

Ramadaan: The Month of the Qur'aan

A: Reality:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

"Ramadhan is the month in which the Quran was revealed, a guidance for mankind, and clear proofs of the guidance and as a criterion (al-Furqan)" [TMQ Al Baqarah: 185]

a) This madh for this month as just as He made madh for laltul qadr:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ " وَقَالَ " إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ

b) Qur'an was revealed: Jumlah waahidah

وَقَالَ ابْنُ عَبَّاسٍ : أُنزِلَ الْقُرْآنُ مِنَ اللَّوْحِ الْمَحْفُوظِ جُمْلَةً وَاحِدَةً إِلَى الْكَنْبَةِ فِي سَمَاءِ الدُّنْيَا , ثُمَّ أُنزِلَ بِهِ : ابن عباس: جبريل عليه السلام نُجُومًا - يَعْنِي الْآيَةَ وَالْآيَاتِينَ - فِي أَوْقَاتٍ مُّخْتَلِفَةٍ فِي إِحْدَى وَعِشْرِينَ سَنَةً

c) Hence we see Muslims very busy with recitation of the Qur'an:

- glossy covers
- PDA's
- Qaris-----is ghamidi the best or is it Effacy?

B: The Problem

a) whilts this is very good but we find people do not give the Qur'an its due simply because they don't know what the real purpose of Qur'an is:

b) Some people think quran is for:

- i. Recitation and barakah only: so they say iyyaaka nabudu but join the labor party or vote for secular party which worships man made laws
- ii. Just individual rectification: He will pray and fast but not move an inch to do anything about the sorry state in which the Ummah finds itself in
- iii. Drive away jinn and shayateen: does not work to remove the shaytaan rulers and kifirs who have 'possessed' our lands

c) We have become like the:

- star employee who gets sacked on the first day: why? He recites back boss
- the poor patient who dies the next day: why cos when he gets his prescription he jut reads it and does not get the cure

C: The Pupose of the Qur'an:

1. What does the Qur'an say?

a) darkneses of democracy/freedom etc

الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ
اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ

b) 'In' (feehi) ramadaan and not 'for' ramdaan

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

2. Look at the names: Burhan of Zarkhashi and Itqaan of Sayuty

a) Qur'aan:

for constant Recitation:

" وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا " [الإسراء : 78] أَي قِرَاءَةُ الْفَجْرِ

وَقَدْ يُسَمَّى الْمُصْحَفَ الَّذِي يُكْتَبُ فِيهِ كَلَامَ اللَّهِ قُرْآنًا تَوَسُّعًا , وَقَدْ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (لَا مَشَافَ :
تُسَافِرُوا بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ) أَرَادَ بِهِ الْمُصْحَفَ

b) al-Kitaab: only book.as if the well known

1 . (ألم (البقرة): 1

2 . (ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (البقرة): 2

c) Shifaa

[17:82]. وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

" مِنْ " لِابْتِدَاءِ الْعَاقِبَةِ , وَيَصِحُّ أَنْ تَكُونَ لِبَيَانِ الْجِنْسِ ; كَأَنَّهُ قَالَ : وَنُنزِّلُ مَا فِيهِ شِفَاءٌ مِنَ الْقُرْآنِ

إِنَّهُ " شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ " أَي يُذْهِبُ مَا فِي الْقُلُوبِ مِنْ أَمْرَاضٍ مِنْ شَكِّ وَنِفَاقٍ وَشِرْكَ وَرَيْغِ
وَمَيْلٍ فَالْقُرْآنُ يَشْفِي مِنْ ذَلِكَ كُلِّهِ

Kufr concepts are illnesses of the mind and need to be healed by the Qur'aan

d) Al-Furqaan. terrorism or not/people to legisted/hijab

[furqaan;1] تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Qurtubi said: وفي تسميته فرقانًا وجهان : أحدهما : لأنه فرق بين الحق والباطل , والمؤمن والكافر . الثاني : لأن فيه بيان ما شرع من خلال وحرام

