

*Reaping The
Blessings of Sha'baan
with the Quran*

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In the name of Allaah the Most Merciful, the Ever Merciful

Today, nearly all blessings have been removed from the time and efforts of the believers. Their days pass very quickly, one after the other, and very soon, they come to their end and descend in their destined stations on the way to Allaah The Almighty, without earning a blessed deed fit for their meeting with Him The Almighty.

This blessing comes back by our return to the Book of Allaah The Almighty, in which He Says (what means): ***{[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.}*** [Quran 38:29]

When Allaah The Almighty Says (what means): ***{[This is] a blessed Book which We have revealed to you}*** it means reciting it, reflecting upon its Noble Verses, understanding its meanings, memorizing it, learning and teaching it, judging according to its laws, and seeking cure from it for the diseases of the heart and body. This will lead to

receiving the blessing mentioned by Allaah The Almighty, and the more one has of that, the more he increases in blessing.

In confirmation of this, He The Almighty Says (what means):

- *{And this [Quran] is a blessed message which We have sent down. Then are you with it unacquainted?}* [Quran 21:50]
- *{And this [Quran] is a Book We have revealed [which is] blessed, so follow it and fear Allaah that you may receive mercy.}* [Quran 6:155]

These Noble Verses show clearly that the blessing of the Quran lies in reflecting upon and the remembrance of its Verses, and both are characteristics of sound understanding; upon those two the obedience and fear of Allaah The Almighty are based. These are the means by which the blessing descends, as shown by the Noble Verses.

After all this, the hearts have many states with the Noble Quran. This is why Abu Hurayrah, may Allaah be pleased with him, used to say, *"No doubt, the house where the Quran is recited, becomes vast upon its dwellers, is inhabited by the angels, abandoned by the devils, and*

receives much good; and the house where the Quran is not recited becomes narrow upon its dwellers, is abandoned by the angels, inhabited by devils, and receives little good." [Ad-Daarimi]

Consider the state of the Companions, may Allaah be pleased with them, and the state of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, who used to recite in one *Rak'ah* the Chapters *Al-Baqarah*, *Aal 'Imraan*, *An-Nisaa*, and *Al-Maa'idah* (the four longest Chapters), and paused for reflection at every Noble Verse. Whenever he came upon a Noble Verse of mercy, he would supplicate Allaah The Almighty and whenever he came upon a Noble Verse of punishment, he would seek refuge with Allaah The Almighty. Whenever he came upon a Noble Verse of supplication, he would supplicate Allaah The Almighty, and whenever he came upon a Noble Verse of seeking forgiveness, he would seek the forgiveness of Allaah The Almighty. Then, he would perform bowing and fall in prostration, each equal in length to his standing.

If you count this according to the calculations of the people today, you could easily say that the whole night is not enough for performing this single *Rak'ah*, given that he, *sallallaahu 'alayhi wa sallam*, used to

offer eleven *Rak'ahs* in one night, according to the narration of Al-Bukhaari and Muslim. If you count it also according to our present way of recitation, it will take as long as thirteen hours.

If you reflect upon the meanings we have mentioned, you would know how the Quran was a cause of blessing in time, effort, property, mind, knowledge, children, and family, not to mention the attendance of angels to listen to this remembrance of Allaah The Almighty and Quran.

It is in this context that 'Amr ibn Al-'Aas, may Allaah be pleased with him, said, *"Every Quranic Verse raises (its reciter) a degree in Paradise, and is a lamp in your houses."*

It is narrated on the authority of 'Abdullaah ibn 'Amr ibn Al-'Aas, may Allaah be pleased with him, that he said, *"He who gathers the Quran (by memorization) has indeed borne a great thing, because by doing so, the degree of Prophethood will have been placed between his shoulders, except that he will not receive Divine revelation."* [Al-Aajurri] This is the truth about which there is no doubt. Man should

understand that (by memorization of the Quran in full), the rank of Prophethood is placed between his shoulders, i.e. he has attained this great degree in which lies his happiness in the world and the Hereafter. We should focus our attention on attaining this ranks these days, in order to come out of the mire of heedlessness, calamities and pains that have encircled us.

