



The Book Of Allaah  
And It's  
Magnificent Staturs

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*Translated and Prepared by  
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Introduction :

All Perfect Praise be to Allah , we praise Him , seek His aid, and ask His forgiveness. We seek refuge in Allah from the evils of ourselves and from our bad deeds. He whom Allah guides , there is None to MISGUIDE him, and He whom he leaves astray there is NONE to guide him ! I bear witness that none is worthy of Worship but Allaah, who is alone without partners and I bear witness that Muhammad (sallahAllaahu alayhi wasallam) is his slave and Messenger.

يا أيها الذين آمنوا اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون

*“O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.” [Al-Imraan : 102]*

يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث  
منهما رجالا كثيرا ونساء واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم  
رقيبا

*“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)<sup>1</sup>. Surely, Allâh is Ever an All-Watcher over you.” [An-Nisaa :1]*

يا أيها الذين آمنوا اتقوا الله وقولوا قولا سديدا يصلح لكم أعمالكم ويغفر لكم  
ذنوبكم ومن يطع الله ورسوله فقد فاز فوزا عظيما

*“O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” [Al-Ahzaab : 70-71]*

To Proceed.....

“Verily the most truthful speech is the Book of Allaah , and the best guidance is the guidance of Muhammad sallallahu alayhi wasallam .

And the worst matters are the newly invented matters , and ALL new matters are innovations into the religion , and all the innovations are misguidance , and all the misguidance lead to the hell fire.

After Thanking Allaah with the Perfect praise , I would like to thank Our Elder , The Imaam , The Mufti , Shaykh , Al-Allaamah Abdulazeez aalu Shaykh . For this great and tremendous treatise. May Allaah preserve him , increase him in knowledge and make a source of guidance for all other Muslims.

Then special thanks goes to the translators of this treatise ; my brother Aboo Imraan al-Mekseekee for his time and effort of translations .

And to my sister Umm ‘Aishah ; also for her time and effort of completing the translations.

Verily I pray Allaah will increase both of them in knowledge and guidance ; and give them the will of serving the Muslim Ummah and spreading this beneficial D’aawah . The Methodology of our Salaf , The Saved Sect , The Victorious Group ; which is not harmed by those who oppose them or by those who fight them.

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*Aboo Wabeeda as-salafee.  
23<sup>rd</sup> Shawwal 1428.*

كتاب الله عز وجل  
ومكانته العظيمة

The Book of Allaah  
and its  
Magnificent Status

Al-Imaam Ash-Shaykh al-'Allaamah  
'Abdul-'Azeez Aalush-Shaykh

Translated by Aboo Imraan al-Mekseekee and Umm 'Aishah

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Perfect praises and thanks are for Allah , Who has sent down to His slave the Book ; and has not placed any crookedness in it.

He has made it an upright example to give warning of His severe punishment , and to give glad tidings to the believers who do righteous deeds ; that they shall have a beautiful reward. They will dwell in it forever.

And to warn those who say, “Allah has begotten a son”.

All Perfect praises and thanks are for Allah , the One Who has sent the *Furqaan* (that which distinguishes right from wrong) upon His servant ; to warn the people.

And may the peace and blessings of Allah be upon our Prophet Muhammad ; the one sent with guidance and mercy, giving glad tidings to paradise as well as warning from the hellfire, and inviting to Allah by His permission as an illuminating light.

And may blessings be upon his family, companions, and the one who treads his path , and follows his tradition until the Day of Judgment.

To proceed:

Indeed Allah, the Glorified, has bestowed blessing upon His creation, specifically the believer from amongst them : by sending to them the noble messenger (sallahAllaahu alayhi wasallam) , while revealing to him the best and the last of His books : of which He is the Protector of.

Allah The Mighty & Majestic says:

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ

ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ

لَفِي ضَلَالٍ مُّبِينٍ ﴾

*“ Indeed Allah bestowed a great blessing on the believers when He sent among them a Messenger from among themselves, reciting unto them His Verses, and purifying them, and instructing them in the Book and wisdom, while before that they had been in plain error.”*

{Soorat-ul-Aali ‘Imraan: 164}

And in the *Sabeeh* of Imam Muslim from the narration of ‘Iyaadh bin Himaar al-Mujaashi’ee, (radhiyaAllaahu anhu) :

That one day in his sermon , the Messenger of Allah (sallahAllaahu alayhi wasallam) said:

أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمِي هَذَا كُلُّ مَالٍ نَحَلْتُهُ عَبْدًا  
حَلَالٌ وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ فَأَجْتَالَتْهُمْ عَنْ دِينِهِمْ وَ  
حَرَمَتْ عَلَيْهِمْ مَا أَحَلَّتْ لَهُمْ وَأَمَرْتَهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا وَإِنَّ اللَّهَ  
نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَعْتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ وَقَالَ إِنَّمَا  
بَعَثْتُكَ لِأَبْتَلِيكَ وَأَبْتَلِي بِكَ

*“ Indeed my Lord has commanded me to teach you all what you did not know from what He taught me on this day :*

*‘Every possession that I have given my servant is permissible. I created my servants to worship Me Alone. But the devils came to them and caused them to deviate from their religion and they forbade what was made permissible. They ordered them to worship others along with Me those whom I never sent down with any authority (to be worshipped).’*

*Indeed Allah looked to the inhabitants of the earth and despised them from the Arabs to the non-Arabs except for a few from amongst the People of the Book and He said, ‘I only sent you to test you and to test others by means of you.’”*

And This book is : the protector over all the other previous books. Allah says:

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ  
وَمُهَيِّمًا عَلَيْهِ ﴾

*“ We have revealed a book to you in truth affirming what is between his Hands from the book and He is the Protector over it.”*

{Soorat-ul-Ma'idah: 48}

And the meaning is that : it has the highest position , and is held in high esteem over the books that preceded it.

It is the truthful account over them, the ruler, proof, and custodian over the other books.

Ibn Jareer (*rahimahullah*) said, “ The Quran is the truthful account over the other previously revealed books, so whatever conforms to it , is the truth and whatever opposes it is falsehood.”

The Book of Allah has a magnificent position in the heart of the Muslim.

It is also tremendous in itself, noble, glorious, and mighty.

And thus in this treatise ; we want to expand on the topic with advices and preaching. so perhaps Allah will benefit us by it , and cause the readers to benefit , or convey this speech . For indeed He is the One Who hears and the One Who responds.

So I begin first by seeking assistance with Allah.

## THE MEANING OF “Quraan”

The word “Quraan” is from the verbal source “Qara’u” (to read), “Quraan” (that which is recited).

Examples include the words of the Most High:

﴿ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴾

*“ It is for Us to collect it and to give you the ability to recite it, And when We have recited it to you, then follow its recital. Then it is for Us to make clear to you. ”*

{Soorat-ul-Qiyaamah: 17-19}

And The speech that is recited itself is also called “Quraan” .  
As in the statement of the Most High :

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ ﴾

*“ So when you want to recite the Quran, seek refuge with Allah from Shaytaan, the outcast.”*

{Soorat-un-Nahl: 98}

The Quran is the speech of Allah in truth, its pronunciation and its meaning is from Allah. He revealed it to His servant Muhammad bin ‘Abdullaah (sallahAllaahu alayhi wasallam) as a revelation.

It was revealed, not created. Allah says:

﴿ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ ﴾

*“ The revelation of this Book is from Allah, the All-Mighty, the All-Wise.”*

{Soorat-uz-Zumar: 1}

And the Glorified says:

﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ ﴾

*“ Say the agent of the Holy One has brought it down from your Lord.”*

{Soorat-un-Nahl: 102}

And He says:

﴿ هَمْ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴾

“Haa-Meem. The revelation of the Book is from Allah the All-Mighty, the All-Knower.”

{Soorat-ul-Ghaafir: 1 -2}

And He says:

﴿ تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ﴾

“A revelation from Allah, the Most Beneficent, the Most Merciful.”

{Soorat-ul-Fussilat: 2}

And He says:

﴿ وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْتَبٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴾

“And it is a recital which We have divided into parts, in order that you might recite it to men at intervals. And We have revealed it by stages.”

{Soorat-ul-Israa: 106}

The verses regarding this meaning are numerous. And it is this meaning that the *Salaf* (the rightly guided predecessors) of the *Ummah* (the Muslim Nation) all agreed upon.

And Allah has given this book many names , as well as giving it many descriptions. This indicates the honour of this book and its magnificence.

It is (known as) the *Quraan* (the Recital),  
the *Furqaan* (that which distinguishes right from wrong),  
*al-Kitaab* (the Book),  
*al-Hudaa* (the Guidance),  
*an-Noor* (the Light),  
*ash-Shifaa* (that which heals),  
*al-Bayaan* (the Explanation),  
*al-Maw'ithab* (the Admonishment),  
*ar-Rahmah* (the Mercy),  
*al-Basaair* (that which contains insight),

*al-Balaagh* (the Message), in addition to *al-'Arabee* (the book revealed in the pure Arabic language),  
*al-Mubeen* (the Plain text),  
*al-Kareem* (the Noble),  
*al-'Atheem* (the Great),  
*al-Majeed* (the Glorious),  
*al-Mubaarak* (the Blessed),  
*at-Tanzeel* (the Revelation),  
*as-Siraat-ul-Mustaqeem* (the Straight Path),  
*adb-Dhikr* (the Remembrance),  
*al-Hakeem* (the Wise),

it is the *Hablullah* (the Rope of Allah)  
and it is *adb-Dhikraa* (the Reminder),  
*at-Tadhkeerah* (that which reminds and admonishes),  
*al-Bushraa* (that which gives glad tidings),  
and it is *al-Musaddiq* (the Confirmation) of what is between His hands from the *Lawh-ul-Maftooth* (the Preserved Tablet), and He is the Protector over it  
and it is *al-Muthaane* (the book that is constantly recited).

