



**HAVE YOU
PONDERED OVER
THE MESSAGE OF
YOUR CREATOR?**



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

As a Muslim, we are bound to believe in the fact that the Qur'an is the word of Allah and His uncreated Speech. The Qur'an is our guide and it provides instructions for us at every stage of our journey of life.

To benefit from this great guide, we are instructed to recite the Arabic words of the Qur'an, which itself is a great source of guidance. However, to fully benefit from the advices and admonitions mentioned in the Qur'an, we are strongly encouraged to contemplate and ponder over its message.

In this booklet, the following subjects are discussed briefly:

- a) The importance of understanding the message of the Qur'an.
- b) Easy and practical methods of understanding the message of the Qur'an, which can be implemented by those who do not understand Arabic.
- c) The importance of arranging and attending lessons on the Qur'an which should be found in every Masjid.
- d) Some brief incidents regarding those who found the answers to all their questions and the cure to all their doubts in the Qur'an.

May Allah ﷻ make this booklet a means of inspiring us all to devote time to learning the meanings of the Qur'an, searching for guidance in it, understanding its deep messages and secrets, and thereby building up a deeper relationship with the Qur'an. Aameen

The Most Sophisticated Machinery and its Instruction Manual

If a person manufactures some gadget, electronic device or some form of machinery, then the manufacturer ensures that instructions and directions are given on how to use it, which are included with the item in the box. These instructions are very important. The bigger the machine, the more detailed will the instruction manual be. If the operation of the machine is complicated and sophisticated, the manufacturers will even send an engineer or demonstrator to demonstrate and explain how to operate the machine, with all the finer details, and to train those who will be using the machine. Engineers will even be sent from foreign countries to teach these things to the consumer. They will train the consumer how to correct errors, if any occur. Even a small gadget comes with a troubleshooting list, which discusses the possible problems and their solutions. These machines have a note stating that you must read the instructions before use. The instruction manual also states that if you do not read and practice upon the instructions, then the guarantee and warranty is invalid. If the machine is used according to the instructions and the training, it will give good results. If it is used against the instructions, the machine will soon dysfunction and harm can be caused to others as well.

The greatest and most sophisticated machinery is the human being who was created and manufactured by Allah Himself. Allah ﷻ has also given instructions for the use of this miraculous machinery - the Qur'an, and its detailed explanation - the Hadith. If these instructions are not adhered to, then the guarantee for Jannah is invalid. The Qur'an is that manual which shows man how to live. Allah ﷻ has stated in

the Qur'an: "There is no doubt in this book." These are those instructions in which there are no doubts whatsoever, and there is no doubt that it has originated from the Maker and Manufacturer. Who will benefit from this Book? It is actually an instruction book for everyone, but will only benefit those who will pay attention to it. In it is guidance for those who those who want to live within the limits of the laws of Allah ﷻ, who we refer to as the people of Taqwa. For such people, this book will be a means of guidance, through and through. It is for those people who want complete success (the Muflihoon). This is an instruction book which directs us on how to live our lives.

Since man is the most sophisticated machinery created by Allah, Allah has also sent approximately 124000 demonstrators who are called Ambiya to train mankind and demonstrate to them how to operate this amazing machinery called the body. Every Nabi had worked tirelessly to explain to his people the instructions of the Manufacturer – Allah ﷻ. The final Rasul of Allah, Nabi Muhammad ﷺ, finally arrived. He instructed his people to comply with the instructions of Allah and explained to them the ultimate instruction-manual called the Qur'an over a period of 23 years.

So the Qur'an is the instruction book of Allah ﷻ, and Nabi ﷺ was that demonstrator who was sent by Allah, to guide us towards the manner of operating our lives so that we can enjoy it to the fullest. The trouble-shooting aspects have been taught to us and the solutions have been shown. All the details from childbirth till death have been discussed. If this human machinery is used according to the instructions of Allah ﷻ and the way shown to us by Rasulullah ﷺ, we will get perfect

results, otherwise we will cause our own destruction and that of others. If a person does not regard the Qur'an as his instruction book, nor does he learn the teachings of the Qur'an, nor has he made the Qur'an the object of his life, then what will be the condition of such a person? For the insignificant items and gadgets of the world, we pursue all the particulars and details. The worldly gadgets only work for a short time yet we pay so much of attention to them. Unfortunately, we do not have time for our Deen, whereas our success in our life in this world, the grave, the Day of Qiyaamah and forever thereafter is based on Din.¹