The states of the hearts that pay attention to the Noble Quran:

Allaah The Almighty Says in this respect (what means): *{Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].}* [Quran 50:37]

One may think this talk is irrelevant to the topic in issue. On the contrary, it is extremely relevant to the context. *{Indeed in that is a reminder}* i.e. to make use of the previous instruction, with which Allaah The Almighty instructs the believers, *{for whoever has a heart or who listens while he is present [in mind].}*

In order to impress the meaning upon the heart, according to the words of Ibn Al-Qayyim, may Allaah have mercy upon him, many factors should exist: the thing that produces the effect, the place to be

effected, the conditions of effect to take place, and the absence of impediments of effect. [*Al-Fawaa'id* of Ibn Al-Qayyim]

This means: the Noble Quran, the producer of the effect by which people are influenced, and the place to be affected, i.e. the heart. It is a pre-requisite for the effect to take place, i.e. for the Quran to affect the heart, that one should listen to it with full attention, and this is the necessary condition. Furthermore, there should be no impediments to listening, i.e. to be diverted from or heedless of it, not to listen to it sufficiently, as stated by Allaah The Almighty (what means): ***{So when the Quran is recited, then listen to it and pay attention that you may receive mercy.}*** [Quran 7:204]

The condition to obtain these gifts of mercy is to listen and pay attention on the one hand, and to recite it, reflect upon its Verses and understand its meanings on the other hand. This is stated in the other Noble Verse we have already referred to in which He Says (what means): ***{[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.}*** [Quran 38:29]

He clarifies that a pre-requisite to obtaining guidance, blessing, mercy and bounty, is to listen to and pay attention to its recitation, reflect upon its Noble Verses, understand its meanings, then follow its laws, act upon it, and fear Allaah The Almighty, as He Says (what means): *{so follow it and fear Allaah that you may receive mercy.}* [Quran 6:155]

It seems that the blessing, mercy and guidance in the Quran are conditional to recitation, reflection, attention, understanding and action, as confirmed by His Saying (which means):

- *{Those to whom We have given the Book recite it with its true recital.}* [Quran 2:121]
- *{Indeed, those who recite the Book of Allaah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish.}* [Quran 35:29]

Thus, you have learnt how to begin, and all you have to do is verify these meanings in order to obtain the blessing and mercy. One may ask, as mentioned by Ibn Al-Qayyim, may Allaah have mercy upon him: If this is the case, why is the conjunction “or” used in His

Statement (which means): *{Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].}* [Quran 50:37]

In reply, let us say that the people who obtain this are of two groups, and no one else attains anything thereof:

The first group represents those with living hearts. Their hearts are directly influenced by the Quran, they pore over its meanings, reflect upon its Verses, and increase thereby in faith and certainty, as we will mention the Noble Verses indicative of that, Allaah willing. This is indeed the living heart in connection with which Allaah The Almighty Says (what means): *{And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?}* [Quran 6:122]

This is the life of the heart whom nothing separates from the Quran -- neither barriers, nor desires, nor evils, nor destructive elements, nor impediments. Once the Quran has been sent down to him, he reflects upon its meanings, listens to it, pays attention to it, acts upon it, and

seeks to be cured by it from his ailments and diseases. Higher and more glorious was the state of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, as described by 'Aa'ishah, may Allaah be pleased with her, "*His moral character was the manifestation of the Quran.*" [Ahmad] That is, the Quran was imprinted on his heart, and the effects of that were manifested upon the physical organs.

The other party represents those in connection with whom Allaah The Almighty Says (what means): *{or who listens while he is present [in mind].}* [Quran 50:37]

His heart is not of the same condition in its quality of vitality and presence, thus he needs to reflect upon these Verses so that they become the cure for his heart, the Quran would descend upon his heart with mercy, and he would obtain from it blessings, mercy, light and life. He should give ear to it, and strive to pay attention to it, in response to Allaah's Saying (what means): *{So when the Quran is recited, then listen to it and pay attention that you may receive mercy.}* [Quran 7:204] At the same time, he should collect his heart and approach the Quran wholeheartedly, so that he would receive guidance and light.

You are between the two:

A living heart that needs nothing other than the Quran, upon which it descends. Thus, it understands its meanings, reflects upon its Verses, acts upon it, grieves at its threats, rejoices in its mercy, fulfills its commands, desists from what is forbidden by it, receives admonition by its stories and instructions, and follows the same conduct of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. You may not have attained this degree yet, in which case, you need to pay attention to it while your heart is present, so that the gifts of mercy would descend upon you.

