

The Qur'ān: Its Importance and How to Study and Memorise It

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Everything Has Been Clarified in the Qur'ān

The Qur'ān no doubt is the Word of Allāh which He revealed to mankind. Allāh (سبحانه وتعالى) said,

﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

“O mankind! There has come to you a good advice from your Lord (i.e., the Qur'ān, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.” [Sūrah Yūnus 10:57]

Imām Ibn Kathīr (رحمه الله) said in his Tafsīr that «مَوْعِظَةٌ» means a warning against all evil and lewd deeds. «وَشِفَاءٌ لِّمَا فِي الصُّدُورِ» means a cure from doubts and all types of impurities.

As we know, there are two types of impurities:

1. Ḥissī: that which is impure that you can see.
2. Ma'nawī: that which is impure in terms of the deviations; such as the deviation of Shirk.

Allāh (سبحانه وتعالى) called that rijz (impure) because it is swaying away from what Allāh (سبحانه وتعالى) has revealed, from the purity of Islām and Tawḥīd.

Allāh (سبحانه وتعالى) said,

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

“And We have sent down to you the Book (the Qur’ān) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as **Muslims**).” [Sūrah an-Naḥl 16:89]

‘Abdullāh b. Mas‘ūd (رضى الله عنه) explained this verse and said that Allāh has revealed and clarified to us in this Qur’ān every knowledge and everything. For indeed, the Qur’ān is complete.

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

“And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.” [Sūrah al-An‘ām 6:115]

Imām Ibn Kathīr said in his Tafsīr that this Qur’ān is truth in terms of news that has come to us; and all that has been commanded and prohibited is just and upright. And this is what Allāh calls us to: to being upright, as Allāh says in Sūrah al-Isrā’,

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

“Verily, this Qur’ān guides to that which is most just and right” [Sūrah al-Isrā’ 17:9]

And in *Tafsīr Ibn Kathīr* and *Tafsīr as-Sa‘dī*. « أَقْوَمٌ » meaning, the most just way and the clearest way; there is no ambiguity in it. If you look at those Tafāsīr they mention this is in terms of Aqā‘id (Belief), Manhaj (methodology) and Akhlāq (Mannerisms and Etiquette).

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ﴾

“And We have sent down to you the Book (the Qur’ān) as an exposition of everything”

[Sūrah an-Naḥl 16:89]

In the Tafsīr of Ibn Kathīr there is a quote from Mujāhid (رحمه الله) (who is the student of Ibn ‘Abbās (رضى الله عنهما)) where he said, “Allāh revealed everything that is ḥalāl and that which is ḥarām.”

The great Companion Abū Dharr al-Ghifārī (رضى الله عنه) said, “The Messenger left us upon a way with so much clarity that even the bird flapping its wings in the sky he told us about.”¹

So, the Qur’ān has clarified everything and the Messenger (صلى الله عليه وسلم) has explained that which is in the Qur’ān.

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“And We have also sent down unto you (O Muḥammad) the reminder and the advice (the Qur’ān), that you may explain clearly to men what is sent down to them, and that they may give thought.” [Sūrah an-Naḥl 16:44]

That which will help us get to Jannah, he told us about. That which will keep us from Hellfire, he told us about. Everything has been clarified.

﴿فَمَنْ أَتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

“...then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.” [Sūrah Ṭā Hā 20:123]

¹ Aṭ-Ṭabarānī in *Muḥjam al-Kabīr* (1647).

The great Companion, the Ḥibr of this Ummah, the great ocean of knowledge ‘Abdullāh b. ‘Abbās (رضى الله عنهما) said regarding this verse, “Allāh guaranteed for the one who reads the Qur’ān and acts in accordance with the Qur’ān that he will not be misguided in the dunyā and will not be deviated in the ākhirah.”

This Qur’ān has clarity, and there is no doubt in it that it is from Allāh.

