

# HOW MUST WE INTERPRET THE NOBLE QUR'AN?



By The Prominent Sheikh  
**MUHAMMAD NASR-RID-DEEN AL-ALBAANI**  
(d.1420 A.H.)

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**How Must We Interpret the Noble Qur'ân?**

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## How Must We Interpret the Noble Qur'ân?

### Publisher's Note

**V**erily! All the praise is due to Allâh we praise Him we seek His assistance, we seek His forgiveness, we seek refuge in Allâh from the evil of ourselves and the evil of our actions. Whomsoever Allâh guides, then none can misguide and whomsoever Allâh misguides then none can guide. I bear witness that there is no God [in truth], except Allâh alone without any partners and I bear witness that Muhammad is His slave and messenger, may the peace and blessings be upon him, his family and his companions and whoever follows them with sincerity to the Day of Judgment, and may there be peace and much salutations upon them all.

As for what follows:

Oh! Noble reader, this book before you entitled "**How Must We Interpret the Noble Qur'ân?**"

Is a question posed to the noble Sheikh Al-Baani- may Allâh have mercy on his soul-which we should ask ourselves, especially those who claim to be from Ahlul Qur'ân was-Sunnah [the people of the Book of Allâh and the Prophetic traditions]. Many Muslims unfortunately misinterpret the noble verses of the Noble Qur'ân and only focus on the literal meanings which causes them to misunderstand what Allâh the Almighty has intended for His slaves in regards to their salvation and their guidance and happiness in this life and in the hereafter.

One of the major reason is that the people left off following the best example to mankind and that is the Prophet Muhammad ﷺ, who was the walking embodiment of the Noble Qur'ân and also his companions and the way they were taught in regards to their understanding and implantation of what Allâh the Almighty sent down to His final Messenger ﷺ. If we truly want to be guided we must cling to the Rope of Allâh [the Qur'ân] as He as commanded us in His Devine revelation:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۗ﴾

﴿لَعَلَّكُمْ يَهْتَدُونَ﴾<sup>1</sup>

“And hold fast, all of you together, to the Rope of Allâh [i.e. this Qur'ân], and be not divided among yourselves, and remember Allâh's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren [in Islâmic Faith], and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât [proofs, evidences, verses, lessons, signs, revelations, etc.,] clear to you, that you may be guided.”

Therefore, it is imperative that we obey Allâh and what His Messenger ﷺ, came with if you want to be guided as Allâh the Most High has stated in His Noble Book:

﴿وَمَن يُشَاقِقِ الرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ

الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾<sup>2</sup>

“And whoever contradicts and opposes the Messenger [Muhammad [peace be upon him]] after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!”

<sup>1</sup> Al-i-'Imram:103

<sup>2</sup> An-Nisaa:115

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So it is only by the Grace and Mercy of Allâh that one holds firm to the Sunnah of His Messenger ﷺ, if he is sincere in learning and understanding what Allâh has revealed to mankind and it is not for an individual to use his intellect to interpret the Book even if this person has a sound grasp of the Arabic language he still must have knowledge of the Sunnah, because the Sunnah is the Tafsir of the Qur'ân as it has been stated by Imaam Ahmed Ibn Hanbal in his famous work Usool-ul-Sunnah.

Hence, the true and sincere seeker of guidance clings to the Book of Allâh and the Sunnah of the Messenger of Allâh ﷺ, and his companions and people of knowledge regarding this affair and their books; such as the Tafsir of Imaam Abdur-Rahman As'Saa'di, Ibn Kathir, and At-Tabarî and other than them, which will enable the reader to have a better understanding of the Book of Allâh from authentic sources and Allâh known's best.

So with that said we ask Allâh to make us from the people who drink from the fountains of beneficial knowledge with the sincere intentions of seeking His face alone and to implement this knowledge, for verily the fruit of knowledge is action and with Allâh's aid is the success.

May the peace and blessings of Allâh be upon His final messenger and his family, companions and all those who tread upon his path until the Day of Judgment Ameen.

Al-Hujjah Publication

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## A Précised Biography

Of the Prominent Sheikh Muhammad Nasr—rid—Deen Al—Albaani

He is the Prominent Scholar Al—Albaani, one of the outstanding Muslim scholars of the present era. He is also considered as one of the great scholars of hadith who has a distinctive knowledge regarding the issue of Jarh—wat—Ta'deel, and an exceptional knowledge in the science of hadith. The scholars of hadith commented on Sheikh Albaani that: He has brought back the era of Ibn Hajar Al—Asqalaani and Hâfidz Ibn Katheer, and other than them from among the scholars of Jarh wat—Ta'deel.

**His Birth and Upbringing:** Sheikh Nasr—rid—Deen Al—Albaani was born in the year 1333<sup>A.H.</sup> which is equivalent to the year 1914<sup>A.D.</sup> in the city of Shkoder the capital town of Albaania before it is changed to Tirana. He is from a poor family but religious and knowledgeable. The people referred to his father in matters of religion and he used to teach them and guide them to the right path. Sheikh Albaani migrated to Damascus Syria with the companionship of his dad to reside there permanently after the deviation of Ahmad Zaaghrou the King of Albaania who changed the policy of his country from the Islâm to the western secularism.

**His Education:** He completed his basic education from a charitable school in Damascus with distinction. Due to his dad's opposition of the secular education, he decided to home—school his son by adopting his own academic curriculum. He taught him the recitation of the Holy Qur'ân with the rules of recitation, and the grammar of the Arabic language, morphology, and fiqh according to the school of thought of Hanafi. Sheikh Albaani memorized the whole Qur'ân in the hands of his father with the recitation of Hafs Ibn Aasim. Likewise he studied “Maraaqi al—Falaah” a fiqh book on the Hanafi school of thought and some other books of the Arabic grammar and eloquence. And this was during the time he used to attend the classes of Bahjat Al—Baytaar. He learnt how to fix and repair watches from his dad, until he became one of the famous watch



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repairers in the city. This was the source of his income. This skill has allowed him to have a flexible time to study, read and make research. And his migration to Syria has enabled him to understand the Arabic language and to seek knowledge of the religion from its original source.

**His Studying of Hadith:** He has shown a great concern in seeking the knowledge of hadith. Despite the struggling of his dad to convince him to stick to the Hanafi school of thought and his warning of Albaani from learning the knowledge of hadith, Sheikh Albaani however continued to seek the knowledge of hadith and its sciences. He started to seek the knowledge of hadith at the age of twenty. He was influenced and motivated by the researched articles of Al-Manar magazine that were written by Sheikh Muhammad Rasheed Ridaa – may Allâh have mercy on him. The first hadith project done by Sheikh Albaani was rewriting and commenting on the book that is written by Hâfidz Iraqi on the title “**That which Suffices from Carrying Books**” – in the emanation of the narrations that are mentioned in Ihyaa” this project has indeed opened a door of good for our Sheikh. It is due to this project that the knowledge of hadith became his biggest concern until he became famous with that in Damascus and the people loved him so much so the administration of Az-Zaahiriyyah Library in Damascus gave him a special room in the library in order for him to carry out his beneficial knowledgeable researches along with giving him the keys to the library and the authority to come in it whenever he wants.

He started authoring books in the second decade of his life. And the first book he authored was on the subject matter of knowing the proofs and having the understanding of comparative jurisprudence. The first book he authored in this subject matter is “**Warning the one who Prostrates from Taking the Grave as his Prostration Place**” and this book has been published several times.

Also, from among his first writings is the book on the emanation of the prophetic traditions, and the title of the book that he wrote in that subject matter is “A Beautiful Flowering Meadow in the Arrangement and the Emanation of the compilation of Tabaraanee” this book still exists in its original writing. The love and concern that the Sheikh showed towards the prophetic tradition has a great impact in his life. It made him cling to the way of the Salaf. Also, his perusal of the books of Sheikh al-Islâm Ibn Taymiyyah and his student Ibn Qayyim and some of the great scholars of the Salafi school made him stand firm and strong upon this methodology.

Sheikh Albaani held the banner of the call to Tawheed and Sunnah. He visited many Sheikhs in Damascus and deliberated with them in matters of Tawheed and clinging on to the Sunnah, and likewise he discussed with them about innovation. It is at this point that the Sheikh confronted a severe opposition from the blind followers of the schools of thought and some of the so-called scholars of Sufism, superstition and innovation. And they used to make the common people and the riffraff hate and dislike the Sheikh. And they used to spread amongst the people that he is a deviant Wahhabi, and they warned the people against him. But fortunately, this happened during the time in which some of the well known major scholars of Syria agreed with Albaani supported him and urged him to continue his call to Tawheed and Sunnah. Here are some of the names of those who aided him: Bahjat Al-Baytaar, Sheikh Abdul-Fattah Al-Imam, the head of the Muslim Youth Organization in Syria, Sheikh Tawfeeq Al-Bazra and other than them from among the people of virtue and knowledge. May Allâh have mercy on them all.