As you see, we are -- except those upon whom my Lord has bestowed mercy -- not in the state of paying attention and having presence of the heart when the Quran is recited, nor are our hearts living to start with simply an order to do so.

{Indeed in that is a reminder for whoever has a heart} i.e. a living heart *{or who listens while he is present [in mind].}* [Quran 50:37]

That is, if he does not possess the same degree of vitality, presence and witness, and his heart sees those meanings.

Of course, this clarifies the states in which the faithful believers should be. Listen to the words of Allaah The Almighty (which mean):

- *{Who listen to speech and follow the best of it.}* [Quran 39:18]
- *{Or who listens while he is present [in mind].}* [Quran 50:37]

Undoubtedly the Quran, the Speech of Allaah, is good, and *{the best of it}* pertains to the one competent for religious obligations himself, who is capable of discerning what brings him close to Allaah The Almighty. In turn, this becomes, in his consideration, the best and the most effective means, and because of which he becomes more alive and shows greater readiness to approach Allaah The Almighty and do good deeds.

Let us return to the important question: how does one attain this state?

The answer is that he should strive against himself in order to be in a state similar to that of the faithful believers with the Noble Quran, as described by Allaah The Almighty in His Noble Book, which we will mention in the following pages, Allaah willing.

The states of the believers with the Noble Quran:

The first state: Submissiveness

In His mention of the states of the believers with the Quran, Allaah The Almighty Says (what means): *{If We had sent down this Quran upon a mountain, you would have seen it humbled and coming apart from fear of Allaah. And these examples We present to the people that perhaps they will give thought.}* [Quran 59:21]

Allaah The Almighty sets forth these examples for those who have not yet reached the state of the deaf mountains and solid rocks, and have been neither impressed by the Quran, nor submissive to reciting and listening to it, nor break down because of its threats and promises. Consequently, it has not become a cause of their instruction, submissiveness and humiliation, and a means of approach to their

Lord The Almighty, and a source of grief for what has passed them over of their sustenance of Allaah The Almighty.

He Seems to criticize them that were the Quran to be sent down upon the mountains, the firmly established deaf mountains would be in a state better than that of those cruel hearts, who if the Quran is sent down upon them, they are neither impressed nor submissive nor humbled by it.

The second state: Weeping

This state of weeping is also mentioned by the Noble Quran, so that one starts training himself upon it in *Sha'baan* after listening and paying attention to the Quran, and reflection upon the Noble Verses with presence of heart, so that when *Ramadhaan* comes, the heart has been filled with the speech of Allaah, and this becomes a cause of the descent of mercy, and emancipation from Hellfire. By doing so, he will not come out of *Ramadhaan* just as he has entered it, as stated by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*: ***"Let him be***

disgraced who witnesses Ramadhaan and it is over without being forgiven!" [At-Tirmithi and Ibn Hibbaan]

It is these instructions that keep him away from loss and failure.

It is in this context where Allaah The Almighty Says (what means):
{Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration, And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled." And they fall upon their faces weeping, and the Quran increases them in humble submission.} [Quran 17:107-109]

Thus, it is incumbent upon the faithful believers to fall in prostration and weep whenever the Noble Verses of Allaah The Almighty are recited to them, in response to the description given by Him in a Noble Verse (which means): *{Those were the ones upon whom Allaah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided*

and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping. } [Quran 19:58]

That is, whenever they listened to these Quranic Verses, they would cause them to weep, which indicates how touched they were. The tears came faster to their eyes because it is those who discern the promises and warnings, contemplate the Hereafter and the nearness of departure from this world, the grave and its torment, and the resurrection and its terrors and disasters, the standing in front of Allaah The Almighty, all of which provokes weeping day and night.

“The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, used to weep when he recited the Quran with a sound coming from his chest like the rumbling of a boiling vessel owing to his weeping.” [Ahmad and Ibn Hibbaan] Allaah The Almighty represented them with the clearest and the best image when He Says (what means): *{Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration, And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled." And they fall upon their faces weeping, and the Quran increases them in humble submission.}* [Quran 17:107-109]

These are two important matters: weeping and increasing in humble submission.

