

فضائل القرآن

للإمام المجدد شيخ الإسلام محمد بن عبد الوهاب

The Virtues of the Qur'an

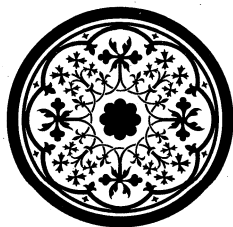


By the Imām, the Reformer, Shaykh al-Islām
Muḥammad ibn ‘Abdul-Wahhāb

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Transliteration Table

Consonants

| | | | | | | | |
|---|----|---|----|---|----|----|---|
| ء | ' | د | d | ض | ḍ | ك | k |
| ب | b | ذ | dh | ط | ṭ | ل | l |
| ت | t | ر | r | ظ | dh | م | m |
| ث | th | ز | z | ع | ' | ن | n |
| ج | j | س | s | غ | gh | هـ | h |
| ح | ḥ | ش | sh | ف | f | و | w |
| خ | kh | ص | ṣ | ق | q | ي | y |

Vowels

| | | | | | | |
|------------|----|----|----|----|---|---|
| Short | ا | a | ي | i | و | u |
| Long | آ | ā | ي | ī | و | ū |
| Diphthongs | أو | aw | أى | ay | | |

Glyphs

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

May Allāh make good mention of his Prophet in the highest company and grant him peace

رَضِيَ اللهُ عَنْهُ

May Allāh be pleased with him

رَضِيَ اللهُ عَنْهَا

May Allāh be pleased with her

رَحِمَهُ اللهُ

May Allāh have mercy on him

Translator's Foreword

In the name of Allāh, the Most Beneficent, the Most Merciful. All praise is due to Allāh and may He make good mention of His Prophet in the highest company and grant him peace.

The Qur'ān is the firm rope of Allāh, the wise reminder and the straight path: evil desires will never corrupt it; wicked tongues will never distort it; continuously studying it will never cause it to fade; its miracles never cease; the scholars will never have enough of it; whoever utters it has spoken the truth; whoever acts upon it is rewarded; whoever rules by it is just; whoever calls to it is guided to the straight path; whoever arrogantly leaves it is destroyed and whoever seeks guidance elsewhere is misguided.¹

This Glorious Qur'ān is a virtuous book full of blessings and guidance which Allāh has described with various qualities.

Allāh, the Most High, said:

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥١﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾﴾

¹ From the speech of Ibn Taymiyyah in Majmū' al-Fatāwá (13/329-331) and has been narrated from some of the early Salaf.

“Indeed, there has come to you from Allāh a light (Prophet Muḥammad) and a plain Book (this Qur’ān). Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Path.”²

And He, the Most High, said:

﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

“O’ mankind! There has come to you a good advice from your Lord, and a healing for that in your breasts, – a guidance and a mercy for the believers.”³

Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Certainly, Allāh raises people by way of this Book and makes others lowly by way of it.”⁴

In your hands is ‘The Virtues of the Qur’ān’ which is a translation of Faḍā’il al-Qur’ān authored by the noble scholar of Islām, Shaykh al-Islām Muḥammad ibn ‘Abdul-Wahhāb, may Allāh have mercy on him.

² Sūrah al-Mā’idah (5:15-16)

³ Sūrah Yūnus (10:57)

⁴ Ṣaḥīḥ Muslim: Book of Mosques (no. 817)

The author explains the virtues of the Qur'ān and its excellence by using the Qur'ān itself in addition to the Prophetic narrations, statements of the Prophet's Companions and reflections of the great scholars of Islām. He includes various matters regarding the Qur'ān, emphasising its importance in our lives.

The inspiration for this manner of authorship was a few of the early scholars of ḥadīth, such as Imām al-Bukhārī in his famous Ṣaḥīḥ al-Bukhārī, whose books were organised as such: Quranic verses; Prophetic narrations; statements from the Prophet's Companions; and reflections from the great scholars. This method ensures the original sources of Islamic information are conveyed and illustrated to the reader which, with guidance, should make them accustomed to learning from authentic sources.

Though Shaykh al-Islām Muḥammad ibn 'Abdul-Wahhāb is extremely well-known, we have included a short biography of the Shaykh to familiarise the reader with him as it is important for the Muslim to become acquainted with the scholars of Islām.

We have added references in the footnotes for all the Quranic verses and narrations. For the latter we have sufficed with brief referencing in addition to including the rulings of Shaykh Muḥammad Nāṣir al-Dīn al-Albānī (رحمة الله) for the Prophetic narrations⁵ which are not in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.

⁵ Declaring them to be *ṣaḥīḥ* (authentic), *ḥasan* (good) or *ḍa'īf* (weak) narrations.

Also, we have included a few explanatory notes to help the reader understand some of the narrations.

Special thanks are due to Abū ‘Abdul-Raḥmān Uways al-Ṭawīl, Abū Ruḩayyah ‘Abdul-Ṣamad and all those who assisted in editing and proofreading. I ask Allāh to bless them and reward them all generously.

I have put forth this effort to the noble readers seeking Allāh’s pleasure and as a guidance for the Muslims. I ask Allāh to accept this from me, to forgive my sins and to increase the reward of Shaykh al-Islām Muḩammad ibn ‘Abdul-Waḩḩāb. Certainly, He is Most Generous and Merciful.

Lastly, I ask the reader to not hesitate in forwarding corrections to any mistakes found in the book.

Translator

Author's Biography

Shaykh al-Islām Muḥammad ibn ‘Abdul-Wahhāb ibn Sulaymān ibn ‘Alī was born in the year 1115^{AH} (corresponding to the year 1703^{CE}) in a town called ‘Uyaynah, modern day Saudi Arabia. He was born into a household known for knowledge, nobility and righteousness. His father was a prominent scholar and his grandfather was the scholar and Muftī of Najd (a region in Saudi Arabia) as well as a reference for other scholars in and around the land. In addition to this, many of his extended family were scholars of Islām.

He started seeking knowledge at a young age and completed the memorisation of the Qur’ān before the age of ten. Moreover, he studied various Islamic sciences such as Tafsīr (Quranic exegesis), Fiqh (jurisprudence) and Ḥadīth (Prophetic narrations) from the scholars of his family. He began travelling to other regions in order to study Islām such as Makkah, Madīnah and Baṣra. He was granted a deep understanding of the religion by the Most High and his intelligence was unparalleled in his time as is seen in historical accounts.

He eventually returned to Najd where he began calling the people to tawhīd and sunnah. In this era, many people in the land were engaged in acts of shirk (polytheism) and bid‘ah (innovated practices ascribed to Islām). Also, belief in superstition was widespread to the extent that a person rejecting this was seen as strange. Additionally, the people were blindly following those

whom they perceived as righteous despite the fact that those being followed were, themselves, misguided. This is a time in history many Muslims do not know as they assume the land in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was born, raised and died in always remained upon the correct or true religion. Rather, as aforementioned, many had eventually turned to shirk, bid'ah and general misguided practises. So, Shaykh Muḥammad spent decades calling them to tawḥīd (monotheism) and, by the permission of Allāh and then the aid of the leaders of the tribe of Saud, the true message of Islām was spread once more in the region of modern-day Saudi Arabia after it had been manipulated, diluted, watered down and even somewhat lost for an extensive period.

It is for this reason he is referred to with general descriptions such as 'the Imām' and 'the great scholar' as well as specific ones such as 'the Mujaddid' which translates to 'the Reformer' in that he reformed and revived true Islām from the distorted version that existed in the land. This is because the people used to perform acts of shirk such as worshipping the dead whilst attributing this to Allāh's Religion. Shaykh Muḥammad sought to free Islām from these types of misguidance and, with Allāh's Aid, was successful in doing so.

Complementing his efforts in da'wah he spent a significant amount of time researching and writing about the fundamental principles of Islām. Furthermore, many scholars were affected by his da'wah so much so that his books are currently taught in Mosques all over the world. He authored extensively and, by the blessing