Ibn Katheer: وليهذا سماءه ههنا الفرقان لأنه يفرق بين الحق والباطل والهدى والضلال والغي والرشاد والخلل والحرام وقوله " على عبده " هذه صفة مدح وثناء لأنه أضافه إلى عبوديته

[43:44] وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ **Az-Zikr-**

وَإِنَّ هَذَا الْقُرْآنَ الَّذِي أُوحِيَ إِلَيْكَ يَا مُحَمَّدَ الَّذِي أَمَرْنَاكَ أَنْ تَسْتَمْسِكَ بِهِ لِشَرَفِ لَكَ وَلِقَوْمِكَ مِنْ قُرَيْشٍ { وَسَوْفَ تُسْأَلُونَ } يَقُولُ : وَسَوْفَ يُسْأَلُكَ رَبُّكَ وَإِيَّاهُمْ عَمَّا عَمِلْتُمْ فِيهِ , وَهَلْ عَمِلْتُمْ بِمَا أَمَرَكُمْ رَبُّكُمْ فِيهِ , وَأَنْتَ هَيْئَتُمْ عَمَّا نَهَاكُمْ عَنْهُ فِيهِ

Like: warafa'naa zikrak 'and have we not raised your fame/status'

But look at the Ummah today....

3. How did the Sahabah take the Qur'an?

a) it was not just for memorisation:

Sahabah: Ahmad ibn Hanbal said:

"A report to us from the Sahabah of the Prophet (saw) that they used to learn 10 verses, and they used never to go to the next 10 verses until they have learnt all of the fiqh of the first 10. So we learn the knowledge and action together."

Musnad Imam Ahmad 22971

- in another narration he said 5 verses

Tabi'een: Imam Malik reported from Yahya ibn Sa'id.

"I was sitting with Muhammad ibn Yahya and I asked: "what did you learn from your father?" "I learnt from zaid ibn thabit, he asked "what do you think of the one who recites the Qur'an in 7

days? He said "it is better if you recite it in half a month or 10 days, so that you can understand it and act upon it."

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b) They felt accountable to Allah in whatever they read that they must implement:

- ii. When the ayah we revealed....sahabah were worried that the one who knows whatever is in the heavens and the earth will account them for what they hide aswell! So they went to the prophet:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ : لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ " اِسْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَتَوْا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ جَثَوْا عَلَى الرُّكْبِ وَقَالُوا : يَا رَسُولَ اللَّهِ كَلَّفْنَا مِنْ الْأَعْمَالِ مَا نُنْطِيقُ الصَّلَاةَ وَالصِّيَامَ وَالْجِهَادَ وَالصَّدَقَةَ وَقَدْ أَنْزَلْتَ عَلَيْكَ هَذِهِ الْآيَةَ وَلَا نُطِيقُهَا فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابِينَ مِنْ قَبْلِكُمْ : سَمِعْنَا وَعَصَيْنَا ؟ بَلْ قُولُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ "

- ii. Prophet do you want to be like the Chetians who say 'We hear and disobey' ie we listen to Qur'an and say Yes Yes but not obey? Then say: Sami'naa wa ata'naa
The Sahabah used to say this on their Knees and just repeated this...

iii. Then Allah quoted them recognizing they have complete Imaan:

فَلَمَّا أَقْرَبَ بِهَا الْقَوْمُ وَدَلَّتْ بِهَا أَلْسِنَتُهُمْ أَنْزَلَ اللَّهُ فِي آثَرِهَا " آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَأَتْهُ وَكُتِبَ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

iv. And Allah lightened their load for them:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا

. (فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البقرة: 286

- Ability (laa yukallifu/laa taaqata lana)
- Forgetfulness (laa tuaakhizba inna seena)
- Mistake (aw akhta'naa)

4. So Who are the true reciters of the Qur'aan?

Bukhari reports:

'Abdullah bin 'Amr mentioned 'Abdullah bin Masud and said, "I shall ever love that man, for I heard the Prophet saying, 'Take (learn) the Qur'an from four: 'Abdullah bin Masud, Salim, Mu'adh and Ubai bin Ka'b.' "

Maa azaalu uhibbu, sami'tu an-nabi (saw) yaqool: khuzu al-Qur'an min arba'ah: Abdullah ibn masud wa Saalim, wa mu'aaz b. Jabal wa Ubay b. Ka'b'

Abdullah b. Mas'ud: accounted the rulers and worked to establish the state

- was weak man but Qur'an made him strong and he recited sura ar-Rahman in front of the leaders of Quraysh

The companions of the Prophet were together one day in Makkah. They were still few in number, weak and oppressed. They said, "*The Quraysh have not yet heard the Qur'an being recited openly and loudly. Who is the man who could recite it for them?*"

"*I shall recite it for them,*" volunteered Abdullah ibn Mas'ud.