This is the reason why, whenever a Quranic verse was recited in front of Ibn ‘Abbaas, may Allaah be pleased with him, he would habitually say: *"Wait, this is the place to prostrate. Then, where is the weeping?"*

‘Abdullaah ibn ‘Amr, may Allaah be pleased with him, used to say: *"Weep [upon hearing or reciting the Quran] and if you fail, force yourselves to weep."* [Al-Haakim] i.e. recite the Quran and weep for that, and if you do not weep, then, force yourselves to weep. It is a state that manifests how the heart is impressed by being submissive, and this submissiveness is reflected on the physical organs as seen from the shivering of the skin. In confirmation of that, Allaah The Almighty Says (what means): ***{Allaah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord.}*** [Quran 39:23]

However, if one could neither weep, nor force himself to weep, then, let him weep for the death of his heart and insensitivity.

That is one of the important religious issues: to see yourself submissive, breaking down and weeping when you recite the Quran.

The third state: Trembling

Certain Quranic Verses show a further meaning which illustrates the state of the believers. Allaah The Almighty Says (what means): ***{Allaah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allaah.}*** [Quran 39:23]

Just as their eyes shed tears when listening to the Quran, their skin also shivers when listening to it, in fear of Allaah's threats in it; and on their remembrance of Allaah, they receive hope and mercy by which their skin and hearts soften to Allaah The Almighty.

By both fear and hope, one could move toward Allaah The Almighty.

The shivering of their bodies and tears of their eyes indicate the life of the heart, the eager approach toward the Lord, the reception of the instruction and the remembrance with which Allaah The Almighty has distinguished the believers.

It is enough for a person to tell himself: Look at your state O poor soul! Where is your weeping and submissiveness that you remember?

The fourth state: Increase of faith

The state of the early believers is illustrated well in the Saying of Allaah (which means): *{And whenever a Soorah is revealed, there are among the hypocrites those who say, "Which of you has this increased faith?"}* [Quran 9:124]

Submissiveness, weeping, trembling, and breaking down mentioned by Allaah The Almighty indicate the true impression by the Quran, unlike the one who listens to the Quran and weeps, and once it is over, he leaves for his world and its diversions as if he has heard nothing, or

his skin shivers a little and then he returns once again to his previous state of frivolity and heedlessness.

Allaah The Almighty Says (what means): *{And whenever a Soorah is revealed, there are among the hypocrites those who say, "Which of you has this increased faith?"}* [Quran 9:124]

This has two implications:

The first is that they are advised to say to each other, when listening to the Quran: What benefit have you derived from the Quran? Have you increased in faith by it? Has your degree of faith become higher by it? Have you increased by it in love for Allaah The Almighty? Have you increased by it in obedience and nearness to Allaah The Almighty? Have you increased by it in abstinence from this world and approach toward the Hereafter? Have you increased by it in elevation and rank in the sight of Allaah The Almighty? The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, tells us about the state of the Holder of the Quran (one who has memorized the Quran): *"It will be said to the holder of the Quran: "Read (the Quran) and rise (up in degree),*

and recite as you used to recite in this World, for your position will be at the last Verse you are going to recite." [Abu Daawood and At-Tirmithi]

{"Which of you has this increased faith?"} Is there anyone who wonders whether it has increased them in faith? The answer is: *{As for those who believed, it has increased them in faith, while they are rejoicing.}* [Quran 9:124]

The second meaning lies in His Saying (which means): *{while they are rejoicing}*

The verse does not mention what they rejoice in, which reveals the general significance of the glad tidings they rejoice in. They rejoice in everything that gives them reason to rejoice in this world and the Hereafter. They rejoice in the bounty of Allaah The Almighty, the increase of faith, the mercy of Allaah, their rise in rank, and in the knowledge that Allaah The Almighty loves them, has prepared for them an abundant reward, accepted them, and raised their rank. In sum, they rejoice in everything portending the glad tidings for anyone

in the world and the Hereafter: that is, what is with Allaah The Almighty.

{And whenever a Soorah is revealed, there are among the hypocrites those who say, "Which of you has this increased faith?" As for those who believed, it has increased them in faith, while they are rejoicing. But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers.} [Quran 9:124-125] We seek refuge with Allaah The Almighty from that! Our state is in the middle between those two extremes. Consider how to reform it. Consider how your heart should be when receiving the Quran.

