

E-BOOK

THE RIGHTS OF THE QUR'AN OVER MUSLIMS

Maḥmūd Ibn Aḥmad al Dosary (PhD)



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Section One:

Having Faith in the Qur'an

To have faith in the Noble Qur'an and all that is in it; to believe that the Qur'an is Allah's speech, which was revealed to the Messenger of Allah (s); and to have faith in the fact that, not only is the Qur'an unchanged, but also it will remain unchanged until the Day of Resurrection – these, above all else, are the rights that the Qur'an has over us. Allah (sp) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ
رَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ مِنْ قَبْلُ

“O you who believe! Believe in Allah and His Messenger and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)” (Qur'an 4: 136).

When a patient goes to the hospital, it is of utmost importance that he has a good rapport with his doctor and that he trusts in his skills, his education, and his ability to both diagnose an ailment and to prescribe its proper treatment. Without that trust, the patient will not take all of his doctors advice seriously, and, consequently, he will not fully benefit from his prescribed treatment. The same, albeit regarding an even more important matter, applies to a Muslim. If he wants to truly benefit from the Qur'an, he must, above all else, have faith in it, as is indicated in the following Verse:

وَالَّذِينَ يُؤْمِنُونَ بِمَا نَزَّلَ إِلَيْكَ وَمَا نَزَّلَ مِنْ قَبْلِكَ



“And who believe in which has been sent down (revealed) to you (Muhammad (s)) and in which were sent down before you”. (Qur’an 2: 4).

ءَامِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ

“The Messenger (Muhammad (s)) believes in what has been sent down to him from his Lord, and (so do) the believers.” (Qur’an 2: 285)

There are two parts to having faith in the Qur’an. The first has to do with a feeling of certainty that settles in the heart, and the second involves confirming that feeling of certainty with action. As for the former, Allah (sp) said:

قُولُوا إِنَّا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا

“Say (O Muslims): ‘We believe in Allah and that which has been sent down to us’” (Qur’an 2:136)

And as for the latter, Allah (sp); said:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ

“Those to whom We gave the Book recite it (i.e., obey its orders and follow its teachings) as it should be recited (i.e., followed), they are the ones that believe therein.” (Qur’an 2: 121)



Section Two:

Preserving and Honoring the Qur'an

That we preserve and honor the Qur'an are two of the most important rights that the Qur'an has over us. In fact, the order to fulfill those two rights was the gist of the Prophet's (s) last will and testament. Talhah said, "I asked Abdullah bin Abee Afaa, 'Did the Prophet (s) leave behind a final will and testament?' He said, 'No'. Then I said, 'People have been ordered to leave behind a final will and testament, so why then did he not do so?' Abdullah said, 'In his final will and testament, he advised (us) to adhere to and follow the Book of Allah'".¹ When Abdullah bin Abee Afaa at first said, 'No', what he meant was that the Prophet (s), in his final will and testament, did not discuss the distribution of his estate or the appointment of his *Khaleefah*; instead, he left behind one last command: That we should adhere to and follow the Qur'an. Given our modern-day understanding of wills and final testaments, some readers might be confused by the contents of the Prophet's final will and testament. This confusion should disappear when the reader understands that, in Islam, a final will and testament consists not just of the details of a person's financial standing – his outstanding debts, the amount (though it may not exceed one third of his estate) he wishes to give to charity, an inventory of his assets, etc. – but also of the final advice and counsel he leaves to his relatives and fellow Muslims that survive him. In the Prophet's final will and testament, he focused on the latter to the complete exclusion of the former.

¹ Bukhaaree (5022).



Perhaps the reason why he limited the focus of his final testament to one issue is the fact that the Qur'an is supremely important in the lives of human beings: it, sometimes explicitly and sometimes through the deeper meanings of its Verses, contains an "explanation of all things."²

The Prophet (s) ordered us to adhere to and follow the Book of Allah. This means that we should honor and protect the Qur'an, by not taking it, for instance, to enemy lands; by applying its commands and staying away from its prohibitions; by reciting it frequently; by learning it; and by teaching it to others. Therefore, protecting the Qur'an is not limited to the act of placing copies of the Qur'an on shelves instead of on the floor. One honors the Qur'an by applying its teachings, and not by hanging its Verses around one's neck or on the wall of one's home.