Ponder over the Message of the Qur'an

Pondering over the meanings and taking lessons from the advices and admonishments in the Qur'an in an important aspect of our relationship with the Qur'an.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

Allah ﷻ states: “This is a blessed Book which We have revealed to you, so that they may ponder over its verses, and so that the intelligent ones may take lesson.”(Surah Saad, v.29)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Allah ﷻ also states: “Do they not then reflect on the Qur'an, or are there locks on the hearts?”(Surah Muhammad v.24)

¹ Extracted from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuhu)

Nabi ﷺ said: “Soon people will emerge from my Ummah who drink the Qur’an like they drink milk”² Allamah Munawi ﷺ explains, “They will recite the Qur’an without pondering and reflecting over its meanings and laws. The words will merely slide off their tongues just as milk hastily slides down the throat”³

Advices of great Ulama

Imam Ghazali ﷺ has mentioned a quotation from the Taurah in which Allah ﷻ addresses man: “O my servant! Are you not ashamed of your behavior towards Me? If you receive a letter from a friend while you are travelling on a road, you stop on the side of the road and sit at a suitable place. You then read it with full attention and try to understand every word therein, so that no single point escapes you. But here is My Book which I have revealed to you. In it, I have expounded and explained everything in detail for your sake. In it, I have repeatedly emphasized important matters, so that you may ponder over its length and breadth (i.e. every detail). But you show an attitude of indifference. Do you consider Me less important than even your friend? O my servant! When one of your friends sits with you and talks to you, you pay full attention to him. You listen to his words and take them to heart. If anybody speaks to you or interrupts your conversation with him, you stop him with a gesture. But when I turn my attention towards you and talk to

² Al-Mu’jamul Kabeer of Tabraani – narrators declared reliable by Haythami

³ Faydul Qadir

you through My Book, you turn your attention away from Me. Do you consider Me less important than your friends?”⁴

Moulana Shah Wasiyullah رحمہ اللہ علیہ writes, “The Noble Qur’an also acted as guidance, but that was then when it was read and understood. Unfortunately today, we too recite of its verses, but it does not shaken or soften us in the least.”⁵

Maulana Ashraf Ali Thanwi رحمہ اللہ علیہ had said, “Once you have corrected your recitation of the Qur’an, you should read its translation... For this, choose the translation of one who is qualified to translate the Qur’an, a person who possesses the qualities and qualifications of the Ulama.”⁶

The Qur’an is the instruction book of Allah. In it, all details from childbirth till death have been discussed. If a person does not regard the Qur’an as his instruction book, nor does he learn the teachings of the Qur’an, nor has he made the Qur’an the object of his life, then what will be the condition of such a person? If your instruction book is in another language such as Chinese, and you do not know the language, you will look for a Chinese person to translate it for you. If we do not understand the Qur’an, what effort are we making to understand its message? If we are not Ulama, then we should at least have the desire to understand the Qur’an. The bare minimum is that we learn the meaning of a few surahs, so that we understand what is being recited in our salaah. We should know the meaning of the du’as that we make. These are all important matters which deserve attention. For the insignificant things of the world, we

⁴ Ihyaa-ul-Uloom

⁵ Tahaarate Qalb

⁶ Tasheelul-Mawaaiz – Huququl Qur’an

want to know all the particulars and details. Unfortunately, we have a don't-care attitude for the various aspects pertaining to Din. The Qur'an is filled with barakah (blessings), but it is not only for barakah. The main purpose of the Qur'an is that it is a book of guidance. Yet, how often do we take guidance from it? It is certainly the duty of the Ulama to delve deep into the understanding and tafseer of the Qur'an. However, reading a reliable translation of the Qur'an is the minimum we can do. How many non-Muslims have accepted Islam after just hearing one verse of the Qur'an or studying the knowledge contained in one verse.⁷

Maulana Muhammad Aslam Shaikhupuri رحمۃ اللہ علیہ wrote: The Muslims have strayed very far from the Qur'an. This is probably why the mercy of Allah ﷻ has been distanced from them. The Muslims have turned away from the Qur'an as a result of which honour, authority, conducive conditions, safety, peace, protection, love and mercy have all been turned away from them. What is worse is that, in order to regain all these lost treasures, they have resorted to imitating others. They have embraced many of their filthy habits and are waiting to inculcate those which they have not yet embraced.