The fifth state: *Following correct etiquette with the speech of Allaah The Almighty*

The first thing by which the Quran reciter should be characterized is to follow correct etiquette with the Speech of Allaah The Almighty. Among the aspects of this etiquette is to perform ablution, face the *Qiblah* (direction of prayer), be submissive, lower his head, sit as if

sitting in front of his tutor who teaches him the speech of Allaah The Almighty, and draw closer to the words of Allaah The Almighty in this state. It is not acceptable during recitation for a person to recline, show arrogance, carelessness or disinterest in the speech of Allaah The Almighty, as if reading ordinary words, or reciting and engaging in any activity related to this world, so that he puts human speech on an equal footing with the speech of the Lord The Almighty. This is completely unacceptable.

Rather, the believer should follow the correct etiquette and be in the state of submissiveness, acknowledgement and desire to advance towards Allaah The Almighty, expecting His bounty, given that he shall receive the reward for recitation in whichever state he is. The Statement of Allaah The Almighty (which means): ***{Who remember Allaah while standing or sitting or [lying] on their sides}*** [Quran 3:191] clarifies that the best of their states is to recite while standing, or remember Allaah The Almighty while standing, then sitting and then lying on their sides. It is true that He praises all, but He gives priority to those standing.

The scholars deduced from this:

The best state and the most perfect posture to recite the speech of Allaah The Almighty is to recite while standing in prayer in the mosque. That is the very state one should adorn himself with, due to His statement (what means): *{O you who wraps himself [in clothing], Arise [to pray] the night, except for a little.}* [Quran 73:1-2]

Men of faith should not forget these two states: rather, they should adhere to them. i.e. the state of recitation, and the state of weeping.

Those are the states that one neglects while reciting the speech of Allaah The Almighty. The result is the decrease of exaltation in one's heart for the speech of the Lord The Almighty, the reward he is to receive, and the advantage he derives from those Noble Verses to give life to his heart. If one benefits from those Noble Verses in the recommended manner, he will draw closer to Allaah The Almighty, taste the sweetness of faith and worship, and will be relieved of the causes of gloominess, sulkiness and distress. Thus, he will be transformed into a new man, approaching his Lord The Almighty, reflecting upon and reciting those Noble Verses.

Correct recitation clarifies this meaning well, not the inarticulate reading the people practice these days, nor the quick recitation in which the people do not reflect upon the speech of Allaah The Almighty. However, it is out of the bounty, generosity and munificence of Allaah The Almighty that He gives every reciter of His speech the reward that is fit for him. He does not deprive anyone, except in case he fails to reach a state of reflection, understanding and presence of heart. How should such a person approach his Lord The Almighty? Allaah The Almighty never accepts actions from the diverted heart which is heedless of Him The Almighty.

The sixth state: Presence of heart and reflection

This is the next state in which the reciter of the Quran should be, so that the Quran becomes a lesson to learn, a provision, a cure, a light, a mercy and a guidance for him, to prepare for *Ramadhaan* and even after the month of *Ramadhaan*. This should always be his state with Allaah The Almighty: the state of presence of heart and reflection.

Presence of heart is mentioned by the scholars in Allaah's saying (what means): *{[Allaah] said, "O Yahya (John), take the Scripture with determination."}* [Quran 19:12] That is, he should approach the speech of Allaah The Almighty with eagerness, devote himself to it wholeheartedly rather than to anything else. In other words, he should take the Scripture seriously.

Someone was asked, *"Does your soul whisper anything to you when you are reciting the words of Allaah The Almighty?"* He said, *"What is dearer to me than the Speech of Allaah The Almighty that my soul would whisper to me about?"*

What is dearer to you than the speech of Allaah The Almighty that your soul would whisper to you about?

Look at our state these days, and the manner in which one approaches the speech of Allaah The Almighty without reflection and submissiveness, while engaged in thoughts of the market, personal problems, children, property, quarrels, past and future affairs, which divert him from the speech of Allaah The Almighty in prayer or out of prayer. If he has some residue of faith, he says, *"Allaah willing, in the*

next prayer, I will be better." In this state, there is neither reflection nor submissiveness nor an attempt to engage.