It details everything, it clarifies everything, and does not contain any doubts nor is it corrupt.

Allah says:

﴿ قُرْءَانًا عَرَبِيًّا غَيْرِ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴾

*“An Arabic recital, without any crookedness therein in order that they may avoid all evil which Allah has ordered them to avoid, fear Him and keep their duty to Him.”*

{Soorat-uz-Zumar: 28}

And the Glorified says:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

*“Blessed be He Who sent down the criterion to His slave so that he may warn mankind and Jinns.”*

{Soorat-ul-Furqaan: 1}

And the Glorified says:

﴿ اَلَمْ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾ ﴾

“Alif-Laam-Meem. This is the Book, containing no doubt, guidance to those who are pious and righteous.”

{Soorat-ul-Baqarah: 1-2}

And the Glorified says:

﴿ قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلٰى قَلْبِكَ بِإِذْنِ اللّٰهِ مُصَدِّقًا

لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِّلْمُؤْمِنِيْنَ ﴿٩٧﴾ ﴾

“Say : “Whoever is an enemy to the angel Jibreel (let him die in his fury), for indeed he has brought it down to your heart by Allah's Permission, confirming what came before it and guidance and glad tidings for the believers.”

{Soorat-ul-Baqarah: 97}

And the Mighty & Majestic says:

﴿ ذٰلِكَ نَتْلُوْهُ عَلَیْكَ مِنَ الْاٰیٰتِ وَالذِّكْرِ الْحَكِيْمِ ﴿٥٨﴾ ﴾

“This is what We recite to you of the Verses and the Wise Reminder.”

{Soorah Aali Imraan: 58}

And the Glorified says:

﴿ يٰۤاَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهٰنٌ مِّنْ رَّبِّكُمْ وَاَنْزَلْنَا اِلَيْكُمْ نُوْرًا مُّبِيْنًا ﴿١٧٤﴾ ﴾

“O mankind! Verily, there has come to you a convincing proof from your Lord, and We sent down to you a manifest light.”

{Soorat-un-Nisaa: 174}

And the Glorified says:

﴿يَأْتِيهَا 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, as guidance and a mercy for the believers.”*

{Soorah Yunoos: 57}

And the Glorified and Elevated says:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾

*“Indeed, this Quran 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.”*

{Soorat-ul-Israa: 9}

And the Mighty, the Glorified says:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۗ قِيمًا  
لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا﴾

*“All the praises and thanks are for Allah, Who has sent down to His slave the Book, and has not placed therein any crookedness. (He has made it) Straight to give warning 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.”*

{Soorat-ul-Kahf: 1- 2}

And the Majestic says:

﴿ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾ ﴾

*“ This is a Glorious Recital! It is inscribed in the Preserved Tablet.”*

{Soorat-ul-Burooj: 21-22}

And the Glorified says:

﴿ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾ ﴾

*“ This is indeed an honorable recital. In preserved book which none can touch but the purified. A Revelation from the Lord of mankind, Jinns, and all that exists.”*

{Soorat-ul-Waaqi’ah: 77-80}

And besides these , there are numerous other verses containing the names of this mighty book ; and its descriptions that inform you of the greatness of His power and the exaltedness of His honour.

And how is that not so ? When the actual speaker is the Lord of all the lords, The Glorified, The One Who knows the unseen and what is seen, The One Who said:

﴿ وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَنْحَارٍ مَا نَفَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ ﴾

*“And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allah would not be exhausted. Indeed, Allah is All-Mighty, All-Wise.”*

{Soorah Luqmaan: 27}

What is befitting to know is : that every name or description of this mighty book , is an indication of the meaning that is specific to it.

And if it were not for the fear of being lengthy , we would have pointed out the general ; into specific points to be understood towards the rest of the text.

After mentioning this :

And also from what is specific to the noble book is : that Allah the Glorified has guaranteed its protection (from any corruption), He has not entrusted its protection to anyone from His creation.

The Glorified says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

*“ Indeed it is We Who have sent down the remembrance and surely, We will guard it (from corruption).”*

{Soorat-ul-Hijr: 9}

And the Glorified says:

﴿ بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾ ﴾

*“ This is a Glorious Recital! It is inscribed in the Preserved Tablet.”*

{Soorat-ul-Burooj: 21-22}

Ibn-ul-Qayyum (*rahimahullah*) said :

“ Thus the Glorified has described it (the Quran) as being protected, in His saying :

*{...indeed it is We Who have sent down the remembrance and surely, We will guard it (from corruption).}*

He has described its place as being protected -in this chapter, *al-Burooj*, - so Allah the Glorified has protected its place.

He has protected it from addition, deficiency, and from being changed. He has protected its meanings from distortion , just as He protected its pronunciation from being changed. He has established it for the one who preserves its letters from any addition and deficiency, and its meanings from any distortion or alteration.” [At-Tibyaan 1/62]

The noble book of Allah is the security from tribulations, the intimate of the believer, the light of his heart, the spring of his chest, the clarification for his sorrow and grief.

The book of Allah informs us of what occurred before us and tells us what will happen after us : in addition to the rulings (that will occur) between us.

It is the word that separates (right from wrong) not something taken for mere amusement.

Whoever abandons it out of arrogance , Allah will destroy him. Whoever desires guidance in something else , Allah will allow him to be misguided.

It is the firm rope of Allah, the wise reminder, the straight path.

The desires cannot cause one to turn away from it , nor can the eloquent use it to deceive others.

The *‘Ulamaa* do not get full (due to its vast knowledge).

It is not fit to be denied, nor will its wonder diminish or its limits be surpassed. It is that which the Jinn did not deny when they heard it , proclaiming :

﴿ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴾

*“ Indeed we have heard a wonderful recital ! ”*

{Soorat-ul-Jinn: 1}

Whoever speaks by it ; speaks the truth .And whoever rules by it is just.  
Whoever acts according to it is rewarded , and whoever calls to it : is guided to the straight path.

It is the great sign , and the mighty miracle which was given to our Prophet (sallahAllaahu alayhi wasallam) where he said :

﴿ مَا مِنْ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَمِنْ عَلَيْهِ الْبَشَرُ وَ إِمَّا كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَى اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ ﴾

*“ There is not a Prophet amongst the prophets , who was not bestowed with signs which were bestowed (on the earlier prophets). Human beings believed in it and verily I have been conferred upon revelation which Allah revealed to me. I hope that I will be from the foremost followed on the Day of Resurrection.”*

{ Its chain has been relayed in the two *Sabeehs*. }

## FROM THE DISTINCTIVE MIRACLES OF THE QUR'ÂN

It is miraculous in its speech , and its clarification :

﴿ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ  
وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴾

*“ If you are in doubt regarding what We have revealed to Our servant then bring a chapter comparable to it while calling on your witnesses from other than Allah if you are all truthful.”*

{Soorat-ul-Baqarah: 23}

It is miraculous in the ease of its recitation and recital :

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ﴾

*“ We have made the Quran easy to remember so who will be from those who are reminded ? ”*

{Soorat-ul-Qamar: 17}

It is miraculous in what is conveyed from the past stories - for us to reflect on :

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ  
كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴾

*“ We narrate to you the best of stories from what We have revealed to you, this Quran, if you were from those who were before its revelation you would have been from those who neglect them.”*

{Soorah Yusoof: 3}

And the Glorified says:

﴿ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ  
وَلَكِن تَصَدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً  
لِّقَوْمٍ يُؤْمِنُونَ ﴾

*“There is in their stories a lesson to those who reflect. It is not mere concocted speech but a confirmation of that which is between His hands as well as a clarification of every thing, and a guidance and mercy to a people who believe.”*

{Soorah Yusoof: 111}

It is miraculous from what it contains of beliefs ; and the Divine legislation of the religion - for us to adhere to:

﴿ الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ  
رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴾

*“Alif Laam Raa, A book we have revealed to you to lead mankind from the darkness into the light by permission of their Lord to the path of the Mighty, the Praised One.”*

{Soorah Ibraaheem: 1}

﴿ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ  
لِّلْمُسْلِمِينَ ﴾

*“We have sent to you a book explaining everything, and a guidance, mercy, and glad tidings to the believers.”*

{Soorat-un-Nahl: 89}

AND :

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ ﴾

*“Indeed We have sent to you the Book in truth so worship Allah sincerely for Him is the religion.”*

{Soorat-uz-Zumar: 2}

And :

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ ﴾

*“This is the blessed book that We have revealed to him so follow it and fear Him so that you may be forgiven.”*

{Soorat-ul-An'aam: 155}

It is miraculous due what it contains from the information concerning the *Ghayb* (the unseen events) - for us to believe and submit :

﴿ أَلَمْ ﴿١﴾ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ

﴿ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ ﴾

*“Alif Laam Meem. This is the Book, containing no doubt, guidance to those who are pious and righteous. Those who believe in the Ghayb (the unseen events) and who establish prayer and who spend out of what We have provided for them.”*

{Soorat-ul-Baqarah: 1-3}

**Clear verses and splendid evidences** - from the start of the mission of the Prophet (sallahAllaahu alayhi wasallam) to the time when Allah will declare the resurrection (of His prophet) [The Day of Judgement].

Allah challenged the most eloquent of the people but they were not able, rather He challenged both Jinn and mankind together and thwarted them saying:

﴿ قُلْ لِّإِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾ ﴿٨٨﴾

“ Say if all of mankind and all of the Jinn gathered to produce the like of this Quran they will not produce the like of it even if they had one another as supporters.”