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

“(This is) that Book (containing knowledge of previous scriptures) about which there is no doubt (that it is from Allāh)—it contains guidance for the pious (who benefit from its admonitions and abide by its teachings).” [Sūrah al-Baqarah 2:2]

And in Baqarah Allāh says,

﴿الْفُرْقَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾

“...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).” [Sūrah al-Baqarah 2:185]

The Qur’ān is a criterion to distinguish between truth and falsehood, light and darkness, Tawḥīd and Shirk, Sunnah and Bid‘ah, Īmān and Kufr.

In Shaykh Muḥammad Amīn ash-Shinqīṭī’s Tafsīr he mentions that the Qur’ān al-Azīm is the greatest book that has been revealed by Allāh and it has authority over all other books because it is the last revelation. Whatever has been revealed prior to the Qur’ān is no longer to be followed. The Qur’ān is that which has been left for all of mankind to follow. As the

Messenger (صلى الله عليه وسلم) said, “I have been given the Qur’ān and that which is similar to it (i.e., the Sunnah).”²

The Perfection and Preservation of the Qur’ān

Allāh has preserved the Qur’ān and promised that it will be preserved, and no deviation or crookedness will come to it, from behind it or in front of it. Nothing will be able to remove it from being protected by Allāh.

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

“Verily We: It is We Who have sent down the Dhikr (i.e., the Qur’ān) and surely, We will guard it (from corruption).” [Sūrah al-Ḥijr 15:9]

Meaning, from all types of deviation and crookedness. Allāh mentions in Sūrah al-Kahf,

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ﴾

﴿وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا﴾

“All the praises and thanks be to Allāh, Who has sent down to His slave (Muḥammad) the Book (the Qur’ān), and has not placed therein any crookedness. (He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh - Islamic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e., Paradise).” [Sūrah al-Kahf 18:1-2]

² *Sunan Abū Dāwūd* (4604), *Sunan at-Tirmidhī* (2664) who mentioned it was a good chain.

Shaykh Ibn ‘Uthaymīn (رحمه الله) said in his Tafsīr, “Look how Allāh affirmed all perfection for the Qur’ān after He mentioned and negated all imperfection.”³

The Qur’ān calls to what is upright and is preserved by Allāh. The people have been challenged to bring that which is similar to it, or even ten chapters similar to it, or one chapter similar to it, and they will not be able to do that. As Allāh mentions,

﴿فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾

“But if you do not (bring a chapter of its like)—and you will never be able to do so (in the future)—then (declare your belief in Allāh, His Messenger and His Book and thereby) fear the Fire whose fuel is men and stones, (which is already created and) prepared for the disbelievers (in Allāh and His Messengers).” [Sūrah al-Baqarah 2:24]

The Qur’ān is preserved, so no one should come later on and say there is doubt regarding its preservation, its words, its sentences or its Arabic. The Qur’ān has been revealed in the Arabic language.

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

“...this (the Qur’ān) is a clear Arabic tongue.” [Sūrah an-Naḥl 16:103]

Allāh called the Qur’ān Nūr (Light). Likewise, it is Hudan (Guidance). The scholars of Tafsīr say that Allāh mentioned it (Hudan) without any words attached to it because this shows that it is guidance in a general sense. Meaning, it is guidance in every sense. Guidance for each and every one of us in all of our walks of life.

³ Tafsīr Sūrah al-Kahf by Shaykh Ibn ‘Uthaymīn (رحمه الله).

Those who hear the Qur’ān and turn away, they are the ones Allāh has mentioned as being deviated.

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ﴾

“And those who disbelieve say: ‘Listen not to this Qur’ān, and make noise in the midst of its (recitation) that you may overcome.” [Sūrah Fuṣṣilat 41:26]

Ibn Kathīr (رحمه الله) mentions that from their actions is that they used to play musical instruments when the Qur’ān was being recited—this was their sunnah.

