

The Virtues of The Qur’ān and The Types of Abandonment of It By *Shaykh ‘Abd Allāh al-Najmī* (حفظه الله)

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Bismillāh wa al-Ḥamdulillāh wa al-Ṣalātu wa al-Salām ‘alā Rasūlillāh ‘amma ba’d

The Noble *Shaykh ‘Abd Allāh al-Najmī* (May **Allāh** Preserve Him) from the *mashāyikh* of *Jāzān*, Saudi Arabia delivered a LIVE tele-lecture with *Muwahhideen* Publications on Wednesday 24th February 2016. The *Shaykh* is a student of *Shaykh Aḥmad al-Najmī* and *Shaykh Zayd al-Madkhalī* (May **Allāh** Have Mercy Upon Them).

The following is notes from the tele-lecture...

From the most important topics ever addressed are those that pay attention to the virtue of the Book of **Allāh** and how lofty its status is, and warning against abandoning the recitation and contemplation of the Book of **Allāh**, which is indeed a Mighty Book that is not approached by falsehood. It is a revelation from an Almighty and All-Wise Lord.

The Noble *Qur’ān* is the criterion that distinguishes between all right and wrong; it is not amusement or play. Whoever abandons it from the dictators and people in power will be crushed and whoever seeks guidance in other than it will be lead astray. It is the source of guidance and leads to the Straight Path of **Allāh**. **Allāh** says:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ





*“Verily, this Qur'ān guides to that which is most just and right”*¹

The people of the Qur'ān are the people of **Allāh** - His special people, as has been authentically narrated from the Prophet (صلى الله عليه وسلم). They are people of lofty status in this life and the next. **Allāh** says:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

*“Allāh will exalt in degree those of you who believe, and those who have been granted knowledge.”*²

The Prophet (صلى الله عليه وسلم) said: “Indeed Allāh raises people through this Book and debases with it others.”³ Likewise, he (صلى الله عليه وسلم) said that the one who leads the people in prayer is the one who reads (i.e. memorizes) the most Qur'ān and if they are equal in their memorization, the one most knowledgeable of them about the Sunnah leads the prayer. Furthermore, if a number of people die and there are insufficient graves, the ones given precedence to be buried are those who memorized the Qur'ān.

The people of the Qur'ān are the best of people, as the Messenger (صلى الله عليه وسلم) said: “The best of you are those who learn the Qur'ān and teach it to others.” The people of the Qur'ān are those whom **Allāh** will raise in rank on the Day of Resurrection, as comes in the authentic narration from the Prophet (صلى الله عليه وسلم) that it will be said to the person who memorized the Qur'ān: Recite and read as you used to read in this life

¹ Sūrah al-Isrā` 17:9

² Sūrah al-Mujādilah 58:11

³ Ṣaḥīḥ Muslim





and continue to ascend, and your station will be at the last *āyah* you read. The more a person memorizes and lives by the *Qur'ān*, he will be raised in rank by **Allāh**.

My brothers, we have been commanded to act upon the Book of **Allāh** and not to simply memorize its words. *Abū Mālik al-Ash'ari* (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said: “*The Qur'ān is a proof for you or against you.*”⁴ If you recite the *Qur'ān* and live by it, it will be evidence for you, arguing on your behalf on the Day of Resurrection. But if you neglect it and failed to act upon it, it will be evidence against you on the Day of Resurrection.

The Glorious *Qur'ān* – O my beloved brothers - is miraculous because **Allāh** challenged the Arabs to bring the likes of it. He challenged them to bring ten *sūrah*s like it and indeed they were unable to do so. The virtues of the *Qur'ān* are many. The recitation of one letter of the *Qur'ān* is worth ten good deeds as the Messenger (صلى الله عليه وسلم) said: “*I do not say that alif, lām, mīm is one letter, rather alif is one letter, lām is one letter and mīm is one letter.*” *Allāhu Akbar!* Look at these great virtues O my dear brothers. It is befitting for us to be eager about and exert ourselves in reciting the *Qur'ān* frequently so we can be from amongst the people of **Allāh** - the special, beloved people of **Allāh**.

The *Ṣaḥābah* were very eager about memorizing the *Qur'ān*, implementing the statement of the Messenger (صلى الله عليه وسلم) that there is no jealousy except in two types of people: A man given the *Qur'ān* such that he recites it in the morning and evening and a man given wisdom such that he teaches it and judges between the people.