We should respect and honor the Qur'an, and not just by kissing it or by putting it in an appropriate place; but rather respecting and honoring the Qur'an extend to other more important displays of respect - such as being fearful and contemplative while reciting the Qur'an, listening to its recitation; applying its commands; and staying away from its prohibitions.

² *Fathul-Baaree Sharh Saheeh Al-Bukhaaree* (5/443).



Section Three:

Reciting the Qur'an

In many Verses of the Qur'an, Allah (sp) has ordered us to recite His Book; for instance, in Chapter *Al-Kahf*, Allah (sp) said:

وَأْتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ
دُونِهِ مُلْتَحَدًا ۗ

“And recite what has been revealed to you (O Muhammad (s)) of the Book (the Qur'an) of your Lord (i.e., recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.” (Qur'an 18: 27)

Even if the wording of this Verse indicates that Allah (sp) is addressing His Messenger (s), the fact remains that, by extension, He (sp) is also addressing His Messenger's followers – a point that is confirmed by the wording of the following Verse:

فَأَقْرءُوا مَا تَيَسَّرَ مِنْهُ ۗ

“So recite of the Qur'an as much as may be easy for you.” (Qur'an 73:20)

It is important to note that “you” in this Verse is mentioned in the plural, so it is as if Allah (sp) is saying: “So all of you recite as much of the Qur'an as may be easy for you.”

Based on the above, one of the rights that the Qur'an has over us is for us to recite it; in fact, elsewhere in the Qur'an, we are instructed to recite it both when we are healthy and when we are sick; when, in general, we are busy earning our livelihood,



and when we have free time; when we fight in wars, and when we are living during a period of peace and safety. Allah (sp) said:

عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۖ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ
فَضْلِ اللَّهِ ۖ وَءَاخِرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ ۚ

“He knows that there will be some among you sick, others traveling through the land, seeking of Allah’s Bounty, yet others fighting in Allah’s Cause. So recite as much of the Qur’an as may be easy for you.” (Qur’an 73:20)



Section Four:

Contemplating The Verses of The Qur'an

One is defeating the true purpose of reciting the Qur'an when one recites it many times over without paying any attention to its meanings. As such, it is better to reflect, ponder, and slowly recite a small number of Verses than it is to recite quickly – as if one is skimming over what he is reading – a great many Verses. This is because our main aims of reading the Qur'an are to understand, contemplate, and act.

If one is always reciting the Qur'an quickly, one very likely contemplates only a little, if anything at all, the Verses he comes across. Therefore, just as walking is a means of arriving at one's destination, reciting the Qur'an in a slow, deliberate manner is a necessary step towards understanding and contemplating the Qur'an's meanings.

In the following Verse, Allah (sp) censures those who do not contemplate the Qur'an's meanings:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ۚ

“Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)” (Qur'an 47: 24)

A radio that plays the recitation of the Qur'an does not, because it is an inanimate object, understand any of the Verses it plays. For all effective purposes, a person becomes like that radio when he doesn't understand the Verses he recites. Without a doubt, the primary purpose of the Qur'an is not to be recited, but to be understood.



