



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 43

Date: 04 December 2019 / 07 Rabi' Al Thani 1440



Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

The revelation of this Book (the Qur'an) is from Allah, the All-Mighty, the All-Wise.

2.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only.

3.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Surely the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allah." Verily Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.¹

- There will be impurity and lack of ikhlas when we put things in between. What causes us to be pure? When we follow the guidelines from the Qur'an.
- Ikhlas is the way to salvation. The one who is sincere will not be disturbed with outer disturbances. Connection is from above to Allah (سبحانه وتعالى), we have to connect directly to Allah (سبحانه وتعالى). We do not need to take helpers or mediators in between.

¹ Surah Az Zumar 1 to 3



- When there is ikhlas then the result will be “zumara” – one group. The people of paradise enter as one group and the doors of paradise open for them in one time, unlike the people of hellfire who are thrown different times thus they are alone.

Sincerity (الإخلاص) in the Sunnah

Hadith

سلوني عما شئتم فنأدى رجلٌ يا رسولَ الله ما الإسلامُ قال إقامُ الصَّلَاةِ وإيتاءُ الزَّكَاةِ قال فما الإيمانُ قال الإخلاصُ قال فما اليقينُ قال التَّصديقُ

الراوي: أبو فراس الأسلمي | المحدث: الألباني | المصدر: صحيح الترغيب

الصفحة أو الرقم: 3 | خلاصة حكم المحدث: صحيح

Ask me as you wish, then a man called the Messenger of Allah (pbuh), “What is Islam?”. He said, “to establish the prayer and give zakat”. Then he asked, “What is faith?”. He said, “it is sincerity (ikhlas)”. Then he asked, “what is certainty?”. He said, “affirmation”.

Hadith

نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَحَفِظَهَا وَوَعَاَهَا ، وَ بَلَّغَهَا مَنْ لَمْ يَسْمَعْهَا ، فَ رُبَّ حَامِلٍ فِقْهٍ لَا فِقْهَ لَهُ ، وَ رُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يُغَلُّ عَلَيْهِنَّ قَلْبُ مُؤْمِنٍ : إِخْلَاصُ الْعَمَلِ لِلَّهِ ، وَ النَّصِيحَةُ لِأَئِمَّةِ الْمُسْلِمِينَ ، وَ لَزُومُ جَمَاعَتِهِمْ ؛ فَإِنَّ دَعْوَتَهُمْ تَحُوطُ مِنْ وَرَائِهِمْ

الراوي: جبير بن مطعم | المحدث: الألباني | المصدر: صحيح الترغيب

الصفحة أو الرقم: 92 | خلاصة حكم المحدث: صحيح لغيره

'May Allah give a glow to the one who hears my words and understands them, then he conveys them from me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have more understanding of it than they do. There are three things in which the heart of the believer does not betray: sincerity of action for the sake of Allah, offering sincere advice to the rulers of the Muslims, and adhering to the Jama'ah (main body of the Muslims). Their supplication is answered (i.e. encompassing every good, and all of the people)."

Hadith



اللَّهُمَّ بَعْلَمِكَ الْغَيْبِ ، وَقَدَّرْتَكَ عَلَى الْخَلْقِ أَحْيَيْني مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي ، وَتَوَقَّفْني إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي . اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ ، وَأَسْأَلُكَ كَلِمَةَ الْإِخْلَاصِ فِي الرِّضَا وَالْغَضَبِ ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ قَرَّةَ عَيْنٍ لَا تَنْقُطُ ، وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ ، وَالشَّوْقَ إِلَى لِقَائِكَ ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ ، وَلَا فِتْنَةٍ مُضِلَّةٍ . اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ ، وَاجْعَلْنَا هِدَاةً مُهْتَدِينَ

الراوي : عمار بن ياسر | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 1301 | خلاصة حكم المحدث : صحيح

O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided

Hadith

كَانَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى قَالَ : أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ ، وَكَلِمَةِ الْإِخْلَاصِ ، وَدِينِ نَبِيِّنَا مُحَمَّدٍ ، وَمِلَّةِ آبَائِنَا إِبْرَاهِيمَ ، حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

الراوي : عبدالرحمن بن أبزى | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 4674 | خلاصة حكم المحدث : صحيح

The Prophet (pbuh) would say in the morning and evening: “We woke up on the fitra of Islam, the word of sincerity, the religion of our Prophet (pbuh), the way of our father Ibrahim, pure as a Muslim, and he is not from the idolaters.”