﴿أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۖ وَتَضْحَكُونَ وَلَا تَبْكُونَ ۖ وَأَنْتُمْ سَمِدُونَ﴾

“Then do you wonder at this statement, (the Qur’ān, the best and noblest of speech)? Yet you laugh at it (mockingly) and do not weep (on account of its threats and admonitions). While you heedlessly engross yourself (in pastimes and pleasures).” [Sūrah an-Najm 53:59-

61]

For those who listen to music and play musical instruments, we should keep away from resembling the disbelievers, as this is their sunnah.

The Qur’ān is Protection for Us in this Life and the Next

The Qur’ān is that which will give us life, aid us and give us contentment in all that we do. Because indeed, Allāh will raise you with your recitation of the Qur’ān and with your adherence to the Qur’ān. The Messenger (صلى الله عليه وسلم) said, “Indeed, Allāh will elevate some people with this Book and He will degrade others with it.”⁴

4 Ṣaḥīḥ Muslim.

The Messenger (صلى الله عليه وسلم) said, “Whoever Allāh wants good for, He gives him understanding of the religion.”⁵ And from that is understanding the Qur’ān, reciting it, memorising it and adhering to it. The Messenger (صلى الله عليه وسلم) said in a ḥadīth in *Ṣaḥīḥ al-Bukhārī*, “Indeed, Allāh has people from among mankind, and the people of the Qur’ān are the people of Allāh and His chosen ones.”⁶ So be from the people of the Qur’ān.

The Qur’ān no doubt is that which will aid you against the devil, especially if you read Sūratul-Baqarah in the house. “The Shaytan indeed flees from the house in which Sūrah al-Baqarah is recited.”⁷ It is a cure as we mentioned earlier. The Prophet (صلى الله عليه وسلم) would read the Mu’awwidhatayn, and in some other narrations Sūrah al-Ikhlāṣ, Sūrah al-Falaq and Sūrah an-Nās after he would blow into his palms. He would read this before he would sleep and he would wipe his body as far as his hands could reach, starting with the head and face and so on, and he would be protected by the Will of Allāh. So, the Qur’ān is a protection for you when you recite it. By reciting Āyatul-Kursī after every prayer, there is nothing between you and Paradise except death. “Whoever memorises ten verses from the beginning of Sūratul-Kahf will be protected from the Dajjāl.”⁸

Likewise, the Qur’ān is that which we teach our children in order for them to be protected in this life and the hereafter. And when they memorise the Qur’ān, inshā’ Allāh you will be honoured onYawmul-Qiyāmah due to that. And likewise, your children will be honoured for having memorised the Qur’ān. “The Qur’ān will come on Yawmul-Qiyāmah and say, ‘O Lord, adorn him.’ So the person will be made to wear the crown of honour. Then the Qur’ān will say, ‘O Lord, increase him.’ So the person will be made to wear the garment of honour. Then

⁵ *Ṣaḥīḥ al-Bukhārī* from the ḥadīth of Mu’āwiyah b. Abī Sufyān (رضى الله عنه).

⁶ *Musnad Imām Aḥmad, Sunan an-Nasā’ī*, Shaykh al-Albānī mentioned it in *Ṣaḥīḥ al-Jāmi’ as-Sagḥīr*, and it is authentic.

⁷ *Ṣaḥīḥ Muslim, Sunan at-Tirmidhī*.

⁸ *Ṣaḥīḥ Muslim*.

it will say, ‘O Lord, be pleased with him.’ So Allāh will be pleased with him. Then it will be said, ‘Recite and ascend.’ And the person will receive an extra good deed for every verse that he recites of the Qur’ān.”⁹

In another narration in *Sunan at-Tirmidhī* and *Sunan Abī Dāwūd*, “It will be said to the person who memorised the Qur’ān, ‘Read, ascend and recite with slow rhythmic chanting (Tartīl) just as you used to recite it in the worldly life, for verily your position in Paradise will be the place of the last verse that you recite.”¹⁰