**His Da'wah Activity:** The Sheikh's Da'wah activity started to grow from the classes that he used to give to the students of knowledge and the professors of universities twice a week. And from among the books that he taught in his circles of knowledge is:

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- “Fat’h Al-Majeed” –written by Abdul Rahman’ Ibn Hassan Ibn Muhammad Ibn Abdul Wahhab.
- “Ar-Rawdatul Nadiyyah” [The Explanation of “Durar Al-Bahiyyah”] written by Imam Shawkaani and explained by Siddiq Hassan khan.
- “Al-Baa’ith Al-Hatheeth” [In the Explanation of the Sciences of Hadith] – written by Ibn Kathir and explained by Ahmad Shakir.
- “Manhaj-ul-Islâm Fi-Hukm” authored by Muhammad Assad.
- “Fiqh As-Sunnah” by Sayyid Saabiq.

From among the Da’wah activities that are carried out by the Sheikh are: his journeys throughout the regions of Syria for the purpose of Da’wah. He used to travel away for a week then the number of the days increase as time went on. And this is in addition to his journey to the cities of the Jordanian Kingdom before his settlement in Jordan. Due to these Da’wah activities that are carried out by our Noble Sheikh Albaani, his enemies reported him to the government, so as a result he was imprisoned.

**His Patience in his Da’wah and his Migration:** In the early sixties, our Noble Sheikh was under the detention of the Syrian government even though they knew that he was not involved in politics.

This detention was an obstacle on his way. He was detained twice. The first detention occurred before the war in 1967 where he was detained for a month in the same prison Ibn Taymiyyah was detained. When the war begun the government decided to free all the political detainees. When the war got worst they detained the Sheikh once again for eight months, but in a different penitentiary

known as Al-Hiskah in North East Damascus. The Sheikh however utilized this solitary period in a beneficial manner as this is the custom of the scholars where so ever they may be. He substantiated "Mukhtasar Sahih Muslim" written by Al-Hâfidz Al-Mundziri and he met with very important personalities in the penitentiary.

**His Work and his Achievements:** The Sheikh has put a lot of effort in spreading the knowledge and servicing the Islâmic Ummah. From among his services is as follow:

- He used to attend the seminars of the prominent scholar Muhammad Bahjat Al-Baytaar – may Allâh have mercy on him – along with the professors of Damascus Council of Knowledge, from among them is Sheikh Eizzu Ad-Deen At-Tanouhi – may Allâh have mercy on him – and they used to read together "Al-Hamâsah" by Abi Tamâm.
- He chose to work in the University of Damascus in the faculty of Islâmic Jurisprudence in order to carry out the responsibility of emanating the hadith in the subject matter of trade in the encyclopedia of Islâmic Jurisprudence which the university determined to put out in the year 1955<sup>A.D.</sup>
- He was chosen to work as a member of the hadith committee that is established at a time when Egypt and Syria united to safeguard the hadith of the Prophet ﷺ, by supervising the publication of the books of Sunnah and substantiating them.
- The University of Salafiyyah in Banaras India demanded from him to be in charge of the Sheikhdом of hadith in their university. However, the Sheikh could not make it due to the difficulties of accompanying his families with him,

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and this is because of the war between India and Pakistan at the time.

- The Minister of Education Sheikh Hassan Ibn Abdullah Ali Sheikh in the Kingdom of Saudi Arabia demanded from him in the year 1388<sup>A.H.</sup> to take the position of supervising the department of Higher Islâmic Studies in the University of Mecca. But due to some certain circumstances he could not actualize that position.
- He was chosen as a member of the High Council of the Islâmic University in Al-Medina from the year 1395<sup>A.H.</sup> to 1398<sup>A.H.</sup>
- He answered the invitation of the Muslim Student Union of Spain, and he gave them a very important lecture that is printed afterwards with the title: **“The Hadith is a Proof by itself in Dogmatic affairs and Rulings.”**
- He visited Qatar and gave a lecture with the title **“The Position of Sunnah in Islâm.”**
- His Eminence Sheikh Abdul Aziz Ibn Baaz chose him to be the head of the Administration of Researching religious knowledge and verdicts, for the purpose of spreading the Da’wah of Tawheed and calling people to hold fast to the Book and the Sunnah and the true methodology of Islâm in Egypt, Morocco and Britain.
- He was invited to several seminars but he was only able to attend some of them and not all due to the multiplicity of his Da’wah activities.

- He visited Kuwait and the Emirates and gave many lectures. And he visited many European countries and met the Muslim students in the Islâmic communities in Europe and gave them beneficial lectures.
- The Sheikh has authored many books and verified more than hundred books and has translated a lot of them to various languages. Most of his books were printed. From among the best works of the Sheikh is "Irwaa'il Ghalil" in the emanation of the Adhadeeth of Manar As-Sabeel, the chains of authentic narrations its understanding and its benefits, the chains of weak and fabricated narrations and its evil effect in the Ummah, and the description of the Prophet's prayer from saying the Takbeer to Tasleem as if you can see it.
- He was chosen to receive the Award of the year 1419<sup>A.H.</sup> Corresponding to year 1999<sup>A.D.</sup> by the committee for selecting the Malik Faisal International Award for Islâmic Studies. And the title of the book that made him qualified for this award is: "The Knowledgeable Endeavor that Safeguards the Hadith of the Prophet ﷺ, through Verification, Emanation and Studying" this award was giving to him as an honor for his precious endeavor in servicing the hadith of the Prophet.

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### What did the scholars say about him?

**The Prominent, Sheikh Abdul-Aziz Ibn Baaz**— may Allâh have mercy on him said: “I haven’t seen any one under the surface of the sky who knows the hadith of the Prophet ﷺ, more than the Noble Sheikh Muhammad Nasr-rid-Deen Al-Albaani.” And when he was asked regarding the hadith that says that Allâh the Almighty sends after every hundred years a man who will rectify the affair of the Ummah, who then is the rectifier of this generation? The Sheikh replied: “I think Sheikh Albaani is the Reviver of this era. And Allâh knows best.”

**Sheikh Saalih Al-Uthaymeen**— may Allâh have mercy on him said: “What I know about the Sheikh within my short meetings with him is that: He is very eager on implementing the Sunnah of the Prophet ﷺ, and fighting against innovations, whether it is an innovation in the creed or acts of worship. And I also noticed from reading his books that he has a brimming knowledge of the prophetic narrations and well acquainted with the chains of narrations and the texts of the hadith. Allâh the Almighty has made his books beneficial to a lot of people pertaining to the correct knowledge that they receive from his books and having clarity with the methodology of the pious predecessors and the book has also built their aspiration towards seeking the knowledge of hadith. And this indeed is a great benefit for the Muslims and praise is to Allâh. How outstanding is his knowledge ability of verifying and scrutinizing the prophetic narrations!”

**The Eminent Scholar the Interpreter of the Qur'ân Muhammad Al-Ameen Ash-Shinqiti:** Sheikh Abdul-Aziz— may Allâh have mercy on him said: “Verily Muhammad Ameen Ash-Shinqiti honored Albaani so much so, when he sees Albaani passing by the Haram while he is teaching in the Haram, he would pulse and stand up and greeted the Sheikh out of respect.

**Sheikh Muqbil**— may Allâh have mercy on him said: “What I believe regarding my Lord in the matter of Sheikh Albaani is that: the statement of the Prophet ﷺ, in this hadith:

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

*Allâh the Almighty will raise for this nation after every century “  
“someone who will revive its religion*

This statement is applied on Sheikh Muhammad Nasr—rid—Deen Al—Albaani – may Allâh have mercy on him.”

**His Last Recommendation Notice:** I recommend my wife, my children, my friends and all those who love me to supplicate for me after my death that Allâh the Almighty forgive my sins for me and put me in His Mercy, and that they should not grieve over my death by raising their voice with crying.

**Second:** They should haste to bury me and not to inform all my families, accept those who will carry out the responsibility of preparing my dead body. I want Izat Khidr Abu Abdullah my neighbor and my sincere friend to wash my body.

**Third:** I want to be buried at the closest place possible in order to make it easy upon the people and I want to be buried in an old graveyard that will not be dug up. Also, whoever is in the city in which I died should not inform those who are outside the city whether they are my children or my love ones, until after my burial in order to avoid delay in my burial, due to emotions while asking to meet my Lord in a state of having all my sins forgiving.

I also recommend that everything in my library should be giving to the Islâmic University in Al—Medina Al—Munawwarah. That is because of the good memories that I have with them during my days of teaching in the university and calling to the Book and the Sunnah according to the methodology of our pious predecessors, hoping that Allâh the Almighty will allow those who read them to benefit



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from them and make me benefit from them with their sincerity and supplications.