{Soorat-ul-Israa: 88}

Allah bestowed it as a blessing and favour upon His Prophet (sallahAllaahu alayhi wasallam) saying:

﴿ وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴾ ﴿٨٧﴾

“ We have bestowed upon you seven of the most recited verses and the Mighty Quran.”

{Soorat-ul-Hijr: 87}

And it is Guiding to the straight path and the upright *Manhaj* (Methodology):

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴾ ﴿٩﴾

“ Indeed this Quran guides to that which is the most just.”

{Soorat-ul-Israa: 9}

## THE VIRTUES OF RECITING THE QUR'AAN

Furthermore, in reciting this book is a great reward .And enormous benefit.

Allah says:

﴿ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾ ﴾

*“ Indeed those who recite the Book of Allah and establish the prayer spending from what We have provided them privately and openly hoping for a commerce that will never perish. That He may pay them their wages in full and increase them out of His bounty. Indeed is the Forgiving the One to show gratitude.”*

{Soorat-ul-Faatir: 29- 30}

And from Ibn ‘Umar (radhiyaAllaahu anhumaa), that the Prophet (sallahAllaahu alayhi wasallam) said:

﴿ لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَاقُومُ بِهِ آتَاءَ اللَّيْلِ وَ آتَاءَ النَّهَارِ وَ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَ آتَاءَ النَّهَارِ ﴾

*“ There is no envy except for two, the man whom Allah has given the Quran and stands portions of the night and day reciting it . and the man whom Allah has given wealth that he spends during the night and during the day.”*

{ Related by al-Bukhaaree and Muslim.}

And from Ibn Mas’ood (radhiyaAllaahu anhu), that he (sallahAllaahu alayhi wasallam) said :

﴿ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ تَعَالَى فَلَهُ بِهِ حَسَنَةٌ وَ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَ لَامٌ حَرْفٌ وَ مِيمٌ حَرْفٌ ﴾

*“ Whoever recites a letter from the Book of Allah the Most High then it will be considered a good deed. The good deed is equal to ten good deeds like it.*

*I do not mean that Alif Laam Meem is a letter : rather Alif is considered a letter, Laam is considered a letter, and Meem is considered a letter.”* { Agreed Upon.}

## THE EXCELLENCE AND PRECEDENCE OF THE COMPANION OF THE QUR'ÂN

The companion of the Qur'ân is the one who will be put forward (the one given precedence) in this life and in the hereafter.

And they are the people of nobility and honour.

From 'Umar bin al-Khattaab (radhiyaAllaahu anhu),, who said that the Prophet (sallahAllaahu alayhi wasallam) said :

﴿ إِنَّ اللَّهَ تَعَالَى يَرْفَعُ بِهِدَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ ﴾

*“ Indeed Allah the Most High raises the stature of a people by this book (Qur'ân) :  
and lowers others by it.”*

[Related by Muslim]

And from Ibn Mas'oud al-Ansaaree al-Badree (radhiyaAllaahu anhu) , that the Messenger of Allah (sallahAllaahu alayhi wasallam) said :

﴿ يَوْمُ الْقَوْمِ أَقْرَوْهُمْ لِكِتَابِ اللَّهِ ﴾

*“The people are led by their most proficient recitors of Allah's Book.”*

{Relayed by Muslim}

And Ibn 'Abbaas (radhiyaAllaahu anhuma), said :

*“ The recitors were the people of Umar's Majlis (the sittings and gatherings of Umar Allah be pleased with him) , and they were his counselors : regardless if they were youths or elderly people.”*

{ Saheeh al-Bukhaaree : 8/141 }

And from Aboo Moosaa al-Asha'ree (radhiyaAllaahu anhu), who said that the Messenger of Allah (sallahAllaahu alayhi wasallam) said:

﴿ إِنَّ مِنْ إِجْلَالِ اللَّهِ تَعَالَى إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ وَ حَامِلِ الْقُرْآنِ وَ غَيْرِ  
الْغَالِي فِيهِ وَ الْجَافِي عَنْهُ وَ إِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ ﴾

“ Indeed from the ways to Glorify Allah The Most High is :

- honoring the grey haired Muslim,
- **And honoring the one who has memorized the Quran ; without extravagance or neglecting it,**
- and the honoring of the righteous ruler. ”

{From Aboo Daawood and graded as *Hasan* by an-Nawawee and likewise by Albaneer }

And also from Aboo Moosaa al-Asha’ree (radhiyaAllaahu anhu), that the Messenger of Allah (sallahAllaahu alayhi wasallam) said:

﴿ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَثْرَجَةِ رِيحُهَا طَيِّبٌ وَ طَعْمُهَا طَيِّبٌ وَ  
مَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ لَا رِيحَ لَهَا وَ طَعْمُهَا حُلْوٌ وَ مَثَلُ  
الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَ طَعْمُهَا مُرٌّ وَ مَثَلُ  
الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَ طَعْمُهَا مُرٌّ ﴾

“ The likeness of the believer who recites the Quran ; is like the citrus its scent is good and its taste is good.

The likeness of the believer who does not read the Quran ; is like the date with no scent to it and its taste is sweet.

The likeness of the hypocrite who reads the Quran ; is like the basil its scent is good but its taste is sour.

And the likeness of the hypocrite who does not read the Quran is like the wheat, it does not have any scent to it and its taste is bitter.”

{Agreed upon}

So This is the [ honor and nobility ] in the current life .

As for in the hereafter : then its reward is bigger if acted upon ; and its compensation is even greater.

From 'Aishah (radhiyaAllaahu anha), who said that the Messenger of Allah (sallahAllaahu alayhi wasallam) said:

﴿ الَّذِي يَقْرَأَ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ يَتَنَتَّعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ ﴾

*“The one who recites the Quran and is proficient in it ; will be with the noble scribes (the angels) , while the one who stutters when reciting the Quran due to difficulty ; then he will have two rewards.”*

[Agreed Upon]

And from Abee Umamah al-Baahilee (radhiyaAllaahu anhu), who said : I heard the Messenger of Allah (sallahAllaahu alayhi wasallam) say :

﴿ إقرءوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه ﴾

*“Recite the Quran for it will come on the Day of Judgment as an intercessor for its companion.”*

{Related by Muslim}

And also The companion of the Quran is the one placed ahead in the first abodes of the hereafter.

From Jaabir bin 'Abdullaah (radhiyaAllaahu anhuma) :

﴿ أن النبي -صلى الله عليه وسلم- كان يجمع بين الرجلين من قتلى أحد في ثوب واحد ،

ثم يقول : " أيهم أكثر أخذاً للقرآن ؟ " فإذا أشير له إلى أحدهما قدمه في اللحد ﴾

*“That the Prophet (sallahAllaahu alayhi wasallam) gathered two men who had been killed in Uhud then asked :*

*“ Which of these two memorized more Quran ? ”*

*It was indicated that the first one had ; so he placed him first in the grave.”*

{ As related by al-Bukhaaree }

And The companion of the Quran will continue to be raised in the levels of the paradise ; based on the ability of what he has memorized from the Quran.

As From Abee Umaamah al-Baahiliyee (radhiyaAllaahu anhu): that the Prophet (sallahAllaahu alayhi wasallam) said:

﴿ يُقَالُ لِصَاحِبِ الْقُرْآنِ إِفْرَأْ وَ ارْتَقْ وَ رَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا فَإِنَّ مَنَزَلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا ﴾

*“ It will be said to the companion of the Quran:  
“Recite, ascend, and  
Rattil (recite slowly and distinctly)  
as you used to Rattil in the life of  
this world, for verily your level (in Paradise) is at the last verse you  
read [in the world].”*

{Related by Aboo Daawood and at-Tirmidhee said it was a narration that is *Hasan Saheeb*.}

## THE EXCELLENCE OF MEMORIZING THE BOOK OF ALLAAH

There is no doubt that preciseness in the memorization of the Quran is on account of the eagerness devoted to it : since it contains a great reward.

And this nation was characterized in the previous books , with having their gospels in their chests. [ See Tafsir ibn Kathir . Tafsir of verse 49 : Suratu Ankabut ]

Likewise Allah the Glorified has specified in His book , that this book is preserved in the chests of men.

Allah the Glorified says:

﴿ وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكُمْ إِذَا لَأَرْتَابَ  
الْمُبْطِلُونَ ﴿٤٨﴾ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ  
﴿٤٩﴾ وَمَا نَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴾

*“Neither did you read any book before it nor did you write any book with your right hand. In that case the followers of falsehood might have doubted. But they are clear verses preserved in the chests of those who have been given knowledge and none but the wrongdoers deny Our proofs.”*

{Soorat-ul-'Ankaboot: 48-49}

So The Glorified , specified that it is preserved in the hearts of the ‘*Ulamaa* (the Muslim Scholars) .

Which confirms the sacred narration that states :

*“I only sent you to test you and to test others by means of you and I have revealed to you a book that will not be washed away by water. ”*

As relayed by Muslim : with the meaning that the water does not erase it. since it is preserved in the hearts of men.

The Prophet (sallahAllaahu alayhi wasallam) compared the one who did not memorize anything from the Quran , with a crumbling house.

From Ibn ‘Abbaas (radhiyaAllaahu anhumaa), who said that the Messenger of Allah (sallahAllaahu alayhi wasallam) said:

إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرْبِ

“Indeed the one who does not have any portion of the Quran memorized is like a crumbling house.”

{Related by at-Tirmidhee who said it was *Hasan Saheeb*}

And the meaning showing the nobility of the one who memorizes the Quran and the greatness of his position has been mentioned.

### THE MINIMUM OBLIGATORY PORTION WHICH HAS TO BE MEMORIZED

Memorizing the Quran is legislated for the Muslim.