“Whoever recites the Qur’ān, learns it and acts upon it will be given a crown of light to wear on the Day of Judgement, and its light will be like the light of the sun.”¹¹ The Qur’ān no doubt will be brought on Yawmul-Qiyāmah along with its people who acted in accordance to it; they will be preceded by Sūratul-Baqarah and Āl ‘Imrān. These two sūrahs will plead the case of whoever recited them.¹²

Learning the Qur’ān and What That Entails

If you learn the Qur’ān and teach it, you will be from the best of the Ummah. “The best of you is the one who learns the Qur’ān and teaches it.”¹³

From that which we have seen regarding how to teach your children, begin with the *Qā’idah Nūrāniyyah*, which is good to use because it starts off with words, then sentences and you build up the sentences. And once the child is able to read those sentences, then they will be able to read when they begin to open the muṣḥaf. So start at a young age with your children.

⁹ *Sunan at-Tirmidhī*, Shaykh al-Albānī also mentions it in *Ṣaḥīḥ al-Jāmi’*, and the ḥadīth is ḥasan.

¹⁰ Declared ḥasan by Shaykh al-Albānī.

¹¹ *Mustadrak Ḥākim*, and he mentioned it as being ṣaḥīḥ.

¹² *Ṣaḥīḥ Muslim*.

¹³ *Ṣaḥīḥ al-Bukhārī*.

Thereafter, study with a teacher to learn the Tajwīd of the Qur’ān. Whether you learn it using the *Tuḥfatul-Atfāl*, which is some lines of poetry regarding Tajwīd, or with a teacher that just teaches you the rules of Tajwīd without going through these lines of poetry. This is the Tartīl Allāh has commanded us with.

﴿أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْفُرْءَانَ تَرْتِيلاً﴾

“Or a little more; and recite the Qur’ān (aloud) in a slow, (pleasant tone and) style.” [Sūrah al-Muzammil 73:4]

Such that you do not add to it or take away anything from it, with a teacher who already knows how to recite. Learn for yourself and your children and inshā’ Allāh they will be from the best of the Ummah if they learn the Qur’ān and teach it to others. And if you become proficient, you will be of those Allāh will honour. “The one who recites the Qur’ān proficiently with excellence will be with the honourable and obedient angels.”¹⁴

The best place to learn the Qur’ān is in the masājīd. Get a teacher and learn it in the masjid. You will come under that ḥadīth in *Ṣaḥīḥ Muslim*, “No people gather in a house from the houses of Allāh, reciting the Book of Allāh and studying it among themselves except that tranquillity descends upon them, mercy covers them, angels surround them and Allāh mentions them to those who are with Him in lofty gatherings.” You mention Allāh and He will mention you in a better gathering.

And Allāh mentions about those who recite the Qur’ān,

﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجْرَةً لَنْ تَبُورَ﴾

¹⁴ Ṣaḥīḥ Muslim.

“Verily, those who recite the Book of Allāh (this Qur’ān), and perform aṣ-Ṣalāt, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish.” [Sūrah Fāṭir 35:29]

﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا﴾

“(And We said): ‘If you do good, you do good for your own selves, and if you do evil, then it is (to your own selves).’” [Sūrah al-Isrā’ 17:7]

Read the Book of Allāh on a daily basis. Some of the Salaf used to finish in two months, some one month, some in one week, some in three days. And as for some of the Salaf who used to recite the Qur’ān in less than three days, Shaykh Muḥammad al-Bannā (رحمه الله) said that it is only allowed to finish the Qur’ān in less than three days for memorisation. As for contemplating over it, then that is where the prohibition comes.

The Qur’ān has been revealed for at-Tadabbur.