However, by the oath of the Rabb of the Ka'bah! All these lost bounties will never be regained without making our relationship with the Qur'an the focal point of our lives. Although any kind of attachment to the Qur'an certainly has benefit, the blessings and results Allah ﷻ has kept in the establishment of a deeply rooted religious conviction, love and

⁷ Extracted from the advices of Maulana Abdul-Hamid Ishaq (damat barakaatuh)

devotion and pondering over the meanings of the Qur'an cannot be found in anything else. However, it is a devastating reality that, let alone the general masses, even the learned and scholarly Muslims do not recite the Qur'an as they ought to.

It seems that pondering over the meanings of Allah's ﷻ Word is considered something completely superfluous and we only feel the need for it when we teach, propagate or prepare an article on a certain subject. However, let alone not paying any attention to reciting the Word of Allah with the correct understanding of its meanings, we do not even recite just the words a tenth of the amount that our pious predecessors did!⁸

The difference between Tafsir (interpreting the Qur'an) and Tadabbur (contemplating and pondering over the meanings of the Qur'an)

1) The term Tadabbur means النظر في عواقب الأمور وما تؤول إليه – “To consider the outcomes of matters and their consequences.”

The one who makes Tadabbur is therefore one who ponders over the subject matter of the verse, to understand its message and practice upon it. It is also to navigate one's way out from ignorance into knowledge, from insincerity to sincerity and from darkness to light. Should one succeed in aligning his mind upon this whilst reciting the Qur'ān, then such a person is now upon the path of Tadabbur, and is actively applying the instruction where Allah ﷻ said:

⁸ Inspirational Stories about the Lovers of the Qur'an

This is a blessed Book which We have revealed to you, so that they may ponder over its verses, and so that the intelligent ones may take lesson.”(Surah Saad, v.29)

Tafsir on the other hand means al-Kashf (uncovering). The purpose of Tafsir is to uncover the intended meaning of the verse.

2) A second difference is that Tafsir is the duty of scholars who have a strong footing in the Arabic language, amidst other prerequisites. On the other hand, Tadabbur is the duty of the entire Ummah.

What is interesting is that in two verses where Allah ﷻ asks “Will they not ponder over the Qur’an” – chapter 4 and chapter 47 – those who were being addressed in both cases were the non-believers.

The method of studying the Qur’an

a) The best method is to study Arabic and understand the Qur’an in its original language. If one devotes his time to formally study ilm and becomes an ‘aalim (a scholar), this will be best.

b) If one does not have so much time at his disposal, one should free some time and learn Arabic by a pious and righteous scholar. Learn Arabic from him and then ask him to teach you the Tafsir of the Qur’an.

c) As for those who do not understand Arabic, one should at least utilize such a translation of the Qur’an which has been prepared with a brief commentary and which has been

compiled by a reliable scholar of the Ahlus-Sunnah wal Jama'ah. Do not utilize the translation and commentary of Abdullah Yusuf Ali, as it contains serious deviant beliefs which oppose the beliefs of the Sahaabah and the Muslims of the first eras. The following are easy, well prepared and enjoyable commentaries which can be utilized for this purpose and which I recommend:

- 1) Qur'an Made Easy – prepared under the supervision of Mufti Afzal Hoosen Elias
- 2) The Noble Qur'an – Mufti Muhammad Taqi Uthmani
- 3) Tafsir Uthmani – Maulana Mahmud Hasan Deobandi and Maulana Shabbir Ahmad Uthmani

For more details and a deeper understanding, one could refer to:

- 1) Ma'ariful Qur'an - Mufti Muhammad Shafi Uthmani
- 2) Illuminating Discourses on the Noble Qur'an (Tafseer Anwarul Bayan) - Maulana Ashiq Ilahi Madani

For a summary of the message of every Surah, one may study the 'Summary Of The Qur'an Majid' - Maulana Aslam Shaikupuri.⁹

The above are well-researched and easy-to-understand works which were written in the recent past in the light of the common challenges that we face. These books were written so that the general public can benefit from the message of the Qur'an.

During one's study of such translations, if one comes across any aspect which is confusing or which one cannot understand

⁹ This book can be downloaded from spirituallight.co.za

or comprehend fully, approach a reliable scholar for clarification. Do not pursue such matters through other means and do not base your understanding of the Qur'an upon conclusions you reach after surfing the internet. Also, never consider yourself as qualified to comment on matters of Tafseer and Fiqh by merely studying some translations of the Qur'an, as even the Qur'an commands us to refer always to the people of knowledge in matters of difference. Rasulallah ﷺ warned that the person who comments on the commentary of the Qur'an according to his opinion while unqualified to do so will have Jahannam as his abode. (Tirmizi)

Along with the study of such a translation, it is recommended that one attends lessons on the explanation of the Qur'an by a reliable scholar, which will give one greater insight into the knowledge and explanation of the Qur'an. If there is no scholar in your vicinity who delivers lessons on the Qur'an, encourage a scholar to start and attend punctually. Besides the fact that you will benefit, you will gain the reward of all others who will benefit, as you initiated this good practice.