And the portion that it is obligatory for him (to learn) is : what he needs in order to correct his acts of worship. [so that they are performed in the prescribed manner]

*Shaykh-ul-Islaam* Ibn Taymiyyah (*rahimahullah*) said :

“As for memorizing all of the Quran , and understanding all of its meanings , and knowing all of the *Sunnah* : (then it) is not obligatory on every one .

But it is obligatory on the servant that , he memorizes the Quran and learns its meanings and understands from the *Sunnah* : [the amount of] what he needs.

{ Majmoo’ Fataawaa 15 : 391 }

**THE MATTERS THAT MUST BE ADHERED TO ; BY ONE WHO WISHES TO  
RECITE AND MEMORIZE THE QUR'AAN**

**Firstly:**

The obligation of sincerity (of intention) to Allaah in the matter that lies ahead of him.

And that his intention is not due to some reason related to this fleeing worldly life.

For Allaah, the Most High, has said;

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا  
يُبْخَسُونَ

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا  
كَانُوا يَعْمَلُونَ

*“ Whosoever desires the life of the world and its glitter; to them We shall pay in full  
(the wages of) their deeds therein, and they will have no diminution therein.  
They are those for whom there is nothing in the Hereafter but Fire; and vain are the  
deeds they did therein. And of no effect is that which they used to do.”*

{Soorah Hood 11:15-16}

And He , the Most Sublime said:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ  
مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

*“ Whosoever desires (with his deeds) the reward of the Hereafter, We give him  
increase in his reward, and whosoever desires the reward of this world (with his  
deeds), We give him thereof (what is written for him), and he has no portion in the  
Hereafter. ”*

{Soorah ash-Shooraa 42:20}

And He , the Almighty and Exalted said:

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ  
يَصْلَاهَا مَذْمُومًا مَذْحُورًا

*“Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from Allaah's Mercy).”*

{Soorah al-Israa 17:18}

And in Saheeh Muslim, from the Hadeeth of Aboo Hurayrah, (radhiyaAllaahu anhu) that the Prophet (sallahAllaahu alayhi wasallam) said:

﴿ إن أول الناس يقضى يوم القيامة عليه رجل استشهد فأتى به فعرفه نعمه فعرفها  
قال: فما عملت فيها قال: قاتلت فيك حتى استشهدت . قال: كذبت ، ولكنك قاتلت  
لأن يقال جريء فقد قيل ، ثم أمر به فسحب على وجهه حتى ألقي في النار .  
ورجل تعلم العلم وعلمه وقرأ القرآن فأتى به فعرفه نعمه فعرفها . قال: فما عملت  
فيها؟ قال تعلمت العلم وعلمته وقرأت فيك القرآن . قال: كذبت ، ولكنك تعلمت  
العلم ليقال عالم ، وقرأت القرآن ليقال هو قارئ فقد قيل ثم أمر به فسحب على  
وجهه حتى ألقي في النار ﴾ .

*“Indeed, the first of people who will be judged on the Day of Resurrection is a man who was martyred. He will be brought forth and his blessings will be made known to him and he will acknowledge them.*

*It will be said to him : ‘What did you do with these blessings?’*

*He will say : ‘I fought in Your cause until I was martyred.’*

*It will be said to him : ‘You have lied. You fought so that it may be said, ‘He is brave’ and it was indeed said.’*

*Then it will be commanded that he be dragged on his face until he is thrown into the Hell Fire.*

*And a man who learnt knowledge and taught it and recited the Qur’aan. He will be brought forth, his blessings will be made known to him and will acknowledge them.*

*It will be said to him : ‘What did you do with these blessings?’*

*He will say : 'I learnt knowledge and taught it and I recited the Qur'aan for Your sake.'*

*It will be said to him : 'You have lied. Rather you learnt knowledge so that it may be said, 'He is knowledgeable' and you recited the Qur'aan so that it may be said, 'He is a reciter' and indeed it was said.'*

*Then it will be commanded that he be dragged on his face until he is thrown into the Hell Fire."*

{Saheeh Muslim, Number 1905}

We seek refuge in Allaah from this bad condition.

Ibnul-Qayyim, may Allaah's mercy be upon him, stated after mentioning this hadeeth :

I heard Shaykh-ul-Islaam (Ibn Taymiyyah) say :

'Just as the best of people are the Prophets, then likewise the worst of people are those who imitate them from the liars ; claiming they are from them but they are not of them. And the best of people after them (the Prophets) are the Scholars, martyrs, Truthful ones and the sincere ones. And the worst of people are those who imitate them, thinking they are from them whilst they are not of them.'

{al-Jawaab al-Kaafee liman sa-ala 'anid-dawaaish-Shaafee' of Imaam Shamsuddeen Muhamamd bin Abee Bakr (well known as Ibnul-Qayyim al-Jawziyyah), Page 20, Daar-ul-Kutub al-'Ilmiyyah}

### **Secondly:**

It is incumbent upon the one who wishes to memorize the Qur'aan ; to repeat (the portion he is memorizing) until he is strong in his memorisation.

And Allaah, the Most High, if He sees sincerity from His slave ; then He makes easy for him the path of memorisation.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

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

{Soorah al-Qamar 54:17}

### **Thirdly:**

Whoever has memorised anything from the Qur'aan, he must take care of it by constantly repeating and reviewing it . And he must not fall short in that.

And also let him seek help in that ; with prayer. For whosoever stands up in prayer with what he has memorised, he will not forget it.

On the authority of Ibn ‘Umar (radhiyaAllaahu anhumaa) who said ; The Messenger of Allaah, (sallahAllaahu alayhi wasallam) said :

﴿ إنما مثل صاحب القرآن كمثل الإبل المعقلة إن عاهد عليها أمسكها  
وإن أطلقها ذهبت ﴾

*“The example of the person who knows the Qur’aan by heart is like the owner of tied camels. If he keeps them tied ; he will control them. But if he releases them ; they will run away.”*

{Agreed Upon. Saheeh al-Bukhaaree, 6/109 and Saheeh Muslim, No. 789/226 and this wording is his.}

And Muslim added to this in another narration:

﴿ وإذا قام صاحب القرآن فقرأه بالليل والنهار ذكره ، وإذا لم يقرأه نسيه ﴾

*“And when the person who knows the Qur’aan by heart stands up (in prayer reciting what he has memorised) during the night and the day, he will remember it and if he does not do so, he will forget it.”*

{Saheeh Muslim, No. 789/227}

#### **Fourthly:**

From what helps the memorisation of the Qur’aan is : studying it.

Indeed Jibreel, peace be upon him, used to teach the Messenger of Allaah (sallahAllaahu alayhi wasallam), the Qur’aan once every year, except for the year he died. For (in this year) he taught him twice.

And the Messenger, (sallahAllaahu alayhi wasallam) said about the virtues of studying the Qur’aan:

﴿ وما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم إلا  
نزلت عليهم السكينة وغشيتهم الرحمة وحفتهم الملائكة وذكرهم الله فيمن عنده ﴾ .

*“Indeed no people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah makes mention of them amongst those who are in His presence.”*

{Musnad of Imaam Ahmad ibn Hanbal, 2/252, Saheeh Muslim, No. 2699 and Sunan Abee Daawood, No. 1455, from the hadeeth of Aboo Hurayrah, may Allaah be pleased with him.}

**Fifthly:**

The Muslim must not be heedless of the Book of Allaah, and he must make for it a khatmah (a schedule for the continuous recitation of the whole Qur'aan).

The Salaf used to have a pattern in completing the Book of Allaah. From them were those who used to complete it once every two months, some who completed it once every month, some who used to complete it every ten nights and some who completed it every eight nights. The majority used to complete it every seven nights and indeed there were some who completed it in less than that.

And The best of these –for the muslim - is to complete it every seven (nights) ; due to this being the action of the majority of the Companions.

They used to divide the Qur'aan in seven hizbs (divisions).

From 'Aws ibn Hudhayfah who narrated: I asked the Companions of the Messenger of Allaah (sallahAllaahu alayhi wasallam) :

'How do you divide the Qur'aan ? ' They said ; 'In three (sections) or five or seven or nine or eleven or thirteen and the mufassal would make up one division alone.'  
{Sunan Abee Daawood, No. 1393}

And the Mufassal hizb are those chapters from Soorah Qaaf to the end of the Glorious Qur'aan.

[And also it is best for the muslim to complete it every seven days] :

Because The Prophet (sallahAllaahu alayhi wasallam) said to 'Abdullaah ibn 'Amr ibn al-'Aas (radhiyaAllaahu anhuma) :

﴿ اقرأ القرآن في شهر " قلت : إني أجد قوة ،  
قال : " فاقرأه في سبع ولا تزيد على ذلك ﴾

*" Recite the (whole) Qur'aan in a month.'  
I (Abdullaah ibn 'Amr) said to him : 'I am able to do more than that.'*

*He (sallahAllaahu alayhi wasallam) said : 'Then recite it in seven but do not increase over that.'*

{Saheeh al-Bukhaaree, 6/114 and Saheeh Muslim, No. 1159 and the wording is Bukhaaree's.}

As for the one who recites it in less than this amount of time, the most likely case is that : he will not understand the meaning of what he has recited. And this is not right from the Muslim.

As The Prophet, (sallahAllaahu alayhi wasallam) said : as is in the hadeeth of ‘Abdullaah ibn ‘Amr ibn al-‘Aas (radhiyaAllaahu anhumaa) :

﴿ لا يفقه من قرأ القرآن في أقل من ثلاث ﴾

*“ He does not understand the Qur’aan : he who recites [all of] it , in less than three (days).”*

{Sunan Abee Daawood, No. 1394, Tirmidhee (who declared it Hasan Saheeh), No. 2946, 2949, Sunan al-Kubraa of an-Nasaa’ee, No. 8067, Ibn Maaajah, No. 1347 and ad-Daarimee, No. 1501.}

So the sunnah is not to complete the Qur’aan in less than three days.