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

“So do they not ponder carefully over the Qur’ān (whereby they would be directed to all good), or are there locks on (their) hearts (preventing its guidance, admonitions and teachings from entering them)?” [Sūrah Muḥammad 47:24]

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

“Do they not then consider the Qur’ān carefully? Had it been from other than Allāh, they would surely have found therein much contradictions.” [Sūrah an-Nisā 4:82]

“If the Qur’ān was gathered in the body of a person Allāh will not burn him with the Fire.”¹⁵

“Indeed, the one who does not have anything inside of him of the Qur’ān is like a demolished house.”¹⁶

As for contentment in the heart, it is mentioned in the Qur’ān. Allāh mentions in general,

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

“Those who believe (in the Oneness of Allāh - Islamic Monotheism), and whose hearts find rest in the remembrance of Allāh, Verily, in the remembrance of Allāh do hearts find rest.”

[Sūrah ar-Ra’d 13:28]

So the one who is not following or reciting the Qur’ān, his heart is not content; his heart is in chaos and destruction. And Allāh commands,

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ

﴿الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

“And keep yourself (O Muḥammad) patiently with those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.” [Sūrah al-Kahf 18:28]

¹⁵ Al-Bayhaqī in *Shu’ab al-Īmān*, and Shaykh al-Albānī mentions it has a good chain.

¹⁶ *Sunan at-Tirmidhī*, which has a good chain. However, Shaykh al-Albānī mentioned that it has some weakness in that particularly wording.

The one who follows the Qur'ān, his affairs are orderly, and Allāh (سبحانه وتعالى) aids and protects him, gives him security and guides him.

So go to the masjid in the gatherings where the Qur'ān is being taught. “Whoever goes to the masjid in the morning (early), with no intention except to learn something good or teach it, he will have the reward like a person who performs a perfect Ḥajj.”¹⁷

Someone may ask, “How?” We leave the affairs to Allāh. Shaykh ‘Ubayd (حفظه الله) mentioned that these types of narrations, no doubt we have to accept them and affirm that there is so much reward for that individual. Of course, he has to have ikhlāṣ, adherence and patience. All of these are from the good actions of the heart that a person brings forward, and no doubt a small action can be raised to such a high level because of the person’s intention, sincerity, adherence, perseverance and so on.

There are different levels of reward for the same act. You may find two people praying but one has more khushū‘ and is more prepared than the other. Even though they both bow, they both prostrate and do the actions of the prayer, one may be rewarded much more than the other.

Study the Qur'ān with its Tafsīr, knowing the different knowledge areas of the Qur'ān—and there are many. Knowing the Makkan verses (those verses revealed before the Hijrah of the Messenger (صلى الله عليه وسلم)) and the Madanī verses (those verses revealed after the Hijrah of the Messenger (صلى الله عليه وسلم)). You can see the distinction between the two: the Makkan verses talk about the ākhirah and the affairs of Īmān a lot, as Jundub b. ‘Abdillāh (رضى الله عنه) said, “First we learnt Īmān and then we learnt the Qur'ān, and that increased us in Īmān.”¹⁸

¹⁷ *Aṭ-Ṭabarānī*, Shaykh al-Albānī mentioned it is authentic.

¹⁸ *Ṣaḥīḥ Sunan Ibn Mājah* (61) and the text is: عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ: " كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِيثْيَانٌ حَزْرَاوْرَةٌ، فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ، ثُمَّ تَعَلَّمْنَا الْقُرْآنَ، فَازْدَدْنَا بِهِ إِيْمَانًا

The scholars explained that [first they learnt] the verses regarding Īmān, then the verses regarding Aḥkām (rules and regulations), and that increased them in Īmān. And that is clear when you see the Madanī verses, you find that they mainly speak about the affairs of rulings and regulations, which came after learning Īmān.

Likewise, the Salaf used to learn ten verses with their meaning, the Īmān they entailed and the action regarding those verses¹⁹ and then they would move on to the next ten. So it was not just about memorising and moving on.