The importance of reciting some portions with deep contemplation alongside one's daily recital

A righteous man once said, "I used to complete a full recitation of the Qur'an once every week, another once every month and another once every year. Added to that, for the last 30 years I have been trying to complete one recitation of the Qur'an but I have not yet been able to do so (due to the deep pondering it required)." (Ihya) The different recitals mentioned here are

due to the times spent in pondering and contemplation for each recital, which were all varying.

Therefore, if one recital is done specifically for pondering while reciting when the heart is unoccupied with anything else, this would be excellent. It would not cause harm to your normal recital, and you will gain the above as an added virtue.¹⁰


The virtue of delivering lessons of the Qur'an in the Masaajid and the virtues of attending such lessons

وعن أبي هريرة - رضي الله عنه - ، قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ ، وَحَفَّتْهُمُ الْمَلَائِكَةُ ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ رواه مسلم و أبو داود.¹¹

Rasulullah ﷺ said: “Whenever a group of people get together in a house from the houses of Allah (in a Masjid) to recite the Book of Allah and to have dars of it (to learn and teach it to one another), sakeenah descends upon them, angels surround them, Allah’s mercy engulfs them and Allah remembers them in the gathering of those who enjoy Divine Proximity to Him.”

¹⁰ Condensed from “Tabligh-e-Deen”, the translation of Al-Arba’een by Imaam Ghazaali

¹¹ وقد اختلفوا في تفسير السكينة قال الألويسي ‘ وفسروا السكينة بنور يستقر في القلب وبه يثبت على التوجه إلى الحق ويتخلص عن الطيش ‘ واما اثره فقد قال تعالى ‘ هو الذي انزل السكينة في قلوب المؤمنين ليزدادوا ايمانا مع ايمانهم ‘ (سورة الفتح) وقال علي القاري في شرح ‘ فيمن عنده ‘ اي من الملائكة المقربين وارواح الانبياء والمرسلين ‘ (المرقاة)

Moulana Muhammad Zakariyya  has written, “The acquisition of any of the rewards mentioned above are so sublime that even if one devotes his entire life to acquire any one of them, it would be worthwhile.”

In the above Hadith, four virtues of gatherings of the Qur’an have been enumerated:

a) The descent of Sakeenah. Sakeenah is a nur or spiritual light which settles in the heart. It turns one’s attention to Allah and saves one from misery and depression. The effect of sakeenah descending, according to the verse of Qur’an in Surah Fath, is that one’s Imaan grows from strength to strength and all doubts regarding Deen are removed. Thus, all participants will experience a growth in the quality of their Imaan.

b) Angels surround them. The details of this are mentioned in another Hadith which states: “Allah has a special group of angels, travelling through the earth with no other work (they are exclusively appointed for this task and nothing else), who circle the streets searching for the gatherings of Zikr. When they find a group of people engaged in the remembrance of Allah, they call out to the other angels, “Come here to fulfill your need! (here is what you were searching for)” The angels surround them with their wings, forming rows up to the first heaven.” By the company of the angels, angelic qualities are transferred into the participants.

c) Rahmah engulfs them and envelops them from all sides. The effect of the mercy of Allah is that one will be granted the strength to save himself from sins, as is understood from the

dua ‘O Allah, have mercy upon me, thereby enabling me to give up sins’.

d) Allah ﷻ remembers them in the gathering of those who enjoy Divine Proximity to Him. Mulla Ali Qari (رحمۃ اللہ علیہ) has explained ‘those who enjoy Allah’s proximity’ to mean ‘the favourite angels of Allah and the souls of the Ambiyaa and the Mursaleen (Messengers)’. To be mentioned in Allah’s court and remembered in the gathering of the True Beloved is such a bounty which can never be surpassed. Allah ﷻ himself states “And being remembered by Allah is the greatest (bounty)” (Surah Ankaboot).

The above four virtues and favours extend to every person who conducts or attends a Dars (lesson) of Qur’an in a Masjid.