Reciting the Qur'an is a means of achieving that purpose, a reality that is pointed out in various Verses of the Qur'an; for instance, Allah (sp) said:

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

“Thus Allah makes clear His Ayat (Laws) to you, in order that you may understand.” (Qur'an 2: 242)

In another Verse, Allah (sp) said:

كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

“Thus do We explain the Ayat (proofs, evidences, Verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.” (Qur'an 10: 24)

And in yet another Verse, He (sp) said:

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

“Verily, We have sent it down as an Arabic Qur'an in order that you may understand.” (Qur'an 12:2)

If a person hears with his ears but not with his mind, or looks with his eyes but not with his heart, or speaks with his tongue without understanding the words he utters, he is, for all effective purposes, deaf, dumb, and blind. Allah (sp) said:

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْىَ وَلَوْ كَانُوا لَا يُبْصِرُونَ

“And among them are some who look at you, but can you guide the blind, even though they see not” (Qur'an 10:43)

This Verse clearly indicates that listening to the Qur'an is not a goal in and of itself, but is instead a means to a goal. Consider the polytheists of Makkah: They would listen to the Qur'an, but then they would leave, without changing their thinking or their demeanor in the least. What is truly troubling about what I just said is that many Muslims today are no different; so, in a way, they are like the Quraish: They listen to the Qur'an everyday on the radio, but then they do not change at all; a business swindler continues to swindle, a liar continues to lie, a usurer continues to deal with usury, and an evildoer continues to practice lewd and wicked acts. And so, for some Muslims, listening to the Qur'an is nothing more than a habit or a custom.



Allah (sp) censured the polytheists of Makkah, for they listened to the Qur'an without acknowledging their errors or changing their ways.³ Allah (sp) said:

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

“I shall turn away from My Ayat (Verses of the Qur'an, signs) those who behave arrogantly on the earth, without a right.” (Qur'an 7:146)

In his Tafseer of this Verse, Sufyaan bin Uyainah (m) said that “I shall turn away from My Ayat” (Verses of the Qur'an)” means: “I shall take away from them their ability to understand the Qur'an.”⁴

³ Yu'allimuhul-Kitaab At-Ta'aamul Ma'al-Qur'an (pgs. 20, 21).

⁴ Al-Itqaan fee 'Uloom Al-Qur'an (2/480).



Section Five:

Applying The Qur'an's Teachings

Applying the Qur'an's teachings is like a pinnacle in relation to the other rights of the Qur'an; in fact, it is the very reason why the Qur'an was revealed:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ ۖ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

“And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e., do not disobey His Orders), that you may receive mercy (i.e., saved from the torment of Hell).” (Qur'an 6: 155)

One of the greatest faults of the Jews was that they deemed it sufficient to listen to and recite the Torah without applying its teachings. It is because of this shortcoming that Allah (sp) likened them to donkeys:

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

“The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e., to obey its commandments and to practice its legal laws), but who subsequently failed in those (obligations), is 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 Ayat (proofs, evidences, Verses,



signs, revelations, etc.) of Allah. And Allah guides not the people who are Zalimum (polytheists, wrong-doers, disbelievers, etc.).” (Qur'an 62:5)

Jews were entrusted with the duty of applying the Torah's teachings, a duty that they failed to fulfill. Yes, they did read the Torah, but they didn't apply its laws and teachings. Their situation, therefore, was very similar to that of a donkey upon which heaps of books are loaded: as a result of carrying them, it gets tired, but it does not benefit from their contents.⁵

Commenting on the abovementioned Verse, Ibn Al-Qayyim (m) said, “Even if this example was meant for Jews, it applies equally, in terms of its implications, to those who are entrusted with the duty of applying the teachings of the Qur'an but then fail to fulfill that duty.”⁶

Abu Ad-Dardaa (r) said, “Once, we were with the Prophet (s) when he fixed his gaze at the sky and then said, “This is around the time when knowledge will be taken away quickly from the people...””

Ziyaad bin Labeed Al-Ansaaree said, “How will it be taken away from us, when we have recited the Qur'an? And by Allah, we will continue to recite it, and we will teach it to our women and children.” The Prophet (s) said, “May your mother be bereaved of you”, a statement that was originally spoken as a supplication, but which then became an expression through which one proclaimed one's feeling of astonishment. He then said, “O Ziyaad, I considered you to be one of the Fuqahaa (scholars, learned men) of the inhabitants of Al-Madeenah. Here is the Torah and the Gospel with the Jews and the Christians. But of what avail are those books to them (i.e., what benefit do they gain from them when they do not apply their teachings)?”⁷

In this Hadeeth, the Messenger of Allah (s) exhorts his followers not to limit themselves to simply reciting the Qur'an; for in addition to reciting the Qur'an, they should contemplate its meanings and apply its teachings. If they limit themselves to only reciting the Qur'an, they become similar to the Jews that are described in this Verse:

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.” (Qur'an 2: 78)

⁵ *Rooh Al-Ma'aanee* (28/95), and *Tafseer Al-Baidaawee* (5/338).