‘Ulūm ul-Qur’ān is very vast. From it is knowing the Qur’ān and how it was revealed and knowing its preservation throughout the generations. It was brought together by ‘Uthmān (رضي الله عنه) with the help of the Ṣaḥābah, the likes of Zayd b. Thābit (رضي الله عنه) upon consensus and preserved for us by the Will of Allāh. Knowing the different modes of recitation, the seven Qirā’at whereby there is consensus throughout the generations until today; knowing at least one of them and reading it with proficiency.

We mentioned Tafsīr—which is a vast area—the different types and the different books of Tafsīr, because there are people out there causing doubts about even the Tafsīr of the Qur’ān. Alḥamdulillāh, we have *Tafsīr aṭ-Ṭabarī*, *Tafsīr al-Baghawī*, *Tafsīr Ibn Kathīr*, the Tafsīr of Ṣiddīq Ḥassan Khān and the Tafāsīr throughout the centuries. Alḥamdulillāh, the Scholars of the Qur’ān have used the narrations to clarify the preservation, beauty and Aḥkām of the Qur’ān. So in Aḥkāmul-Qur’ān, for example you have *Tafsīr al-Qurṭubī*. The oldest Tafsīr being *Tafsīr aṭ-Ṭabarī* where the speech/statements of the Ṣaḥābah are mentioned, and it is from the best of the Tafāsīr. Before that there were Tafāsīr in parts, that of the Ṣaḥābah and

¹⁹ ‘Abdur-Raḥmān as-Sulamī (one of the eldest successors (رحمه الله)) said, “Those whom used to teach us the Qur’ān such as ‘Uthman b. ‘Affān and ‘Abdullāh b. Mas‘ūd and other than them that they would learn from the Prophet (صلى الله عليه وسلم) ten verses and would not go on to the next verses until they learnt what they entailed in terms of faith and action, and they said, ‘We learnt the Qur’ān, knowledge and actions together.’” [*Al-Itqān* (2/389)], *Tafsīr al-Kabīr* (2/132)].

Tābi'īn, and all of that has been written about. Until today, *Tafsīr as-Sa'dī*, being the easiest and the best in terms of its ease of being read.

Not only Tafsīr but other areas, looking at the verses that are Muḥkam (clear) and those that are Mutashābih (allegorical/ambiguous, which need clarity). And you take the unclear to the clear, not taking verses out of context. There is Asbābun-Nuzūl (reasons for revelation), which is another area in itself, and it may be that one sūrah has been revealed for more than one incident. 'Ulūmul-Qur'ān is very vast, so a person studies this with an 'Ālim and he benefits.

And before all of that, one starts with the recitation of the Qur'ān such that he leaves something behind for his children and inshā' Allāh they will carry that forward. When the son of Ādam dies, all his action cease except for three. From the three is a pious child that you leave behind who supplicates for you.²⁰ A child of Qur'ān who remembers Allāh and supplicates for you. And remembering Allāh much is that which Allāh commanded us with.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

“O you who believe! Remember Allāh with much remembrance.” [Sūrah al-Aḥzāb 33:41]

And from the best of the dhikr of Allāh is recitation of the Qur'ān; following it and calling to that guidance. “Whoever calls to guidance then he will have the reward of all those who follow him without their reward diminishing.”²¹ From the best guidance is the Qur'ān and calling the people to the Qur'ān.

So look at the Qur'ān and the various stories within it regarding the Prophets and Messengers. Shaykh as-Sa'dī (رحمه الله) has an excellent book called *Stories of the Prophets*.

²⁰ *Ṣaḥīḥ Muslim* (1631).

²¹ *Ṣaḥīḥ Muslim*.

Look at the Prophets and how they dealt with people and the difficulties they faced, and we may face the same. Therefore, by knowing their stories we can benefit ourselves and others.

So we must follow the Qur'ān, read it and obey Allāh (سبحانه وتعالى) in that which He commanded us with, stay away from the prohibited matters and save ourselves and our families with the Qur'ān.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ

﴿اللَّهُ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.” [Sūrah at-Taḥrīm 66:6]

That striving, Allāh will aid you in it.