“Oh! Allâh help me to be thankful for the bounties you bestowed on me and on my parents and to do righteous deeds that will please you and to rectify the affair of my family, verily I repent to you and I am from among the Muslims.”

Written on, 27<sup>th</sup> Jumaada-Awwal 1410<sup>A.H.</sup>

**His Death:** Sheikh Albaani died in the morning of Saturday on the 22<sup>nd</sup> of Jumaada Ath-'Thani 1420<sup>A.H.</sup> Equivalent to October 2<sup>nd</sup> 1999<sup>A.D.</sup> and was buried after Isha prayer.

### **His Burial was hastened due to two reasons:**

1. As a fulfillment of his will as he demanded.
2. The day he died and the day after were very hot days, so due to that, his burial was hastened in order to avoid any inconvenience towards those who escorted the Sheikhs funeral.

Despite the fact that his death was informed only to some few people from his family members in order to help towards his burial and the short period between his burial and his death, there were thousands of people who attended his funeral.

## Introduction

**V**erily all praises and thanks are due to Allâh the Almighty, we praise Him, we seek His help, we seek His forgiveness and we seek refuge with Allâh from the evil of ourselves and from the evil of our actions. Whomsoever Allâh guides, none can lead him astray, and whomsoever Allâh the Almighty misguides none can guide. I bear witness that there is no deity worthy of worship but Allâh alone without a partner, and I also bear witness that Muhammad is His slave and final Messenger, and to proceed:

### **“How Must We Interpret the Noble Qur’ân?”**

This book is basically a question that was directed to our Sheikh, Muhammad Nasr-rid-Deen Al-Albaani- may Allâh have mercy on his soul – and he answered the question audibly which was recorded, and then transcribed and presented to the Sheikh in a booklet form, so he read it and commented on it with his own handwriting. Maktabat Al-Ma'arif in Riyadh however, they saw the need of the Ummah for this book; so they published it, in order for the Ummah to benefit from the knowledge of the Sheikh and that will be a **Sadaqah Jaariyah** [Everlasting Charity], for the Sheikh that will reach him in his grave –may Allâh have mercy on his soul.

Despite, its smallness in its size it contains marvelous benefits and overflowing advantages to the Islâmic nation in general; this is because it clarifies the fundamentals and foundations that must be followed when explaining the Qur’ân in the correct manner that pleases our Lord the Glorified, the Most High, in that which He [Allâh], has legislated on the tongue of His Prophet ﷺ, and that which is applied by the best generation of this Ummah after his death, and they are his companions, likewise those who followed their footsteps – may Allâh be pleased with them all. Likewise, this booklet contains a lot of general rules that concern every Muslim who wants to be among the saved sect to hold fast to these principles and apply them; so that they will lead him to the right

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path. Some examples of general principle that are mentioned by the Sheikh in this booklet is “Whenever you revive an innovation you diminish the Sunnah” and more of its likes from among the principles of luminosity that are bestowed to our Sheikh by Allâh – may Allâh have mercy on him and forgive him. For verily, the Sheikh has an overflowing knowledge with the Islâmîc legislation and the tradition of our Messenger ﷺ, and Allâh the Almighty has said the truth when He said:

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ ﴾<sup>3</sup>

“Allâh will exalt in degree those of you who believe and those who have been granted knowledge.”

May Allâh have mercy on the Sheikh and reward those who contribute towards spreading his knowledge. And may the Almighty make this knowledge beneficial for whoever reads it.

<sup>3</sup> Al-Mujadila: 11

## Relating to the Authenticity of the Hadith: “Take from the Qur’ân of whatever you want for whatever you want”

**Question One:** “Oh! Honorable Sheikh! I came across a narration in a treatise that says:

خُذْ مِنَ الْقُرْآنِ مَا شِئْتَ لِمَا شِئْتَ

“Take from the Qur’ân of whatever you want for whatever you want”<sup>4</sup>

Is this narration authentic? Benefit us – May Allâh reward you with good.

**Answer One:** This hadith:

خُذْ مِنَ الْقُرْآنِ مَا شِئْتَ لِمَا شِئْتَ

“Take from the Qur’ân of whatever you want for whatever you want”

It is from among the narrations that circulates from tongue to tongue and is famous, but unfortunately it is from among the narrations that have no source from the Sunnah, therefore it is not permissible to narrate this hadith and attribute it to the Prophet ﷺ.

Also, this general meaning which the hadith contains is not appropriate and it is absolutely not authenticated in the Islâmic Shariah:

خُذْ مِنَ الْقُرْآنِ مَا شِئْتَ لِمَا شِئْتَ

“Take from the Qur’ân of whatever you want for whatever you want”

For instance, I sit in the depth of my house without working and seeking the means of sustenance, and ask my Lord to sustain me by sending it down from the sky, because I take from the Qur’ân for this purpose. Who will say this!? This statement is a falsehood. Perhaps, it is fabricated by the lazy Sufis who are used to sitting at

<sup>4</sup> Chains of weak narrations # 550

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one place and relaxing, claiming that this is **Ribaat** [steadfastness], and they would wait for the provision of Allâh that will come to them from the charities that are brought to them by the people, while knowing that this is not from the qualities of the Muslim. Because the Prophet ﷺ, has cultivated the Muslims in general upon high ambition and self-esteem, and he ﷺ, said:

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ وَالْيَدُ السُّفْلَى  
هِيَ السَّائِلَةُ

*“The upper-hand is better than the lower-hand, the upper-hand is the one that spends and the lower hand is the one that begs”<sup>5</sup>*

I will like to mention to you in this connection some chronicles that relate to some **Zahâd** [ascetics] and Sufis without prolonging it for verily they have many strange stories: It is narrated that one of them set out for a journey without provisions, and his situation get worst to the point that he almost die from hunger. Fortunately, he came across a city from far away, so he came to them. And it happened that it was on **Yumul Jamaa’ah** [Friday prayer]. However, he did not expose himself to the congregations because he did not want to corrupt his claim of depending on Allâh.

So he folded himself under the pulpit because he did not want anyone to be aware of his presence, but at the same time he was hoping that someone will have the feeling of his existence. He remained like that, until the Khateeb finished his speech and led the prayer without him praying with the congregation. After the Imam finished leading the prayer the people started to leave the masjid in groups and individually through the doors of the masjid, until when the masjid was almost empty, he realized that everybody will be gone and the masjid will be locked up and he will be left in the masjid without food or drink. He then cleared his throat to draw the attention of the people to his existence. So people turn around

<sup>5</sup> Narrated by Bukhâri 1428 and Muslim 1033

and saw him looking like a skeleton, due to hunger and thirst. So they took him with them and helped him. Then they asked him: "Who are you?" He said: "I am a **Zahid** [ascetic] who put his trust in Allâh!" They said: "How can you say you put your trust in Allâh when you almost die from hunger!? If you really put your trust in Allâh you wouldn't have asked the people or drawn their attention to your existence by clearing your throat [to be noticed], so that you will die with your sin."

This is just an example of what the likes of this narration may lead someone to:

“خُذْ مِنَ الْقُرْآنِ مَا شِئْتَ لِمَا شِئْتَ”

*“Take from the Qur’ân of whatever you want for whatever you want”*

To make a long story short, this hadith is fabricated.

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## Refuting the Deviants who Reject the Sunnah of the Prophet ﷺ, with the claim that Allâh did not spare anything without mentioning it in the Book

**Question Two:** Oh! Honorable Sheikh! Al- Qur'âniyyun [those who take only from the Qur'ân and rejected the Sunnah] said: "Allâh the Almighty stated:

﴿ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ۖ ﴾<sup>6</sup>

"And We have explained everything [in detail] with full explanation."

Allâh the Most High also stated:

﴿ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۗ ﴾<sup>7</sup>

"We have neglected nothing in the Book"

And the Messenger of Allâh ﷺ, said:

إِنَّ هَذَا الْقُرْآنَ طَرَفُهُ بِيَدِ اللَّهِ وَ طَرَفُهُ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ فَإِنَّكُمْ لَنْ تَضِلُّوا وَ لَنْ تَهْلِكُوا بَعْدَهُ أَبَدًا

"Verily one edge of this Qur'ân is in the Hands of Allâh and the other edge is in your hands, therefore hold fast to it, for verily if you do so, you will never go astray or be destroyed"<sup>8</sup>

We are asking your excellency, to clarify this issue for us.

**Answer Two:** But as for His statement the Most High:

﴿ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۗ ﴾<sup>9</sup>

<sup>6</sup> Al-Israa: 12

<sup>7</sup> An-An'am: 38

<sup>8</sup> Sahih At-Targheeb wat-Tarheeb 1/93/35

## “We have neglected nothing in the Book”

What is meant by the book in this verse is the *Lawhul Mahfoozd* [the Persevered Tablet], it is not meant by the Qur’ân.