"*We are afraid for you,*" they said. "*We only want someone who has a clan who would protect him from them.*"

"*Let me,*" Abdullah ibn Mas'ud insisted, "*Allah shall protect me and keep me away from their evil.*" He then went out to the mosque until he reached Maqam Ibrahim (a few meters from the Ka'bah). It was dawn and the Quraysh were sitting around the Ka'bah. Abdullah stopped at the Maqam and began to recite: "*In the name of God, the Beneficent, the Merciful. The Merciful is God. He has taught the Qur'an. He has created man and taught him the clear truth.*"

He went on reciting. The Quraysh looked at him intently and some of them asked: "**What is Ibn Umm Abd saying?**"

"**Damn him! He is reciting some of what Muhammad brought!**" they realized.

They went up to him and began beating his face as he continued reciting. When he went back to his companions, the blood was flowing from his face.

"**This is what we feared for you,**" they said.

"**By God,**" replied Abdullah, "**the enemies of God are not more comfortable than I at this moment. If you wish. I shall go out tomorrow and do the same.**"

"You have done enough," they said. "**You have made them hear what they dislike.**"

Mu'az b. Jabal: Established the Islamic state and was a Qadi in it

- embraced Islam at hands of Mus'ab b. Umayr.....was involved in the establishment of the Islamic state.ie gave 2nd Bay'ah of Aqabah
- Qadi in the Islamic state.....(saw) appointed him Qadi of Yemen

Salim Mawla Abi Hudhayfah: fought to defend the Islamic state

- Abu Hudhayfah and Salim embraced each other and made a vow to seek martyrdom in the path of the religion of Truth and thus attain felicity in the hereafter. Yamamah was their tryst with destiny. To spur on the Muslims Abu Hudhayfah shouted: "**Yaa ahl al-Qu ran - O people of the Quran! Adorn the Quran with your deeds,**" as his sword flashed through the army of Musaylamah the imposter like a whirlwind. Salim in his turn shouted: "**What a wretched bearer of the Quran am I, if the Muslims are attacked from my direction. Far be it from you, O Salim...**"

- Salim, that great believer passed away to his Lord. Of him, the great Umar ibn al-Khattab spoke as he lay dying: "If Salim were alive, I would have appointed him my successor."

D. The Call

1. Let us truly go to the Qur'an to hear and obey ie take the solutions for all aspects of our life

2. Reciting the Qur'an is no light matter:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ
[59:21]

Ibn Katheer: أَيُّ فَإِذَا كَانَ الْجَبَلُ فِي غَلْطِهِ وَقَسَاوَتِهِ لَوْ فَهِمَ هَذَا الْقُرْآنَ فَتَدَبَّرَ مَا فِيهِ لَخَشَعَ وَتَصَدَّعَ مِنْ خَوْفِ اللَّهِ عَزَّ وَجَلَّ فَكَيْفَ يَلِيْقُ بِكُمْ يَا أَيُّهَا الْبَشَرُ أَنْ لَا تَلِيْنَ قُلُوبَكُمْ وَتَخْشَعُ وَتَتَّصِدَّعُ مِنْ خَشْيَةِ اللَّهِ وَقَدْ فَهِمْتُمْ عَنْ اللَّهِ أَمْرَهُ وَتَدَبَّرْتُمْ كِتَابَهُ

This is because mountains appreciated the Qur'an. If we also appreciate the Qur'an then without doubt the Qur'an will also move us into action.

Aqoolu qawli haaza wa astaghfirullah al-azeem