⁶ *Al-Amthaal Fil-Qur'an Al-Kareem* (pg. 27).

⁷ *At-Tirmidhee* (5/31) (2653), and Al-Albaanee declared it to be authentic in *Saheeh Sunan At-Tirmidhee* (2/337)



Based on Imam Al-Qurtubee's Tafseer of this Verse, the abovementioned translation does not convey its complete meaning. Imam Al-Qurtubee (m) said that the word *Amaanee* is the plural of *Umniyyah*, and in this Verse *Umniyyah* means recitation. Therefore, the complete meaning of the first part of the Verse is as follows: And there are among them (Jews) unlettered people, who know nothing of the Book save its recitation.⁸ Sadly, most Muslims today know nothing of the Qur'an save its recitation. The Prophet (s) warned his Companions (rp) not to imitate a people that were to come after them, a people who were going to recite the Qur'an, without it going past their throats. He (s) said:

*"A people will appear in this nation, and (in regard to them) your prayers will be nothing compared to their prayers. They will recite the Qur'an, and yet it will not go beyond their throats. They will exit from the religion just as quickly as an arrow exits from a target."*⁹

⁸ *Al-Jaami' Li-Ahkaam Al-Qur'an* (6/2).

⁹ Bukhaaree (6931).



Section Six:

Having Good Manners with the Qur'an

First: Manners that Pertain to One's Recitation of the Qur'an.

Manners of the Heart

They are as follow:

- 1) While reciting the Qur'an, you should appreciate the greatness of the Qur'an speech, all the while recognizing the great favor Allah (sp) has bestowed upon human beings by sending down the Qur'an to them and by making it easy for them to understand.
- 2) As you read the Qur'an, you should, in your heart, glorify the One Who revealed the Qur'an. This is because, when you read the Qur'an, you are not reading something that has been authored by a human being; instead, you are reading the speech of the Lord of all that exists.
- 3) Your heart should remain focused and concentrated during your recitation of the Qur'an. A person who truly glorifies Allah (sp) and recognizes the greatness of His speech will pay attention to the Verses he recites, without becoming mentally lazy and unfocused.
- 4) As much as you can, contemplate the meanings of the Qur'an. This is because worship must be accompanied by at least a degree of understanding. That being the case, you should, while you are reciting the Qur'an, focus your



energies on understanding the lessons, commands, and prohibitions that are mentioned in the Qur'an.

- 5) You should be emotionally involved in the meaning of each Verse you recite. What this means is that, as you read the Qur'an, you should be having feelings that are appropriate to the specific Verses that you are reciting. Therefore, if you are reciting a Verse that contains some of the names of Allah (sp), you should contemplate the meanings of Allah's names. While reading about the Prophets (st), you should find solace in their stories and appreciate the sacrifices they made for their religion. If you read about the disbelievers of past nations, you should feel disdain for their actions, but moreover, you should learn from their stories by not repeating their mistakes.
- 6) You should feel that, in each Verse of the Qur'an, Allah (sp) is addressing you specifically. Therefore, you should read each page of the Qur'an in the same manner that a slave reads a letter in which his master gives him important instructions. Imam Ibn Al-Qayyim (m) wrote, "If you want to benefit from the Qur'an, focus with your heart when you recite it or listen to it. And pay attention with the understanding that Allah (sp) is addressing you directly. For in fact, the Qur'an is Allah's message to you, which He (sp) revealed upon the tongue of His Messenger (s)."¹⁰ Sadly, many Muslims today do not feel that they are the intended audience of the Qur'an. So if one comes across a command in the Qur'an, he does not look inwardly to see whether or not he obeys that command, but instead looks at others to see whether they obey that command. It is as if he feels that the people around him, and not him personally, are being addressed by the Qur'an. Such a person feels no responsibility for his own actions but at the same time reproaches others for not fulfilling their responsibilities towards the Qur'an.
- 7) Each Verse of the Qur'an should have an effect on you. Therefore, when you recite Verses that contain warnings about the Hellfire, you should become afraid. When you read about Paradise, you should feel hopeful and happy. When you read about the evil actions of past disbelievers, you should humble yourself and feel disdain for their lack of manners and for their false beliefs and wicked deeds.