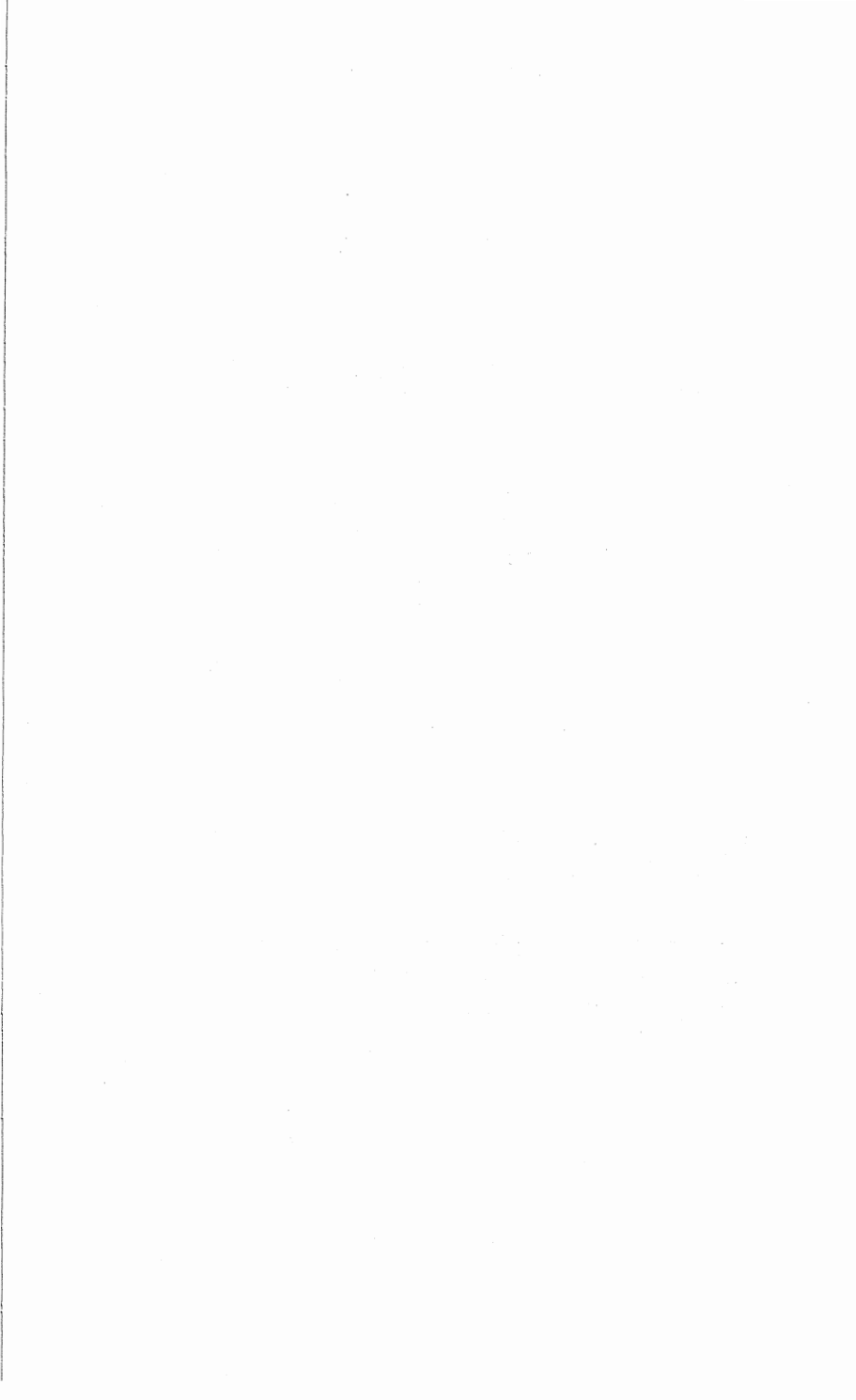
of Allāh, many of his books have been translated into the English language. A small list of them include:

- Kitāb al-Tawḥīd (The Book of Monotheism)
- Kashf al-Shubuhāt (The Removal of Doubts)
- Al-Usūl al-Thalāthah (The Three Fundamental Principles)
- Al-Qawā'id al-Arba' (The Four Fundamental Principles)
- Al-Usūl al-Sittah (The Six Fundamental Principles)
- Nawāqid al-Islām (The Nullifiers of Islām)
- Shurūṭ al-Ṣalāh wa-Arkānuhā wa-Wājibātuhā (The Conditions, Pillars and Requirements of Prayer)
- Sittah Mawāḍi' min al-Sīrah (Six Events from the Prophetic Biography)
- Faḍā'il al-Qur'ān (The Virtues of the Qur'ān)

His religious verdicts, treatises and books have been compiled under the name 'Mu'allafāt al-Shaykh al-Imām Muḥammad ibn 'Abdul-Wahhāb' which was gathered under the supervision of Imam Muhammad ibn Saud Islamic University in Riyadh, Saudi Arabia.

The illustrious Imām, may Allāh bestow His Mercy on him, passed away at the age of 91 in the year 1206^{AH} (corresponding to the year 1792^{CE}).

May Allāh have mercy on him and reward him greatly for spreading the true Islām and benefitting Muslims for many generations.



Shaykh al-Islām Muḥammad ibn ‘Abdul-
Wahhāb (رَحْمَةُ اللَّهِ):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وبه نستعين، وعليه نتوكل.
وصلى الله على محمد، وآله، وصحبه، وسلم.

In the Name of Allāh, the Most Beneficent, the Most Merciful. We seek aid from Him and rely upon Him.

May Allāh make good mention of Muḥammad in the highest company and grant him peace, as well as his family and companions.

Chapter 1: The Virtues of Reciting, Learning and Teaching the Qur'ān

Allāh, the Mighty and Majestic, said:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“Allāh will raise those of you who believe and those who have been granted knowledge by degrees. And Allāh is Well-Acquainted with what you do.”⁶

And He, the Most High, said:

﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّعِينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾

“It is not for any human being to whom Allāh has given the Book, understanding of the laws of the religion and Prophethood to say to the people: ‘Be my worshippers rather than Allāh’s.’ On the contrary [he would say]: ‘Be learned men of religion who practise what they know

⁶ Sūrah al-Mujādilah (58:11)

and preach to others, because you are teaching the Book and you are studying it.”⁷

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“The one who is skilled in reading the Qur’ān is with the noble, obedient, recording angels; and he who recites the Qur’ān in hesitance due to difficulty will receive a double reward.”

Reported by al-Bukhārī and Muslim.⁸

Also, it was reported by al-Bukhārī that ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“The best among you are those who learn the Qur’ān and teach it.”⁹

Also, it was reported by Muslim that Abū Umāmah (رَضِيَ اللَّهُ عَنْهُ) narrated that he heard Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say:

“Recite the Qur’ān for, indeed, it will come on the Day of Standing¹⁰ as an intercessor for its companions¹¹. Recite

⁷ Sūrah Āli ‘Imrān (3:79)

⁸ Ṣaḥīḥ al-Bukhārī: Book of Tafsīr (no. 4937) and Ṣaḥīḥ Muslim: Book of Traveller’s Prayer (no. 798)

⁹ Ṣaḥīḥ al-Bukhārī: Book of Virtues of Qur’ān (no. 5027)

¹⁰ The literal translation of ‘Yawm al-Qiyāmah’ – often translated as ‘Day of Judgement’

¹¹ Shaykh al-Albāni: “The companion of the Qur’ān is the one who has memorised the Qur’ān...with the condition that he has done so

the two illuminated chapters, Surah al-Baqarah and Āli ‘Imrān for, indeed, on the Day of Standing they will come as two clouds, or two shades, or two flocks of birds, pleading for their companions. Recite Sūrah al-Baqarah as there is blessing in it, there is sorrow in leaving it, and the sorcerers (magicians) cannot defeat it.”¹²

Also, it was reported by Muslim that al-Nawwās ibn Sim‘ān (رَضِيَ اللَّهُ عَنْهُ) narrated that he heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say:

“On the Day of Standing, the Qur’ān and its people who acted in accordance to it¹³ will be brought with Sūrah al-Baqarah and Āli ‘Imrān preceding them and arguing in their favour.’ Allāh’s Messenger likened them to three things which I did not forget afterwards. He said: ‘As if they are two clouds, or two black canopies with light between them, or like two flocks of birds in ranks pleading for their companion.’”¹⁴

Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

sincerely for Allāh’s sake, not for any worldly gains or financial benefit. Otherwise, one will fall under the ḥadīth: ‘Most of the hypocrites in my nation are its reciters.’” (al-Silsilah al-Ṣaḥīḥah 5/284)

¹² Ṣaḥīḥ Muslim: Book of Traveller’s Prayer (no. 804)

¹³ This indicates that the companions of the Qur’ān who are blessed with the great rewards mentioned in these narrations are those who act upon the Qur’ān, not those who have memorised it yet are open sinners. Rather, the Qur’ān will be a proof against them, not for them. (see Tuḥfah al-Aḥwadhī 8/196)

¹⁴ Ṣaḥīḥ Muslim: Book of Traveller’s Prayer (no. 805)

“Whoever recites a letter from Allāh’s Book will receive a good reward, and every good deed is rewarded with ten times its like. I do not say that Alif-Lām-Mīm is one letter but Alif is a letter, Lām is a letter and Mīm is a letter.”

Reported by al-Tirmidhī and he said: “The ḥadīth is *ḥasan ṣaḥīḥ*.”¹⁵

Also, it was reported and authenticated by al-Tirmidhī from ‘Abdullāh ibn ‘Amr (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“It will be said to the companion of the Qur’ān: Recite and ascend [the levels of Jannah], recite melodiously as you used to recite in the dunya (worldly life) for, indeed, your abode will be at the last verse you recite.”¹⁶

A similar narration was reported by Aḥmad from the ḥadīth of Abū Sa’īd (رَضِيَ اللهُ عَنْهُ), and in it is: “He will recite and ascend a rank with each verse he reads up until he reads the last portion that is with him.”¹⁷

Also, it was reported by Aḥmad from Buraydah (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Learn Sūrah al-Baqarah.” Then he mentioned similarly to what we

¹⁵ Jāmi’ al-Tirmidhī: Book of Virtues of Qūr’ān (no. 2910), al-Albānī: *Ṣaḥīḥ*

¹⁶ Jāmi’ al-Tirmidhī: Book of Virtues of Qūr’ān (no. 2914) and Sunan Abū Dāwūd: Book of Witr (no. 1464), al-Albānī: *Ṣaḥīḥ*