An Inspiring Dream

Moulana Qasim Sema (رحمۃ اللہ علیہ) had narrated the following incident: Moulana Badre-Aalam Sahib (رحمۃ اللہ علیہ), my beloved Ustaadh (teacher), narrated to me the following dream in 1958 in Madinah Munawwarah: A student of Moulana Badre-Aalam from Punjab who qualified in Jamiah Islamiyyah Dabhel came to perform Hajj. After performing Hajj, he came to Madinah Munawwarah to make the ziyaarah (to visit) the Rawdhah-Mubaarak (the blessed grave of Rasulullah ﷺ wherein Rasulullah ﷺ rests alive). After making the ziyaarah (visiting) the Rawdhah-Mubaarak and staying in Madinah Munawwarah for a few days, he was so attracted by the Holy Precincts of the Rawdhah-Mubaarak and of Madinah Munawwarah that he made up his mind that he will not return to his hometown in

Punjab and that he will settle down forever in Madinah Munawwarah. That very night, he saw Rasulullah (ﷺ) in a dream. Rasulullah (ﷺ) instructed him to go home back to Punjab, saying, “If you go home, sit on the Mimbar, take the Qur’an in your hand, read one Aayah (verse) of the Qur’an and translate it to the people; or read one Hadith and translate it to the people; that is better than staying here and making 20 years of Ibaadah.” The next morning, when he got up, that man went to his Ustaadh Moulana Badre-Aalam Sahib (رحمته الله) and narrated this dream to him, and thereafter he went away to his hometown in Punjab.

The solution to the problems facing the Muslim Ummah

Shaykhul Hind Maulana Mahmudul Hasan Deobandi (رحمته الله), on being released after four years of imprisonment in Malta, said to a large group of Ulama who had come to meet him in Deoband, “We learnt two lessons during our stay in Malta. The more I pondered over the decline and fall of the Ummah in all aspects, whether deeni or dunyawī (religious or worldly), the more I was convinced that there were two primary causes for it: (1) deserting the Qur’an (2) fighting over petty issues. Thus, I intend to spend the rest of my life in propagating the words and meanings of the Qur’an, by establishing makaatib (primary madrasahs for Islamic learning) in every single area to teach children the method of reciting the Qur’an, and by initiating adult lessons in which the meanings of the Qur’an will be taught to the public and in which they will be encouraged to practice on its teachings. I have also resolved not to allow any internal fights to break out (especially amongst the Ulama). (Akaabir-e-Deoband kya thei pg.17)

The way of our Pious Predecessors

Maulana Aashiq Ilaahi Barni رحمۃ اللہ علیہ writes: “The Ulama of Deoband have chosen a special course of action to advise the people coming for salaah and to reform them; to translate the Qur’an and explain it in the local languages after the Fajr or Isha salaah in the local masjids. There is great need for this, and since the people are present in the masjid for salaah, and are in need of self reformation as well as the rectification of their families, (this is the ideal opportunity). When they daily get a chance to listen to the Qur’an speaking to them, it becomes easier for them to reform themselves, as well as their wives and children. Without doubt, advice and reminding is beneficial for the believers. Without advice and reminders, Shaytaan would make a man do whatever he wishes.” (Al-Anaaqeedul Ghaaliyah pg.285)

The advice of a great Muhaddith

Moulana Fakhruddin Sahib رحمۃ اللہ علیہ, the former Shaykhul-Hadith of Darul-Uloom Deoband and the student of Shaykhul-Hind رحمۃ اللہ علیہ and Allamah Anwar Shah Kashmiri رحمۃ اللہ علیہ, advised his beloved student (in the last year of his life):

“Dear Molwi Abdul-Hamid Sahib! I would like to render some advice to you, which if practiced upon, will ensure you success of this worldly life as well as the life of the Hereafter (Inshaa-Allah)..

You should recite the Qur’an, and together with this recitation, you should study the authentic translation of the Qur’an by

Shaykhul-Hind رحمته الله (published by the title ‘Tafsir-Uthmani’) ¹² or Bayanul-Qur’an of Moulana Ashraf Ali Thanwi رحمته الله and you should explain the very same to the people. This is the first stage of the guidance of the people through you... Another point is that you should stipulate a time when people are free, for eg. after Maghrib or after Isha. At such a time, you should explain and render an authentic translation of a book of Hadith to the people. However, you should not discuss those masaa’il in which there is ikhtilaaf (differences of opinion), nor should you revile and condemn anyone, nor should anyone’s actions be criticized. You should not discuss any of this, but rather be conscious of your objective and ponder that Allah سبحانه has chosen me for this work...If you will perform your duties in this manner that, after the Fajr Salah, you render translation of the Qur’an and, in the evenings at any stipulated time, you explain one or two Ahaadith, besides those Ahaadith in which there is no ikhtilaaf (difference of opinion between the Fuqaha), by which they may be reformed (then this will be most appropriate).” May Allah bring alive this practice in every Masjid of the world.