But as for His statement the Most High:

﴿وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا﴾<sup>10</sup>

“And We have explained everything [in detail] with full explanation.”

If you added the Noble Qur’ân to the aforementioned explanations, then we have the complete meaning of His statement “**And everything We have explained with a detailed explanation**” but this is accomplished by adding another thing to it. Because as you know a detailed explanation can sometimes be in a summarized phrase, by placing a general rule that contains uncountable unfinished issues. Therefore, the meaning of that noble verse is apparent by these general rules that are placed by the Islâmîc law, under which are abundant half-done issues. And sometimes a detailed explanation is meant by elaboration of an issue and giving extended treatment to it, and this is the apparent meaning of this verse, as the Prophet ﷺ said:

مَا تَرَكْتُ شَيْئًا مِمَّا أَمَرَكُمُ اللَّهُ بِهِ إِلَّا وَ قَدْ أَمَرْتُكُمْ بِهِ وَلَا تَرَكْتُ شَيْئًا مِمَّا نَهَاكُمُ اللَّهُ عَنْهُ إِلَّا نَهَيْتُكُمْ عَنْهُ

“I have not left off anything from what Allâh the Almighty commanded you with without commanding you with it, likewise I have not left off anything that Allâh prohibited you from without prohibiting you from it”<sup>11</sup>

<sup>9</sup> An-An'am: 38

<sup>10</sup> Al-Israa: 12

<sup>11</sup> As-Saheehah 1803



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Therefore, the word **Tafseel** [detailed explanation], is sometimes referred to the general rule under which are half-done issues, and it is also referred to the detailed explanation of some acts of worship or some affairs in a manner that would not need any of these principles to be referred to. Here are some examples of these general rules that indicate upon the greatness of Islâm and the extent of its legislation. Let us take for example his ﷺ, statement:

لَا ضَرَرَ وَلَا ضِرَارَ

*“There should be neither harm nor reciprocating harm”<sup>12</sup>*

Likewise his ﷺ, statement:

كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ خَمْرٍ حَرَامٌ

*“Every intoxicant is Khamr [alcohol], and every Khamr is unlawful”<sup>13</sup>*

Likewise his ﷺ, statement:

كُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

*“Every innovation is a misguidance, and every misguidance will be in the hellfire”<sup>14</sup>*

The general rule in the first hadith includes all kinds of harm that relates to the soul and wealth; and the second hadith also includes all kinds of intoxicants, whether the ones that are made from grapes or corns or any other material; as long as it affects the functioning of the brain then it is impermissible.

And likewise is the example in the third hadith; for verily innovations are uncountable and this hadith includes all kinds of innovation even though it is short in its phrase, but it is detailed in its meaning.

<sup>12</sup> Sahih Al-Jaami 7517

<sup>13</sup> - Irwaa Al-Ghalil 8/40/2373

<sup>14</sup> Sahih At-Targheeb wat-Tarheeb 1/92/34 Salât at-Taraaweeh page 75

كُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

“Every innovation is a misguidance, and every misguidance will be in the hellfire“

This is a kind of detailed explanation but with general rules. But as for the rules that are explained with detailed expressions; they are mainly mentioned in the tradition of the Prophet ﷺ. And sometimes you find in the Qur’ân the same but not a lot, like you would see in the rule of inheritance. But as for the hadith that is previously mentioned, it is authentic and we must implement the hadith and hold fast to it. It is like his ﷺ, statement:

تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَبَدًا كِتَابُ اللَّهِ وَ  
سُنَّتِي

“I left with you that which if you hold fast to; you will not go astray after me, the Book of Allâh and my Sunnah”<sup>15</sup>

Therefore, holding fast to the bond of Allâh which is in our hand is by implementing the teachings of the Sunnah that explains the Noble Qur’ân.

## Refuting the claim of those who said any Hadith that Contradicts with a Verse of the Qur'ân must be Rejected

**Question Three:** There are some people who say: "Any hadith that contradicts a text of the Qur'ân must be rejected regardless of its rank of authenticity." And they gave an example with the hadith that says:

إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ

"Surely the deceased is punished for the weeping of his people over him"<sup>16</sup>

And they proved that with the statement of Ayesha in her refutation of that narration with the statement of Allâh the Most High:

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾<sup>17</sup>

"And no bearer of burdens shall bear another's burden"

How do we refute such individuals?

**Answer Three:** The rejection of this hadith is one of the problems of rejecting the Sunnah with the Qur'ân. And this proves the corruption of this path [the path of those who reject the Sunnah]. I particularize those who hold fast to the hadith of Ayesha with the answer to this issue:

**First with regard to the Nature of the Hadith:** This hadith cannot be rejected for two main reasons: It came with an authentic chain of narration from Ibn Umar رضي الله عنه. Ibn Umar was not the only companion who narrated this hadith, but also his father Umar Ibn Khattaab and Al-Mughirah Ibn Shu'bah and these are the ones I remember at this moment. And the narrations of these three companions are mentioned in the two authentic books of Al-Bukhâri and Muslim. And if anyone wants to make a research of this hadith he will come

<sup>16</sup> Sahih Al-Jaami 1970

<sup>17</sup> Fatir: 18

across some other narrations besides these ones. All these narrations are authentic, therefore it must not be rejected with the claim that it contradicts the text of the Qur'ân.

**Secondly:** With regard to the explanation of this hadith: The scholars have explained this hadith with two different explanations.

**The First Explanation of the Hadith:** This hadith is applied on the deceased who knows before his death that his people will commit legitimize transgression [wailing], without advising them or leaving behind a recommendation notice telling his family not to wail over his deceased body, because this crying becomes the reason why some dead people are punished.

The definite article [ال], in the word *Al-Mayt* [the deceased], doesn't indicate upon generality. Therefore, this hadith does not mean that every dead person will be punished, because of the wailing of his family over him. Rather, it indicates upon particularity; meaning, the deceased who did not advise his people not to commit outrage over his dead body. This is the individual who will be punished for the weeping of his family over him. But as for the individual who carried out his responsibilities of given advice and leaving recommendation notice to his family telling them not to wail, and not to commit scandal that are committed by the people, especially in this era. Such individual will not be punished. But if he did not advice his people or leave a recommendation notice; then in this case he will be punished. We must understand this hadith based on this explanation, as this is the explanation of the famous scholars like Imam Nawawi and others. After having correct understanding of the hadith, it is now obvious; that there is no contradiction between the hadith and the verse that says:

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ﴾<sup>18</sup>

“And no bearer of burdens shall bear another's burden.”

<sup>18</sup> Fatir: 18

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Contradiction will exist only if we consider ال [the definite article] in **Al-Mayt** [the deceased], to indicate upon generality; meaning every dead person. But if we understand it according to how we have explained earlier; as indicating on particularity; then there will be no contradiction. Because the one who is punished; is being punished for not carrying out his responsibilities of advising his families and leaving a recommendation notice as to what to do and what not to do after his death. This is the first point from what is said regarding the explanation of this hadith; to repel the alleged contradiction.

**The Second Explanation of the Hadith:** And this is the explanation of Sheikh-ul-Islâm Ibn Taymiyyah – may Allâh have mercy on him – in one of his books. He said: “What is intended by punishment in this hadith is neither the punishment of the grave or the hereafter; rather it means to feel sad and unhappy. Meaning: he feels sad and unhappy whenever he hears the wailing of his family because of their worries about him.” This is the statement of Sheikh-ul-Islâm Ibn Taymiyyah, but I say this contradicts two realities therefore depending on the first interpretation is best for us.

**The First Reality:** The hadith of Al-Mughirah Ibn Shu'bah which was previously mentioned made it clear that the punishment is not just sorrowful feelings; rather it means a corporal punishment in the hellfire that comes to your mind when reading the text, except if Allâh the Almighty forgive; as this is obvious in His statement the Most High:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

﴿19﴾

“Verily, Allâh forgives not that partners should be set up with Him [in worship], but He forgives except that [anything else] to whom He wills.”

In the narration of Al-Mughirah it says:

إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ يَوْمَ الْقِيَامَةِ

“Surely the deceased will be punished with the wailing of his family over him on the Day of Judgment. “

It is clear in this hadith that the dead person will be punished, due to the wailing of his families over him on the Day of Judgment and not in his grave with pains and sadness as Ibn Taymiyyah explained.