¹⁷ Musnad Aḥmad (3/40) and Sunan Ibn Mājah: Book of Manners (no. 3779), al-Albānī: *Ṣaḥīḥ*

previously cited in the *Ṣaḥīḥ* regarding *Sūrah al-Baqarah* and *Āli ‘Imrān*, and in it he said: “The Qur’ān will meet its companion on the Day of Standing when the grave is split open like a pale man, saying to him, ‘Do you recognise me? I am the one who made you thirsty during the day [in recitation] and made you stay up at night [in prayer] and, indeed, every merchant gets the reward of his work, and today you will receive the reward of your work.’ Then he will be given dominion in his right hand and eternity in his left, and a crown of dignity will be placed upon his head, and his parents will be clothed with garments which far surpass everything to be found in this world. They will say, ‘O Lord, how did we earn this?’ It will be said to them, ‘Because your child learnt the Qur’ān.’ Then it will be said to him: ‘Recite and rise in the levels of *Jannah* and its rooms’, and he will continue rising as long as he recites irrespective of whether he recites quickly or slowly.¹⁸

Anas (رضي الله عنه) narrated that Allāh’s Messenger (صلى الله عليه وسلم) said: “The people of the Qur’ān are the people of Allāh and His chosen ones. Reported by Aḥmad and al-Nasā’ī.¹⁹

¹⁸ Musnad Aḥmad (5/348) and parts of it in Sunan Ibn Mājah: Book of Manners (no. 3781), al-Albānī: *Ṣaḥīḥ*

¹⁹ Musnad Aḥmad (5/127), al-Nasā’ī in Sunan al-Kubrā: Book of Virtues of Qur’ān (no. 7977) and Sunan Ibn Mājah: Book of Manners (no. 215), al-Albānī: *Ṣaḥīḥ*

Chapter 2: What Has Been Narrated Regarding Giving Precedence to and Honouring the People of the Qur'ān

'The Reciters' were the people of 'Umar's meetings and advisors to him whether they were old or young.²⁰

Abū Mas'ūd (رَضِيَ اللهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: "The person who is best versed in the recitation of Allāh's Book should lead the prayer. If all those present are equally versed in it then the one most knowledgeable of the Sunnah [leads]. If they are equal in that respect, too, then the one who has emigrated first [leads]. If they are equal in this respect, likewise, then the oldest of them [leads]."

In another wording: "...the one who accepted Islām first [leads]. No man should lead another in prayer wherein the latter has authority nor sit in his house, in his place of honour, without his permission." Reported by Muslim.²¹

Al-Bukharī reported that Jābir (رَضِيَ اللهُ عَنْهُ) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would arrange the burial of two martyrs of Uhūd in one grave. Then he would ask: "Which one of them had learnt more of the Qur'ān by

²⁰ Ṣaḥīḥ al-Bukhārī: Book of Tafsīr (no. 4642)

²¹ Ṣaḥīḥ Muslim: Book of Mosques (no. 673)

heart?” He would place whoever was pointed out to him first in the grave.²²

Abū Mūsá (رَضِيَ اللهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Indeed, it is from the honouring of Allāh to honour the elderly Muslim, and the companion of the Qur’ān who does not exaggerate it or be negligent regarding it, and to honour the just ruler.” A ḥasan ḥadīth reported by Abū Dāwūd.²³

²² Ṣaḥīḥ al-Bukhārī: Book of Funerals (no. 1343)

²³ Sunan Abū Dāwūd: Book of Manners (no. 4843), al-Albānī: Ḥasan

Chapter 3: The Obligation of Learning, Understanding and Listening to the Qur'an and the Warning for the One who Abandons It

Allāh, the Most High, said:

﴿وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا﴾

“We have set veils on their hearts, so they do not understand it, and deafness in their ears.”²⁴

And He, the Most High, said:

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾

“Verily, the worst of living creatures with Allāh are the deaf and the dumb, those who do not understand (i.e. the unbelievers).”²⁵

And He said:

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى﴾

²⁴ Sūrah al-An'ām (6:25)

²⁵ Sūrah al-Anfāl (8:22)

“Whoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.”²⁶

Abū Mūsá (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said:

“The example of guidance and knowledge which Allāh has sent me with is like abundant rain falling on the earth. Some of it was fertile soil that absorbed rainwater and brought forth vegetation and grass in abundance. Another portion of it was hard, held the rainwater and Allāh benefited the people with it as they used it for drinking, to let their animals drink and irrigation of the land for cultivation. A portion of it was barren which could neither hold the water nor bring forth vegetation [and the land produced no benefit as a result].

The first (fertile soil) is the example of the person who comprehends Allāh’s religion and attains benefit [from the knowledge] which Allāh has revealed through me, learning it and teaching others. The last example (the barren land) is that of a person who does not care for it and does not take Allāh’s guidance which was revealed through me.” Reported by al-Bukhārī and Muslim.²⁷

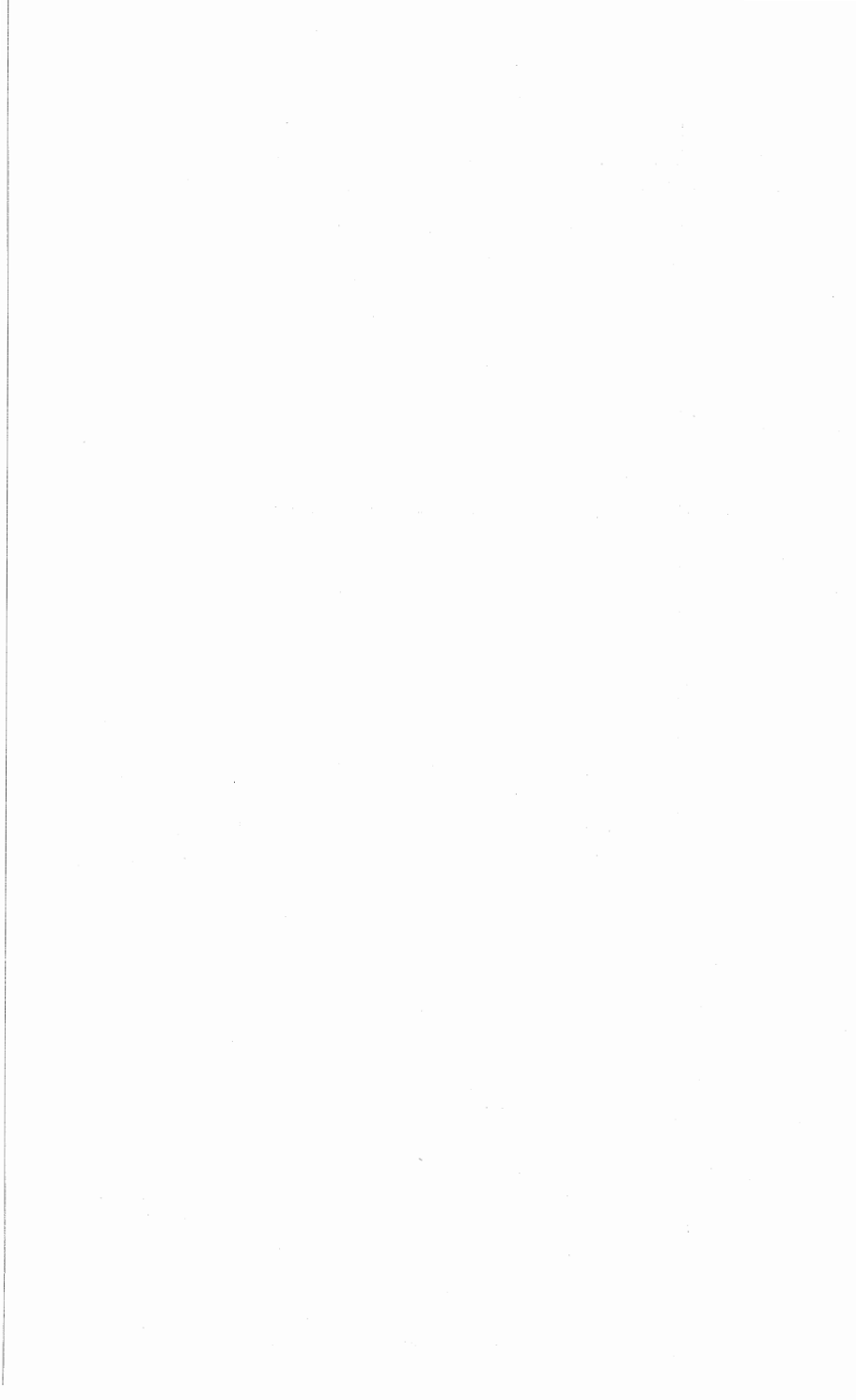
Ibn ‘Amr (رضي الله عنه) narrated that Allāh’s Messenger (صلى الله عليه وسلم) said:

²⁶ Sūrah al-Ṭāhā (20:124)

²⁷ Ṣaḥīḥ al-Bukhārī: Book of Knowledge (no. 79) and Ṣaḥīḥ Muslim: Book of Virtues (no. 2282)

“Show mercy and you will be shown mercy. Forgive and Allāh will forgive you. Woe to those who hear and do not act. Woe to those who persist and continue in what they are doing while they know.” Reported by Aḥmad.²⁸

²⁸ Musnad Aḥmad (2/165), al-Albānī: *Ṣaḥīḥ* (al-Silsilah al-Ṣaḥīḥah no. 482)



Chapter 4: The Fear That the One Who Does Not Understand the Qur'ān May Be from the Hypocrites

Allāh, the Most High, said:

﴿وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾

“And among them are some who listen to you until, when they leave you, they say to those who have received knowledge: ‘What has he said just now?’ Such are men whose hearts Allāh has sealed, and they follow their evil desires.”²⁹

And He, the Mighty and Majestic, said:

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ﴾

“We have certainly created for Hell many of the jinns and mankind. They have hearts with which they do not

²⁹ Sūrah Muḥammad (47:16)

understand, they have eyes with which they do not see, and they have ears with which they do not hear (the truth). They are like cattle - rather they are even more astray. It is they who are the heedless.”³⁰

Asmā’ (رَضِيَ اللهُ عَنْهَا) narrated that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“You will be put to trials in your graves and these trials will be like the trials of al-Dajjāl or nearly like them. You will be asked, ‘What do you know about this man (the Prophet Muḥammad)?’ Then the believer will reply, ‘He is Muḥammad, Allāh’s Messenger, who had come to us with clear evidence and guidance and so we accepted his teachings, believed in him and followed him.’ Then the angels will say to him, ‘Sleep in peace as we have come to know that you were a believer.’ On the other hand, a hypocrite or a doubtful person will reply, ‘I do not know, but I heard the people saying something and so I said the same.’” Reported by al-Bukhārī and Muslim.³¹

Another authentic ḥadīth, from al-Barā’ (رَضِيَ اللهُ عَنْهُ), states that the believer will say: “He is Allāh’s Messenger”, they will say to him: “How do you know this?” He will reply “I read Allāh’s Book and I believed in what was in it.”³²

³⁰ Sūrah al-A’rāf (7:179)

³¹ Ṣaḥīḥ al-Bukhārī: Book of Knowledge (no. 86) and Ṣaḥīḥ Muslim: Book of Eclipse (no. 905)

³² Sunan Abū Dāwūd: Book of Sunnah (no. 4753), al-Albānī: Ṣaḥīḥ

Chapter 5: Allāh’s Statement: “And there are unlettered people among them (Jews), who do not know the Book, but [instead] trust false desires and do nothing except guess.”³³

Allāh, the Most High, said:

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ
 أَسْفَارًا بِيَسْ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ﴾

“The likeness of those who were entrusted with the [obligation of the] Tawrah but subsequently failed in those [obligations] is similar to the likeness of a donkey that carries huge burdens of books [but doesn’t understand anything from them]. How bad is the example of people who deny the Signs of Allāh! And Allāh does not guide the people who are Dhālimūn (polytheists, wrong-doers, unbelievers, etc.).”³⁴

Abū al-Dardā’ (رَضِيَ اللَّهُ عَنْهُ) said:

“We were with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he looked towards the sky and said: ‘This is the time when

³³ Sūrah al-Baqarah (2:78)

³⁴ Sūrah al-Jumu’ah (62:5)

knowledge is to be taken from the people, until what remains of it shall not amount to anything.’ So Ziyād ibn Labīd al-Anṣārī said: ‘How will it be taken from us while we recite the Qur’ān? By Allāh we shall recite it and teach our women and children to recite it.’ He said: “May you be bereaved of your mother, O’ Ziyād! I used to consider you among the Fuqahā’ of the people of Al-Madīnah. The Tawrāh and Injīl are with the Jews and Christians, but how does it help them?” Reported by al-Tirmidhī and he classed it as ‘*ḥasan gharīb*’.³⁵

When the verse: **“Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): ‘Our Lord! You have not created [all] this without purpose, glory to You! Give us salvation from the torment of the Fire.’ was revealed, ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Woe to the one who recites this verse and does not ponder over it.”** Reported by Ibn Ḥibbān in his *Ṣaḥīḥ*.³⁶

³⁵ Jāmi’ al-Tirmidhī: Book of Knowledge (no. 2653), al-Albānī: *Ṣaḥīḥ*

³⁶ *Ṣaḥīḥ* Ibn Ḥibbān (2/386 no. 620), al-Albānī: *Ṣaḥīḥ* (al-Silsilah al-Ṣaḥīḥah no. 68)

Chapter 6: The Crime of the One Who is Sinful with the Qur'ān

Allāh, the Most High, said:

﴿وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾

“He misleads with it only those who are Fāsiqūn (the rebellious, disobedient to Allāh).”³⁷

And He said:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

“Whoever does not judge by what Allāh has revealed, they are the Kafirūn (i.e. unbelievers - of a lesser degree as they do not act on Allāh's Laws).”³⁸

And He said:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ نَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

³⁷ Sūrah al-Baqarah (2:26)

³⁸ Sūrah al-Mā'idah (5:44)

“Verily, those who conceal what Allāh has sent down of the Book and exchange it for a small price (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and they will have a painful torment.”³⁹

Abū Sa‘īd al-Khudrī (رَضِيَ اللهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“There will arise in this nation - and he did not say ‘out of them’ - a people (the Khawārij) and you will hold your prayers insignificant in comparison to their prayers. They will recite the Qur’ān and it will not go beyond their throats, and they will leave the religion just as an arrow goes through the prey. The archer looks at his arrow, at its iron head and glances at its end in the tip of his fingers to see whether it has any stain of blood.” Reported by al-Bukhārī and Muslim.

In another wording: “They recite the Qur’ān fluently.”⁴⁰

Ibn ‘Umar (رَضِيَ اللهُ عَنْهُ) used to consider them (the Khawārij) to be from the worst of creation, and would say: “They went to verses revealed regarding the unbelievers and applied them to the believers.”⁴¹

³⁹ Sūrah al-Baqarah (2:174)

⁴⁰ Ṣaḥīḥ al-Bukhārī: Book of Virtues of Qur’ān (no. 5058) and Ṣaḥīḥ Muslim: Book of Zakāh (no. 1064)

⁴¹ Ṣaḥīḥ al-Bukhārī: Book of Apostates - in *Ta’līq* (disconnected) form.

In al-Tirmidhī and classed *ḥasan* by him, Abū Hurayrah (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said:

“Whoever is asked about [religious] knowledge and conceals it will be bridled with a bridle of fire on the Day of Standing.”⁴²

⁴² Jāmi‘ al-Tirmidhī: Book of Knowledge (no. 2649), Sunan Abū Dāwūd: Book of Knowledge (no. 3658) and Sunan Ibn Mājah: Book of Sunnah (no. 266), al-Albānī: *Ḥasan Ṣaḥīḥ*

Chapter 7: The Sin of the One Who Shows Off with the Qur'ān

Abū Hurayrah (رضي الله عنه) narrated that he heard Allāh's Messenger (صلى الله عليه وسلم) say:

“The first of men whose case will be decided on the Day of Standing will be a man who died as a martyr. He will be brought, and Allāh will make him recount His blessings and he will know them. Then Allāh will say: ‘What did you do with them?’ He will say: ‘I fought for you until I died as a martyr.’ Allāh will say: ‘You have told a lie. You fought to be [praised and] called a brave warrior and such was said.’ Then orders will be passed against him and he will be dragged on his face and thrown into Hell.

Then a man will be brought forward who learnt knowledge, taught it and recited the Qur'ān. He will be brought, and Allāh will make him recount His blessings and he will know them. Then Allāh will say: ‘What did you do with them?’ He will say: ‘I learnt knowledge and taught it and recited the Qur'ān seeking your pleasure.’ Allāh will say: ‘You have told a lie. You learnt knowledge to be [praised and] called a scholar, and you recited the Qur'ān so that it be said: ‘He is a Qāri’ (Reciter) and such was said.’ Then orders will be passed against him and he will be dragged on his face and thrown into Hell.

Then a man will be brought forward whom Allāh had made abundantly rich and had granted every kind of

wealth. He will be brought, and Allāh will make him recount His blessings and he will know them. Allāh will say: 'What have you done with them?' He will say: I spent money in every cause in which you loved that it should be spent. Allāh will say: 'You have told a lie. You did it [to be praised and] so it would be said about you: 'He is generous and such was said.' Then Allāh will pass orders and he will be dragged on his face and thrown into Hell." Reported by Muslim.⁴³

⁴³ Ṣaḥīḥ Muslim: Book of Government (no. 1905)

