



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL
**THE QUR'AN IN YOU - HOW MUCH OF THE QUR'AN HAVE WE
IMPLEMENTED?**

It is imperative that all us are understanding the function of the Qur'an. However it seems that understanding the Qur'an and implanting it becomes secondary:

- Many parents now are so keen to ensure that their children memorise the Qur'an.
- Even the adults are keen now to try and memorise the Qur'an and then tell others how much they memorise.
- Even though they may not understand what they are reciting, many see the completion of the Qur'an in Ramadan is more important than understanding the Qur'an.
- Listening to a beautiful reciter is somehow more important that trying to understand what they reciter is reciting.

How on earth will the Guidance from Allah will be able to be achieved if we do not understand what we are reciting? After all, Allah Promised us Guidance, as He Drove Adam (AS) out of Paradise:

فَإِمَّا ۖ جَمِيعًا مِّنْهَا اهْبِطُوا قُلْنَا
هُدًى تَبِعَ فَمَنْ هَدَىٰ مِنِّي يَأْتِيَنَّكُمْ
يَحْزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ فَلَا

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 2: 38

So, Allah has Promised us Guidance. BUT, we have to completely strive to ensure that we not only get hold of this Guidance, but we do need to ensure that we are able to implement this Guidance inshaAllah.

A surah was revealed in Makkah, as stated by Ibn Abbas, Qatadah and Abu'l-Aliyah, in which Allah taught us to seek His Guidance through the revelation of surah Al Fatihah:

المُسْتَقِيمَ الصِّرَاطَ اِهْدِنَا

“Guide us to the straight path”.

And in order to answer our du'a for Guidance, Allah Informed us in the very next surah:

فِيهِ ۙ رَيْبٌ لَا لِكِتَابٍ ذَلِكُ
لِلْمُتَّقِينَ هُدًى

“This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are *Al-Muttaqun*.”

Not only that, Allah also Promised how easy for us to understand and remember.

لِلذِّكْرِ الْقُرْآنَ يَسَّرْنَا وَلَقَدْ
مُدَّكِرٍ مِّنْ فَهْلٍ

“And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?” 54: 17

In addition, the Qur'an has 114 surah and over 6,000 verses. It is NOT just the juz 'ammah which some people are just focussing. Some people, from the time they were young to the time they were old, they only know a few short surah in the Qur'an. Is that really sufficient to Guide us when the Qur'an has 114 surah?

Do we actually see the Qur'an reflected in our actions?

- When we are faced with difficulties, how do we react?
- Have we actually helped the poor and orphans?
- How do we treat our parents?
- Have we understood Tawheed?
- Have we learnt from the lessons of the various prophets?
- Do we know what to expect in the Hereafter?
- Have we even prepared for the Hereafter?

I remember my great grandfather, called Kyai Haji Ahmad Dahlan, who has now alhamdulillah been recognised as the “Hero of Indonesia”, and he is the founder of an Islamic organisation in Indonesia called Muhammadiyah which has over 28 million members now alhamdulillah.

He insisted that his students recite the same surah again and again. Incidentally, the surah was surah al Ma'un (107). When his students asked him "why are we still reciting the same surah - can we not move to another surah?"

1. Have you seen him who denies the Recompense?
2. That is he who repulses the orphan (harshly),
3. And urges not the feeding of *AlMiskin* (the poor),
4. So woe unto those performers of *Salat* (prayers) (hypocrites),
5. Who delay their *Salat* (prayer) from their stated fixed times,
6. Those who do good deeds only to be seen (of men),
7. And refuse *Al-Ma'un* (small kindnesses e.g. salt, sugar, water, etc.).

His mere response was:

"Have you treated the orphans properly? Have you fed to poor? Have to ensured that your prayers were done on time? If not, then you have not done justice to the Qur'an."

What he meant was that the Qur'an must be reflected in our character and our actions. Without that, we have not received Guidance from Allah and the Qur'an has not brought us any benefit.

'Aa'ishah (may Allaah be pleased with her) said that when describing the Prophet (peace and blessings of Allaah be upon him). It is mentioned in the lengthy story about Sa'd ibn Hishaam ibn 'Aamir, when he came to Madeenah and went to 'Aa'ishah (may Allaah be pleased with her) and asked her about some matters. He said: I said: O Mother of the believers, tell me about the character of the Messenger of Allaah (S). She said: Do you not read the Qur'aan? I said: Of course. She said: The character of the Prophet of Allaah (S) was the Qur'aan. I wanted to get up and not ask about anything else until I died... Narrated by Muslim (746).

According to another report:

I said: O Mother of the believers, tell me about the character of the Messenger of Allaah (peace and blessings of Allaah be upon him). She said: O my son, do you not read the Qur'aan? Allaah says (interpretation of the meaning):

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character” [al-Qalam 68:4]. The character of Muhammad was the Qur’aan.