And the people differ in this.

For there are some who are greater in knowledge, quick of understanding and recitation and are distracted little. So this type of person can recite from the Qur’aan more than one who is less than him in these traits.

The Salaf used to strongly like , that the completion of the Qur’aan be either at the beginning of the night or the beginning of the day.

This is because the angels pray for the one who completes the Qur’aan at night ; until he awakens . And [they pray] for the one who completes it in the day ; until he goes to sleep in the evening.

And this is reported as a statement of Sa’d ibn Abee Waqqaas (radhiyaAllaahu anhu). {Narrated by : Ad-Daarimee, No. 3486 and he declared it hasan.}

### **Sixthly:**

The Muslim must strive to learn what he recites : until he is upon clear understanding of what he possesses of the Qur’aan.

So that he may ponder over it , and be in a state of khushoo’ (humility) (when reciting it).

Surely It is not intended that he merely recites it [without pondering and understanding it]. Rather, whoever has this as his state , then this is similar to the state of the People of the Book.

Those whom Allaah said about them ;

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

*“And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.”*

{Soorah al-Baqarah 2:78}

Meaning : They recite the Book but have no understanding of what is in it. {Refer to Tafseer ibn Katheer : 1/147.}

Indeed Allaah has commanded the contemplation of His Book and understanding (of it's verses). He , the Most High said :

أَنْزَلْنَاهُ فَرَاغًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

*“Verily, We have sent it down as an Arabic Qur'aan in order that you may understand.”*

{Soorah Yoosuf 12:2}

And He, the Most Sublime, said;

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

*“ (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.”*

{Soorah Swaad 38:29}

And Allaah has reprimanded the one who does not contemplate over His Book. He, the Most Sublime said :

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

*“Do they not then think deeply in the Qur'aan, or are their hearts locked up (from understanding it) ?”*

{Soorah Muhammad 47:24}

And He also said;

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ

*“Have they not pondered over the Word (of Allaah, i.e. what is sent down to the Prophet, peace and blessings be upon him), or has there come to them what had not come to their fathers of old ?”*

{Soorah al-Mu'minoon 23:68}

And surely The Prophet, (sallahAllaahu alayhi wasallam) made clear to his companions : the meaning of the Qur'aan , as he did its (different) wordings (in recitation).

Allaah, The Almighty, said ;

لِيُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

*“That you may explain clearly to men what is sent down to them.”*

{Soorah an-Nahl 16:44}

And similarly, the Taabi'oon took this knowledge from the Companions.

Mujaahid, may Allaah's mercy be upon him, said ;

*I recited the Qur'aan to Ibn 'Abbaas. I stopped at each verse and questioned him about it.'*

And thus, (Sufyaan) ath-Thawree, may Allaah's mercy be upon him, said :

*If there comes to you the tafseer of Mujaahid, then it is sufficient for you.'*

In other words the purpose here is to know that : The meaning of Allaah's speech is present and well-known, Praise be to Allaah.

And the greatest thing is to make tafseer of the Qur'aan with the Qur'aan. For it is well known that this Qur'aan (contains verses that are) oft-repeated and resemble each other.

Allaah said;

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

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

{Soorah az-Zumar 39:23}

And the meaning is that : Some (parts) of it resembles others , and each part explains one another.

And that the narrations in it , are oft-repeated : so it may be that, this part gives the tafseer for another and so on.

This, and all Praise be to Allaah, is clear : for nothing explains the Speech of Allaah - with the clearest evidence of the meaning - than Allaah's Speech.

As [after all] He, the Sublime, is the One speaking it . And [ He is ] The most knowing of its intended meaning.

This kind of tafseer was advanced by many of the Salaf , and here there are many examples, the count of which is far too lengthy to mention.

Then after the Qur'aan comes the tafseer of the Qur'aan with the Sunnah.

After Allaah , None knows what Allaah intends (by those verses), other than the Messenger of Allaah (sallahAllaahu alayhi wasallam). He whom the revelation was sent down upon and was commanded to clarify it to the people.

Then comes the statements of the companions.

Indeed they were from the time of revelation , and learnt [directly] from the Messenger (sallahAllaahu alayhi wasallam) .

Thereafter comes the consensus of the Taabi'een.

Thereafter comes the statements of the mufasssireen, those that are closest to the Book, the Sunnah , or statements of the Companions, or the Arabic Language for it is the language of the Qur'aan.

From the Mufasssireen are those who follow the path of Ijtihad and extrapolation.

So if he makes the correct tafseer, for him are two rewards and if his tafseer is wrong, he is rewarded for his ijtihaad (deducing legal rulings from the Qur'aan and authentic Sunnah) if he has knowledge.

Here, [an important] clarification is required :

**That the Muslim must beware of speaking about Allaah's speech without knowledge.**

He should not say, 'This verse, its tafseer is such and such.', whereas he does not know its tafseer.

This is a great sin.

And it is a statement about Allaah without knowledge. Indeed Allaah has made this forbidden , in His Book ;

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

" Say (O Muhammad, peace and blessings be upon him): "(But) the things that my Lord has indeed forbidden are Al-Fawaahish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge."

{Soorah al-A'raaf 7:33}

[Then we should also know] Learning this Qur'aan and teaching it is fardh kifaayah (a collective duty) upon the Ummah : so as to keep the knowledge of the Book remaining in the Ummah.

Whosoever takes hold of this matter, then he is of the best amongst this Ummah.

The Prophet (sallahAllaahu alayhi wasallam) said :

﴿ خَيْرِكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ ﴾

" The best of you are those who learn the Qur'aan and teach it."

{Saheeh al-Bukhaaree, 6/108, on the authority of 'Uthmaan ibn 'Affaan, may Allaah be pleased with him.}

And in another narration :

﴿ خَيْرِكُمْ أَوْ أَفْضَلِكُمْ ﴾

' The best or most honoured of you.'

**Seventhly:**

It is obligatory for the one who learns the Qur'aan to act upon it.

This is the fruit of knowledge : and the intent for revealing the Books and sending the Messengers.

For knowledge without actions , does not benefit its companions. Rather it harms him.

It has been narrated from 'Alee ibn Abee Taalib (radhiyaAllaahu anhu);

*'Follow knowledge with action, for if you do not respond to it, it will flee.'*

Allaah has indeed narrated to us the news of one who learns something from the verses of Allaah and does not act with it.

His example is the likeness of the worst and vilest. And the one who does this, his evil conditions has been made clear.

The Most Sublime said :

وَأَثَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ  
الْغَاوِينَ

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ  
إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
فَأَقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

*"And recite (O Muhammad, peace and blessings be upon him) to them the story of him to whom We gave Our Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so Shaytaan (Satan) followed him up, and he became of those who went astray.*

*And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect."*

{Soorah al-A'raaf 7:175-176}

And He, the Most Sublime, says about the Jews;

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ  
الْقَوْمِ الَّذِينَ كَدَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لِيَهْدِيَ الْقَوْمَ الظَّالِمِينَ

*“ The likeness of those who were entrusted with the (obligation of the) Tauraat (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Aayaat (proofs, evidences, verses, signs, revelations, etc.) of Allaah. And Allaah guides not the people who are Dhaalimoon (polytheists, wrong-doers, disbelievers, etc.).”*

{Soorah al-Jumu'ah 62:5}

And He praised a group from the People of the Book , because they acted upon their Book. Allaah said;

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ  
فَأُولَئِكَ هُمُ الْخَاسِرُونَ

*“ Those (who embraced Islâm from Banu Israael) to whom We gave the Book [the Tauraat (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'aan)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed).”*

{Soorah al-Baqarah 2:121}

Meaning : They make halaal what it has permitted , and forbid what it has declared haraam, nor do they change its meanings.

As Ibn ‘Abbaas, (radhiyaAllaahu anhu) said ;

*‘And whosoever does not act upon the Qur’aan in this Ummah, then the Qur’aan will be a proof against him.’*

And also our Prophet Muhammad (sallahAllaahu alayhi wasallam), informed us about the worship of peoples and the increased amount of the prayers, fasting and recitation (of the Qur’aan) but despite that, they are of the worst conditions.

On the authority of Aboo Sa’eed al-Khudhriyy (radhiyaAllaahu anhu) who said :

“I heard the Messenger of Allaah, (sallahAllaahu alayhi wasallam) saying :

﴿ يخرج فيكم قوم تحقرون صلاتكم مع صلاتهم ، وصيامكم مع صيامهم ، وعملكم مع عملهم ، ويقرءون القرآن لا يجاوز حناجرهم ، يمرقون من الدين كما يمرق السهم من الرمية ، ينظر في النصل فلا يرى شيئاً ، وينظر في القدح فلا يرى شيئاً ، وينظر في الريش فلا يرى شيئاً ، ويتمارى في الفوق ﴾

*"There will appear some people among you ; whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'aan which will not exceed their throats (they will not act on it) and they will go out of Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered arrow but see nothing, and look at the arrow feathers but see nothing, and finally he suspects to find something in the lower part of the arrow."*

{Saheeh al-Bukhaaree 6/115 and Saheeh Muslim 1064, 147}

The righteous predecessors from the companions, may Allaah be pleased with them, and those after them : used to have greater diligence on acting upon what they have learnt from the Qur'aan.

And a lesser diligence on purely memorising it without any action.