**The Second Reality:** Is that, the deceased doesn't know the good and bad things that is going on around him, as this is the indications of the texts of the Qur'ân and Sunnah; except in some cases that were mentioned in some narrations of the Prophet ﷺ. And these narrations are applied on every dead person or on some of them; whereas Allâh will make them hear some things that will sadden them. The first occasion is the hadith that is narrated by Al-Bukhâri in his authentic book from the narrations of Anas Ibn Malik ؓ, said: the Messenger of Allâh ﷺ, said:

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ - حَتَّى إِنَّهُ يَسْمَعُ قَرَعَ نَعَالِهِمْ - أَتَاهُ مَلَكَانِ

“When the son of Adam is placed into his grave, the two angels will immediately come to him while he can still hear the footsteps of his companions walking away from him.”<sup>20</sup>

This authentic narration affirms a special hearing for the slave immediately after he is buried, and when the people turn away from him. This is when the angels will come to him and his soul will be brought back to him, therefore in this case he can hear the footsteps of his companions; but this doesn't mean that this dead person or every dead person whose spirits are brought back to them will continue to hear the footsteps of whoever passes by their graves, till

<sup>20</sup> Sahih Al-Jaami 1675

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the Day of Resurrection. This is a special occasion and a special hearing of the dead, because his soul was brought back to him at that moment. Therefore, if we were to go by the explanation of Ibn Taymiyyah then we will indeed have expanded the sphere of the deceased feelings of what is going on around him, whether before his burial or after his burial. And this means he hears the crying of the living over his death and there is no evidence on that. This is number one.

**Secondly:** Some of the texts of the Qur'ân and authentic Sunnah indicate that, the dead people cannot hear. And this is a long research, but I will mention one hadith to complete my answer and that is the statement of the Prophet ﷺ:

إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ

*“Verily Allâh the Almighty has angels that travel throughout the earth extending to me the salaam of my Ummah”<sup>21</sup>*

Meaning there are angels who are entitled to extend the salaam of the Muslim to the Prophet ﷺ, whenever the Muslim sends his salaam to the Prophet ﷺ. If it is true that the dead people can hear then the Prophet ﷺ, would have been the first of them to hear, because of the virtue that is granted to him by Allâh over all the prophets, messengers and creatures; and if there is any possibility that the Prophet ﷺ, could hear anything after his death; then that would have been the prayers of his Ummah for him. So from here you will understand the error; rather the misguidance of those who seek the help of the Prophet ﷺ, and the help of those who are beneath him, whether they are messengers or prophets or the righteous. This is because if they seek the help of the Prophet ﷺ, he will not be able to hear them let alone help them. As the clear text of the Qur'ân indicates:

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<sup>21</sup> Saheeh Al-Jaami 979

﴿ إِنِّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ ۗ فَادْعُوهُمْ ۗ

فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿22﴾

“Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.”

﴿ إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَيَوْمَ

الْقِيَامَةِ يَكْفُرُونَ بَشْرِكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿23﴾

“If you invoke [or call upon] them, they hear not your call; and if [in case] they were to hear, they could not grant it [your request] to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you [O Muhammad [peace be upon him]] like Him Who is the All-Knower [of everything].”

Thereupon, we say: “The dead cannot hear after their death, except in some particular occasions as it was mentioned earlier – regarding their hearing of the sound of the footsteps of his people as they depart.” And with this the answer to this question is over.

<sup>22</sup> Al-A'raf: 194

<sup>23</sup> Fatir: 14



## The Rule on Turning on the Qur'ân tape in an Unsuitable Atmosphere

**Question Four:** What is the ruling on those individuals who are busy talking, while the Qur'ân is being recited on the tape? Will they be sinning for not listening to the recitation of the Qur'ân or is it the one who turned on the Qur'ân who will be held accountable for that?

**Answer Four:** The answer to this question differ based on the gathering in which the Qur'ân is being recited from the tape. If that gathering is a gathering of seeking knowledge, remembrance of Allâh and recitation of Qur'ân; then in this case, it is obligatory upon whoever is present in that gathering to be quiet and listen carefully; otherwise he will be sinning against Allâh for not applying the statement of Allâh the Almighty:

﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾<sup>24</sup>

“So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy.” [i.e. during the compulsory congregational prayers when the Imâm [of a mosque] is leading the prayer [except Sûrat Al-Faatihah], and also when he is delivering the Friday-prayer Kutbah]. [Tafsir At-Tabari]

But if the gathering is not a gathering of knowledge or remembrance of Allâh or recitation of Qur'ân [during the compulsory congregational prayers when the Imâm [of a mosque] is leading the prayer], but a normal place, for instance if the individual is in his house doing some kind of work, or studying, or reading; in this situation it is not permissible for him to turn on the Qur'ân tape loud because these individuals who are in the house or the gathering are not obliged to listen because they are not there for that. And the one who turned on the radio will be the one who will be held

<sup>24</sup> Al-A'raf: 204

accountable for that. That is because he in this case is disturbing the people and obliges them to listen to the Qur'ân in a condition that is not suitable for them.

The closest example to give on this issue is for instance: one of us maybe walking in the street and may hear the grocer or the merchant or some of those who sell the Qur'ân tapes blasting the entire street with their Qur'ân tape in a manner; that no matter where you go you still will hear the recitation. So, are all those who are walking in that street obliged to listen to this recitation that is not done at its proper place? No, rather the one who will be held accountable is the one who disturbs the people and forces them to listen to the Qur'ân for the purpose of business or to draw the attention of the people or for some materialistic goal. In this case these people are considered as those who take the Qur'ân as a flute,<sup>25</sup> as has come in some authentic narrations. So consequently, they barter the revelations of Allâh for a small gain from another method different from the methods of the Jews and the Christians those whom Allâh spoke in their regard in this verse:

﴿أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَن سَبِيلِهِ ۗ إِنَّهُمْ سَاءَ مَا

كَانُوا يَعْمَلُونَ ﴿٢٦﴾

“They have purchased with the Ayât [proofs, evidences, verses, lessons, signs, revelations, etc.] of Allâh a little gain, and they hindered men from His Way; evil indeed is that which they used to do.”

<sup>25</sup> E.N. The people exchange following the Ayât of Allâh with the lower affairs of life that they indulged in the [Dunya]. Tafsir Ibn Kathir

<sup>26</sup> At-Tauba: 9

Regarding the meaning of the verse: “And they plotted and Allâh also plotted and Allâh is the best of planners”

**Question Five:** Allâh the Almighty informs us about Himself in His statement:

﴿27﴾ وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ

“And they [disbelievers] plotted [to kill ‘Isâ [Jesus] peace be upon him], and Allâh plotted too. And Allâh is the Best of those who plot.”

Some people may have problems understanding this verse on its apparent meaning, how can we understand this verse without any interpreting involving it, since we are not in need of interpreting it?

**Answer Five:** This issue is very easy with the Grace of Allâh. The term: **Makaroo** [plot] is used relatively as we all know. It is not always meant to be good and it is not always meant to be evil. For instance, a Kâfir may plot evil against a Muslim, but that Muslim is smart and intelligent, he is not impede; rather he is alert enough to get out of his enemy's evil plot with his intelligent plot. Can it be said that this Muslim has violated the commandment of his Lord for getting out of the evil plot of the disbeliever with his good plot? No one will say this. And you can easily understand this reality from the statement of the Prophet ﷺ:

الْحَرْبُ خُدْعَةٌ

“War is a trick”<sup>28</sup>

Trick and plot share the same ruling. Therefore it is impermissible for the Muslim to trick his Muslim brother, but it is permissible for the Muslim to trick a disbeliever who is an enemy of Allâh and His Messenger ﷺ; rather it is obligatory [in the state of war], likewise

<sup>27</sup> Al-i-'Imran: 54

<sup>28</sup> Al-Bukhâri 3030 Muslim 1740

the plotting of the Muslim against the disbeliever who plots against him in order to protect himself, this is consider a good plot, and both of them are human-beings. What then do we say about the Lord of the worlds, the Able, the All-Knowing, and the All-Wise regarding this issue? Here is our Lord rending in vain the plots of all those who plot [against His Religion and His Messengers], that is the reason why He said: **“Allâh is the best of those Who plot.”** When our Lord the Almighty described Himself with this attribute, He drew our attention to understand that not all plots are blameworthy even the ones that come from the human, because He said **“...the best of those Who plot”** therefore it is understood from the aforementioned phrase that, there is a good plot and a bad plot, so, whoever plots with good is not blameworthy due to the statement of Allâh:

﴿ وَاللَّهُ خَيْرُ الْمَكْرِينِ ﴾

**“And Allâh is the Best of those who plot.”**

I say in brief: Allâh is not like anything that comes to your mind, therefore let every individual who thinks of anything that is not suitable to the Majesty of Allâh know that he is wrong. This verse contains praise of our Lord the Almighty and there is nothing in that verse that is not permissible to be attributed to our Lord the Glorified the Most High.

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### Clarifying the Position of the followers of the Divine Religions before the Message of Islâm reaches them and after the Message reached them

**Question Six:** How do we compare between these two verses?

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ ﴿<sup>29</sup> ﴿

“And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.”

