



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

RAMADAN 2019 – OUR RELATIONSHIP WITH THE QUR’AN

“Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fasiqun* (rebellious, disobedient to Allah). Know that Allah gives life to the earth after its death! Indeed We have made clear the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand” Qur’an surah al Hadid (57) verse 16 -17

In general, the Qur’an has always been about 2 things – recitation and rewards: Completing the recitation in the month of Ramadan, and gaining the rewards of reciting each letter: hadith on reciting alif will gain ten rewards, Lam another 10 and meem another ten. We know these hadeeths very well.

We know the verse: “The month of Ramadan in which was revealed the Qur'an...” 2: 185, but we stop there, whereas Allah continue: “...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)...” If we learn how to drive a car, it’s not just about reading the Highway Code – it’s about understanding it and implementing it so that we will be safe on the roads.

WE need to know – how is our relationship with the Qur’an? It is as if Allah is writing a personal letter to us. Do we understand this letter and this message from our very Creator who ONLY WANTS US TO BE GUIDED so that we will be kept in the straight path?

We know the Qur’an is very personal to us – when we read the same verse and understand in different parts of our lives the Qur’an “speaks” to us in a different tone. It’s very interactive – Allah is speaking to us all the time through the Qur’an – therefore we need to constantly ensure we understand and ponder over what He is informing us.

So, in the surah 57 verses 16-17 above – Allah is reminding us NOT to treat the Qur'an like the people of the scriptures – the Jews and the Christians treat their scriptures: Allah asks, 'Has not the time come for the believers to feel humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Qur'an, so that they may comprehend the Qur'an, abide by it, and hear and obey Muslim recorded that `Abdullah bin Mas`ud said, "Only four years separated our acceptance of Islam and the revelation of this Ayah, in which Allah subtly admonished us (Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah)" This is the narration Muslim collected, just before the end of his book. An-Nasa'i also collected this Hadith in the Tafsir of this Ayah. Allah's statement,

(Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened) Allah is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allah that they had, and sold it for a small, miserable price. They also abandoned Allah's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allah, making their rabbis and priests into gods beside Allah. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allah's promises or threats,

(And many of them were rebellious.) meaning, in action; therefore, their hearts are corrupt and their actions are invalid, just as Allah the Exalted said,

(So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them.)(5:13) meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allah's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allah forbade the believers from imitating them in any way, be it basic or detailed matters. Allah the Exalted said,

(Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.) This Ayah indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allah brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'an. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them. All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

Allah described the Jews as if resembling the donkeys who do not know the importance of the Torah: The likeness of those who were entrusted with the (obligation of the) Taurat (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 *Ayat* (proofs, evidences, verses, signs, revelations, etc.) of Allah. And Allah guides not the people who are *Zalimun* (polytheists, wrong-doers, disbelievers, etc.). 62: 5

So we must have the following relationship with the Qur'an in order to get Guidance:

1. Make time to open Qur'an every single day
2. Recite with proper tarteel and tajweed so we do not change the meanings
3. Understand the recitation
4. Ponder over it
5. Implement what has been recited

Tadabbur, means pondering over the meaning of the verses of the Qur'an and contemplating them. Literally, it means to look into the consequence or the end result of the matters, e. g. if we did that what would happen to us.

It is not enough to learn the Qur'an and recite it profusely. But what is required from us is to understand the words and the meaning of the verses. To know the matter (or the case or what the verse says) and this cannot be attained except by reading the Tafseer (the interpretation), by heart or heedful mind and not by ears and eyes.

It is also said that Tadabbur is comprehensive and deep thinking and consideration in order to reach to a guidance or indications.

The scholars also said: The Tadabbur cannot be attained (or fulfilled) except by:

- (1) Good and correct recitation of the Qur'an.
- (2) Correct understanding of the meaning of the words and verses (using a translation if necessary) and by using the Tafseer.
- (3) Then last by acting upon it.

Undoubtedly, if you understand the meaning and the Tafseer, you will then reflect upon what you read because you will know what Allah wants from you.

