



To Complete a reading of the Qur'aan in Ramadan

Shaykh Muhammad bin Hadi al-Madkhali

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Shaykh Muhammad bin Hadi said:

'Sa'eed Ibn Jubayr -Rahimullaah- used to complete the recitation of the Qur'aan every two nights in Ramadan.

Aswad Ibn Yazeed an-Nakha'ee -Rahimullaah- used to complete the recitation of the Qur'aan every two nights in Ramadan.

Qatada used to complete the recitation of the Qur'aan every seven nights and when Ramadan entered he would complete the recitation of the Qur'aan every three nights and when the last ten nights of Ramadan came in he would recite the whole Qur'aan every night.

So Qatada would do that in seven nights, it has been narrated that he would complete it in six nights, and when Ramadan entered he would complete the recitation of the Qur'aan every three nights, how many times is that? He would recite the whole Qur'aan every three days for twenty nights and then every night for the last ten nights?! Truly this is something remarkable! May Allaah have mercy upon them.

Al-Bukari -Rahimullaah- used to gather his companions, the students of Hadeeth and complete the recitation of the Qur'aan every three nights in the Taraweeh prayer, and he individually would complete the recitation of the whole Qur'aan during the day, this was Imam Bukhari -Rahimullaah.

This action of theirs is derived from the Hadeeth which we mentioned earlier whereby the Prophet -sallAllaahu alayhi wa sallam- would study the Qur'aan with the Angel Jibreel every Ramadan once a year. In the year in which he died he revised it twice with him.

Therefore, it is necessary for the Muslim to complete the recitation of the Qur'aan as many times in this month, especially since the incentives and motives are present which aid reading the Qur'aan, and distractions are nonexistent or are weakened. So, if distractions are nonexistent or are weakened and along with that you did not complete the Qur'aan O servant of Allaah, then when will you recite the whole Qur'aan?! When will you read through the Qur'aan?! When?!

So for the sake of Allaah O dear brothers, regarding this point it is necessary for the Muslim that he is never saturated from reading this Qur'aan, the Speech of Allaah which He revealed to His Messenger -sallAllaahu alayhi wa sallam.

Uthman -Radhi Allaahu anhu- said: 'I swear by Allaah if their hearts were truthful they would never feel satiated from reciting the Qur'aan.'

The Prophet -sallAllaahu alayhi wa sallam- gave directives to recite the whole Qur'aan once a month. Abdullah Ibn Amr -Radhi Allaahu anhu- consistently said to the Messenger -sallAllaahu alayhi wa sallam- that I have the strength to do more [than recite the whole Qur'aan once a month], and I am a youth and I have the strength to do

more, until the Prophet allowed him to recite the whole Qur'aan every three days but not less than that.

So, how is it now, that we hear they recited it in less than three nights.

Ibn Rajab -Rahimullaah- in 'Lataaif al-Ma'aarif' said:

'This prohibition [of reciting the whole Qur'aan in less than three days] is in relation to the one who constantly completes it in less than three days. In reality the one who reflects - may Allaah protect you- upon the hadeeth of Ibn Amr finds that when he turned to the Prophet -sallAllaahu alayhi wa sallam- for advice, he wanted to be constant in completing the Qur'aan, I am a youth and I have the strength to do more, so the Prophet -sallAllaahu alayhi wa sallam- kept on telling him, until he allowed him to complete it within three nights, this indicates that Abdullah Ibn Amr wanted to recite the whole Qur'aan regularly. The Prophet -sallAllaahu alayhi wa sallam- knew that man becomes weak, so he kept returning to him until he allowed him to complete it every three days. Whereas, if it is an infrequent occasion such as a notable time, and a sacred time such as Ramadan, or as he -Rahimullaah- mentions, also similar to a sacred place such as Makkaah for the one who visits it and is not from its residents, so it is required for that person to take advantage of the opportunity and recite the whole Qur'aan a lot and to read the Qur'aan in the month of Ramadan.

Ibn Rajab said, this is the Madhab of Ahmad and Ishaq and the Madhab of those who preceded them -Rahimumullaah .

The evidence for this is what we heard from the hadeeth of Ibn Abbas -Radhi Allaahu anhu- therefore, it is befitting that we should have a concern with the Qur'aan, reading it, reflecting upon it, understanding it. It is commendable to include a little of a brief Tafseer, with the recitation and not to exhaust oneself with it, but enough to understand the meanings of the Ayaat and to familiarise oneself with what they indicate to in a small sentence etc. So that you understand this Book, and reflect upon it because Allaah -Subhanahu wa Ta'ala- says:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ

« (This is) a Book (the Qur'aan) which We have sent down to you, full of blessings that they may ponder over its Verses » [Saad: 29]

This is what is required from the Muslim with regard to the Book of Allaah namely to reflect upon this Book which Allaah revealed to His Messenger -sallAllaahu alayhi wa sallam.'

[Taken from the lecture entitled 'Guidance of the Salaf in Ramadan' via miraath.net]

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