Chapter 8: The Sin of the One who Seeks Financial Benefit from the Qur'ān

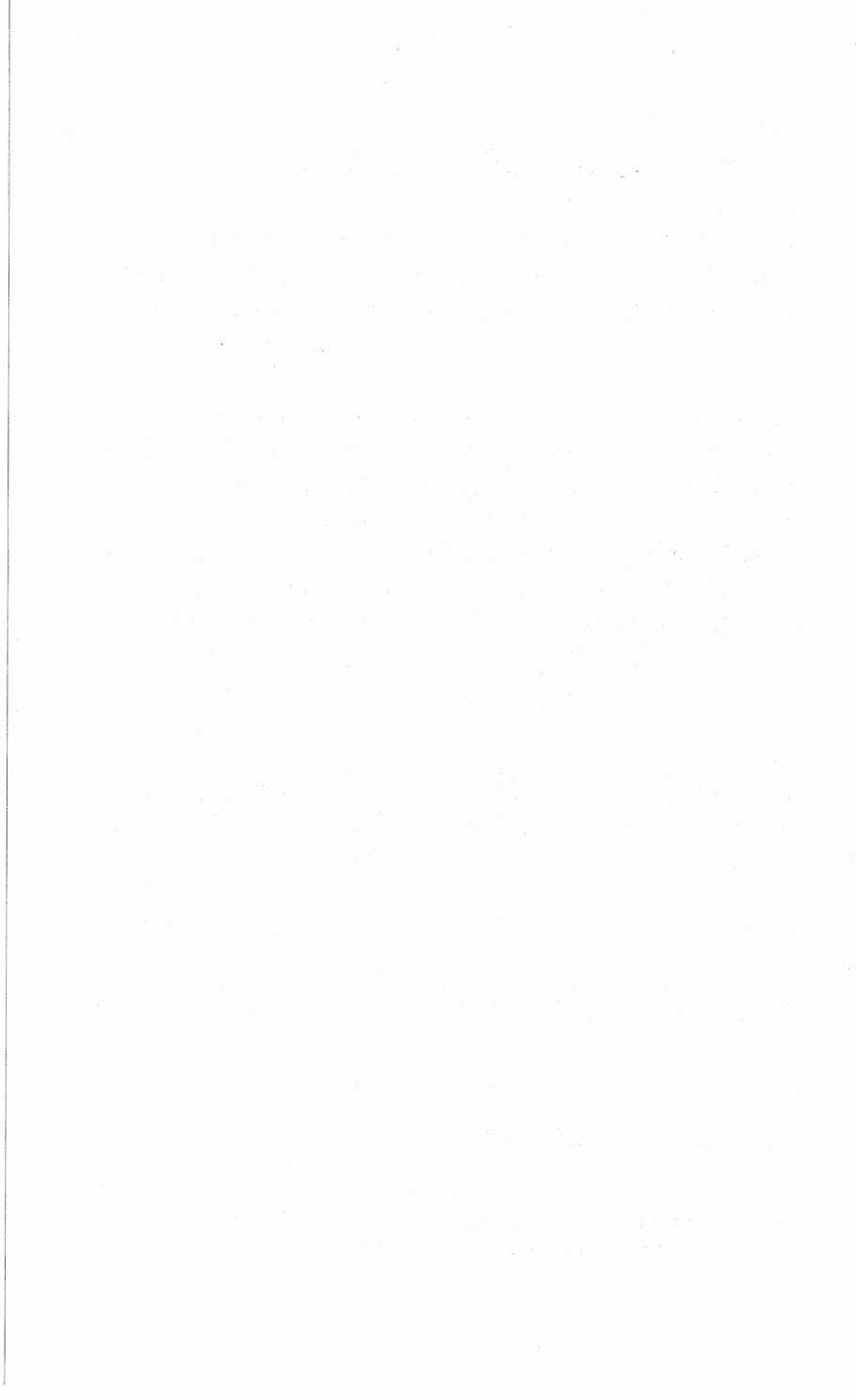
Jābir (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Recite the Qur'ān and seek Allāh's Face with it before a group of people appear who will straighten it (the Qur'ān) as an arrow is straightened. They seek the reward in this world (financially) and not the reward of the Hereafter.” Reported by Abū Dāwūd, and there is also a ḥadīth with a similar meaning narrated by Sahl ibn Sa'd (رَضِيَ اللَّهُ عَنْهُ).⁴⁴

'Imrān ibn Ḥuṣayn (رَضِيَ اللَّهُ عَنْهُ) passed by a person reciting to a group of people and when he finished, he began begging [for money]. So, 'Imrān said: “Indeed, we are from Allāh and to Him we shall return.” Then he said: “I heard Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: ‘Whoever recites the Qur'ān then let him ask Allāh by it for, indeed, there will come a people who will recite the Qur'ān, asking [for money] from the people by it.’” Reported by Aḥmad and al-Tirmidhī.⁴⁵

⁴⁴ Sunan Abū Dāwūd: Book of Prayer (no. 830 & 831)

⁴⁵ Jāmi' al-Tirmidhī: Book of Virtues of Qur'ān (no. 2917) and Musnad Aḥmad (4/432), al-Albānī: Ḥasan



Chapter 9: Neglecting the Qur'ān

Samurah ibn Jundub (رضي الله عنه) narrated, as comes in the lengthy ḥadīth of the Prophet's dream, that the Prophet (صلى الله عليه وسلم) said:

“Last night two people came to me [in a dream], woke me up and said to me, ‘Proceed!’ I set out with them and we came across a man lying down and another man was standing over his head, holding a big rock. He was throwing the rock at the man’s head, injuring it. The rock rolled away and the thrower followed it and returned with it. By the time he reached the man, his head had returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, ‘Subḥān-Allāh! Who are these two people?’ They replied: ‘This is a man to whom Allāh gave knowledge of the Qur’ān, and he sleeps on it at night, and does not act upon it during the day. This is what will happen to him on the Day of Standing.’”

In another wording: “The one who learns the Qur’ān and refuses [to ponder and act upon] it and sleeps, missing the obligatory prayers.” Reported by al-Bukhārī.⁴⁶

It is reported in Ṣaḥīḥ Muslim that Abū Mūsá (رضي الله عنه) said to the reciters of Baṣra: “Recite and do not let a long time pass without reciting for that will cause your hearts

⁴⁶ Ṣaḥīḥ al-Bukhārī: Book of Dream Interpretation (no. 7047)

to harden as the hearts of those before you were hardened.”⁴⁷

Ibn Mas‘ūd (رَضِيَ اللهُ عَنْهُ) said: “When a long period passed over the Children of Isrā’īl (upon heedlessness and sins) their hearts hardened, and so they invented a book for themselves that they were happy with. The truth came in between them and a lot of their desires to the extent that they threw Allāh’s Book behind their back.”⁴⁸

⁴⁷ Ṣaḥīḥ Muslim: Book of Zakāh (no. 1050)

⁴⁸ Tafsīr Ibn Abī Ḥātim as is found in Tafsīr Ibn Kathīr (4/297)

Chapter 10: Those Who Seek Guidance from Other Than the Qur'ān

Allāh, the Mighty and Majestic, said:

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُو شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾
وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٧﴾﴾

“Whoever turns away from the remembrance of the Most Beneficent, We appoint for him a devil to be a close companion to him. Verily, they (devils) hinder them from the Path (of Allāh), but they think that they are guided!”⁴⁹

And He, the Most High, said:

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

“[Remember] the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O’ Muḥammad) as a witness against them. And We have sent down to you the Book as an clarification of everything, a guidance, a mercy,

⁴⁹ Sūrah al-Zukhruf (43:36-37)

and glad tidings for those who have submitted themselves to Allāh [as Muslims].”⁵⁰

Zayd ibn Arqam (رَضِيَ اللَّهُ عَنْهُ) narrated:

“One day Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood up amongst us to deliver a sermon at a watering place known as Khumm, situated between Makkah and Madīnah. He praised and extolled Allāh, admonished and reminded us and then said: ‘To proceed: O’ people, I am only a human being. It may be that I receive a messenger from my Lord and I respond. So, I am leaving among you two important things: the first is Allāh’s Book in which there is guidance and light, so hold firmly to Allāh’s Book and adhere to it.’ He exhorted us to hold firm to Allāh’s Book and encouraged us, then he said: ‘...and [the second thing is] my family members (Ahl al-Bayt), I remind you of Allāh regarding my family members.’”

In another wording: “One of them is Allāh’s Book; it is Allāh’s rope - whoever follows it is guided, and whoever abandons it is misguided.” Reported by Muslim.⁵¹

Jābir (رَضِيَ اللَّهُ عَنْهُ) said: “When Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would give a *khutbah* (sermon) he would say: ‘To proceed: Indeed, the best speech is Allāh’s Book, and the best guidance is Muḥammad’s guidance, and the worst of all affairs are newly invented matters, and every innovation is misguidance.’”⁵²

⁵⁰ Sūrah al-Naḥl (16:89)

⁵¹ Ṣaḥīḥ Muslim: Book of Virtues of the Ṣaḥābah (no. 2408)

⁵² Ṣaḥīḥ Muslim: Book of Jumu‘ah (no. 867)

Sa'd ibn Mālik (رَضِيَ اللهُ عَنْهُ) said: "The Qur'ān was revealed to Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he recited it to them regularly for a period of time, so they said: 'Allāh's Messenger, tell us a story.' So Allāh revealed: **'Alif-Lām-Rā. These are the Verses of the Clear Book'** (Sūrah Yūsuf). Thereupon, Allāh's Messenger recited it to them for a period of time." Reported by Ibn Abī Ḥātim with a *ḥasan* chain of narration.⁵³

Also, it was narrated by him from al-Mas'ūdī from al-Qāsim that the companions of Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) felt weariness, so they requested Allāh's Messenger to narrate to them, whereupon the following verse was revealed: **"Allāh has sent down the best statement, a Book (this Qur'ān), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it [when they recite or hear it]. Then their skin and their heart soften to the remembrance of Allāh. That is the guidance of Allāh by which He guides whom He wills. And whoever Allāh sends astray, for him there is no guide."**⁵⁴ When they felt weariness again, they made a similar request and Allāh revealed: **"Has the time not come for the hearts of those who believe to be affected by Allāh's Reminder (this Qur'ān), and what has been revealed of the truth, lest they become like those who received the Scripture (the Tawrah and the Injil) before, and a long period passed over them, so their hearts were hardened;**

⁵³ Tafsīr Ibn Abī Ḥātim (7/2099-2100), Ṣaḥīḥ ibn Ḥibbān (14/92) and Mustadrak al-Ḥākim (2/376) al-Albānī: Ṣaḥīḥ (al-Ta'līqāt al-Ḥisān)

⁵⁴ Sūrah al-Zumar (39:23)

and many of them were Fāsiqūn (rebellious, disobedient to Allāh).”⁵⁵

Abū ‘Ubayd also reported it from some of the Tābi‘ūn (successors of the Ṣaḥābah), and in it he said: “If they sought any kind of speech, he guided them to the Qur’ān.”⁵⁶

Mu‘ādh ibn Jabal (رضي الله عنه) would say in his gathering of knowledge every day – and he would rarely omit it –: “Allāh is a just arbiter and those who doubt are destroyed. Indeed, in the times after you there will be trials in which there will be abundant wealth. During these trials the Qur’ān will be easy so much so that the believer, hypocrite, woman and child will learn it. Then perhaps a person will say: ‘I have learnt the Qur’ān; I don’t think they will follow me until I introduce an innovation for them.’ So, beware of [and avoid] whatever is innovated in the religion for every innovation is misguidance.