Who should conduct lessons on the Qur’an?

This should only be carried out by qualified Ulama, who themselves should consult reliable books of Tafsir. This ilm requires a chain of reliable pious personalities from which the reality of Deen can be understood, stemming from those who were present in the time of Rasulullah صلى الله عليه وسلم. Muhammad Ibn

¹² This masterpiece has been translated into English by Madrasah Arabia Islamia Azaadville.

Seereen (ﷺ) said, “Verily, this (true) ilm is Deen (since it incorporates amal within it). So see well who you take your Deen from.”(Muqaddamah Sahih Muslim) People who gain knowledge from merely researching over the net or studying a translation of the Qur’an or books of Hadith, from which they deduce their personal interpretations and meanings generally possess flawed and incorrect knowledge. One who is unqualified to make Tafsir of the Qur’an and is guilty of these sorts of interpretations which are based on self-study, researching over the net and personal opinion, which is referred to as ‘Tafsir bir-Rai’, is warned:

عن ابن عباس رضي الله عنهما قال : قال رسول الله صلى الله عليه و سلم من قال في القرآن بغير علم فليتبوأ مقعده من النار قال أبو عيسى هذا حديث حسن صحيح

عن ابن عباس : عن النبي صلى الله عليه و سلم قال اتقوا الحديث عني إلا ما علمتم فمن كذب علي متعمدا فليتبوأ مقعده من النار ومن قال في القرآن برأيه فليتبوأ مقعده من النار قال أبو عيسى هذا حديث حسن (رواهما الترمذي والنسائي في سننه الكبرى)

عن جندب بن عبد الله قال : قال رسول الله صلى الله عليه و سلم : من قال في القرآن برأيه فأصاب فقد أخطأ (رواه ابو داؤد والترمذي والنسائي في سننه الكبرى)¹³

Rasulullah (ﷺ) said “Whoever comments on the (meaning of) Qur’an according to his own opinion, he should prepare his abode in Jahannam.” (Sunan Tirmizi)

¹³ قال ابن حجر أي أخطأ طريق الاستقامة بخوضه في كتاب الله بالتخمين والحسد لتعديه بهذا الخوض مع عدم استجماعه لشروطه فكان آتما به مطلقا ولم يعد بموافقته للضوابط لأنها ليست عن قصد ولا تخر بخلاف من كملت فيه آلات التفسير وهي خمسة عشر علما اللغة والنحو والتصريف والإشتقاق لأن الاسم إذا كان اشتقاقا من مادتين اختلف المعنى باختلافهما كالمسيح هل هو من السياحة أو المسح والمعاني والبيان والبدع والقراءات والأصلين وأسباب النزول والقصص والناسخ والمنسوخ والفقه والأحاديث المبينة لتفسير المعجم والمبهم وعلم الموهبة وهو علم يورثه الله لمن عمل بما علم وبعض هذه العلوم كان موجودا عند السلف بالفعل وبعضها بالطبع من غير تعلم فإنه ماجور بخوضه فيه وإن أخطأ لأنه لا تعدي منه فكان ماجورا أجرين كما في رواية أو عشرة أجور كما في أخرى وإن أصاب وأجر إن أخطأ كالمجتهد في الأحكام لأنه بذل وسعة في طلب الحق واضطره الدليل إلى ما رآه فلم يكن منه تقصير بوجه (مرفاة المفاتيح شرح مشكاة المصابيح)

In another narration the words are **“Whoever comments on the Qur’an without (sufficient) knowledge, he should prepare his abode in Jahannam.”** (Sunan Tirmizi)

Another Hadith explains, **“Whoever comments on the (meaning of) Qur’an according to his own opinion and his opinion conforms to the truth, he is still wrong and incorrect.”** (Sunan Tirmizi, Sunan Abi Dawud) This means that he has erred and committed a sin by doing so.

Searching for guidance in all our affairs within the Qur’an

Shamim Waasti was a person who bore communist ideologies. He possessed a hatred for belief in Allah, His Messenger ﷺ and the hereafter. His life was centered around money and materialism. He was the founder member and chairman of a communist party in Pakistan. He was imprisoned due to some illegal activities. While being tortured in jail, he called unto Allah ﷻ for help, and his heart underwent a complete change.