﴿وَالَّذِينَ جُهِدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e., Allāh’s Religion - Islamic Monotheism).” [Sūrah Ankabūt 29:69]

All of us are responsible, and our children are under our responsibility, so teach them that they have to read the Qur'ān daily. This is the path that Allāh is pleased with. Call your children to good and inshā' Allāh you will be from those who will get their reward from teaching them Fātiḥah. Every time they read it you will get the reward.

The Qur'ān is guidance, salvation and protection for us from doubts and desires. When you read the Qur'ān, there are verses of accountability so you are afraid to fall into desires. In

terms of doubts, there is knowledge in the Qur’ān and its explanation in the Sunnah of the Messenger (صلى الله عليه وسلم); there is ‘ilm that will protect you from Shirk and Bid‘ah and all types of deviations.

The Qur’ān has been made easy for us to learn.

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

“And We have indeed made the Qur’ān easy to understand and remember, then is there any that will remember (or receive admonition)?” [Sūrah al-Qamar 54:17]

So we strive our utmost to learn the Qur’ān and have lessons for its study, for its Tafsīr, reading especially the Tafsīr of Sūratul-Fātiḥah. Shaykh al-‘Uthaymīn (رحمه الله) has an excellent book on its Tafsīr and no doubt *Tafsīr Ibn Kathīr*, *Tafsīr as-Sa’dī*—these are from the best of the Tafāsīr.

Shaykh Muḥammad Amīn ash-Shinqīṭī (رحمه الله) mentioned the Qur’ān was revealed for three things:

1. To protect you from harm.
2. To bring you all that is good.
3. To call you to all good manners.

And the first of good manners is with Allāh (سبحانه وتعالى), having the correct ‘Aqīdah (belief) and following that which Allāh called us to.

There are many aḥādīth and verses regarding its importance and we only really mentioned a few regarding the importance of studying it. There are various books out there called ‘Ulūm al-Qur’ān from those that have already been written and explained. There is an excellent book that has been gathered by Shaykh ‘Ubayd al-Jābirī (حفظه الله) regarding the verses whereby

Shaykhul-Islām Ibn Taymiyyah (رحمه الله) has clarified not only their Tafsīr but also clarified the ‘Ulūm regarding the studying of the Qur’ān.

The Qur’ān no doubt calls us to that which is maṣālih, and the best maṣlaḥah for each and every one of us is Tawḥīd and to be mukhlīṣ. It likewise calls us away from mafāsīd, and the worse of the corruptions and evils is Shirk, followed by Bid’ah and then followed by the rest of the disobediences. The Qur’ān calls to being upright, and being upright means that you follow the Sunnah of the Messenger (صلى الله عليه وسلم), his manner and his model that he came with; and that is with beautiful manners and beautiful preaching.

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾

“Invite (mankind, O Muḥammad) to the Way of your Lord (i.e., Islām) with wisdom (i.e., with the Divine Inspiration and the Qur’ān) and fair preaching, and argue with them in a way that is better.” [Sūrah an-Naḥl 16:125]

The Qur’ān calls to all that which is good; to speak good with the people.

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

“...and speak good to people [i.e., enjoin righteousness and forbid evil, and say the truth about Muḥammad Peace be upon him]” [Sūrah al-Baqarah 2:83]

So how about speaking to your parents and family members? The Qur’ān calls us to all that which is good, so studying it is not light. It requires each and every one of us to be patient and persevere. This is from Allāh, this is His Speech; therefore, we should give it time. We should give it importance and we should memorise that which we are able to memorise from it and learn its recitation and meaning. This is where salvation lies first and foremost.

This Qur'ān is our guidance, so may Allāh (سبحانه وتعالى) guide us in studying, memorising, and learning the different types of sciences regarding it because this will help us and our children. And may Allāh forgive us for our shortcomings.

والحمد لله رب العالمين