Group (زمر) in the Sunnah

Hadith



أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ كَأَنَّ وَجُوهُهُمْ ضَوْءُ الْقَمَرِ لَيْلَةَ الْبَدْرِ ، وَالزَّمْرَةُ الثَّانِيَةُ عَلَى لَوْنِ أَحْسَنَ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ ، لِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ مِنَ الْخُورِ الْعَيْنِ ، عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً ، يُرَى مِنْهُنَّ سَاقِيهَا مِنْ وَرَاءِ لَحْوِيهِمَا وَحُلْيَاهُمَا ؛ كَمَا يُرَى الشَّرَابُ الْأَحْمَرُ فِي الزَّجَاجَةِ الْبَيْضَاءِ.

الراوي : عبدالله بن مسعود | المحدث : الألباني | المصدر : صحيح الترغيب

الصفحة أو الرقم | 3745 :خلاصة حكم المحدث : صحيح لغيره

"Indeed the first batch to enter Paradise will appear like the moon of a night that is full. The second will appear like the color of the most beautiful (brightest) star in the sky. Each man among them shall have two hoor, on each hoor wearing seventy bracelets, with the marrow of their shins being visible from behind them, just as one can see a red drink in a clear glass."

Hadith

أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصِقُونَ وَلَا يَتَمَخَّطُونَ وَلَا يَتَغَوَّطُونَ ، أُنِيتُهُمْ فِيهَا الذَّهَبُ ، وَأَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِصَّةِ ، وَمَجَامِرُهُمْ مِنَ الْأَلْوَةِ ، وَرَشْحُهُمُ الْمِسْكُ ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مِنْهُنَّ سَاقِيهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ ، قُلُوبُهُمْ قَلْبُ رَجُلٍ وَاحِدٍ ، يَسْبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا

الراوي : أبو هريرة | المحدث : الألباني | المصدر : صحيح الترمذي

الصفحة أو الرقم | 2537 :خلاصة حكم المحدث : صحيح

"The first batch to enter Paradise will appear like the moon of a night that it is full, they do not spit, nor do their noses run, nor do they defecate. Their vessels are of gold, their combs are of silver and gold, their perfume is of Aluwwah, and their sweat is musk. Each one of them has two wives, so beautiful that the marrow of their shins can be seen through the flesh. There is no differing among them nor mutual hatred, and their hearts are like the heart of one man, and they glorify Allah morning and evening."

Hadith

إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ، ثُمَّ الَّذِينَ يُلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً ، لَا يَبُولُونَ ، وَلَا يَتَغَوَّطُونَ ، وَلَا يَتَفَلُّونَ ، وَلَا يَتَمَخَّطُونَ ، أَمْشَاطُهُمُ الذَّهَبُ ، وَرَشْحُهُمُ الْمِسْكُ ، وَمَجَامِرُهُمُ الْأَلْوَةُ ، وَأَزْوَاجُهُمُ الْخُورُ الْعَيْنُ ، أَخْلَقَهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ ، يَسْتُونَ ذِرَاعًا فِي السَّمَاءِ

الراوي : أبو هريرة | المحدث : الألباني | المصدر : صحيح الجامع

Allah's Messenger (pbuh) said, "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall."

Hadith

يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هِيَ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهَهُمْ إِضَاءَةَ الْقَمَرِ فَقَامَ عُكَاشَةُ بْنُ مِخْصَنِ الْأَسَدِيِّ، يَرْفَعُ نَمِرَةً عَلَيْهِ، قَالَ: ادْعُ اللَّهَ لِي يَا رَسُولَ اللَّهِ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: اللَّهُمَّ اجْعَلْهُ مِنْهُمْ ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ: سَبَقَكَ عُكَاشَةُ.

الراوي : أبو هريرة | المحدث : البخاري | المصدر : صحيح البخاري

الصفحة أو الرقم: 5811 | خلاصة حكم المحدث : [صحيح]

I heard Allah's Messenger (pbuh) saying "From among my followers, a group (o 70,000) will enter Paradise without being asked for their accounts, Their faces will be shining like the moon." 'Ukasha bin Muhsin Al-Asadi got up, lifting his covering sheet and said, "O Allah's Messenger (pbuh) Invoke Allah for me that He may include me with them." The Prophet (pbuh) said! "O Allah! Make him from them." Then another man from Al-Ansar got up and said, "O Allah's Messenger (صلى الله عليه وسلم)! Invoke Allah for me that He may include me with them." On that Allah's Messenger (صلى الله عليه وسلم) said, "'Ukasha has hastened before you."