He says regarding his days of imprisonment:

“I was not allowed to meet or speak to anyone. A deluge of questions overcame my heart. There was none to answer me. From childhood, I had heard that the person reciting the Qur’an is actually speaking to Allah. I therefore decided to get my questions answered by Allah. Undoubtedly, my connection with Allah became strongly established by means of the Qur’an Shareef. Whatever question I had in my heart, would be answered by some verse or the other during my tilaawah, which would be a cause of comfort and assurance for me.”

The narrator of this incident said, “Waasti, inform me of a few of your questions which were answered by the Qur’an Karim?” He said, “One day, I was deeply troubled by the thought that what is my party doing for me. I had not received any news of their efforts to secure my release. When I sat to recite the Qur’an, the following verse answered my question **كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ** “Every group is happy with that which they possess.”¹⁴ I realized that they were concerned about themselves and were totally unconcerned regarding my plight. Then this thought began vexing me – I do not know if any family member is making effort. Perhaps through their efforts, I will secure my release. Whilst reciting, I came across the following verse, **يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ**, The meaning of it is, “The day when a man will run away from his brother, his mother, his father, his wife and his children. Every person from amongst them on that day will have his own problems which will make him unconcerned of all others.”¹⁵ I realized that when no one would come to aid on the frightening day of Judgement, what reliance could I place on them in this world? This became clear to me that my close family members and friends would be of no benefit to me. In this way, whatever I had heard in my childhood days was now becoming practical before me. My conviction in the Qur’an began growing daily. Now it is my habit that whenever I am faced with some worry or difficulty, I begin tilaawah. The Qur’an Shareef consoles as well as guides me.”

The narrator of this incident asked, “At that time, which translation were you using?” He replied, “This is also amazing.

¹⁴Surah Mu’minûn verse 53

¹⁵Surah Abasa verse 34 to 36

The translation which was a cause of guidance for one prisoner was written by another prisoner who had borne and underwent the difficulties of jail. This is Tafsir Uthmani which the prisoner of Malta, Maulana Mahmud Hasan Deobandi had written whilst in incarceration in Malta as a punishment for his movement for the freedom of India. It was completed by his famous student, and one of the forerunners in the establishment of Pakistan, and Maulana Shabbir Ahmad Uthmani (rahimahumullah). Tafsir Uthmani remained my companion in the solitude of the cell. For this reason, I still continue to study it diligently and hold it in great esteem. I had made a pact with Allah that if I was freed, I would spend the rest of my life engaged in the service of Qur'an. Within a few months, the army officials freed me. As soon as I gained freedom, I began teaching the children of my local masjid the Qur'an. During this time, I fell into contact with the tablighi jama'at. Joining this universal effort of dawat and tabligh, I am passing my life with the object of spreading Islam and the Qur'anic teachings."

(For the complete detailed incident regarding Shamim Waasti, please refer to 'We owe it to the Qur'an', published by Spiritual Light)

The message of the Qur'an answers all questions and removes all doubts

Here are just three quotations from many regarding non-muslims who had found the answers to their questions and doubts in the Qur'an.

a) 'Aamir Ali Dawood of England mentioned the following reasons for his conversion to Islam: "Unfortunately, I do not

know or understand the Arabic language nor am I able to read Urdu. Therefore, I purchased an English translation of the Qur'an and started to study it with the utmost concentration. From the very onset, the knots in my mind started to come undone and I found an answer to every question I had. Reading the Qur'an removed many things from my mind which had confused me and the contradictions of the Bible became vividly clear. It became evident that the Bible and the Psalms had been subjected to terrible alterations and distortions. After reading the Qur'an, I read many other books on Islam and my assumption that the message of Islam is natural and universal slowly changed into conviction as the days went by".¹⁶

b) A Maltese revert to Islam writes:

I was born and raised in Malta as a Catholic. By the age of 13, I began to question things thinking: "Is this it? Is Catholicism for me? Or is there something bigger and better?"

By the age of 16 I had stopped going to church. When we would have religion lessons at school, I became the girl full of questions and always got the same answers.

Why are there three Gods not one? And why can't we read the Bible? Why do we acknowledge only Jesus but not the other prophets? And why did Jesus have to die for Humanity when Humanity commits worse sins? And pretty much always, the answer was the same: "The answer is a mystery!"

Apart from the Bible question, then I was told that by reading the Bible it would confuse me even more. After some time, I

¹⁶ Inspirational Stories about the Lovers of the Qur'an

realized why this would be the case. By the age of 16, I had stopped going to church and just believed that there is a God.