¹⁰ *Al-Fawaaid* (pg. 3)



- 8) While reciting the Qur'an, you should avoid doing those things that will prevent you from understanding the Qur'an. So if you know that, by focusing all of your energy on reciting the Qur'an in a beautiful manner, you will not be able to focus on the meanings of the Qur'an, you should perhaps divert some of that energy towards understanding what you are reciting. Similarly, you should, in general, turn away from sinning, since sins have a deleterious effect on one's ability to understand and contemplate the Qur'an. A heart that is filled, for instance, with love of singing and foul speech will not share a similar love for Allah's speech, and therefore will not benefit very much from reciting the Qur'an. A heart that is at peace, on the other hand, and that is not afflicted with diseases of the heart, will find peace in the remembrance of Allah (sp); the possessor of such a heart will enjoy nothing more than the time he spends listening to or reciting the Qur'an.
- 9) When you recite the Qur'an, you should humble yourself, know your place, and acknowledge the fact that there is neither might nor power except with Allah (sp). If you approach the Qur'an in a humble manner, recognizing the fact that you are a weak sinner who is in dire need of Allah's help and guidance, you will benefit from the Verses you recite. But if you approach the Qur'an in an arrogant manner, thinking that you are a righteous Muslim who is better than most other Muslims, you will not, because of that attitude, be able to benefit much from what you recite.

Outward Manners

Whereas manners of the heart deal with one's inner state and one's feelings, outward manners have to do with actions we see, hear, smell or feel. These manners include performing ablution before reciting the Qur'an, applying perfume, choosing a clean place to recite, wearing nice clothes, cleaning one's mouth with a *siwak*, facing the Qiblah (the Ka'bah), sitting down in a dignified position, and reciting the Qur'an according to the proper ordering of its Chapters. Also, you should cry when you recite the Qur'an; and if the Verses of the Qur'an do not move you to the point of crying, you should cry for having a hard heart.

If you begin to yawn and feel tired, you should stop reciting the Qur'an. It is compulsory for you to pause in your recitation in order to say, "All praise is for Allah (*Al-Hamdulilleh*)" after you sneeze, or in order to say, "May Allah have mercy on you"



to someone who has just sneezed. But it is only recommended to stop reciting the Qur'an when one hears the *Mu'adhdhin* make the call to prayer.

As for the things that are disliked or prohibited, it is disliked in Islam for one to take the Qur'an as a means of livelihood. It is disliked for one to recite the Qur'an while the inside of his mouth is filthy and smelly. It is disliked for one to recite the Qur'an out loud in the marketplace, in coffee shops, in restaurants, or in any place of public gathering wherein it is likely that people will not listen quietly to the Qur'an but will instead continue their conversations. Also, it is disliked for one to interpret Verses of the Qur'an in such a way as to make them apply to the mundane aspects of one's life. So, when such a person receives a visitor, he might recite:

جِئْتَ عَلَيَّ قَدْرًا يَمُوسَىٰ

"Then you came here according to the fixed term which I ordained (for you), O Mosa (Moses)!" (Qur'an 20: 40)

Or when a meal is ready, he might say:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

"Eat and drink at ease for that which you have sent on before you in days past." (Qur'an 69: 24).