Aboo 'Abdurrahmaan as-Sulamee, may Allaah have mercy on him, said :

*" Those who used to recite the Qur'aan to us – such as 'Uthmaan ibn 'Affaan and 'Abdullaah ibn Mas'ood, (radhiyaAllaahu anhum), and other than them - informed us that :*

*When they used to learn ten verses from the Prophet (sallahAllaahu alayhi wasallam) ; they would not move on to something new , until they had learnt what is in those verses of knowledge and action.*

*They said: Thus we learnt the Qur'aan, knowledge and action. All of it."*

{Narrated by Imaam Ahmad in his Musnad} (and in his wording of the narration);

On the authority of Aboo 'Abdurrahmaan :

*" Those who recited the Qur'aan to us from the companions of the Prophet, peace and blessings be upon him, informed us that they used to learn ten verses from the Messenger of Allaah (sallahAllaahu alayhi wasallam) and they did not take from him another ten verses until they had learnt fully what is in those verses of knowledge and action. They said: We learnt knowledge and action."*

And as such, they used to remain for some time memorizing one Soorah (chapter).

Anas (radhiyaAllaahu anhu) said :

*“ When a man amongst us [had memorized] recited Soorah al-Baqarah and Soorah aali-‘Imraan, he would be exalted in our eyes.”*

It has also been reported from Maalik in his Muwatta’:

*“That it reached him that : ‘Abdullaah ibn ‘Umar, (radhiyaAllaahu anhuma), remained learning Soorah al-Baqarah for eight years.”*

And as such , we see these most distinguished people : to be of the utmost in their eagerness and determination to ponder the meanings of the Book and to act upon it.

And not just merely memorising its words.

### **Eighthly:**

That the Muslim must beware of deserting from the Qur’aan.

Allaah, The Most High, says;

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

*“ And the Messenger (Muhammad, (sallahAllaahu alayhi wasallam) will say: "O my Lord! Verily, my people deserted this Qur'aan (neither listened to it, nor acted on its laws and orders). ”*

{Soorah al-Furqaan 25:30}

Ibnul-Qayyim, may Allaah have mercy on him, mentioned the types of deserting / abandoning the Qur'aan ;

First : Abandoning listening to it and believing in it.

Second: Deserting acting upon it, and abandoning remaining within the boundaries of what it has permitted and forbidden, even if he recites it and believes in it.

Third : Abandoning its Legislations , and abandoning ruling by it : in the fundamentals of the deen, its branches.

And to believe that certain (belief) in it does not benefit , and that its textual evidences do not lead to any knowledge.

Fourth : Deserting its contemplation, understanding and knowing what the One speaking with it (i.e. Allaah) intends by it.

Fifth : Deserting using it as medicine and a treatment of all diseases of the heart. So he seeks cures for his illnesses from other than it.

And all this is included in His saying :

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

*“ And the Messenger (Muhammad, (sallahAllaahu alayhi wasallam) will say: "O my Lord! Verily, my people deserted this Qur'aan (neither listened to it, nor acted on its laws and orders). ”*

{Soorah al-Furqaan 25:30}

Even though some (forms) of abandonment are less than others.

End of his words.

{al-Fawaaid of Imaam Shamsud-Deen Muhammad bin Abee Bakr, best known as Ibnul-Qayyim al-Jawziyyah, Maktabah Riyaadh al-Hadeethah, page 82.}

## THE MANNERS OF THE QUR'AAN RECITER

And There are manners and matters prescribed for the reciter of the Qur'aan to emulate and these are ;

### Firstly:

That the condition of his recitation of Allaah's Book is upon the most perfect condition ; upon tahaarah (ritual purity), cleanliness, respecting this Mighty Book.

Tahaarah at the time of recitation is mustahabb (desirable) and there is no harm in the recitation of the Qur'aan for the one in a state of ritual impurity because:

﴿ النبي - صلى الله عليه وسلم - قام مرة من نومه فغسل وجهه وتلا عشر آيات  
من آخر آل عمران ولم يتوضأ ﴾

*“ The Prophet (sallahAllaahu alayhi wasallam) once stood up from his sleep, washed his face and recited ten aayaat from the end of Soorah Aali 'Imraan and he did not perform wudhoo (ablution).”*

{ Saheeh Muslim (256), Sunan an-Nasaaee (1705), Sunan Abee Daawood (1353) and Musnad Bane'e Haashim (1/275).}

*And once 'Umar ibn al-Khattaab, (radhiyaAllaahu anhu), was amongst a people and they were reciting the Qur'aan. He went to fulfil his need (i.e. he went to the toilet). Then he returned and was reciting the Qur'aan.*

*A man said to him, “O Leader of the Faithful! You are reciting whilst you are not in a state of wudhoo?”*

*'Umar said to him, “Who counselled you with this? Is it Musaylamah <sup>1</sup>?”*

{ Muwatta' of Imaam Maalik (No. 470)}

Ibn 'Abdul-Barr said :

“In this Hadeeth is the permissibility of reciting the Qur'aan in a state of impurity, from other than the Mushaf (printed book of the Qur'aan), for one who is not in a state of wudhoo (ablution) : so long as he is not in a state of Janaabah (major ritual impurity due to sexual defilement).

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<sup>1</sup> Musaylamah al-Kadhhaab is a man who claimed Prophethood in the time of the Messenger (sallahAllaahu alayhi wasallam)

Upon this, there is consensus of the people of knowledge [ i.e. they do not disagree regarding it] : except one who separated from the Jamaa'ah and disputes with them. And sufficient for you is the lifetime of the Jamaa'ah of the Companions and they are the Salaf-us-Saalih (the Righteous Predecessors).”  
{ al-Istidhkaar (8/15)}

Indeed the consensus of the people of knowledge on the permissibility of the recitation of one who is in a state of impurity has been written by an-Nawawee and Ibn Taymiyyah.

As for the one in a state of Janaabah, then he is not to recite the Qur'aan until he makes ghusl (major ablution of whole body), due to the Hadeeth of 'Alee (radhiyaAllaahu anhu) who said:

﴿ كان النبي -صلى الله عليه وسلم- لا يحجبه عن قراءة القرآن شيء إلا أن يكون جنباً ﴾

*“The Prophet (sallahAllaahu alayhi wasallam) was not prevented from the Qur'aan by anything except if he was in a state of Janaabah.”*

{ Refer to 'at-Tibyaan fee aadab hamlatul-Qur'aan' of Imaam Aboo Zakariyyah Yahyaa Sharaf ad-Deen an-Nawawee, rahimahullaah. Verification by 'Abdul-Qaadir al-Arnaoot, rahimahullaah, p. 58, Printed by Maktabah Dar al-Bayaan, Damascus.}

The Ahaadeeth (on this matter) strengthen one another , and this has been stated by the majority of the Jurists to the point that Ibn 'Abdul-Barr, rahimahullaah, said: “Verily Daawood separated from the Jamaa'ah by permitting the recitation of the Qur'aan for the one in a state of Janaabah.”  
{ al-Istidhkaar (8/15)}

As for the menstruating woman : the most correct opinion is that, it is permissible for her to recite from it at the time of her menstruation. [from memory]  
This is because no hadeeth has been affirmed in the prevention of her from its recitation.

And as for making qiyaas (analogy) of this for the Junub (one in a state of Janaabah), then this is not correct because the impurity of menstruation is prolonged and it is feared that she may forget the Qur'aan. Whereas the impurity of the Junub is not prolonged and when he so wishes, he removes it by performing ghusl.

But touching the Mushaf : then the most correct is that none touches it except one who is pure from any ritual impurity, major and minor, due to His saying, the Most High;

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*“None can touch it except the Purified.”*

{ Soorah al-Waaqi'ah, Verse 79.}

And also In the book of ‘Amr bin Hazm : “And that none touches the Mushaf except one who is pure.” (this book is said to have been sent from the Prophet (sallahAllaahu alayhi wasallam))

Ibn ‘Abdul-Barr, rahimahullaah, said, “This book of ‘Amr bin Hazm, the ‘Ulamaa (Scholars) have accepted it in action, and it is with them well known and clear from a single connected chain of narration.”

Then he said, “And the jurists of the cities, those who to this fataawa (legal rulings) reached them and upon their companions : have united upon the fact that the mushaf is not touched except by one who is in a state of purity.”  
{ al-Istidhkaar (8/10)}

### **Secondly:**

If he wanted to commence the recitation, it is desired from him that he seeks refuge, due to His saying, the Most High :

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*“So when you recite the Qur’aan, seek refuge with Allaah from Shaytaan (Satan), the cursed one.”*

{Soorah al-Nahl : 98.}

And its description is that he says,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*“I seek refuge in Allaah from the cursed Shaytaan.”*

And some of the Salaf used to say :

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*“I seek refuge in Allaah, the All-Hearing, the All-Knowing, from the cursed Shaytaan.”*

Both of them are correct.

### **Thirdly:**

It is incumbent upon the reciter to say the basmalah (Bismillaahir-Rahmaanir-Raheem) at the beginning of every soorah except Soorah at-Tawbah.

This is because -the correct view- is that the basmalah is a verse from the Qur'aan , brought to divide between the chapters.

The Companions, May Allaah be pleased with them, did indeed affirm this in the Mushaf at the beginning of the Soorahs ; except for Soorah at-Tawbah.

### **Fourthly:**

It is incumbent upon the reciter of the Qur'aan that he flows in his recitation, with *tarteel* (a slow, fine tone) and to ponder upon it.