Beware of the deviation of a wise person (scholar)⁵⁷; and sometimes a hypocrite may speak a word of truth. So,

⁵⁵ Sūrah al-Ḥadīd (57:16), the ḥadīth is found in Tafsīr Ibn Abī Ḥātim (7/2100)

⁵⁶ Faḍā’il al-Qur’ān of Abu ‘Ubayd al-Qāsim ibn Sallām (no. 11). This narration indicates, as explained by the scholars, that everything a person needs is found in the Qur’ān whether it is information, admonishments, commands, prohibitions or stories.

⁵⁷ Ibn al-Qayyim said: “Regarding the honourable person who has clear signs of righteousness and is known for his status in Islām and amongst the people. If he has an error and slips (in matters of permitted *ijtihād*), he is excused. Rather, he is rewarded though it is not allowed for him to be followed in that error. In addition, it is not

accept the truth from whoever comes with it for, indeed, there is light upon the truth.”

I (the narrator) said to Mu‘ādh ibn Jabal (رَضِيَ اللَّهُ عَنْهُ): “I am at a loss to understand, may Allāh have mercy on you, that a wise man sometimes may speak a word of error and a hypocrite may speak a word of truth. He replied: ‘Yes, avoid the well-known erroneous speech of a wise man but do not be discouraged from him, for it is possible that he may retract [his mistake], and accept the truth when you hear it for, indeed, there is light upon the truth.’” Reported by Abū Dāwūd.⁵⁸

Al-Bayhaqī reported from ‘Urwah ibn al-Zubayr that ‘Umar (رَضِيَ اللَّهُ عَنْهُ) wanted to gather the *sunan* (Prophetic traditions). So, he sought the advice of the Ṣaḥābah and they advised him to do so. Then, he prayed *istikhārah* (seeking Allāh’s guidance) for a month and said thereafter: “I remembered a people before you who wrote books and depended on them and abandoned Allāh’s Book. I will not mix Allāh’s Book with anything.”⁵⁹

allowed to remove his position and status as an imām and from the hearts of the Muslims.” (I’lām al-Muwaqqi’īn 3/295)

⁵⁸ Sunan Abū Dāwūd: Book of Sunnah (no. 4611), al-Albānī: *Ṣaḥīḥ*. The author quoted the beginning of the narration and then wrote, ‘*al-ḥadīth*’, meaning that he wants the reader to read to the end of the narration. Due to this we have quoted the full narration.

⁵⁹ Al-Madkhal ilá al-Sunan (no. 597) al-Albānī: *Ḍa’īf* (Tahqīq Fiqh al-Sīrah pg. 33)



Chapter 11: Extremism Regarding the Qur'ān

Regarding it there is the ḥadīth of the Khawārij which was mentioned previously.⁶⁰

Also, it was reported in the Ṣaḥīḥ from 'Abdullāh ibn 'Amr (رضي الله عنه) that Allāh's Messenger (صلى الله عليه وسلم) said [to him]:

“Was I not informed that you fast *al-Dahr* (all year round) and recite the whole Qur'ān every night? I replied: 'Yes, Allāh's Messenger, and I do not want from that except good.' He said: 'Do the fast of [Prophet] Dāwūd (fasting on alternate days) for, indeed, he was the most devout worshipper, and recite the whole Qur'ān once a month.' Abdullāh said: 'I can recite more.' The Prophet said: 'Recite it in twenty days.' I said: 'Allāh's Prophet, I can recite more.' The Prophet said: 'Recite it in ten days.' I said: 'Allāh's Prophet, I can recite more.' The Prophet said: 'Recite it in seven days and do not increase upon that.'”⁶¹

⁶⁰ Refer to page no. 34

⁶¹ Ṣaḥīḥ al-Bukhārī: Book of Fasting (no. 1978) and Ṣaḥīḥ Muslim: Book of Fasting (no. 1159). In another narration the Prophet (صلى الله عليه وسلم) permitted him to recite the Qur'ān in three days.

It is reported in Ṣaḥīḥ Muslim from Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “The extremists will perish.”⁶²

In [Musnad] Aḥmad from ‘Abdur-Raḥmān ibn Shibl (رَضِيَ اللَّهُ عَنْهُ), the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Recite the Qur’ān and do not exceed its limits, do not abandon it, do not eat with it (seek money by way of it) and do not seek more by using it.”⁶³

Abū Rāfi‘ (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Let me not find one of you reclining on his couch, when he hears something which I have commanded or forbidden, saying: ‘We do not know. What we found in Allāh’s Book we have followed.’” Reported by Abū Dāwūd and al-Tirmidhī.⁶⁴

⁶² Ṣaḥīḥ Muslim: Book of Knowledge (no. 2670) and in it: “The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) repeated it three times.”

⁶³ Musnad Aḥmad (3/428), al-Albānī: Ṣaḥīḥ (al-Silsilah al-Ṣaḥīḥah no. 3057)

⁶⁴ Sunan Abū Dāwūd: Book of Sunnah (no. 4605) and Jāmi‘ al-Tirmidhī: Book of Knowledge (no. 2663), al-Albānī: Ṣaḥīḥ. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) continued: “I have certainly been given the Qur’ān and something like it along with it (the Sunnah).”

Chapter 12: What Has Been Narrated Regarding Following the Unclear Verses

It is reported in the Ṣaḥīḥ from ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) that Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited the verse:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

“It is He Who has sent the Book down to you. In it are entirely clear verses - they are the foundation of the Book whilst others are not entirely clear. So, as for those who have deviation in their hearts, then they follow what is not entirely clear from it, seeking affliction and searching for its hidden meanings. Yet, no one knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say: ‘We believe in it; all of it (both clear and unclear verses) is from our Lord.’ And none receive admonition except men of understanding.”⁶⁵

⁶⁵ Sūrah Āli ‘Imrān (3:7)

Then Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: "If you see those who follow the unclear verses, then they are those whom Allāh has named so beware of them."⁶⁶

'Umar (رَضِيَ اللهُ عَنْهُ) said: "Islām will be destroyed by the mistakes of scholars, the arguments of hypocrites regarding the Qur'ān, and the judgment of misguided leaders."⁶⁷

When Şabīgh asked 'Umar (رَضِيَ اللهُ عَنْهُ) regarding the verse: **"By the winds that scatter dust."**⁶⁸ and similar verses, 'Umar beat him, and the story is well-known.⁶⁹

⁶⁶ Şaḥīḥ al-Bukhārī: Book of Tafsīr (no. 4547) and Şaḥīḥ Muslim: Book of Knowledge (no. 2665)

⁶⁷ Musnad al-Dārimī: Book of Knowledge (no. 222), al-Albānī: Şaḥīḥ (Mishkāh al-Maṣābīḥ no. 269)

⁶⁸ Sūrah al-Dhāriyāt (51:1)

⁶⁹ Şabīgh was a man who was spreading doubts to the Muslims, questioning the unclear verses in the Qur'ān. So 'Umar (رَضِيَ اللهُ عَنْهُ), who was the Leader of the Believers at that time, punished him by beating him with a hundred lashes. It is a well-known story, and the details can be found in many sources such as Musnad al-Dārimī: Book of Knowledge (no. 148 & 152)

Chapter 13: The Threat for the One Who Speaks About the Qur’ān with his Opinion and Without Knowledge

Allāh, the Most High, said:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ
بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَنًا وَأَنْ تَقُولُوا عَلَى
اللَّهِ مَا لَا تَعْلَمُونَ﴾

“Say (O Muḥammad): “the things that my Lord has indeed forbidden are immoralities whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners in worship with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge.”⁷⁰

Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Whoever speaks about the Qur’ān according to his own opinion – in another wording: ‘without knowledge’ – then let him take his seat in the Fire.” Reported by al-Tirmidhī and he classed it as *ḥasan*.⁷¹

⁷⁰ Sūrah al-A‘rāf (7:33)

⁷¹ Jāmi‘ al-Tirmidhī: Book of Tafsīr (no. 2950), al-Albānī: *Da‘īf*.

Jundub (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever says something about the Qur'ān according to his own opinion, and is correct, has still committed a mistake." Reported by Abū Dāwūd and al-Tirmidhī who classed it *gharīb*.⁷²

⁷² Sunan Abū Dāwūd: Book of Knowledge (no. 3652) and Jāmi' al-Tirmidhī: Book of Tafsīr (no. 2952), al-Albānī: *Ḍa'īf*.

Chapter 14: What Has Been Narrated Regarding Argumentation Over the Qur'an⁷³

Abū al-'Āliyah (رَحْمَةُ اللَّهِ) said: "Two verses are extremely difficult upon the one who argues over the Qur'an.