Thus, he should approach Allaah The Almighty with his heart.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to recite the speech of Allaah The Almighty in the very state we have referred to, and used to pause for reflection at the different noble verses. It was mentioned that he stood (in prayer) with a single noble verse, repeating it for the whole night. It is the Saying of Allaah (which means): ***{If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.}*** [Quran 5:118]

It is narrated on the authority of Abu Tharr, may Allaah be pleased with him, that he said,

"The Messenger of Allaah, sallallaahu 'alayhi wa sallam, performed prayer one night in which he recited only a single

noble verse along his bowings and prostrations until morning. It is the verse (which means): {If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.} [Quran 5:118] When it was morning, I said: "O Messenger of Allaah, you have been reciting this noble verse along your bowings and prostrations until morning!" He said: "I asked my Lord (to give me the right of) intercession for my Ummah, and He has given it to me. It is assured, Allaah willing, to him who does not associate anything with Allaah The Almighty (in worship)." [Ahmad]

Throughout the night, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, kept reciting this noble verse, and did not go beyond it, because of what his heart, *sallallaahu 'alayhi wa sallam*, received of its meanings, reflection and understanding, he paused at it.

This was the conduct of many of the righteous predecessors of this *Ummah*, and the pious servants of Allaah The Almighty. It is narrated by Ibn Al-Mubaarak, may Allaah have mercy upon him, on the authority of Masrooq, may Allaah have mercy upon him, that he said,

*“A man from among the inhabitants of Makkah said: That is the standing place of Tameem Ad-Daari. I saw him one night until it was morning, or shortly before morning, reciting only one Verse of the Book of Allaah, with which he kept bowing, prostrating and weeping (in prayer). It is (the verse which means): **{Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.}** [Quran 45:21]”*

Basheer said, "I spent one night with Ar-Rabee‘ ibn Khaythamah who stood in prayer. He came upon that noble verse, which he did not go beyond until morning, and kept weeping profusely."

According to Ibraaheem ibn Al-Ash‘ath, "I often saw Al-Fudhayl ibn ‘Iyaadh repeating this noble verse and its matches, from the beginning to the end of the night, and then he would say: How I wonder! From which of the two parties are you?’ This noble verse was called the weeping provoker of worshippers.” [Tafseer Al-Qurtubi]

Reflection has further meanings that are: understanding, specificity and impression. Let us talk about these the meanings in some detail:

It is narrated that once ‘Ali, may Allaah be pleased with him, was asked, *"Do you have revelation besides what is in Allaah's Book?"* ‘Ali replied, *"No, by Him Who has split the grain and created the soul. I do not think we have such knowledge, but we have the faculty of understanding with which Allaah may endow a person so that he would understand the Quran, and we have what is written in this paper as well."* He was asked: "What is written in this paper?" He replied, *"(The regulations of) blood-money, the freeing of captives, and the judgment that no Muslim should be killed for killing a disbeliever."* [Al-Bukhaari]

The faculty of understanding is to understand from each Noble Verse what is befitting for it. The Noble Quran contains the Names of Allaah The Almighty, attributes and actions, the mention of the Prophets and what happened to them, the mention of those who belied the Prophets, and how they were ruined by Allaah The Almighty, and the mention of Paradise and Hellfire.

Your share of reflecting upon and understanding the Noble Verses in the Quran is that whenever you recite a Quranic Verse, you will know from it what is revealed to you by Allaah The Almighty, anything Allaah The Almighty likes you to get, your mind to understand, your heart to reflect upon in those meanings.

Do you think that those Noble Verses -- even if they were only pertinent to storytelling, instruction, promise and threat -- have been revealed only for amusement? Or is it as Allaah The Almighty Says (what means): *{[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.}* [Quran 38:29] Where are you in relation to this important meaning while reciting?

One cannot manage to do so unless he engages in an even more important and great state, which should adorn the believer's heart while reciting the Quran. Scholars call it the exaltation of the Speaker.