Allaah, the One free from imperfections and the Most High, says:

﴿ وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا ﴾

*“And it is a recital which We have divided into parts, in order that you might recite it to men at intervals. And We have revealed it by stages.”*

{Soorat-ul-Israa: 106}

And in Saheeh al-Bukhaaree, on the authority of Ibn ‘Abbaas (radhiyaAllaahu anhuma), regarding the statement of Allaah ;

﴿ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴾

*{ Move not your tongue concerning (the Qur'ân, O Muhammad) to make haste therewith.}*

He said;

﴿ كان رسول الله -صلى الله عليه وسلم- إذا نزل عليه جبريل بالوحي ، وكان مما يحرك به لسانه وشفثيه فيشدد عليه ، وكان يعرف منه، فأنزل الله الآية التي في ﴿ لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴾ : ﴿ لَا تُحْرَكْ بِهِ لِسَانِكَ لِتَعْجَلَ بِهِ ﴾ ﴿ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴾ فَإِن عَلَيْنَا أَن نَجْمَعَهُ فِي صَدْرِكَ ﴿ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴾ فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ ، ﴿ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴾ قال : إن علينا أن نبينه بلسانك ، قال : وكان إذا أتاه جبريل أطرق، فإذا ذهب قرأه كما وعده الله ﴾

*“ The Prophet, (sallahAllaahu alayhi wasallam) , used to, when Jibreel descended upon him with revelation, he used to move his tongue and lips with it and it became difficult upon him, and that movement indicated that revelation was taking place.*

*So Allaah revealed the verses from Soorah al-Qiyaamah;*

*{ Move not your tongue concerning (the Qur’ân, O Muhammad) to make haste therewith.}*

*{It is for Us to collect it and to give you the ability to recite it (the Qur’ân),}*

*So it is upon Us to bring it together within your breast,*

*{ And when We have recited it to you (O Muhammad through Jibreel), then follow you its recital}*

*So when We reveal it, listen,*

*{Then it is for Us (Allaah) to make it clear to you}*

*He said: Verily it is upon Us to explain and make it clear with your tongue.*

*He said: And when Jibreel came to him he would keep quiet and listen, and when he left, he would recite it as Allaah had promised him.*

{ Saheeh al-Bukhaaree (6/112)}

Also in Saheeh al-Bukhaaree,

( أن رجلا قال لابن مسعود : قرأت المفصل البارحة ، فقال : هذا كهذ الشعر ؟  
إننا قد سمعنا القراءة ، وإني لأحفظ القرآن التي كان يقرأ بهن النبي -صلى الله  
عليه وسلم- : ثماني عشرة سورة من المفصل ، وسورتين من آل حاميم )

*A man said to Ibn Mas'ood (radhiyaAllaahu anhu) :  
"Last night , I recited all the Mufassal Soorahs."*

*On that, 'Abdullaah said :  
'That is very quick and we have the (Prophet's) recitation and I remember very well  
the recitation of those Soorahs which the Prophet used to recite.  
And they were eighteen soorahs from the Mufassal and two Soorahs from the  
soorahs that start with Haa Meem.'*

{ Saheeh al-Bukhaaree (6/111, 112)}

And in some narrations : That the man recited the Mufassal Soorahs in one raka'ah. {  
Saheeh Muslim (No. 822)}

In a narration of Aboo Daawood, he recited in that night , the *Nadhaair* (Equal) Soorahs  
and he [Ibn Mas'ood] said:

*" But the Prophet, (sallahAllaahu alayhi wasallam) , used to recite the two equal  
soorahs in one raka'ah, (for instance) An-Najm and ar-Rahmaan in one raka'ah, al-  
Qamar and al-Haaqqah in one raka'ah, at-Toor and adh-Dhaariyaat in one raka'ah,  
al-Waaqi'ah and al-Qalam in one Raka'ah, al-Ma'aarij and an-Naazi'at in one  
raka'ah, al-Mutaffifeen and 'Abasa in one raka'ah, al-Mudaththir and al-Muzammil  
in one raka'ah, ad-Dahr and al-Qiyaamah in one raka'ah, 'Ammah and al-Mursalaat in  
one raka'ah and ad-Dukhaan and at-Takweer in one raka'ah."*

{ Sunan Aboo Daawood (No. 1396)}

And The sunnah in reciting the Qur'aan is : to prolong certain sounds, as in the Saheeh;

﴿ أن أنسا -رضي الله عنه- سئل عن قراءة النبي -صلى الله عليه وسلم-

فقال : كان يمد مدا

وفي لفظ ثم قرأ : بسم الله الرحمن الرحيم يمد بيسم الله ، ويمد بالرحمن ، ويمد

بالرحيم ﴿

*“Anas (radhiyaAllaahu anhu) , was asked about the recitation of the Prophet, (sallahAllaahu alayhi wasallam).*

*He said, ‘He used to prolong certain sounds.’*

*[And in another wording ] He (Anas) then recited ‘In the Name of Allaah, the Beneficent, the Merciful, prolonging the pronunciation of Bismillaah, and ar-Rahmaan and ar-Raheem.’*

{ Saheeh al-Bukhaaree (6/112)}

### **Fifthly:**

It is desired that the reciter of the Qur’aan beautify his voice with the Book of Allaah.

On the authority of Aboo Hurayrah, (*radhiyaAllaahu anhu*), who said;

The Messenger of Allaah (*sallahAllaahu alayhi wasallam*), said :

﴿ ما أذن الله لشيء ما أذن للنبي -صلى الله عليه وسلم- أن يتغنى بالقرآن ﴾

*“Allaah does not listen to anything than he listens to a Prophet reciting the Qur’aan aloud in a melodious voice.”*

{ Saheeh al-Bukhaaree (8/107, 108)}

And in the Hadeeth of Aboo Hurayrah (*radhiyaAllaahu anhu*), also in the Saheeh, that the Prophet (*sallahAllaahu alayhi wasallam*), said;

﴿ ليس منا من لم يتغن بالقرآن ﴾

*‘He is not from us the one who doesn’t beautify the Qur’aan.’*

{ Saheeh al-Bukhaaree (6/209)}

And in the two Saheehs from the Hadeeth of Aboo Moosaa al-Ash'aree,  
(*radhiyaAllaahu anhu*),  
That the Prophet (*sallahAllaahu alayhi wasallam*), said to him :

﴿ يَا أَبَا مُوسَى ، لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ ﴾

*“O Aboo Moosaa, you have been given one of the musical wind instruments of the family of Daawood”*

{ Saheeh al-Bukhaaree (6/112) and the wording is his. Saheeh Muslim (No. 793).}

And that was when he heard the beauty of his voice in recitation.

### **Sixthly:**

Weeping is desired during recitation of the Qur'aan.

Allaah says concerning the one who has this characteristic;

وَيَخْرُونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

*“And they fall down on their faces weeping and it adds to their humility .”*

{Sooratul Israa :109}

And He says , concerning the characteristic of His prophets, ‘alyhimus-salaam;

إِذَا نُنزِلَتْ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

*“When the verses of the Most Beneficent were recited unto them, they fell down prostrating and weeping.”*

{Sooratul Maryam :109}

And in the Saheeh :

﴿ أن الرسول -صلى الله عليه وسلم- قال لابن مسعود -رضي الله عنه- :  
" اقرأ علي "

قال : قلت : اقرأ عليك وعليك أنزل !؟

قال : " إني أشتهي أن أسمع من غيري " قال : فقرأت النساء حتى إذا بلغت :  
﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴾

قال لي : " كف، أو أمسك "

﴿ فرأيت عينيه تذرفان ﴾

*'The Messenger of Allaah (sallahAllaahu alayhi wasallam), said to Ibn Mas'ood (radhiyaAllaahu anhu) : 'Recite to me.'*

*He said to him, 'I recite to you when it has been revealed to you?'*

*He (sallahAllaahu alayhi wasallam), said to him : 'I love to hear it from other than myself.'*

*So he said, 'I recited Soorah an-Nisaa until I got to the verse,*

*{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?}*

*He (sallahAllaahu alayhi wasallam), said to me : 'Enough.'*

*And I saw his eyes pouring with tears."*

{ Saheeh al-Bukhaaree (6/114)}

Imaam Ahmad and others have also reported it by way of Mutruf bin 'Abdillaah from his father :

﴿ رأيت رسول الله -صلى الله عليه وسلم- يصلي وفي صدره أزيز  
كأزيز المرجل من البكاء ﴾

*'I saw the Messenger of Allaah (sallahAllaahu alayhi wasallam) praying , and his chest sounded like a boiling kettle : from excessive weeping.'*

{ Musnad Imaam Ahmad (4/25,26) and Sunan Aboo Daawood (No. 904).}

And in Saheeh al-Bukhaaree,

﴿ أن عائشة قالت للنبي - صلى الله عليه وسلم - حين كان في مرضه وأمر أن

يخلفه أبو بكر في الصلاة بالناس :

﴿ إنه رجل رقيق، إذا قام مقامك لم يستطيع أن يصلي بالناس )

وفي لفظ : ( لم يسمع الناس من البكاء )

*'Aishah (radhiyaAllaahu anhu) said to the Prophet (sallahAllaahu alayhi wasallam) :  
at the time of his illness when he ordered for Aboo Bakr to lead the people in prayer,  
she said to him :*

*'Verily he is a soft-hearted man. When he stands in your place, he will not be able to  
pray with the people.'*

*In another wording : 'The people cannot hear from all the weeping.'*

{ Saheeh al-Bukhaaree (1/165)}

*Also when 'Umar used to pray, he used to weep so excessively until his weeping could be heard from the  
back rows.*

And on the authority of Ibn Abee Rajaa who said : *'I saw Ibn 'Abbaas and under his eyes were  
the likeness of a spring from which tears constantly gushed forth from.'*

Due to this, Imaam an-Nawawee, rahimahullaah, said concerning weeping during  
recitation : *"And it is the characteristic of those who know Allaah , and the feelings of  
the righteous servants of Allaah."*

{ at-Tibyaan fee aadab hamlet-ul-Qur'aan of Imaam an-Nawawee, page 68.}

Furthermore, it is incumbent to know that weeping that stems from contemplation upon  
Allaah's Book : inherits in the heart , fear and sadness.