⁴ *Ṣaḥīḥ al-Bukhārī*





We should all pay attention to and exert ourselves in reading and memorizing the *Qur'ān*. When we look at the biographies of the Scholars of *Islām*, we find that the majority of them memorized the *Qur'ān* at a young age. Some completed the memorization of the *Qur'ān* before seven years old, others before ten and others before coming of age. If that is the case with them, look at our situation – we ask **Allāh** to overlook our shortcomings. We must beware of abandoning the *Qur'ān*, and there are several types as *Ibn al-Qayyim* (رحمه الله) mentions:

1. To abandon reciting and memorizing the *Qur'ān*

Allāh says:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

*“And the Messenger (Muḥammad) will say: ‘O my Lord! Verily, my people deserted this Qur'ān (neither listened to it, nor acted on its laws and orders).”*⁵

We should beware of being from amongst these people and fitting this description. We should be eager to recite and memorize the *Qur'ān* and have a specific amount we recite everyday, being consistent in doing so. When we look at the biographies of the Scholars of *Islām* we know that this was their habit; they all had a portion of the *Qur'ān* they consistently recited everyday. *Shaykh Ibn Bāz* (رحمه الله) would not go to sleep at night until he was finished reciting his daily portion of the *Qur'ān*. *Shaykh Aḥmad al-Najmī* (رحمه الله) would always be reciting the *Qur'ān*. Many times I ('Abd Allāh al-Najmī) would enter upon him and find that he had the *Qur'ān* open, reciting from it. I also traveled with him on several occasions and on the airplane I noticed that he

⁵ *Sūrah al-Furqān* 25:30





did not waste any time; he would use this time to recite from the Book of **Allāh**. And I think on some occasions he would recite three or four *sūrah*s, such as *Qāf*, *al-Ḥujurāt*, *al-Najm* etc.

Likewise, *Shaykh Zayd al-Madkhalī* (رحمه الله) was a *ḥāfiẓ* of the *Qur'ān* and some years during *Ramaḍān* he would lead *Tarāwīḥ*, reciting from memory without having the *muṣḥaf* in front of him. His son informed me that when he was in the hospital waiting for an x-ray and the likes, he would not sit and waste his time. Rather, he would recite from the *Qur'ān* and he would recite a very long *sūrah*, not wasting any time, even in the hospital.

We should take advantage of our time and use it for the obedience of **Allāh**. Some of the Scholars of *Islām* have said that whoever goes forty nights without reciting the *Qur'ān* in its entirety has abandoned it. The *Ṣaḥābah* had a way of dividing up the *Qur'ān* such that they would recite it in a very short period. Many would complete the recitation of the *Qur'ān* every seven days. *Allāhu Akbar!* Think about that. Every week they would recite the *Qur'ān* in its entirety. Some were asked how they divided up the *Qur'ān* such that they would finish it every week. They said that they would start with three (i.e. the first three *sūrah*s: *al-Fātiḥah*, *al-Baqarah* and *Āli 'Imrān*), the second day of the week they would recite five (i.e. the next five *sūrah*s: *al-Nisā'*, *al-Mā'idah*, *al-A'rāf* etc.), the third day they would recite seven *sūrah*s, the fourth day nine *sūrah*s, the following day eleven *sūrah*s, the following day thirteen *sūrah*s and on the last day of the week they would recite the last chapters of the *Qur'ān* known as *al-Mufaṣṣal*, which starts with *Sūrah Qāf* and ends with *Sūrah al-Nās*.

So every week the *Ṣaḥābah* would have the habit of reciting the *Qur'ān* in its entirety. Some of them would even recite the entire *Qur'ān* every three nights – *Allāhu Akbar!* The Prophet (صلى الله عليه وسلم) said that whoever recites the *Qur'ān* in less





than three nights has not understood what he has recited. He is going too fast to understand what he recites.

2. To abandon contemplating upon the verses of Allāh

Allāh, the Exalted says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَاهُا

“Do they not then think deeply in the Qur'ān, or are their hearts locked up (from understanding it)?”⁶

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ

“Have they not pondered over the Word (of Allāh, i.e. what is sent down to the Prophet)”⁷

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

“(This is) a Book (the Qur'ān) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.”⁸

It is obligatory upon us to contemplate upon what we are reciting of the Qur'ān and to stop at its verses and legal rulings.

3. Failing to act upon it

⁶ Sūrah Muḥammad 47:24

⁷ Sūrah al-Mu`minūn 23:68

⁸ Sūrah Ṣād 38:29





This Qur'ān was sent down to be acted upon and lived by, and whoever fails to act upon what he recites has in essence abandoned the Qur'ān in one way. 'Abd Al-Raḥmān al-Sulamī (رحمه الله) mentioned that those from the Ṣaḥābah who used to teach them the recitation of the Qur'ān would not go past ten āyāt until they not only learnt the knowledge therein but the action that went along with that knowledge as well.

One of the Ṣaḥābah said: If you ever hear in the Qur'ān 'O you who believe', tune your ears in because you are either about to hear a commandment that you are being commanded to act upon or a prohibition you have been forbidden from acting upon.