Narrated by Abu Ya’la (8/275) with a saheeh isnaad.

Al-Nawawi (may Allaah have mercy on him) said in Sharh Muslim (3/268):

What this means is that he acted in accordance with it, adhering to its limits, following its etiquette, paying heed to its lessons and parables, pondering its meanings and reciting it properly. End quote.

Ibn Rajab said in Jaami’ al-’Uloom wa’l-Hukam (1/148):

What this means is that he followed its etiquette and adopted its attitude. Whatever was praised in the Qur'aan, he was pleased with, and whatever was condemned in the Qur'aan he hated. It says in one report that she said: His attitude was the Qur’aan, whatever it was pleased with he was pleased with and whatever it hated he hated. End quote.

Al-Munaawi said in Fayd al-Qadeer (5/170):

i.e., whatever the Qur’aan contained of commands, prohibitions, promises, warnings, and so on.

Al-Qaadi said: i.e., his attitude embodied everything that was contained in the Qur’aan. Whatever it regarded as good, praised or promoted was his attitude, and whatever it regarded as bad and prohibited, he would avoid. So the Qur’aan described his character. End quote.

WHAT ARE THE NOBLE CHARACTERISTICS OF OUR BELOVED PROPHET (PEACE AND BLESSINGS BE UPON HIM)?

One of the rights that the Prophet (peace and blessings of Allaah be upon him) has over us – especially in these days when his noble character is subjected to lies and distortions – is that we should mention some of his noble characteristics and praiseworthy qualities, so that the world might know that his is one of the greatest and purest of characters.

Abu Haamid al-Ghazaali (may Allaah have mercy on him) said in Ihya’ ‘Uloom al-Deen (2/430-442):

A number of the good qualities of his character which have been compiled by some of the scholars from the reports. Then he said:

He was the most forbearing of people, the most courageous of people, the most just of people, the most chaste of people. His hand never touched the hand of any woman unless he owned her as a slave or was married to her or was closely related

to her by blood (mahram). He was the most generous of people, who never kept a dinar or a dirham with him overnight. If he had anything left over and he could not find someone to give it to before night came, he would not go home until he had donated it to someone who needed it. He did not take anything from that which Allaah had bestowed upon him except one year's supply of the simplest provisions, dates and barley, giving all of that for the sake of Allaah. He was never asked for anything but he gave it, then he would go back to his annual supplies and donate from them to those who needed it more, then he might run out before the year ended. He used to repair his own sandals and mend his own clothes, and he would help his family in the home and cut meat for them. He was the most modest of people and would not look anyone straight in the eye. He would respond to the invitations of slave and free alike, and accept a gift even if it was a cup of milk, and he would reward a person for it. He did not eat food that had been given in charity, and he would respond to slave women and the poor when they asked him for something. He got angry for the sake of his Lord but he did not get angry for his own sake. He would adhere to the truth even if that resulted in harm for himself or his companions. He found one of the best of his companions slain in an area where Jews lived, but he did not treat them harshly or do more than what which is prescribed by sharee'ah. Rather he paid a diyah for him of one hundred camels even though some of his companions were in desperate need of just one camel. He would tie a rock to his stomach to ward off hunger pangs, and he did not refuse halaal food or and he would not eat reclining or at a table. He never ate his fill of bread for three days in a row until he met Allaah, may He be exalted, as he would prefer to give away what he had rather than eat his fill, not because of poverty or miserliness. He would accept invitations to meals, visit the sick, and attend funerals. He walked alone among his enemies without a guard. He was the most humble and quiet of people without being arrogant, the most eloquent without being long-winded, the most cheerful of countenance. He did not worry about worldly matters. He wore whatever he found, and let his slave or others ride behind him on his mount. He rode whatever was available, sometimes a horse, sometimes a camel, sometimes a mule and sometimes a donkey. Sometimes he walked barefoot, with no cloak, turban or cap, visiting the sick in the furthest parts of Madeenah. He loved perfume and hated foul smells. He would sit with the poor and offer food to and eat with the needy, honouring the virtuous and softening the hearts of people of status by treating them kindly. He upheld ties of kinship without favouring his relatives over those who were better than them, and he did not treat anyone harshly. He accepted the excuses of those who apologized to him; he would joke but he only spoke the truth, and he would smile without laughing out loud. If he saw permissible play he did not denounce it, and he raced with his wife. When voices were raised against him, he bore that with patience. He had slaves, male and female, but he did not eat or dress any better than they did. He did not waste time without striving for the sake of Allaah or doing that which was essential to better himself. He did not look down on any poor person because of his poverty or chronic sickness, and he did not fear any king because of his power. He called both of them to Allaah on equal terms.