And this shows the completeness in a servant's eemaan (belief).

Allaah says:

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَقشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ  
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ

*"Allaah has sent down the best statement, a Book (this Qur'aan), 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 Allaah."*

{Soorah az-Zumar 39:23}

And let the Muslim beware of falling into the weeping of *riyaa* (the minor shirk, i.e. showing off) and the weeping of drawing people's attention, or for a need within his self : for indeed this is from the greatest dangers and entrances of the devil into the servant.

### Seventhly:

It is desired that the reciter of the Qur'aan; When he comes across a verse of mercy, that he should ask Allaah for His Mercy.

And if he comes across a verse of punishment, that he seeks refuge in Allaah from His Punishment.

On the authority of Hudhayfah (*radhiyaAllaahu anhu*) who said :

( صليت مع النبي -صلى الله عليه وسلم- ذات ليلة ، فافتح البقرة ، فقلت : يركع عند المائة ، ثم مضى ، فقلت : يصلي بها في ركعة ، فمضى ، فقلت : يركع بها ، ثم افتتح النساء فقرأها ، ثم افتتح آل عمران فقرأها ، يقرأ مترسلاً ؛ إذا مر بآية فيها تسبيح سبح ، وإذا مر بسؤال سأل ، وإذا مر بتعوذ تعوذ .. )

*"I prayed with the Prophet (sallahAllaahu alayhi wasallam) one night, and he started with al-Baqarah. So I said (to myself) : 'He will go into rukoo' (bow) at the end of one hundred verses ; but he continued . And I said : 'He will pray with the whole soorah in one raka'ah' , but he proceeded. And I said : 'He will go into rukoo when he has finished it.'*

*But thereafter he began reciting an-Nisaa and he recited it all, then he recited Aali 'Imraan and he recited it all.*

*He recited slowly. When he came across a verse of glorification ; he glorified. When he came across a verse of questioning ; he asked . And when he came across a verse necessitating seeking refuge, he sought refuge."*

{ Saheeh Muslim : 772 }

### Eighthly:

The Muslim must guard his memorisation so that if he forgets something from it, let him not say : "I have forgotten." Rather let him say "I have been made to forget".

The Prophet (*sallahAllaahu alayhi wasallam*) said :

﴿ بئس ما لأحدهم أن يقول : نسيت آية كيت وكيت ، بل نسي ﴾

*“It is not right for any one of you to say, ‘I have forgotten such and such verse.’  
Indeed, he has been made to forget.”*

{ Saheeh al-Bukhaaree (6/109) on the authority of ‘Abdullaah ibn Mas’ood (radhiyaAllaahu anhu).}

He prevented the saying : *‘I have forgotten....’* : because it suggests neglectfulness and distraction in the matter of the Qur’aan.

Whereas the foundation is that : a Muslim is keen and diligent upon His Lord’s Book.

### Ninthly:

There is no harm in reciting the Qur’aan while walking, mounting or lying down.

On the authority of ‘Abdullaah bin Mughfil (radhiyaAllaahu anhu), who said :

﴿ رأيت النبي - صلى الله عليه وسلم - يقرأ وهو على ناقته أو جملة وهي تسير  
به، وهو يقرأ سورة الفتح أو من سورة الفتح قراءة لينة ، يقرأ وهو يرجع ﴾

*“I saw the Prophet (sallahAllaahu alayhi wasallam) riding on his camel , and he was  
reciting softly from Soorah al-Fath in an attractive, vibrating tone.”*

{ Saheeh al-Bukhaaree (6/112)}

And in the two Saheehs on the authority of ‘Aishah (radhiyaAllaahu anhu),

﴿ كان رسول الله - صلى الله عليه وسلم - يتكىء في حجري وأنا حائض ،  
فيقرأ القرآن ﴾

*“ The Messenger of Allaah (sallahAllaahu alayhi wasallam) used to lean on my lap  
while I was menstruating , and he will recite the Qur’an.”*

{ Agreed Upon }

*And it has also been reported of 'Aishah (radhiyaAllaahu anhu) : that she would her recite from the Qur'aan : and she was lying on her bed.*

And On the authority of Aboo Moosaa al-Asha'ree (radhiyaAllaahu 'anhu) , who said :  
*"Verily I recite the Qur'aan in my prayer , and I also recite it in my bed."*

### **Tenthly:**

The obligation upon the Muslims is ; agreement upon the interpretation of the Qur'aan , and to beware from disputing and differing.

For in Saheeh al-Bukhaaree, it is narrated that the Prophet, (sallallaahu 'alayhi wasallam) said :

﴿ اقرءوا القرآن ما اختلف عليه قلوبكم ، فإذا اختلفتم فقوموا عنه ﴾

*'Recite the Qur'aan as long as you agree about its interpretation, but when you have any difference of opinion (with regards to its interpretation and meaning) then you should stop reciting it (for the time being).'*

{ Saheeh al-Bukhaaree (6/115) from the Hadeeth of Jundub bin 'Abdullaah (radhiyaAllaahu anhu).}

And this is , so that differing and differences do not occur.

### **Eleventh:**

From the things that should be given care to is : the prostration of recitation.

And [ know that ] the consensus are united upon its desirability. They say: Mustahabb.

*Because 'Umar ibn al-Khattaab (radhiyaAllaahu anhu) recited Soorah an-Nahl on the pulpit during the Friday Prayer until when he reached the prostration ; he descended and prostrated as did the people.*

*And during the next Friday prayer (the following week) when he reached the prostration:*

*He said : 'O People! Indeed we have been commanded with prostration. So whoever prostrates then he has indeed attained . And whosoever does not, there is no sin upon him.'*

*And 'Umar did not prostrate. { Saheeh al-Bukhaaree }*

The prostration of recitation is for the reciter and listener.

Then from the prescribed matters is that : the carrier of the Qur'aan be upon the best state and most noble characteristics, to raise his self above all that the Qur'aan has prohibited against , in tribute and out of respect to Allaah's Book.

To preserve himself from the worldly gains, and be elevated above petty matters, humble to the worshippers of Allaah.

In totality: for his character to become that of the Qur'aan, as this was the guidance of the Prophet, sallallaahu 'alayhi wasallam, from what 'Aishah (radhiyaAllaahu 'anha) reported about him.

And from the complete generality is that : the carrier of the Allaah's Book should emulate what 'Abdullaah ibn Mas'ood (radhiyaAllaahu 'anhu) said:

*“The carrier of the Qur'aan should know his nights when the people are asleep,  
his days when the people are eating,  
his sadness when the people are rejoicing,  
his weeping when they laugh, his silence when they indulge in play ,  
and his humbleness when the people dispute.”*

It is incumbent upon the carrier of the Qur'aan to guard his heart, tongue and his limbs; so he does not believe except the truth with its proof, nor does he utter except with truth and good, and he does not do any action except good.

Let him strive with all his ability to free the falsehood from himself of beliefs, speech and action ; and to withhold his evil and his harming the people.

**Thus, let every Muslim know :** That the recitation of the Qur'aan at times becomes obligatory, such as the recitation in the prayer ; for it is obligatory by agreement of the Ummah.

And the 'Ulamaa only differed as to : Is the obligation only upon al-Faatihah alone or is other than it from the Qur'aan , sufficient and permissible?

And the correct view is the first one. [the obligation is only upon Soorah al-Faatihah]

At times, it (recitation of the Qur'aan) becomes mustahabb (highly recommended) : and this is what is more than the obligatory measure in the prayer.

Such is the recitation of the Qur'aan at all other times.

At other times, it becomes disliked (makrooh). So for instance when it is read out loudly, it may disturb those praying in congregation or those sleeping.

Sometimes, it becomes haraam (impermissible) : such as for the one who intends showing off and reputation. Or does it in the ways of bid'ah ; because in that is falsehood.

From the 'Ulamaa are those who declared haraam overstretching the recitation where it changes the meaning, and such is the recitation of the Qur'aan in the ways of the singers and musicians (i.e. overly melodious so it sounds more like singing).

This , and from the [other] innovations of what occurs at funerals and in the meetings of people where they recite the Qur'aan. And such is , permitting the recitation of the Qur'aan and offering it to the dead and the likes of that from what has become widespread in the people.

[All of this being] due to the decrease in knowledge , and the spread of ignorance. And the decrease in those who make clear to the people their religion.

Verily to Allaah we belong and to Him we shall return.

**And from what all the Muslims, individuals and rulers, should be aware of is :** that the Book of Allaah was revealed to be acted upon, to govern by it and to refer to it in judgement.

This is what Allaah made easy to write, and these are just simple words : for the right of the Book of Allaah is greater.

These are only words of benefit , I intend for myself and my Muslim brothers.

I ask Allaah, the Most High, the Most Able, by His Favour and Generosity to give us understanding of His religion, to teach us *ta'weel* (the correct interpretation of the Qur'an, as done by the Sahaaba), And to make the Glorious Qur'aan be the life of our hearts, light of our chests, the remover of our worries and our grief.

O Allaah ! Remind us that which we have forgotten from it, teach us from it ; what we have become ignorant of , and grant us its recitation by night and day ; upon the path which you are pleased with.

Make us of those who act by its laws , and believe in its *mutashabibaat* (verses that are not entirely clear in meaning).

O Allaah ! Make it a proof for us , and not against us. Make it a witness for us, our proof and our driving force to your Paradise, the Paradise of *Na'eem* (Delight).

O Allaah! Raise us by it (the Qur'aan) in degrees , and remove from us by it our sins and evil deeds, And make it an intercession for us, O Lord of the Worlds!

Peace and Blessings be upon our prophet Muhammad, upon his family and Companions and whosoever treads his path till the Day of Judgement.