1) Allāh's Statement:

﴿مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا﴾

'No one disputes in the Signs of Allāh except those who disbelieve.'⁷⁴

2) His Statement:

﴿وَإِنَّ الَّذِينَ اٰخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ﴾

'And verily, those who disputed about the Book are far away in opposition.'⁷⁵

⁷³ Al-Munāwī said: "Meaning, one doubts it is Allāh's Speech, or indulges the debate over whether it is new or ancient or argues over the unclear verses. That leads to denial, trials, and bloodshed." (Fayḍ al-Qadīr no. 9187)

⁷⁴ Sūrah al-Ghāfir (40:4)

⁷⁵ Sūrah al-Baqarah (2:176). The narration is found in Shu'ab al-Īmān of al-Bayhaqī (2/422) and Tārīkh Dimashq of Ibn 'Asākir (18/179-180).

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Arguing about the Qur’ān is kufr (unbelief).” Reported by Aḥmad and Abū Dāwūd, and its chain of narration is *jayyid* (good).⁷⁶

‘Amr ibn Shu‘ayb narrated from his father that his grandfather (رَضِيَ اللَّهُ عَنْهُ) narrated: “Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) heard a group of people who had a dispute with each other regarding the Qur’ān. He said: ‘Verily, those who came before you were ruined due to their disputation in the Book. They used parts of Allāh’s Book against other parts whilst Allāh’s Book was sent down only to be consistent. So, do not use parts of it to falsify other parts. Speak about what you know of it, but where you don’t know entrust it to the one who knows.’”⁷⁷

⁷⁶ Sunan Abū Dāwūd: Book of Sunnah (no. 4603) and Musnad Aḥmad (2/258), al-Albānī: *Ṣaḥīḥ*

⁷⁷ Musnad Aḥmad (2/185), al-Albānī: *Ḥasan* (Mishkāh al-Maṣābīḥ no. 237)

Chapter 15: What Has Been Narrated Regarding Differing in the Qur'an in Its Wording and Meaning

Allāh, the Mighty and Majestic, said:

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا
مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ
الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾﴾

“And if your Lord had willed, He could have certainly made mankind one nation [all upon Islām], but they will not cease to differ. Except the one upon whom your Lord has had Mercy and He created them for that. And the Word of your Lord has been fulfilled (i.e. His Saying): ‘Surely, I shall fill Hell with jinns and men together.’”⁷⁸

And He said:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ
وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ
وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا

⁷⁸ Sūrah Hūd (11:118-119)

بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اُخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِاِذْنِهِ
 وَاللَّهُ يَهْدِي مَنْ يَشَاءُ اِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٩﴾

“Mankind were one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And none differed over the Scripture except those who were given it after the clear evidence came to them – [they did so] out of hatred among themselves. Then Allāh, by His Leave, guided those who believed to the truth regarding what they differed. And Allāh guides whom He wills to a Straight Path.”⁷⁹

It is reported in the authentic ḥadīth that Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) said: “I heard a man reciting a verse whilst I had heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) reciting it differently. So, I caught hold of the man by the hand, took him to the Prophet, mentioned that to him and I could see dislike [of what I had said] on his face. He said: ‘Both of you are right. Do not differ for the nations before you differed and were destroyed [because of their differing].’”⁸⁰

Also, it is reported in the authentic ḥadīth from Ibn ‘Amr (رَضِيَ اللَّهُ عَنْهُ) that he said: “I went to Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) early in the morning one day and he heard the voice of two men who had differed with each other about a verse. Allāh’s Messenger came to us and anger

⁷⁹ Sūrah al-Baqarah (2:213)

⁸⁰ Ṣaḥīḥ al-Bukhārī: Book of Disputes (no. 2410)

could be seen on his face. He said: ‘Verily, those who came before you were destroyed because of their disputes regarding the Book.’”⁸¹

In the Musnad, ‘Amr ibn Shu‘ayb narrated from his father that his grandfather (رَضِيَ اللَّهُ عَنْهُ) narrated that a group of people were sitting at the Prophet’s door and some of them said [in argumentation]: “Did Allāh not say this and that?” Some of them replied saying: “Did Allāh not say this and that?” Allāh’s Messenger heard that, came out to them and his face was red [with anger] as if a pomegranate was pressed upon his cheeks. He said: “Is that what you were commanded with, or is this what I have been sent to you with, that you use parts of Allāh’s Book to falsify other parts? The nations before you were only misguided due to this [differing]. You were not commanded with this, so look at what you were commanded with and act upon it, and whatever you have been prohibited from then stay away from it.”⁸²

In another wording: “Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came out to us while they were disputing regarding Qadr (Divine Pre-decree).”⁸³

Also, this was reported by al-Tirmidhī from the ḥadīth of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) and in it he said: “He (the

⁸¹ Ṣaḥīḥ Muslim: Book of Knowledge (no. 2666)

⁸² Musnad Aḥmad (2/195), al-Albānī: Ṣaḥīḥ (Ṣaḥīḥ al-Targhīb wal-Tarhīb no. 140)

⁸³ Musnad Aḥmad (2/178), al-Albānī: Ḥasan Ṣaḥīḥ (Sunan Ibn Mājah)

Prophet) came out while we were disputing regarding Qadr.” Al-Tirmidhī classed it as *ḥasan*.⁸⁴

⁸⁴ *Jāmi‘ al-Tirmidhī: Book of Qadr (no. 2133), al-Albānī: Ḥasan*

Chapter 16: If You Differ Then Stand and Leave

It is reported in an authentic ḥadīth from Jundub (رضي الله عنه) that Allāh's Messenger (صلى الله عليه وسلم) said: "Recite [and study] the Qur'ān as long as you agree regarding it, but when you differ regarding it then you should stand and leave."⁸⁵

Al-Bukhārī and Muslim reported that Ibn 'Abbas (رضي الله عنه) narrated:

"When the ailment of the Prophet (صلى الله عليه وسلم) became worse, he said, 'Bring me paper and I will write for you a statement after which you will never go astray.' 'Umar said: 'The Prophet is seriously ill, we have Allāh's Book with us and that is sufficient for us.' Some of the Prophet's Companions said: 'No! Rather bring paper', and they argued. On that the Prophet said to them: 'Leave; it is not right that you should argue in front of a Prophet.'"⁸⁶

⁸⁵ Ṣaḥīḥ al-Bukhārī: Book of Virtues of Qur'ān (no. 5060) and Ṣaḥīḥ Muslim: Book of Knowledge (no. 2667). It is permitted to discuss the Qur'ān's recitation and interpretation. However, if this leads to bickering, anger and enmity then one should stop and leave the gathering so as to not reject the Qur'ān. Instead, they should wait to calm down and seek the truth by researching and asking the people of knowledge. (see Shaykh Muḥammad ibn Ṣāliḥ al-'Uthaymīn's explanation of Ṣaḥīḥ al-Bukhārī)

⁸⁶ Ṣaḥīḥ al-Bukhārī: Book of Knowledge (no. 114) and Ṣaḥīḥ Muslim: Book of Wills (no. 1637)

It is reported in Ṣaḥīḥ Muslim regarding Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) that he recited Sūrah Yūsuf and a man said: “This Sūrah was not revealed like this.” So Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) said to him: “Do you reject Allāh’s Book?!”⁸⁷

⁸⁷ Ṣaḥīḥ al-Bukhārī: Book of Virtues of Qur’ān (no. 5001) and Ṣaḥīḥ Muslim: Book of Traveller’s Prayer (no. 801)

Chapter 17: Allāh's Statement: "Who does more wrong than he who is reminded of the Signs of his Lord, but turns away from them."

The Prophet (ﷺ) said: "Pride is disregarding the truth and belittling people."⁸⁸

It has been narrated from Ibn Mas'ūd (رضي الله عنه) that he said: "One of the greatest sins in the sight of Allāh is that when it is said to someone: 'Fear Allāh', he replies: 'Worry about yourself.'"⁸⁹

In the Ṣaḥīḥ from Abū Wāqid al-Laythī (رضي الله عنه) who narrated: "While Allāh's Messenger (ﷺ) was sitting in the mosque with some people, three men came. Two of them approached Allāh's Messenger whilst the third one went away. The two men kept on standing before Allāh's Messenger for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering. The third man turned and went away. When Allāh's Messenger finished [preaching], he said: 'Shall I tell you about these three men? One of them made himself for Allāh so Allāh took him into His grace and mercy and accommodated him. The second felt shy from Allāh so Allāh felt shy from him

⁸⁸ Ṣaḥīḥ Muslim: Book of Faith (no. 91)

⁸⁹ Al-Nasā'ī in Sunan al-Kubrā: Book of Day & Night Deeds (no. 10622)

[and did not punish him]. The third turned his face from Allāh so Allāh turned His Face from him.”⁹⁰

Qatādah (رَحْمَةُ اللَّهِ) said regarding Allāh’s Statement: **“From mankind is he who purchases idle talk (i.e. music, singing, etc) to mislead [others] from Allāh’s Path without knowledge...”**⁹¹ It is possible that he did not spend anything in this transaction. It is enough for a person to become misguided that he chooses false speech over the truth.⁹²

⁹⁰ Ṣaḥīḥ al-Bukhārī: Book of Knowledge (no. 66) and Ṣaḥīḥ Muslim: Book of Greetings (no. 2176)

⁹¹ Sūrah Luqmān (31:6)

⁹² Tafsīr ‘Abdul-Razzāq (3/105) and Tafsīr al-Ṭabarī (10/201)

Chapter 18: What Has Been Narrated Regarding Reciting the Qur'ān with a Beautiful Voice

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Allāh does not listen to anything as He listens to a prophet who recites the Qur'ān in a beautiful tone."

