *masjid* and they come from far-off places to attend a specific *masjid*, and this is not what is desired and I do not approve of that. Because it is better that you pray in the *masjid* that is close to your house and that you populate it because this is less of a hardship and this is further away from showing-off. Also due to what could possibly occur to the *imaam* who is left alone from having some ill feeling inside himself and causing division between him and his congregation and his *masjid*; those that normally pray with him. If the people leave their *masaajid* and go to a particular *masjid* then the other *masaajid* will become empty. I do not approve of that. It is better that every person of a particular neighborhood pray in their own *masjid*.

The second thing that if the people populate a particular *masjid*, then possibly the people may have to pray in the street and prayer in the street is not permissible except if there is a necessity, such as the day of 'Eed or the day of Friday prayer. Because the *masjid* will become tight on these days, therefore it is permissible to pray in the street in this type of situation if the *masjid* becomes tight, because they are only praying in the street due to this reason.

Therefore if the result from gathering in a *masjid* from amongst the *masaajid* is that they begin to pray in the streets for other than the Friday prayer then this is not permissible. Because praying in the street is only permissible in the situation of necessity.

**Question #8:** O noble Shaykh, what is the ruling on reading the Qur'aan while a person is not in *wudoo*? Whether the person is reading from their heart or whether the person is reading from the actual *Mushaf*.

**The Answer:** It is permissible for the person to read the Qur'aan while they are not in a state of *wudoo* if they are reading from their memory or from their heart because the Prophet Muhammad (ﷺ) did not refrain from reading the Qur'aan except if he was in a major state of impurity and he used to read while he was in *wudoo*, and while he was not in *wudoo*.

As for the *Mushaf*, then it is not permissible for the one who does not have *wudoo* to touch the *Mushaf* whether he is in a minor state of impurity or a major state of impurity. Allaah (ﷻ) said:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

“No one touches it except for those who are pure.”

Al-Waaqi’ah (56):79

This means being pure from a minor occurrence that breaks the *wudoo* or from major impurity or from polytheism. And it comes in the hadeeth of the Prophet (ﷺ) in the book that he wrote to his worker ‘Amr Ibn Hazm, where he (ﷺ) said:

لَا يَمَسُّ الْمُصْحَفَ إِلَّا طَاهِرٌ

“Let no one touch the *Mushaf* except one who is pure.”<sup>16</sup>

And it’s been agreed upon by the Four Imaams that it is not permissible for the one who does not have *wudoo* whether from a small occurrence, or a big occurrence to touch the *Mushaf* except from behind a barrier. Such that the *Mushaf* should be in a box or a bag or that the person should touch it from behind a *thawb* or from behind gloves.

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<sup>16</sup> Muwatta of Imaam Maalik (419); Chapter: Calling for the Prayer.

**Question #9:** O noble Shaykh, what is your view on the one who is concerned with the important affairs of the Muslims, such as calling to Allaah, and the cultivation of the youth upon clinging to the book of Allaah and the purified Sunnah of the Messenger of Allaah and as a result they do not find the time to memorize the Glorious Qur'aan; so what is your advice to such individuals?

**The Answer:** It is incumbent upon the caller to Allaah that firstly they be qualified before they carry out the task of calling to Allaah. So they should study the Glorious Qur'aan and its meaning and its explanations and study what is easy for them from the Prophetic Sunnah. And read from the explanations of the books of Sunnah and study the rulings of legislation. Therefore it is incumbent upon the caller to Allaah to be qualified. So it is not correct for a person to give *da'wah* unless he has with him some knowledge. Allaah (ﷻ) says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

**“Invite to the Way of your Lord with wisdom and fair preaching.”**

An-Nahl (16):125

Therefore the ignorant person is not fit to give *da'wah*, because it is possible that he may hurt the *da'wah* for example by making something *halaal* that is *haraam* or by making something *haraam* that is *halaal*, or by being harsh in a situation that does not require



harshness or other than that. So it is a must that there are conditions for the caller to Allaah. The fundamental conditions from them are that the caller be a person who is seeking the knowledge that will give him the ability to call the people to the *deen* of Allaah (ﷺ).

And also it is possible that the caller will be presented with some doubts that need to be answered, so if he is ignorant then how will he answer these doubts?

How will he answer the opposition of those that oppose or how will he combat the apostates and the evil people and those who bring doubts if he (the caller) does not have knowledge? So he will be defeated in front of them. So it is a must that the caller have knowledge of the Qur'aan and the Prophetic Sunnah and of hadeeth and *fiqh* and *'aqeedah* and other than this from the various sciences.