4. Failing to use it as medicine

Indeed, the recitation of the Qur'ān is something that heals the bodies and hearts. Allāh says:

قُلْ هُوَ الَّذِيْنَ آمَنُوا هُدًى وَشِفَاءً

“Say: ‘It is for those who believe, a guide and a healing.’”⁹

Ibn al-Qayyim (رحمه الله) said that he once became sick in Makkah and cured himself by reciting Sūrah al-Fātiḥah and Allāh healed him thereby.

When magic was performed on the Prophet (صلى الله عليه وسلم) Allāh revealed to him Sūrah al-Falaq and Sūrah al-Nās. He recited them and was immediately cured of this incantation such that he stood up and walked away as quickly as a camel would if the rope typing its foot was loosened.

⁹ Sūrah Fuṣṣilat 41:44





5. Failing to use it as the criterion to judge by

We are to make the Qur'ān the final judge in the affairs in which we dispute - this is obligatory upon us. Allāh says:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ

“And in whatsoever you differ, the decision thereof is with Allāh.”¹⁰

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ

وَأَحْسَنُ تَأْوِيلًا

“(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.”¹¹

Also from the virtues of the Qur'ān is that it will come as an intercessor for those who recited it on the Day of Resurrection, as stated by the Messenger (صلى الله عليه وسلم).

He (صلى الله عليه وسلم) said that Sūrah al-Baqarah and Sūrah Āli 'Imrān will come defending the person who read and memorized them. Indeed, this is a great virtue. We also find in a ḥadīth that fasting and reciting the Qur'ān will both serve to intercede on the Day of Resurrection for those who did them. It is reported in Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim: “The one who is proficient in the recitation of the Qur'ān will be with the honourable and obedient scribes (angels) and he who recites the Qur'ān and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward.” And

¹⁰ Sūrah al-Shūrā 42:10

¹¹ Sūrah al-Nisā` 4:59





he said (صلى الله عليه وسلم): *“The one who does not have any Qur'ān within him is just like an abandoned house.”*

It is very important that we pay attention to reciting and memorizing this Qur'ān. And once we have memorized we must pay attention to revising because if we do not we will forget, as the Messenger (صلى الله عليه وسلم) said: *“By Him in Whose Hand is my soul, this Qur'ān flees faster than a camel when released from its tying rope.”*

From the etiquettes of reciting the Qur'ān is that we should beautify our voices when reciting it, as the Messenger (صلى الله عليه وسلم) said: *“Beautify the Qur'ān with your voices O Ahl al-Qur'ān.”* He said to his Companion Abū Mūsā al-Ash`arī (رضي الله عنه): *“You have been given one of the flutes from the flutes of the family of Dāwūd.”* i.e. his voice was so beautiful the Prophet likened it to a flute. And he said (صلى الله عليه وسلم): *“Whoever does not sing with the Qur'ān is not one of us.”*

We must pay much attention to reciting the Qur'ān, memorizing it, contemplating upon it and understanding it by reading its *Tafsīr* and returning to the Scholars of the *Dīn* to ask questions and find the correct meanings. We should beware of simply memorizing the Qur'ān without understanding and living by its meanings. The Prophet (صلى الله عليه وسلم) said: *“What I fear most for you is a man who reads the Qur'ān until its resplendence is seen upon him and then he goes to one of his neighbours and accuses him of shirk and kills him.”* He was asked: *“Who is more deserving of having committed shirk, the one who made the accusation or the one it was made against?”* He said: *“Rather, the one who made the accusation.”*

Ibn 'Umar (رضي الله عنهما) said about the *Khawārij*: *“They took the verses that were revealed about the *kuffār* and applied them to the Muslims.”* We must be very careful in acquiring the proper understanding of the Qur'ān. As the *Salaf* said, they would





The Virtue of The Qur'ān and The Types of Abandonment of It

learn *īmān* before they learnt the *Qur'ān*. So they would study '*Aqīdah* before studying the *Qur'ān*, then they would learn the *Qur'ān* and they would increase in *īmān*.

We must strive against ourselves to make our intention sincere for studying and memorizing the *Qur'ān* because – as reported in *Ṣaḥīḥ Muslim* - one of the first three people to be thrown into the hellfire will be a man who recited the *Qur'ān* so that others will say he is a reciter.

We ask **Allāh** by His Most Beautiful Names and Lofty Attributes to make us of those who recite, contemplate, understand and live by the *Qur'ān*. And we ask Him (سبحانه و تعالی) to guide us to everything that is pleasing and beloved to Him. And **Allāh** Knows Best.

Wa Billāhi Tawfīq

Wa SallAllāhu wa Sallama wa Bārak 'alā Nabīyyinā Muḥammad wa 'alā Ālihi wa Ṣaḥbihi wa Sallam