When I was 19, I met my current husband. He was a Muslim but was not following his religion. We met at Havana. When we first started going out, we never broached the topic of religion. He knew I wasn't a believer and I knew he wasn't practicing his religion, so we just left it at that.

The only thing that we did agree on and talked about was that if we ever had children one day they would be brought up Muslim. We discussed that after just a week of dating! I was fine with it because it didn't make any difference to me back then.

I had started to research other religions like Buddhism, which didn't make sense as a religion to me. Buddha was a prince who gave all his money to the poor and was made a 'god' for that. I also looked at Hinduism, a religion with over 200 gods. It was too confusing! Then I looked into different forms of Christianity, but it was all pretty much covering the same ground I had learned about as a child.

Back then, I used to work for a confectionery chain, and I would often come across a Maltese lady, a regular who happened to be a Muslim.

One day, I plucked up the courage to speak to her. As soon as she left the shop, I stopped her and asked if she could help shed some light on this religion. I told her I just wanted to find out a bit more, the basics and what it consists of, and that I had no intention of becoming Muslim myself.

She smiled and gave me her mobile number and told me to come to the mosque in Paola that Thursday as there was women's meeting. And that's when my journey to Islam had begun. I attended the meeting and met a group of lovely ladies- all Maltese and all reverts.

I spent almost a year questioning everything. "Why do women have to wear the veil? Why are men allowed to have four wives? And why are we not allowed to eat pork? Who's Muhammad? Why are Muslims so strict? What do Muslims believe in, Allah or Muhammad?" **And sure enough, I had all my answers, not from 73 books but from one book- the Qur'an. Everything I needed to know I could find in this one book.**

They follow the life of Prophet Muhammad, it's easy, there's no mystery, no complications. You do as God tells you and you will be rewarded, if not you will be punished. No matter if you're rich, poor, an imam or anything else, in Islam everyone is equal. I fell in love with Islam and I decided to become a Muslim.¹⁷

c) Dr. Jeffrey Lang, an Associate Professor of Mathematics at the University of Kansas, spent the first 18 years of his life in Catholic schools, which left him with many unanswered questions. By the time he reached the age of 18, Lang had become a full-fledged atheist.

As a young lecturer in mathematics at San Francisco University, Lang found Islam, at the hands of a few of the Muslim friends he had met at the university.

¹⁷ Extracted from aboutislam.net

“We talked about religion. I asked them my questions, and I was really surprised by how carefully they had thought out their answers,” Lang said.

Lang read the Qur’an on his own, found his way to the student-run prayer hall at the university, and basically surrendered without much struggle. He was conquered by the Qur’an.

Lang writes: “Painters can make the eyes of a portrait appear to be following you from one place to another, but which author can write a scripture that anticipates your daily vicissitudes?...”

Each night I would formulate questions and objections and somehow discover the answer the next day. It seemed that the author was reading my ideas and writing in the appropriate lines in time for my next reading. I have met myself in its pages...”¹⁸

¹⁸ Extracted from aboutislam.net

Some Spiritual Light Publications

- Tilaawah – an easy method to reach Allah
- Virtues of Salaat alan Nabi (Durud Shareef)
- Virtues of Jumu'ah
- Spiritual Lessons Derived from Surah al-Kahf From Islambul to Istanbul
- Dhul Qarnayn and Ya'Juj & Ma'juj
- Understanding the Mahdi
- Spiritual Light vs Material Might
- Who are the Ahlul Bayt?
- Secrets of the Holy Lands
- Al Aqsa – past, present and future
- Lessons from the life of Salahuddin al-Ayyubi
- Waking up to the Threat of the Devil
- Healing Wounded Hearts pt.1 – Dealing with the loss of a loved one (R25)
- Healing Wounded Hearts pt.2 – Maintaining your relationship with the deceased
- Healing Wounded Hearts pt.3 – Dealing with the loss of a dear child
- Presents of Paradise pt.1 - 3 (inspiring stories)
- Who are the Women of the Qur'an
- Finding Solace during Sickness
- We owe it to the Qur'an
- The legacy of the Ulama of Deoband
- Brilliant stars of Islam 1: The four Imaams of Fiqh
- The virtues and specialities of the Arabic language
- Ilm, Worldly Knowledge and Secular Education
- Ihya-ul-Ma'aani - Explanation of the primary differences in the seven Qira'at (Urdu)

Cards

- I wish to be with my Nabi in Jannah
- Intentions to be made when reciting the Holy Qur'an
- Bismillah Card
- 12 Beautiful and Amazing Duas from the Qur'an
- 7 Valuable Prescriptions (Morning and Evening Duas)