To be sure, it is categorically forbidden to change the order of the wording of the Qur'an. Some people, having had the foolish notion that they were experts of the Qur'an and of the Arabic language, decided to display their talents by changing the order of the words that are found in the Opening Chapter of the Qur'an. And we seek refuge in Allah (sp) from falling into such manifest error.

Second: General Manners Regarding Our Handling of the Qur'an

There are a number of general manners regarding our handling of the Qur'an that each one of us should be aware of; here are some of the more important ones:

- 1) We should not abandon or desert the Qur'an. Allah (sp) said:



وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

“And the Messenger (Muhammad (s)) will say: ‘O my Lord! Verily, my people deserted this Qur’an (neither listened to it, nor acted on its laws and orders).” (Qur’an 25:30)

The meaning of this Verse is clear: The Prophet (s) complained to his Lord about how his people, the polytheists of Makkah, abandoned the Qur’an. They abandoned it by not believing in it, and by not applying its teachings. The Prophet’s complaint was a serious matter, and it should serve as a warning to anyone who abandons the Qur’an – anyone who either stops believing in it or refrains from applying its laws and teachings.¹¹

Imam Ibn Al-Qayyim (m) said that “abandoning the Qur’an” is general in meaning, in that it is comprehensive of various acts – such as refraining from listening to it; abandoning the application of its laws and teachings; abstaining from considering it a final judge over our disputes and all of the affairs of our lives; refraining from contemplating its meanings; and, while seeking cures from other sources, abstaining from deeming it a cure for all of the diseases of our hearts.

Sadly, these days Muslims have abandoned the Qur’an in every way possible – and it is to Allah (sp) alone that we complain about the situation of our nation. Many Muslims literally abandon the Qur’an by not reciting it, memorizing it, or studying its meanings; meanwhile, they have all the time in the world to watch countless hours of television, and to study the lives of famous people that have no ranking with Allah (sp).

Many Muslims do not listen to the recitation of the Qur’an; for they are far too busy listening to their favorite songs. Similarly, they do not contemplate the meanings of the Qur’an, their hearts are hard, and their eyes do not shed tears. And what is worse, they do not apply the Qur’an’s teachings. For many Muslims, the teachings of the Qur’an do not represent a complete way of life; instead, they recite Verses of the Qur’an over graves and donate the rewards for their recitation to the dead, even though they are in dire need of those rewards themselves. Others inscribe Verses of the Qur’an on amulets, which they hang from the chests of their children; or on posters, which they hang up in their homes and offices and schools, hoping to

¹¹ Adwaa Al-Bayaan (6/317).



achieve blessings thereby. They make an effort to do all of that, but they do not take the trouble to actually apply the Qur'an's teachings.

And many Muslims today do not consider the Qur'an to be the ultimate judge over their disputes; they, in acquiescence to the claims of the enemies of Islam, argue that Allah's divinely revealed laws are outdated and that manmade laws are better suited for the needs of people in this modern-day era.

If one were to visit some of the countries whose inhabitants are primarily Muslims, one would find that many people do not seek cures to their ailments through the Qur'an; instead, the general masses of people have turned to magicians, soothsayers, and charlatans - trusting in them to provide a cure to their ailments.

Can we return to the truth, and can we repent as a nation? If so, then when? Indeed we ask Allah (sp) to provide us with safety and guidance both in this world and in the Hereafter.¹²

2) We should recite the Qur'an slowly and deliberately. Allah said:

وَقُرْءَانَ ۖ اِفْرَقْنَاهُ لِتَقْرَأَهُ عَلٰى النَّاسِ عَلٰى مَكْتٰبٍ ۝

“And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals.” (Qur'an 17: 106)

According to another interpretation, the meaning of the end of this Verse is not, “that you might recite it to men at intervals”, but instead, “that you might recite it to men slowly and deliberately”. Therefore, the reason why the Qur'an was revealed in parts was so that the Prophet (s) could recite it to his followers slowly and deliberately, giving his Companions (rp) time to understand the meanings of one part of the Qur'an before they moved on to the next set of Verses.¹³