Bear in mind that Tadabbur, pondering over the meanings of the verses of the Qur'an, is obligatory upon every Muslim reciting the Qur'an.

The Qur'an itself emphasises that mere reading or reciting of it is insufficient. One needs to reflect upon what one reads, and then act upon it. Allah (Subhaanahu Wa Ta'aala) said in Surat Saad (38:29):

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

Allah (Subhaanahu Wa Ta’aala) also said in Surat Muhammad (47:24):

“Do they not think deeply in the Qur’an, or are their hearts locked up (from understanding)?”

If man turns away from the Qur’an, his heart will be hardened and become sick at the end he will not reach the guidance nor he will get a light in his heart and this is because he did not ponder over the meaning of the Qur’an.

Allah (Subhaanahu Wa Ta’aala) said in Surat an-Nisa’ (4:82):

“Do they not then consider the Qur’an carefully? Had it been from other than Allah, they would surely have found therein much contradictions.”

And in Surat al-Mu’minun (23:68), Allah (Subhaanahu Wa Ta’aala) said:

“Have they not pondered over the Word (of Allah i.e. what is sent down to the Prophet(Salla-Allaahu alaihi wa sallam)).”

Verses to discuss in class:

O you who believe! Fear Allah (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 Islam (as Muslims) with complete submission to Allah.

Qur’an surah al ‘Imran (3) verse 102

O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.

Qur’an surah Al Baqarah (2) verse 208

Beautiful is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allah's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allah gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.

Qur’an surah al Baqarah verse 212

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!

Qur'an surah al Baqarah (2) verse 214

133. *And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious - see V.2:2).*

134. *Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers).*

135. *And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know.*

136. *For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders).*

Qur'an surah al 'Imran (3) verses 133-136

Hence prophet Muhammad SallAllahu 'alayhi wa sallam would complain to Allah on the Day of Judgment about us - just when we thought we could get his intercession:

And the Messenger (Muhammad SallAllahu alayhi wa sallam) will say: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and orders). 25: 30

SO HOW TO BUILD A RELATIONSHIP WITH THE QUR'AN?

1. Before you touch it, check your heart

The key to really benefiting from the Quran is to check your heart first, before you even touch Allah's book. Ask yourself, honestly, why you are reading it. Is it to just get some information and to let it drift away from you later? Remember that the

Prophet Muhammad (peace and blessings be upon him) was described by his wife as a "walking Quran": in other words, he didn't just read and recite the Quran, he lived it.

2. Do your Wudu (ablution)

Doing your Wudu is good physical and mental preparation to remind you you're not reading just another book. You are about to interact with God, so being clean should be a priority when communicating with Him.

3. Read only 5 minutes everyday

Too often, we think we should read Quran for at least one whole hour. If you aren't in the habit of reading regularly, this is too much. Start off with just five minutes daily. If you took care of step one, Insha Allah (God willing), you will notice that those five minutes will become ten, then half an hour, then an hour, and maybe even more!

4. Make sure you understand what you've read

Five minutes of reading the Quran in Arabic is good, but you need to understand what you're reading. Make sure you have a good translation of the Quran in the language you understand best. Always try to read the translation of what you've read that day .

5. Remember, the Quran is more interactive than a CD

In an age of "interactive" CD-Roms and computer programs, a number of people think books are passive and boring. But the Quran is not like that. Remember that when you read Quran, you are interacting with Allah. He is talking to you, so pay attention.

6. Don't just read, listen too

There are now many audio cassettes and CDs of the Quran, a number of them with translations as well. This is great to put on your walkman or your car's CD or stereo as you drive to and from work. Use this in addition to your daily Quran reading, not as a replacement for it.

7. Make Dua (supplication)

Ask Allah to guide you when you read the Quran. Your aim is to sincerely, for the love of Allah, interact with Him by reading, understanding and applying His blessed words. Making Dua to Allah for help and guidance will be your best tool for doing this.

May Allah Grant us with the ability to develop a closer relationship with the Qur'an this Ramadan so that we will be able to be Guided by it, which will eventually will lead us to meet Him in Jannatul Firdaus.