Al-Bakhtari said: The Messenger of Allaah (peace and blessings of Allaah be upon him) did not revile any of the believers but he prayed that it might become an expiation and a mercy for them. He said: "I have been sent as a blessing, not a curse." If he was asked to pray against anyone, whether Muslim or kaafir, he would refrain from praying against him and pray for him instead. His hand never struck anyone. If he was given the choice between two things he would choose the easier option, unless it involved sin or the severing of family ties. Allaah described him in the Torah before He sent him, and said: Muhammad the Messenger of Allaah, My chosen slave; he is not harsh or rough, and does not make noise in the marketplace. He did not repay evil in kind; rather he would pardon and forgive. Part of his attitude was that he would be the first to greet whomever he met, and if someone came to him with a need, he would be patient until the person was the first one to leave. If someone took him by the hand, he would not let go until the other person let go first. In a gathering he could not be distinguished from his companions. Allaah, may He be exalted, said (interpretation of the meaning): "And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you" [Aal 'Imraan 3:159]. Allaah bestowed upon him the best attitude and conduct, and the best way of dealing with people and situations, even though he was illiterate and could neither read nor write. He grew up poor in an ignorant desert land, tending sheep, an orphan with neither father nor mother. But Allaah taught him all good characteristics and good ways, and taught him the stories of earlier and later generations, and that which brings success and salvation in the Hereafter and happiness in this world, and showed him the way to focus on one's duties and keep away from inessentials. May Allaah help us to obey his commands and follow his example. Ameen O Lord of the Worlds. End quote.

EXAMINING A SURAH TO SEE IF THE QUR'AN HAS ACTUALLY BEEN IMPLEMENTED:

So, let us examine a simple surah which all of us know. We recite everyday at least not less than 17 times.

1. *In the Name of Allah, the Most Beneficent, the Most Merciful.*
2. *All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).*
3. *The Most Beneficent, the Most Merciful.*
4. *The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)*
5. *You (Alone) we worship, and You (Alone) we ask for help (for each and everything).*

6. Guide us to the Straight Way

7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

1. In the Name of Allah, the Most Beneficent, the Most Merciful.

Allah Introduced Himself in a very kind, compassionate and merciful way. 3 of Allah's Beautiful Names were introduced simultaneously:

- Allah
- Ar Rahman
- Ar Raheem

The most important of His Name (Allah) is Introduced to us – as the Name which Encompasses all of His Names: The One Whom all of us should worship, the Only One whom we should worship, the One Who Controls everything in His universe and in His creations, the One Who Provides, Guides, Protects, etc. Then the 2 Names of Mercy were introduced. This clearly indicates that we humans will be inclined to make mistakes and disobey Him, but Allah is there to Forgive us.

We were also taught by our beloved prophet Muhammad (Peace be upon him) that we should begin eating with “Bismillah”, or begin anything in our daily tasks with “Bismillah”. Are we following this advice? Allah Reminded us:

فَاتَّبِعُونِي اللَّهُ تَحِبُّونَ كُنْتُمْ إِنْ قُلْ
ذُنُوبَكُمْ لَكُمْ وَيَغْفِرُ اللَّهُ يُحِبُّكُمْ
رَحِيمٌ غَفُورٌ وَاللَّهُ
فَإِنْ ۖ وَالرَّسُولَ اللَّهُ أَطِيعُوا قُلْ
الْكَافِرِينَ يُحِبُّ لَا اللَّهُ فَإِنْ تَوَلَّوْا

“Say (O Muhammad [Peace be upon him] to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."

Say (O Muhammad [Peace be upon him]): "Obey Allah and the Messenger (Muhammad [Peace be upon him])." But if they turn away, then Allah does not like the disbelievers."

3: 31-32

So, it's not just about following ONLY the Qur'an, but to follow the prophet Muhammad [Peace be upon him]. This is how you can find the Qur'an in you or being implemented by you through following the ways of our beloved Prophet Muhammad [Peace be upon him].

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed in the Messenger of Allah (Muhammad [Peace be upon him]) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." 33: 21

تَنْصُرُوا إِنِ آمَنُوا الَّذِينَ أَيُّهَا يَا
أَقْدَامَكُمْ وَيُثَبِّتْ يَنْصُرْكُمْ اللَّهُ

"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm." 47: 7

2. All the praises and thanks be to Allah, the Rabb of the 'Alamin (mankind, jinns and all that exists).

Are we actually grateful to Allah for His Blessings? The most important Blessing is that He Chose us to be Muslims, alhamdulillah. The second most important of His Blessing is that he still Gives us time to prepare for the Day of Judgement.

Allah also Reminded us that He is the *Rabb* of the '*alamin*. He is the One Who Creates, Provides, Sustains, Protects, Guides, etc. (The meaning of *Rabb*). Do we forget that? Are we going to show Him our gratitude by constantly worshipping Him and trying our very best not to disobey Him? How many of our precious 24 hours in a day do we actually remember Him?