In Chapter *Muzammal*, Allah (sp) said:

وَرَتَّلِ الْقُرْءَانَ تَرْتِيلاً

“And recite the Qur'an (aloud) in a slow (pleasant tone and) style.” (Qur'an 73:4)

The Prophet (s) obeyed this command, for Qataadah related that when Anas (r) was asked about how the Prophet (s) would recite the Qur'an, he (r) responded, “He would stretch out his voice (and would thus recite slowly and deliberately).” Anas (r) then recited, “In the Name of Allah, the Most Beneficent, the Most Merciful”, after

¹² *Fathur-Rahmaan Fee Bayaan Hajr Al-Qur'an* by Muhammad Aal Abdul-Azeez and Mahmood Al-Mallaah (pgs. 4, 5)

¹³ *At-Tahreer Wat-Tanweer* (14/181).



which he said, “He (s) would stretch out his voice when he would recite, ‘In the Name of Allah’; he would stretch out his voice when he would recite, ‘The Most Beneficent’; and he would stretch out his voice when he would recite, ‘The Most Merciful’”.¹⁴

Third: Manners that Pertain to Handling Actual Copies of the Qur'an

A copy of the Qur'an, by virtue of the fact that it contains between its covers the speech of Allah (sp), is superior to every other book in existence. For that reason we must adhere to a number of manners when we handle a copy of the Qur'an; some of the more important of those manners are as follows:

- 1) One must be in a state of purity if one wishes to touch the Qur'an.
- 2) A person who transcribes Verses of the Qur'an should write in a beautiful and clear script, and he should write on quality paper.¹⁵
- 3) No one may add any words to the pages of a copy of the Qur'an, nor should one make drawings along the margins.
- 4) The selling of copies of the Qur'an should not be taken as a business.
- 5) One should not turn one's back to the Qur'an, nor should one use a copy of the Qur'an as a pillow.
- 6) When handing a copy of the Qur'an to someone else, or when placing it on a shelf, one should not toss it or throw it; instead, one should handle it in a respectable manner. Also, when taking it or handing it to someone else, one should not use one's left hand.
- 7) One should not extend one's legs in the direction of copies of the Qur'an.
- 8) One should not place any book above the Qur'an; likewise, one should not place papers or notes between its pages.
- 9) One should not carry a copy of the Qur'an when one is entering a dirty place, such as a toilet; also, one should not carry a copy of the Qur'an when one is traveling inside of enemy territory. On a similar note, one should not do anything that will likely result in the Qur'an being mishandled or debased; so, for instance, one should not make copies of the Qur'an easily accessible to children, deranged people, or disbelievers, since each of those categories of people will likely – some

¹⁴ Bukhaaree (5045, 5046)

¹⁵ *Al-Jaami' Li-Ahkaam Al-Qur'an* (1/44)



of them inadvertently and others on purpose – mishandle or debase the Qur'an in some way.¹⁶

- 10) One should not transcribe Verses of the Qur'an onto the ground; nor should one transcribe Verses of the Qur'an onto the walls of the Masjid. And one should not write on the front, back, or inside cover of a copy of the Qur'an, an act of impropriety and indecency that many young students are guilty of. In recent times, some of the enemies of Islam have printed Verses of the Qur'an on to underwear, shoes, and shopping bags, in an attempt to debase the Noble Qur'an. But such people would do well to contemplate the saying of Allah (sp):

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَكْرِينَ

“They were plotting and Allah too was planning, and Allah is the Best of the planners.” (Qur'an 8:30)

- 11) One should not use a copy of the Qur'an for any purpose other than the one for which it was revealed. Therefore, it may not be used as a paperweight in order to prevent sheets of paper from flying off with the wind. Similarly, one should not buy a copy of the Qur'an simply for the purpose of hanging it around one's neck and seeking blessings in the process. And finally, one should not handle copies of the Qur'an in any way that is considered forbidden in Islamic Law.