Hadith

اللَّهُمَّ أَحْيِنِي مِسْكِينًا، وَأَمِتْنِي مِسْكِينًا، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ، فَقَالَتْ عَائِشَةُ: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: إِنَّهُمْ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيائِهِمْ بِأَرْبَعِينَ خَرِيفًا، يَا عَائِشَةُ، لَا تَرُدِّي الْمِسْكِينَ وَلَوْ بِشِقِّ تَمْرَةٍ، يَا عَائِشَةُ، أَجَبِي الْمَسَاكِينَ، وَقَرَّبِيهِمْ؛ فَإِنَّ اللَّهَ يَقْرَبُكَ يَوْمَ الْقِيَامَةِ.

الراوي : أنس بن مالك | المحدث : الألباني | المصدر : صحيح الترمذي



الصفحة أو الرقم | 2352: خلاصة حكم المحدث : صحيح

"O Allah! Cause me to live humble, and cause me to die humble and gather me in the group of the humble on the Day of Resurrection." 'Aishah said: "Why O Messenger of Allah (pbuh)?" He said: "Indeed they enter Paradise before their rich by forty autumns. O 'Aishah! Do not turn away the needy even if with a piece of date. O 'Aishah! Love the humble and be near them, for indeed Allah will make you near on the Day of Judgement."

Hadith

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ عَلَى فِرَاشِهِ حَتَّى يَقْرَأَ بَنِي إِسْرَائِيلَ ، وَالزُّمَرِ

الراوي : عائشة أم المؤمنين | المحدث : الألباني | المصدر : صحيح الترمذي

الصفحة أو الرقم | 2920: خلاصة حكم المحدث : صحيح

"The Prophet (pbuh) would not sleep until he recited Az-Zumar and Banu Isra'ilil."

Ayah 75

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ

And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. Al-Lauh Al-Mahfuz).

Word

Meaning

وَمَا مِنْ غَائِبَةٍ

and there is nothing hidden

فِي السَّمَاءِ وَالْأَرْضِ

in the heavens and the earth

إِلَّا فِي كِتَابٍ مُبِينٍ

except it is in a Clear Book (Preserved Tablet)

- Surah An Naml gives us examples of a successful and failed civilization. When the connection to Allah (سبحانه وتعالى) and belief in the Last Day goes down then it slows down the civilization and the opposite is true. Another challenge is sadness of the



leader. The Prophet (pbuh) was sad and tight because the people would not listen and because of their plots.

- A person should not worry about those who do not listen or be sad about those who plot because Allah (سبحانه وتعالى) will bring to them what they deserve. What did Allah (سبحانه وتعالى) tell the Prophet (pbuh) in order to overcome the challenges and uplift him? Remember Allah's favors on everyone, but most people are not grateful.
- (وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ) (And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. Al-Lauh Al-Mahfuz).): this ayah is to make us trust Allah (سبحانه وتعالى) and to remain focused. There is no (غَائِبَةٍ) – secret, something absent which is not shown – in the heavens and the earth, except it is in a (كِتَابٍ مُبِينٍ) – Clear Book. All the secrets and mysteries are in this Book, can anyone look at it? No. What is (كِتَابٍ مُبِينٍ)? The Preserved Tablet.
- Allah (سبحانه وتعالى) wrote everything in the Preserved Tablet. Allah (سبحانه وتعالى) has recorded and written everything in it, all decrees are written in it. It is also called A Book, A Clear Book, Clear Guide, Mother of the Book, and Book Inscribed.
- The first thing Allah (سبحانه وتعالى) created was the Pen and He commanded it to write all the decrees until the Last Day.
- Allah (سبحانه وتعالى) wrote all the decrees 50,000 years before the existence of the heavens and the earth. From this we learn an advanced civilization should write all its plans before it comes to existence.

عن أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ فَأَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَعَدَ (Hadith: وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَتَكَسَّ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ وَإِلَّا وَقَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ ". قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَفَلَا نَمُكُّثُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ فَقَالَ " مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ ". فَقَالَ " اْعْمَلُوا فِكُلِّ مَيْسَرٍ أَمَا أَهْلُ السَّعَادَةِ فَيُيَسِّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ وَأَمَا أَهْلُ الشَّقَاوَةِ فَيُيَسِّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ ". ثُمَّ قَرَأَ } فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى * وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى



الله العزیز (ﷺ) * وَكَذَّبَ بِالْحَسَنَى * فَسَنِّيَسْرُهُ لِلْعُسْرَى (We were in a funeral in the graveyard of Gharqad when Allah's Messenger (ﷺ) came to us and we sat around him. He had a stick with him. He lowered his head and began to scratch the earth with his stick, and then said: There is not one amongst you whom a seat in Paradise or Hell has not been allotted and about whom it has not been written down whether he would be an evil person or a blessed person. A person said: Allah's Messenger (pbuh), should we not then depend upon our destiny and abandon our deeds? Thereupon he said: Acts of everyone will be facilitated in that which has been created for him so that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the unfortunate ones will have evil acts made easier for him. He then recited this verse (from the Qur'an): "Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end and who is miserly and considers himself above need, We shall make easy for him the difficult end" (xcii. 5-10).) – Sahih Muslim 2647

- This hadith teaches us to not only rely on the plan or what is written but to always update and do better, and be encouraged to do more good deeds.
- An advanced civilization is clear in writing its strategies and processes. Its writing is easy to understand in order to make those after them to easily carry it.

Ayah 76

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.

Word	Meaning
إِنَّ هَذَا الْقُرْآنَ	verily this Qur'an
يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ	narrates upon Banu Israel
أَكْثَرَ الَّذِي هُمْ فِيهِ	most of what they



يَخْتَلِفُونَ

differ

Belief in the Books

- Among the pillars of faith is Belief in the Books and it is important to believe in it because we need guidelines and a manual which is the Word of Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) sent books upon the messengers.
- We need to believe Allah (سبحانه وتعالى) spoke in a manner that suits His majesty. It is inspiration from Allah (سبحانه وتعالى) and there are no doubts in it.
- Allah (سبحانه وتعالى) sent many books, among them is the Tawrat upon Musa (as), Injeel upon Musa (as), Scrolls of Ibrahim upon Ibrahim (as), and the Qur'an upon Mohammed (pbuh).
- We believe Allah (سبحانه وتعالى) sent books on the messengers which we do not know their names nor how many, except Allah (سبحانه وتعالى) knows.
- All the books previous to the Qur'an have the same foundation which is belief in Allah (سبحانه وتعالى) alone. The previous books were correct when they were revealed, but what is currently in the hands of the people has changed.
- The Qur'an abrogated the previous books and the Qur'an is guarded from any changes.
- What are examples of disbelief in the Books?
 1. To have doubts in them
 2. To say the messengers wrote it
 3. To give it wrong interpretations
 4. To believe the previous books are correct now
 5. To not believe the Qur'an is the best book
- The beauty of the Qur'an does not end, the more we learn and read it, the more we see of its miracles. The Qur'an goes according to the people. If we want the Qur'an to guide us then it will truly guide us.



Qur'an (قرآن) in the Sunnah

Hadith

القرآن شفاعَةٌ مُشَفَّعٌ ، وما جِلَّ مُصَدِّقٌ ، مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ ، وَمَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ

الراوي : جابر بن عبد الله وابن مسعود | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 4443 | خلاصة حكم المحدث : صحيح

The Qur'an is an intercessor and affirmer, whoever puts it in front of him then he will be led to paradise and whoever puts it behind him then it will drive him to the hellfire.

Hadith

القرآن شفاعَةٌ مُشَفَّعٌ ، وما جِلَّ مُصَدِّقٌ ، مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ ، وَمَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ

الراوي : جابر بن عبد الله وابن مسعود | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 4443 | خلاصة حكم المحدث : صحيح

The Qur'an is an intercessor and affirmer, whoever puts it in front of him then he will be led to paradise and whoever puts it behind him then it will drive him to the hellfire.

Hadith

أَبَشِّرُوا ، فَإِنَّ هَذَا الْقُرْآنَ طَرَفُهُ بِيَدِ اللَّهِ ، وَ طَرَفُهُ بِأَيْدِيكُمْ ، فَتَمَسَّكُوا بِهِ ، فَإِنَّكُمْ لَنْ تَهْلِكُوا ، وَ لَنْ تَضَلُّوا بَعْدَهُ أَبَدًا

الراوي : جبير بن مطعم | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 34 | خلاصة حكم المحدث : صحيح

Receive good news, for this Qur'an is held on one side by the Hand of Allah and the other side by your hands. So hold on to it because you will not be destroyed nor will you be misguided after that.