And His statement the Most High:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغُونَ وَالنَّصَارَى مَنَّ

ءَامِنٌ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

مُحْزَنُونَ ﴿<sup>30</sup> ﴿

“Surely, those who believe [in the Oneness of Allâh, in His Messenger Muhammad [peace be upon him] and all that was revealed to him from Allâh], and those who are the Jews and the Sabians and the Christians, – whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.”

**Answer Six:** There is no contradiction between the two verses, because the verse that talk about Islâm being the chosen religion by Allâh will be a proof against them only if the message of Islâm reached these people that are described in this verse by Allâh the Most High in the second verse that: . . . “On them shall be no fear,

<sup>29</sup> Al-i-'Imran: 85

<sup>30</sup> Al-Maidah: 69

nor shall they grieve.” and He [Allâh], mentioned amongst them the Sabians and whenever the term: Sabians are stated to be people who are usually thinking that they are meant to be [the star worshipers], but in reality it means all those who fell into polytheism after being upon monotheism Sabians [who believed in Allâh and the Last Day and worked righteous good deeds]. Therefore, they were upon Tawheed and then deviated from it and fell into polytheism and the worship of stars. Those that are mentioned in this verse were the monotheist from amongst them. Before the coming of Islâm they were consider the same as the Jews and Christians. Whoever among the followers of the aforementioned religions is steadfast and upright upon his religion before the coming of the Prophet ﷺ, is among the believers who shall neither grieve nor fear.

But after Allâh the Almighty sent Muhammed ﷺ, with the religion of Islâm, and after the call of Islâm reached these people from amongst the Jews, the Christians and the Sabians, then in this case it will not be accepted from any of them except Islâm. But as for those who were upon other than the aforementioned religions before the coming of the Prophet ﷺ, or those who are found on the face of the earth today of those whom the message of Islâm did not reach, or those who received the message of Islâm from a deviated source, as I mentioned in some occasions regarding the Qaadiyans for instance. This deviated sect [Qaadian] are found today all over Europe and America calling to Islâm, but unfortunately what they are calling to is void of Islâm. Because they believe that there will be a messenger after the coming of the Seal of the Prophets [Muhammad ﷺ].

These Europeans and Americans who were invited to the deviated sect like the Qaadiyans without the true call of Islâm reaching them are of two kinds:

**The First:** Some of them are upon the previous religions [Christianity and Judaism], they hold fast to their religion and implement it; these are those whom this verse is applied upon them: . . . “On them shall be no fear, nor shall they grieve.”

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**The Second:** Others have deviated from the true religion like it is the case with most Muslims today, for these individuals there will be no excuse for them, because the evidence has been established against them. But as for those whom the message of Islâm did not reach at all whether before or after the coming of Islâm; these individuals will be dealt with in a special manner. Allâh the Almighty will send a Messenger to test them as He tested the people in the world whoever answers the call of the Messenger will enter paradise and whoever disobeys him will enter hellfire.<sup>31</sup>

<sup>31</sup> As-Saheehah 2468

## Regarding the Verse “We have put a Veil on their Hearts...”

**Question Seven:** Allâh the Almighty stated:

﴿ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا

كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۗ ۝۳۲﴾

“But We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Āyāt* [proofs, evidences, verses, lessons, signs, revelations, etc.] they will not believe therein”

Some people may understand from this verse the concept of *Al-Jabr* [decree in faith and legislation], what is your point of view pertaining to that?

**Answer Seven:** In order for us to understand this verse, we must explain the meaning of *Al-Iraada-tul-Ilahiyah* [the Devine will]. There are two kinds of *Al-Iraada-tul-Ilahiyah* [Devine will], that which is universal and that which is legislative.

**The First: Iraadatu Shariah** [Divine legislation]: they are the acts of worship which Allâh the Almighty legislated on His slaves and urged them upon carrying them out from all kinds of obedience and all acts of worship on their variety from the obligatory ones to the supererogatory ones that are beloved to Allâh and are pleasurable to Him.

**The Second: Iraadatu Kawniyyah** [Universal will of Allâh], sometimes it could be with what Allâh the Almighty did not legislate but He decreed it.



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And it is called the will of being due to its derivatives from His statement the Most High:

﴿<sup>33</sup> إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” – And it is!

The word *Shay'ân* [a thing], is indefinite that includes everything whether it is obedience or disobedience and this comes to being only by His saying the Most High: “Be!” Meaning: Be! By His will and, decree and power. After understanding that *Al-Iraada-tul-Ilahiyah* [the Devine will], of Being encompasses everything; whether it is obedience or disobedience then it is a must on us to return back to the issue of decree and predestination; because His saying the Most High:

﴿<sup>34</sup> إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” – And it is!

Means that whatever He commands to come into being nothing can stop it from happening, and that everything have been predestined by Allâh the Most High both the good and the evil. The stance of mankind and jinn in terms of this predestination is determined based on what we do. Sometimes we do things willingly with absolute freedom of option without any force involved and sometimes we do things unwillingly, in the second situation there is neither obedience or disobedience involving and the result of it is neither paradise nor hellfire.

But the first kind in which the things that we do are based on our own choice is the one that has connection with the Islâmic law and its reward will be either paradise or hell; because the individual will

<sup>33</sup> Ya-Sin: 82

<sup>34</sup> Ya-Sin: 82

be held accountable for the things that he did willingly and will be rewarded with good for good and with evil for evil. This is also because of the fact that; mankind has the free option in most of the things that he does, and this is an undisputable fact textually and intellectually. But as for the textual proofs in this subject matter: there are many texts of the Qur'ân and Sunnah that command man to do what he is commanded with and to abstain from what he is prohibited from. And these texts are so many to be mentioned. But as for the intellectual proofs, it is plain and clear for any man who frees himself from following his desire; that when he talks, walks, eats, drinks and does things, he does them willingly without any force involving.

And if I feel like talking right now I will without anyone having to force me to do it, but it is predestined that I will talk. Meaning, though it is predestined that I will talk I still have the control of what I say and speak with, and I can just keep quite right now to demonstrate to whoever is doubtful of what I am saying that; I have the option of what I say. Therefore, the freedom of man in his actions is an indisputable and unquestionable reality. The one who argues and disputes in this affair only intends to arouse doubts and create bewilderment; and if an individual reach this level he must be boycotted and ignored. Thereupon, the actions of man are of two kinds: "optional and "forcible." We have nothing to say regarding to that which is forcible not pertaining to legislative things or universal occurrences. The Islâmic legislation is only related to optional matters. This is the reality which we must constitute in our minds in order to understand the aforementioned verse:

﴿ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمُ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا

كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ﴾

“But We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the Ayât

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[proofs, evidences, verses, lessons, signs, revelations, etc.] they will not believe therein."

This placement of a veil on their heart is applied on "Allâh's will of being" and we must also understand the previous verse:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

"Verily, His Command, when He intends a thing, is only that He says to it, "Be!" – And it is!

That the intent will in this verse is "Allâh's will of being" but this is not against the will of the one which Allâh the Almighty placed a cover on his heart. The example of this in terms of materialism: when man is created his flesh is soft and tender, and then as he grows his flesh gets harder and tougher and his bones get stronger and stronger, but this is not the case with every human being.

For example, if an individual inclines towards seeking knowledge and improving his faculty he will have a powerful faculty of understanding if he strives in it, but his muscles will not grow big. On the other hand if an individual inclines towards formulating his physical appearance and he exercises and works out on regular basis, he will have big muscles and a strong body as we witness today. Is this individual created like that? Or he obtained this strong body and big muscles based on his effort and his option? Of course this is something that he achieved from his own effort and option. Such is the example of that person who persists on his misguidance, blasphemy and his rejection of truth, till he reaches to this Raan [the cover which Allâh the Almighty placed on their hearts], this is not forced on them by Allâh; rather it is due to what their own hands have put forward and due to what they have chosen for themselves.

This is a placement [of the covering over their hearts], that is related to Allâh's will of being which these disbelievers reap for themselves, till they reach to this level of "Raan" which some ignorant people think that it is forced on them, when in reality it is from what their

own hands have put forward and that He [Alláh], oppresses not the slaves.

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## The Ruling on Kissing the Mushaf

**Question Eight:** What is the ruling on kissing the Mushaf?

**Answer Eight:** This issue – according to our creed – is included in the generality of some of the Prophetic narrations some of which is:

إِيَّاكُمْ وَ مُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَ كُلُّ بَدْعَةٍ ضَلَالَةٌ  
وَ حَدِيثِ آخَرَ وَ كُلُّ ضَلَالَةٍ فِي النَّارِ

*“Beware of newly invented matters in the religion, for verily every newly invented matter in the religion is an innovation and every innovation is a misguidance.”<sup>35</sup>*

And in another narration:

وَ كُلُّ ضَلَالَةٍ فِي النَّارِ

*“And every misguidance will be in hellfire.”<sup>36</sup>*

Most people may have something to say regarding this issue. They say: “Oh! What is wrong with kissing the Mushaf? This is just showing respect and honor to the Noble Qur'ân.” But we say to them: “You are right; you only do that to honor and respect the Qur'ân. But Oh! People do you think honoring the Qur'ân in this manner is hidden from the first generation of the Muslims, the companions of the Prophet ﷺ, and the other best two generations after them?” No doubt the answer to this is as our scholars said: “If there is good in this they would have preceded us to it.”