¹⁶ Al-Jaami LiAhkaam Al-Qur'an (1/46, 47)



Section Seven:

Inviting Others to Learn the Qur'an

All Muslims throughout the world, regardless of whether they are Arabs or non-Arabs, carry upon their shoulders a great responsibility – that of conveying the teachings of the Qur'an to others. Allah (sp) said:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

“And We have also sent down unto you (O Muhammad (s)) the reminder and the advice (the Qur'an, that you may explain clearly to men what is sent down to them.” (Qur'an 16:44)

Allah's command to His Prophet (s) is, by extension, His command to the people of the Muslim nation. Like the Prophet (s) did when he was alive, all Muslims must fulfill the command that is given in the abovementioned Verse. Each person, to the degree that he is able to, must convey the message of the Qur'an to others. Without a doubt, because they are specialized in the Islamic sciences and because they are able to explain the rulings of the Qur'an, scholars bear the greater brunt of that responsibility.

Allah (sp) revealed the Qur'an to His Prophet (s), so that he could warn his people first, and so that he could then warn the general masses of people. Allah (sp) said:

وَأَوْحَىٰ إِلَيَّ هَٰذَا الْقُرْآنَ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ

“This Qur'an has been revealed to me that I may therewith warn you and whosoever it may reach.” (Qur'an 6:19)



Ar-Rabee' bin Anas (r) said, "It is a right upon every follower of the Messenger of Allah (s) to invite (others to the Qur'an) just as the Messenger of Allah (s) would invite, and to warn others (about being punished for disobeying Allah (sp)) just as the Prophet (s) would warn others".¹⁷

All Muslims, and not just Arabs, are members of the nation of Prophet Muhammad (s), and as such, they must all strive to convey his message to the rest of mankind. Allah (sp) said:

قُلْ هَذِهِ سَبِيلِي ۖ أَدْعُوآ إِلَىٰ آلِهَةٍ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

"Say (O Muhammad): 'This is my way; I invite unto Allah (i.e., to the Oneness of Allah – Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah, i.e., to the Oneness of Allah – Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him), And I am not of the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, those who worship others along with Allah or set up rivals or partners to Allah).'" (Qur'an 12: 108)

Therefore, it is not enough to be a good Muslim; rather, one must also strive to improve and guide others.

Even though all Muslims share the responsibility of conveying the Qur'an to the rest of mankind, Arab Muslims are especially responsible in that regard; after all, the Noble Qur'an was revealed in their language. That the Qur'an was revealed in Arabic is both an honor for Arabs and a clear indication that they are particularly responsible for the duty of conveying the Qur'an to the rest of mankind.

And yet when will Arabs wake up from their slumber and from their state of heedlessness? The situation is both serious and dangerous, and the responsibility on our shoulders is great. Considering the present-day circumstances of Muslims, we must all multiply our efforts if we hope to fulfill our duty of conveying the message of the Qur'an to all of mankind. We must multiply our efforts primarily because of all of the obstacles that stand in the way of the Qur'an being conveyed to people in a clear and coherent manner.

¹⁷ Tafseer Ibn Katheer (3/279)



Every Muslim individual must feel as if he is standing on the front lines of an epic battle, except his main weapons are not guns and swords, but instead the Qur'an and whatever knowledge of Islam he has with him. All Muslims – the rich, the educated, the skilled and talented, the common masses of Muslims – must come together and pool their resources, so that they can make use of all forms of modern technology to facilitate their duty of conveying the message of the Qur'an to others. This will require the opening of satellite channels, the making of television and radio programs, the purchasing of printing presses, and so on. In short, we must do everything that is in our power to make sure that the message of the Qur'an reaches out to every human being on earth, regardless of where he lives and what language he speaks. Indeed, we ask Allah (sp) to help us achieve that aim, and to make us among those who are guided themselves, and who guide others as well.¹⁸

¹⁸ *Qur'aanakum, Yaa Muslimoon* (pgs. 32-37).



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