Hadith

أَتَانِي جَبْرِيلٌ ، فَقَالَ : إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفٍ ، فَقُلْتُ : أَسْأَلُ اللَّهَ مُعَافَاتِهِ وَمَغْفِرَتَهُ ، فَإِنَّ أُمَّتِي لَا تَطِيقُ ذَلِكَ . ثُمَّ أَتَانِي الثَّانِيَّةُ ، فَقَالَ : إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفَيْنِ ، فَقُلْتُ : أَسْأَلُ اللَّهَ مُعَافَاتِهِ وَمَغْفِرَتَهُ



، إِنَّ أُمَّتِي لَا تَطِيقُ ذَلِكَ ، ثُمَّ جَاءَنِي الثَّالِثَةُ ، فَقَالَ : إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرَفٍ ، فَقُلْتُ : اسْأَلِ اللَّهَ مُعَافَاتِهِ وَمَغْفِرَتَهُ ، وَإِنَّ أُمَّتِي لَا تَطِيقُ ذَلِكَ . ثُمَّ جَاءَنِي الرَّابِعَةُ ، فَقَالَ : إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ ، فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ فَقَدْ أَصَابُوا

الراوي : أبي بن كعب | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 65 | خلاصة حكم المحدث : صحيح

The Messenger of Allah (صلى الله عليه وسلم) was by a pond belonging to Banu Ghifar when Jibril, peace be upon him, came to him and said: "Allah commands you to teach your Ummah the Quran with one way of recitation." He said: "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a second time and said: "Allah commands you to teach your Ummah the Quran with two ways of recitation." He said: ""I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a third time and said: "Allah commands you to teach your Ummah the Quran with three ways of recitation." He said: "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he came to him a fourth time and said: "Allah commands you to teach your Ummah the Quran with seven ways of recitation, and whichever the way they recite it will be correct."

Hadith

الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ ، يَقُولُ الصِّيَامُ : أَيْ رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَّعْنِي فِيهِ ، يَقُولُ الْقُرْآنُ رَبِّ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَّعْنِي فِيهِ ، فَيُشَفَّعَانِ

الراوي : عبدالله بن عمرو | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 3882 | خلاصة حكم المحدث : صحيح

Fasting and the Qur'an are intercessors for the slave on the Day of Judgement. Fasting will say, "O Rabb, I prevented him from eating and temptations during the day so make me intercede for him". And the Qur'an will say: "My Rabb, I prevented him from sleep at night, so make me intercede for him", so they will both intercede.

Hadith

يَقَالُ لِصَاحِبِ الْقُرْآنِ : اقْرَأْ وَارْقُ وَرَتِّلْ ، كَمَا كُنْتَ تُرَتِّلُ فِي دَارِ الدُّنْيَا ، فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ كُنْتَ تَقْرُؤُهَا



الراوي : عبدالله بن عمرو | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 8122 | خلاصة حكم المحدث : صحيح

"The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

Hadith

الماهرُ بالقرآن مع السفرة الكرام البررة ، والذي يقرؤه ويتعتع فيه وهو عليه شاقُّ له أجران

الراوي : عائشة أم المؤمنين | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 6670 | خلاصة حكم المحدث : صحيح

The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward.

Hadith

مثل المؤمن الذي يقرأ القرآن ، كمثل الأترجة ، ريحها طيبٌ ، وطعمها طيبٌ ، ومثل المؤمن الذي لا يقرأ القرآن ، كمثل التمرة ، طعمها طيبٌ ولا ريح لها ، ومثل الفاجر الذي يقرأ القرآن ، كمثل الريحانة ، ريحها طيبٌ وطعمها مُرٌّ ، ومثل الفاجر الذي لا يقرأ القرآن ، كمثل الحنظلة ، طعمها مُرٌّ ، ولا ريح لها ، ومثل جليس الصالح ، كمثل صاحب المسك ، إن لم يُصَبِّك منه شيءٌ ، أصابك من ريحه ، ومثل جليس السوء كمثل صاحب الكير ، إن لم يُصَبِّك من سواده ، أصابك من دخانه

الراوي : أنس بن مالك | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 5839 | خلاصة حكم المحدث : صحيح

The Prophet (صلى الله عليه وسلم) said: A believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Qur'an is like a date which has no fragrance but has sweet taste, a profligate who recites the Qur'an is like basil whose fragrance is sweet but whose taste is bitter, and the profligate who does not recite the Qur'an is like the colocynth which has a bitter taste and has not fragrance. A good companion is like a man who has musk; if nothing of it goes to you, its



fragrance will (certainly) go to you; and a bad companion is like a man who has bellows; if its (black) root does not go to you, its smoke will (certainly) go to you.

- (إِنَّ هَذَا الْقُرْآنَ يَقْصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ) (Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.): to be continued in sha'a Allah.

May Allah (ﷻ) make us from the people of the Qur'an. Ameen.