In another wording: "...to a prophet with a nice voice reciting the Qur'ān with beautiful tone, reciting it aloud." Reported by al-Bukhārī and Muslim.⁹³

Abū Lubābah (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever does not recite the Qur'ān in a beautiful voice is not from us." Reported by Abū Dāwūd with a chain of narration which is *jayyid* (good).⁹⁴

Allāh, The Most High and Exalted, knows best. May Allāh make good mention of Muḥammad in the highest company and grant him peace, as well as his family and companions.

⁹³ Ṣaḥīḥ al-Bukhārī: Book of Virtues of Qur'ān (no. 5023) and Ṣaḥīḥ Muslim: Book of Traveller's Prayer (no. 792)

⁹⁴ Sunan Abū Dāwūd: Book of Witr (no. 1471) and also found in Ṣaḥīḥ al-Bukhārī: Book of Tawḥīd (no. 7527)



Glossary

A

Abū: Father of, used as an identification.

'Aqīdah: The principles and specific details of belief that one holds in his heart.

B

Bid'ah: Innovation, heresy, something having no precedence from the Prophetic Sunnah (any invented practice in the religion).

D

Da'if [ḥadīth grading]: 'Weak'. A ḥadīth which is inauthentic.

Dajjāl: The False Messiah, the Anti-Christ, a man who will emerge and spread his tribulation across the earth.

Dunyā: This worldly life.

Da'wah: Calling to Allāh, inviting others to Islām.

F

Faḍā'il: The virtues and excellence of something.

Fiqh: Islamic jurisprudence (technical); understanding (linguistical).

G

Gharīb [ḥadīth classification]: A narration which is narrated by a single narrator, in any part of the chain of narration.

H

Ḥadīth: A narration containing the sayings, actions and tacit approvals of Allāh's Messenger.

Ḥasan [ḥadīth grading]: 'Sound' or 'Good'. A ḥadīth which is acceptable.

I

ibn: Son of.

Ijtihād: Exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

Imām: Leaders; leaders in Prayer, knowledge in religion, leader of a state.

Islām: Submission to Allāh by worshipping Him alone; and to surrender to Him in obedience; and to keep away from shirk (worshipping other than Allāh).

Istikhārah: A prayer consisting of two units, seeking Allāh's Guidance in a matter.

J

Jayyid [ḥadīth grading]: Similar to 'ḥasan'. A ḥadīth which is acceptable.

Jinn: A type of creation. Created by Allāh from smokeless fire.

K

Kāfir: An unbeliever.

Khawārij (sing. Khārījī): A group from amongst the Muslims, the appearance of whom was prophesied by Allāh's Messenger. They declare Muslims to be disbelievers on account of committing sins and made

lawful the shedding of their blood. The Messenger ordered that they should be repelled and fought against. **Kufr:** Unbelief, any act of unbelief in the Religion of Islām.

M

Masjid (pl. Masājid): Mosque, place of prayer.

Mufti: A scholar who gives fatāwá (Islamic verdicts).

Mujaddid: A Reformer or Reviver. A scholar who reforms or revives true Islām in a certain land after it has been changed or diluted.

N

Najd: A region in central Saudi Arabia comprising of cities such as Riyadh. It is usually mentioned alongside Ḥijāz in the west which comprises of cities such as Makkah and Madīnah.

Q

Qadr: Divine Pre-decree, what Allāh has decreed for his creation.

Qāri': A reciter, originally refers to someone who has memorised, understands and acts upon the Qur'ān.

Qur'ān: The uncreated Speech of Allāh, which was revealed to Prophet Muḥammad as a guidance for all of mankind.

S

Ṣaḥābah (sing. Ṣaḥābī): Companions, disciples of the Prophet, those who saw him, believed in him and died upon that belief.

Ṣaḥīḥ [ḥadīth grading]: 'Authentic'. A ḥadīth that fulfils all the conditions of authenticity; the highest rank of authentically classified aḥādīth (pl. of ḥadīth).

Ṣalaf: Predecessors (the Pious Predecessors), the early Muslims, those of the first three generations specifically (the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, generally.

Shirk: Associating partners with Allāh directly or indirectly.

Subḥān-Allāh: Translates to 'Allāh is exalted and free of all imperfections.' A term used to glorify and praise Allāh, sometimes used when surprised or amazed at something.

Sunan: Prophetic traditions.

Sunnah: (ling. way/path) In the broadest sense the entire religion which the Prophet came with. Namely, all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters which the Prophet established by his sayings, actions and tacit approval.

Sūrah: A chapter of the Qur'ān.

T

Tābī'ūn (sing. Tābī'): "The successors", the generation that came after the Companions of the Prophet.

Tafsīr: Quranic exegesis, explanation of the Qur'ān.

Ta'liq [ḥadīth classification]: A narration reported without a chain of narration.

Tawḥīd: Islamic Monotheism. The Unity and Uniqueness of Allāh with respect to His creation, sovereignty and control of the creation; His Names and Attributes and in His right to be worshipped alone.

U

Ummah: The Muslim Nation.

About Markaz us-Sunnah

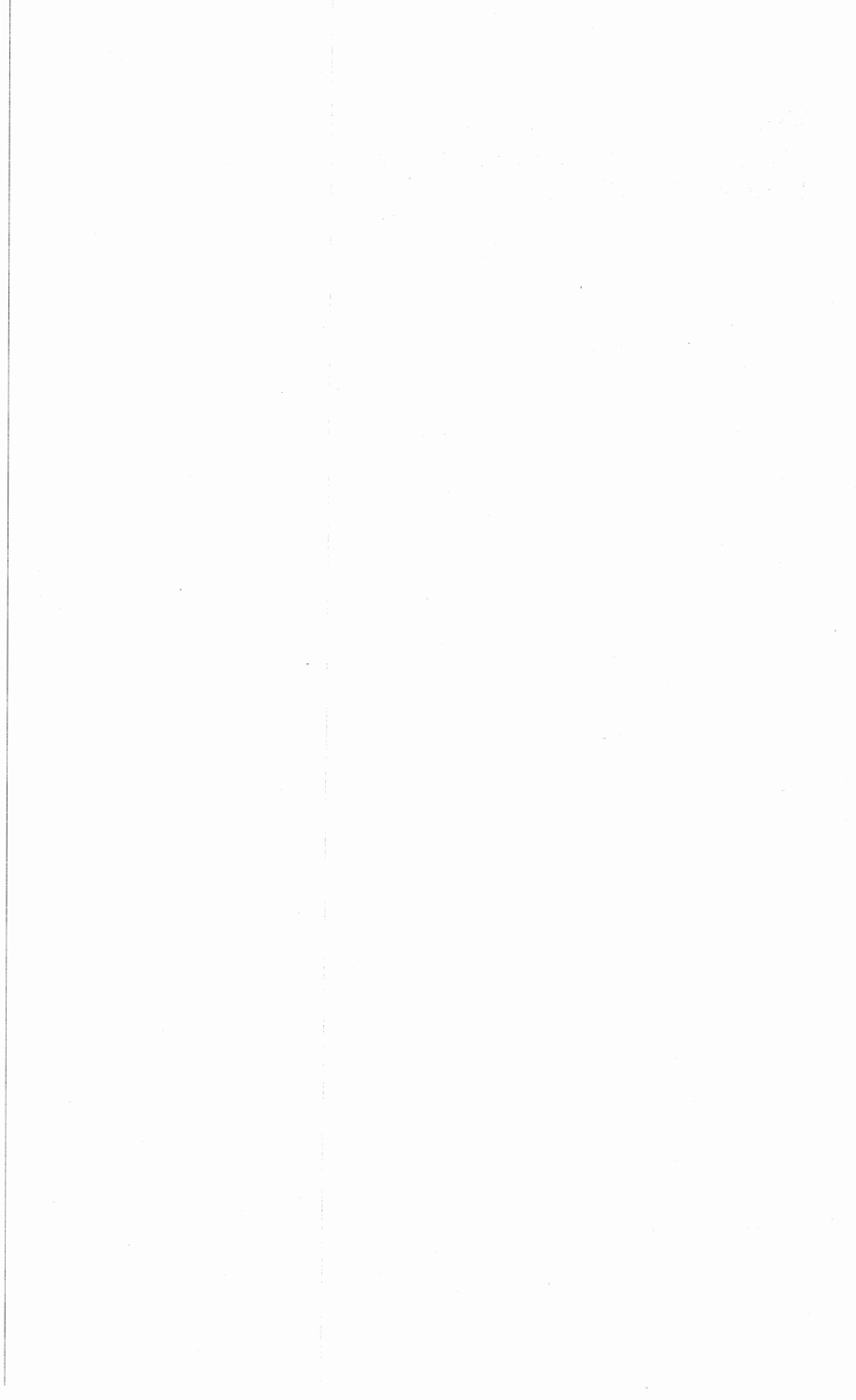
Markaz us-Sunnah is an Islamic Centre in the area of Wembley, London, with the intention of propagating the true message of Islām – an adherence to the Qur'ān and Sunnah upon the understanding of the Salaf (the Righteous Predecessors).

The Centre holds various and regular gatherings, lectures and conferences. In addition, the Centre has an extensive library with books covering a variety of topics. An individual will be able to learn about the 'Aqīdah (creed) of Prophet Muḥammad and his Sunnah, the lives of his companions, the sciences of tafsīr (Quranic exegesis) and ḥadīth, Islamic jurisprudence, history and more.

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