This is one thing, and the other thing is: what is the stance of the religion in kissing something? Is it lawful or unlawful? We must quote from the hadith that is emanated by the two Sheikhs [Bukhâri and Muslim], in their authentic books in regard to the answer to this question, so that the one who wants to benefit from the

<sup>35</sup> Sahih At-Targheeb wat-Tarheeb 1/92/34

<sup>36</sup> Salat At-Taraaweeh 75

reminder can do so, and some Muslims will know after this day, about their pious predecessors and their deep understanding of the religion and their solutions to issues that may occur to them. This is the hadith that is narrated by Aabis Ibn Rabe'ah who said: "I saw Umar Ibn Khattaab kissing the Black Stone and was saying..."

إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ فَلَوْ لَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ  
يُقَبِّلُكَ مَا قَبَّلْتُكَ

"I know that you are a stone that neither harms nor benefit, had it not been because of the fact that I saw the Messenger of Allāh ﷺ, kissing you I would not have kissed you"<sup>37</sup>

What does this statement of Farooq mean? "Had it not been for the fact that the Prophet ﷺ, kissed you I wouldn't have kissed you?" Why then did Umar ؓ, kiss the Black Stone when it came in an authentic narration that the Prophet ﷺ, said:

الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ

"The Black Stone is from paradise"<sup>38</sup>

Did Umar ؓ, kiss the stone based on his own philosophy and then said like the questioner said: "This is the Speech of Allāh [the Qur'ān], so we kiss it to honor it?" Did Umar ؓ, say: "This stone is one of the traces of paradise which the pious are promised, therefore I will kiss it, and that I am not in need of a text from the Prophet ﷺ, that indicates on the legitimacy of kissing it?" Or does he handle this issue according to the logic of the Salaf as some of our present scholars call it; and this is sincerity in following the Prophet ﷺ, and who ever follow their footstep till the Day of Judgment. This was the stance of Umar ؓ, when he said: "Had I not seen the Prophet ﷺ, kissing you, I wouldn't have kissed you."

<sup>37</sup> Sahih At-Targheeb wat-Tarheeb 1/92/41

<sup>38</sup> Sahih Al-Jaami 3174

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Therefore, the stance of the religion in the likes of this kissing is that, it must be applied according to the Sunnah and not based on the likes of the opinions we have mentioned earlier. And we say this is better and what is wrong with that? Remember with me together, the stance of Zayd Ibn Thaabit ؓ. How was his reaction when the ideas of pilling up the whole Qur'ân in one Mushaf in order to preserve it from being lost was presented to him? He said to them: **"Why would you do something that the Prophet ﷺ, did not do?"** When it is said to the one who kisses the Mushaf: **"Why do you do something which the Prophet ﷺ, did not do?"** He will respond to you with some strange answers like as follows: **"And what is wrong with that, I am just venerating the Qur'ân?"** Say to him Oh! My brother this statement returns back to you: did the Prophet ﷺ, use not to honor the Qur'ân? There is no doubt that the Prophet ﷺ, used to honor the Mushaf, but he did not kiss it. They will then say to you: **"You are refuting us for kissing the Qur'ân but you drive a car and travel by airplane and these things are newly invented matters."**

But the refutation on what you have heard so far is that; the newly invented matters in the religion are the ones that are meant in the hadith as misguidance. But as for the ones that are related to the worldly affairs, they can be permissible or impermissible based on how it is used as we have explained earlier and there is no need for us to give examples on that because this is something that is known.

There is no doubt that it is permissible for a man to travel by airplane to the Sacred House of Allâh to perform pilgrimage, likewise there is no doubt that it is impermissible for a man to travel by airplane to the west to perform pilgrimage. But as for the religious acts of worship which if it is asked: Why do you do this?

The answer will be: To seek closeness to Allâh; I say: There is no way one can seek closeness to Allâh except with what Allâh the Almighty legislated.

But I will like to make mentioning of something that I think is a very important element for the systemization of this principle **“Every innovation is a misguidance”** and this will not leave no room at all for an intellectual approval.

Some of the pious predecessors said: **“Whenever an innovation is innovated a Sunnah is relinquished.”** And I can feel this reality due to my tracing of newly invented matters in the religion and how they disagree with a lot of things that are brought to us by our Messenger ﷺ. And you will not see the true people of knowledge kissing the Qur’ân before reading it; rather they implement the teachings of the Qur’ân. But as for the common people whose emotions lack apprehension, they will say: **“What is wrong with that?”** And you will not see them implementing the teachings of the Qur’ân. We say to such individuals: you relinquish the Sunnah whenever you invented an innovation in the religion.

Another example of this innovation is what we see from some people including the sinful ones who have some slight faith in their hearts, we see them stand up whenever they hear the Adhân, and when you ask them why do you stand up they will say to you: **“We do this to honor Allâh the Almighty”** but they will remain at their place playing dice and chess without going to the masjid. But unfortunately, they claim that they honor Allâh the Almighty with this standing of theirs, where did they get that from!? They get this from a fabricated hadith that has no source:

إِذَا سَمِعْتُمُ الْأَذَانَ فَاقْومُوا

*“Whenever you hear the Adhân then Stand up”<sup>39</sup>*

The wording of this hadith is altered in its wording by some fabricators from **Qoolu!** [Say!], to **Qoomu!** [Stand!], and the original wording of the hadith is as follow:

<sup>39</sup> Ad-Da’eef 711



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إِذَا سَمِعْتُمُ الْأَذَانَ فَقُولُوا مِثْلَ مَا يَقُولُ وَ صَلُّوا عَلَيَّ ...

“When you hear the Adhân repeat it and send salutations on me...”<sup>40</sup>

See how the devil made innovation fair-seeming to a man and convinces him to think that he is a believer who honors the rituals of Allâh by kissing the Qur'ân and standing upon hearing the call to prayer. But the question is does this individual implement the Qur'ân or not? The answer is he doesn't implement the teachings of the Qur'ân. He may pray, but does he not consume **Harâm** [unlawful]? Does he not devour usury? Does he not spread evil and create easy access for people to sin against their Lord and more questions that do not have an end? That is why we stand within the bounds of what Allâh legislated for us of obedience and acts of worship without adding a letter to it, because just as he ﷺ, said:

مَا تَرَكْتُ شَيْئًا مِمَّا أَمَرَكُمُ اللَّهُ بِهِ إِلَّا وَقَدْ أَمَرْتُكُمْ بِهِ

“I have not left something which your Lord commanded you with except that I commanded you with it“

Do you seek closeness to Allâh with this act of yours? If the answer is yes, then give us a proof from the Prophet ﷺ, on it. The answer is there is no proof, and if this is the case then every innovation is a misguidance and every misguidance will be in the hellfire. And whoever considers this issue very trifle to be an innovation that will lead its owner to the hellfire; then he should listen to the reply of Imam Shatibi: “Every innovation is a misguidance no matter how small it is.”

This ruling is not being looked at from the point of view that it is an innovation in its essence; rather it is being considered from the point of view that it is placed in the place of the Islâmîc legislation which is full and complete, therefore it is not permissible for anyone to amend it with an innovation whether it is small or big.

It is from here that the misguidance of innovation becomes clear, it is not just because it is invented; rather it is because it carries the meaning of making amendments for our Lord the Most High and our Messenger ﷺ.

## How Must We Interpret the Noble Qur'ân?

### How Must We Interpret the Noble Qur'ân?

**Question Nine:** How must we interpret the Qur'ân?

**Answer Nine:** Allâh the Almighty sent down the Qur'ân to His Messenger Muhammad ﷺ, in order to take the people from the darkness of blasphemy and misguidance to the light of Islâm; Allâh the Most High said:

﴿الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿41﴾

Alif-Lâm-Râ. "This is a Book which We have revealed to you that you may bring mankind out from the darkness [of blasphemy] into the light [of Islâm] by the command of their Lord, to the path of the Mighty, the Praiseworthy."

And He Allâh the Almighty made his Messenger ﷺ, to clarify and explain to the people its meaning. He the Most High said:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ

يَتَفَكَّرُونَ ﴿42﴾

"And We have also sent down unto you [O Muhammad [peace be upon him]] the Dhikr [reminder and the advice [i.e. the Qur'ân]] that you may explain clearly to men what is sent down to them, and that they may give thought."