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"...Verily, in the remembrance of Allah do hearts find rest." 13: 28

Some people are even now following their shuyookhs rather than follow the Qur'an, just like the Jews and Christians take their rabbis and their priests as their Lords, as mentioned by Prophet Muhammad [Peace be upon him] when he was addressing the Qur'an surah 9 verse 31:

وَرُهبَانَهُمْ أَحْبَارَهُمْ اتَّخَذُوا
اللَّهِ دُونِ مِّنْ أَرْبَابًا

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah)...”

It is therefore very accurate when Allah Warned us:

سَأَلْتُمُوهُ مَا كُلِّ مِّنْ وَآتَاكُمْ
تُحْصَوْنَهَا لَا اللَّهُ نِعَمَتَ تَعُدُّوا وَإِنْ
كَفَّارٌ لِّظُلُومِ الْإِنْسَانِ إِنَّ قَلِيلٌ

“And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad [Peace be upon him]).” 14: 34

3. The Most Beneficent, the Most Merciful.

Allah, with His immense Mercy, Repeated His Mercy to all of us. Are we going to quickly repent to Him urgently? Or are we thinking that we are still young, and therefore we still have a lot of time to enjoy ourselves first - then repent later. What makes us think that we even will live to see tomorrow?

On the authority of Abdullah ibn Umar (RadhiyAllahu 'anhuma), who said: The Messenger of Allah (SallaAllahu 'alayhi wasallam) took me by the shoulder and said,

“Be in this world as though you were a stranger or a wayfarer.”

And Ibn Umar (RahiyAllahu 'anhuma) used to say, “In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening.

Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.”

[Reported by Bukhari]

4. *The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)*

Allah Warned us about 2 things:

- a. The coming of the Day of Judgment
- b. Only He will be the Owner, and no one else

As Allah Swears upon Himself in surah 4 verse 87:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى
يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ
أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

“Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah?”

There are accountabilities. So, don't just have this so-called New Year resolution or Ramadan resolution to change and keep into account. Everyday we should have this Al Muhasabah (Keep into account of our deeds)

Have we actually prepared for the Hereafter, as Allah Reminded us in Qur'an surah 59 verse 18?

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ

O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do .

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

Remember our purpose in life: that we are in this world ONLY to worship Him, The Almighty, as He Reminded us in Qur'an surah 51, verse 56

“And I (Allah) created not the jinns and humans except they should worship Me (Alone).”

Yet you see many people would go to the grave to seek help from those who have died, people are going to fortune tellers, they ask their shuyookhs to help them make du'a for them instead of going to Allah directly!

Trials will come from Allah to Test us, and that is a certainty. But how should we react?

آمَنُوا اسْتَعِينُوا يَا أَيُّهَا الَّذِينَ
بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ

“O you who believe! Seek help in patience and *As-Salat* (the prayer). Truly! Allah is with *As-Sabirin* (the patient ones, etc.).” 2: 151

6. Guide us to the Straight Way

What is the straight way? Has Allah Informed us? Then if the Qur'an is inside us inshaAllah we should look at Qur'an surah 6 verse 151-152 which we discussed before in Steps2Allah and which has also be labelled as our 10 commandments:

كُفُّوا قُلُوبَكُمْ تَعَالَوْا أَلَمْ يَأْتِكُمْ رُبُّ
عَلَيْكُمْ أَلا تَشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا

أَوْلَادِكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ
وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا
ظَهَرَ مِنْهَا وَمَا بَطَنٌ ۖ وَلَا تَقْتُلُوا
قِيَّ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
ذَلِكَ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا
بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ
وَآوْفُوا الْكَيْلَ وَالْمِيزَانَ
بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا إِلَّا
وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ
بِوَعْدِ اللَّهِ ۚ كَانَ ذَا قُرْبَىٰ
أَوْفُوا ۚ ذَلِكَ وَصَّكُمْ بِهِ لَعَلَّكُمْ
تَذَكَّرُونَ

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا
فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَلِكَ
وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

151. Say (O Muhammad [Peace be upon him]): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to *Al-Fawahish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with

justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah, This He commands you, that you may remember.

153. "And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqun* (the pious - see V.2:2)."

7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

Lastly, always remember how our prophet Muhammad (Peace be upon him) will complain to Allah about us:

قَوْمِي إِنَّ رَبِّي يَا رَسُولُ وَقَالَ
مَهْجُورًا الْقُرْآنَ هَذَا اتَّخَذُوا

"And the Messenger (Muhammad [Peace be upon him) 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

May Allah Guide us to understand and implement what we recite in the Qur'an, Increase our love of the Qur'an, Forgive us for our shortcomings in our submission to Him and Grant us all Jannatul Firdaus.