<sup>41</sup> Ibrahim: 1

<sup>42</sup> An-Nahl: 44

The Sunnah clarifies and explains the Qur'ân, and it is also a revelation from Allâh; Allâh the Most High said:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ ﴾<sup>43</sup>

“Nor does he speak of [his own] desire.  
It is only a Revelation revealed.”

And the Prophet ﷺ said:

أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَ مِثْلَهُ مَعَهُ، أَلَا يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَىٰ أَرِيكَتِهِ  
يَقُولُ: عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحْلُواهُ وَمَا  
وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُواهُ، وَإِنَّمَا حَرَّمَ رَسُولُ اللَّهِ كَمَا حَرَّمَ اللَّهُ

“Verily the Qur'ân is given to me with the like of it along with it, verily, there shall soon be a seated man, reclining on his couch and saying [with the intention of abandoning the Sunnah]: hold fast to this Qur'ân and nothing else, whatever you find in it that is lawful consider it lawful and whatever you find in it that is unlawful consider it unlawful, – then the Prophet ﷺ, said in refutation of his statement – Verily, the Messenger of Allâh forbids just as Allâh the Almighty forbids<sup>44</sup>

So the first tool for explaining the Qur'ân is the Sunnah, and this includes the statement of the Messenger of Allâh ﷺ, his action and whatever he agrees with. The second tool is to explain the Qur'ân with the statement of the people of knowledge and the top of them are the companions of the Prophet ﷺ, and the head of them is Abdullah Ibn Mas'ud ؓ, and this is because of the antiquity of his companionship with the Prophet ﷺ, on one hand and his concern with the Qur'ân by asking questions regarding the Qur'ân, its explanation and its understanding on the other.

<sup>43</sup> An-Najm: 3-4

<sup>44</sup> Al-Mish'kaat:123

## How Must We Interpret the Noble Qur'ân?

And then Abdullah Ibn Abbass رضي الله عنه, for verily Ibn Mas'ud رضي الله عنه, said regarding his virtue that: "He is the Interpreter of the Qur'ân." Then after these two major companions, we take the statement of any companion with pleasure, acceptance and total submission; as long as there is no disagreement amongst the companions in the subject matter.

Then if we did not find any statement of the companions regarding an issue; then we must take from their successors and they are the ones who showed concern in learning the science of Tafsir from the companions of the Prophet ﷺ, like Sa'eed Ibn Jubair, Taawous and their likes from among those who are known to have received the knowledge of Tafsir from some of the companions of the Prophet ﷺ, especially Ibn Abbas رضي الله عنه, as we have mentioned.

But unfortunately, there are some verses that are interpreted based on opinion of some schools of thought when the scholars of Tafsir have explained this verse in a manner that is different from the way these schools of thoughts explained them. And I will give you a few examples of that: For instance, His statement the Most High:

﴿ فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ <sup>ج</sup> ﴾<sup>45</sup>

"So, recite you of the Qur'ân as much as may be easy for you."

Some schools of thought considers this verse to be the proof that: what is obligatory upon us to recite in our prayer is whatever one wish to recite from the Qur'ân, whether it is long or just three short verses. They say this, even though there is an authentic narration from the Prophet ﷺ, that says:

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ وَ فِي الْحَدِيثِ الْآخِرِ: مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ هِيَ خِدَاعٌ هِيَ خِدَاعٌ غَيْرُ تَمَامٍ

"There is no salât for whoever did not recite Al-Faatihah"<sup>46</sup>

And in another narration: “Whoever prays without reciting Al-Faatihah, then his salât is incomplete, is incomplete is incomplete”<sup>47</sup>

The interpretation of the aforementioned verse with the claim that the “recitation” that is referred in that verse indicates on generality is refuted with these two Prophetic narrations; and according to this school of thought it is not permissible to explain the Qur’ân except with doubtless Prophetic narrations – [meaning it must be narrated by a group of narrators from the companions of the Prophet ﷺ, till the era of recordation and that is the third generations of the Muslims], they say: “The Qur’ân is a doubtless text that is passed on to us by a group of people from the companions, till it reaches us therefore it shouldn’t be explained except with a text that is equal to it in authenticity.”

Due to this claim of theirs, they have rejected the aforementioned Prophetic narrations based on their interpretation of the verse with their own opinions or their own school of thought. They persist on their own opinion, even though the former and latter scholars of Tafsir in general are on the opinion that the verse that says: “Recite you of the Qur’ân as much as may be easy for you.” is referred to the night prayers; meaning: “Stand in the night and pray to the best of your ability.”

This understanding is abstracted from the context of the verse, because Allâh the Almighty has mentioned this verse after stating about the night prayer in the following verse:

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ ۖ وَثُلُثَهُ ۖ وَطَآئِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ ﴾

“Verily, your Lord knows that you do stand [to pray at night] a little less than two-thirds of the night, or half the night, or a third

<sup>46</sup> Saheeh Al-Jaami 7389

<sup>47</sup> Sifaat-ul- Salat 97

## How Must We Interpret the Noble Qur'ân?

of the night, and also a party of those with you. And Allâh measures the night and the day.”

To that which He [Allâh] mentions:

﴿فَأَقْرءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ﴾<sup>48</sup>

“So, recite you of the Qur'ân as much as may be easy for you.”

This verse is not just related to what one must recite in the night prayers; rather Allâh the Almighty made it upon the believers to pray the night prayer to the best of their ability and not make it hard upon themselves and that it is not obligatory upon them as it is obligatory upon the Messenger ﷺ, as all of you know, he used to pray eleven rak'ah every night.

This is the meaning of the verse. And this, in the Arabic style of speech is considered: “Uttering a portion of a thing while intending the whole of it.” Therefore, His statement the Most High: “So, recite” means: “pray” therefore prayer is the whole and recitation is the portion. And this is done to indicate on the importance of this portion in that whole. And another example of this is His statement the Most High in another verse:

﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ﴾<sup>49</sup>

﴿<sup>49</sup>

“Perform As-Salât [Iqamât-as-Salât] from mid-day till the darkness of the night [i.e. the Dhuhr, 'Asr, Maghrib, and 'Ishâ prayers], and recite the Qur'ân in the early dawn” [i.e. the morning prayer].

<sup>48</sup> Al-Muzzammil: 20

<sup>49</sup> Al-Israa: 78

The “recitation of the dawn” in this verse means “the dawn prayer” He mentioned a portion of it while intending the whole of it.

And this style of speech in Arabic language is known. After the crystallization of the meaning of this verse from the scholars of Tafsir without any disagreement amongst the former scholars and the latter, it is not permissible to reject the aforementioned narrations with the claim that they are single narrations and that it is not permissible to explain the Qur’ân with single Prophetic narrations.

That is because the aforementioned verse is explained by the statements of the major scholars who are firmly grounded and well acquainted with the language of the Qur’ân. This is a point, and another point is that, the Prophetic narrations do not contradict the Qur’ân; rather they explain it and clarify it as we have mentioned in the beginning of this statement. However this verse has no relationship with what is obligatory upon an individual to recite in his salât, whether in the obligatory prayers or the supererogatory ones.

But as for the aforementioned hadith, their indication is crystal clear, and that is the prayer of the one who prays will not be validated until he recites Al-Faatihah; and because of his ﷺ, statement:

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ وَ فِي الْحَدِيثِ الْآخِرِ: مَنْ  
 صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ هِيَ خِدَاعٌ هِيَ خِدَاعٌ غَيْرُ  
 تَمَامٍ

“There is no prayer for whoever did not recite Al-Faatihah“. And in another narration: And who ever prays without reciting Al-Faatihah, his salât is incomplete.”



## How Must We Interpret the Noble Qur'ân?

Meaning his salât is not complete, and whoever prays and left without completing it then he did not pray and his salât is invalidated, based on the apparent meaning of the hadith.

After this reality become apparent to us we will have tranquility in our hearts pertaining to the Prophetic narrations that are reordered in the books of Sunnah with authentic chains of narrations without having any doubts in them by those philosophers of the present era who philosophize the Prophetic narrations with the following statement: **"We will take a single narration; as long as it is not in the subject matter of the creed"** with their claim that the creed must not be established based on a single narration.

This is their claim, even though the Prophet ﷺ, sent Mu'âdh Ibn Jabal to Yemen to call the people of the book to Islâm and he was alone.<sup>50</sup> And I think to this extent I will conclude my answer to this question: **How Must We Interpret the Noble Qur'ân?**

And may Allâh the Almighty shower His blessings and peace on our Prophet Muhammad, his family members, his companions and who ever follow their footsteps, until the Day of Resurrection.

And praise be to Allâh Lord of the worlds.

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<sup>50</sup> Al-Bukhâri 1458 Muslim 19