It is due upon the one who recites the Quran, once he begins to recite, to feel the grandeur of the speaker, and be aware of the great

importance of reciting the Quran. As stated by the scholars, not all hands are fit for touching the *Mus-haf* (copy of the Quran). This is confirmed by the Lord The Almighty in His Saying (which means): **{None touch it except the purified.}** [Quran 56:79] Similarly, not each tongue is fit for reciting it, nor is each heart ready for receiving its meanings. The matter depends on the condition the tongue and the heart should be in, i.e. the state of purity and veneration and exaltation of Allaah The Almighty, so that the heart could perceive the meanings that descend upon it, and the understanding and light of Allaah The Almighty given to it.

If the heart is not in the state of veneration, respect, glorification and exaltation of the Speech of Allaah it is approaching, it could hardly obtain the lights of Allaah, unless one exalts Him, glorifies Him with his heart, and is purified from all filth and misdeeds.

The rust that covers the heart impedes the heart from receiving the light of Allaah The Almighty coming from His Speech. The heart is like a mirror: if it is stained with dirt and filth, it becomes difficult to see a reflection in it. Similarly, the light of the Quran does not reach the heart before it is purified from all rust, so that those images would

be reflected evidently upon the mirror of the heart, with which it would receive (its fortune of) light, truth, cure, blessing, guidance, and so on.

When you recite the speech of Allaah The Almighty, you should consciously recall the grandeur of Him who Speaks to you, keeping in mind that the speech you are reciting is not human speech, in so much as the speech of the Lord The Almighty, which you should exalt as much as is due. In confirmation of this, He The Almighty Says (what means): *{What is [the matter] with you that you do not attribute to Allaah [due] grandeur?}* [Quran 71:13]

The more you exalt your Lord and glorify His Speech, the more His Speech is returned upon your heart with certainty (of faith) and light. The more you approach Allaah The Almighty, the more He loves you, and bestows His Mercy upon you, and favors you, from among His creation, with being the one who exalts Him and glorifies His speech. Thus, just as you exalt Him, accord him the due grandeur, and approach Him as much as it should be, He, in return, sends down upon you what is fit for those who exalt Him, and glorify His speech, i.e.

those of understanding perhaps they may give thought, as Allaah The Almighty Says about them.

As for the manner of exaltation, we have seen how the righteous predecessors of this *Ummah*, and their ideal, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and his Companions, may Allaah be pleased with them, used to exalt the speech of Allaah The Almighty.

To exalt the speech of Allaah The Almighty is to think about the grandeur of the Creator The Almighty. If you look at His creation: the Throne (of Majesty), the *Kursi*, the heavens, the earth, the mountains, the people, what is apparent and what is hidden, the seas, etc, you will know this grandeur, or at least a part of the grandeur of Allaah The Almighty. All of this is in His Hand, under His disposal, and by His command. Nothing, even as tiny as an atom, could come out of His command. There is no creature except that He holds its forelock. He is the only disposer of the creatures, and none gives them life, sends them to death, increases or decreases or gathers them except Allaah The Almighty.

Consider also another important meaning of His Grandeur, that He Says: *"Those are for Paradise and I do not care and those are for Hell and I do not care."* [Ahmad, Ibn Hibbaan and Al-Haakim] Reflect upon this noble *Qudsi Hadeeth*: All the creatures are in His grip, The Almighty, vacillating between His mercy and bounty, between His justice and wrath. If you know that all the creatures are in His grip, vacillating between (His mercy and wrath), and that He The Almighty does what He wills as confirmed by His saying (which means), *{Effector of what He intends}* [Quran 85:16] You will learn something of His Grandeur, which your heart will experience. Thus, you will exalt His Speech, and the exaltation, veneration and reverence for Allaah The Almighty will rise high in your heart, thereby you will be helped perceive the meanings of understanding referred to earlier.

That is, to understand from each Quranic Verse what it contains, of The Names, Attributes, Wisdom and Acts of Allaah The Almighty, the states of the Prophets, may Allaah exalt their mention, the states of the beliers of the Prophets, the affairs of Paradise, Hellfire and resurrection. All of this exists in the speech of Allaah The Almighty. Where is your share of understanding from Him The Almighty? Where is your share of reflecting upon and approaching His speech, as commanded by Allaah The Almighty?

It contains His Names and Attributes, and that is the deep ocean, by which Allaah The Almighty taught you how to approach Him. It is to know from Him that He is the Sovereign, Who has a dominion under His disposal, and regulation, in which He commands and forbids, gives and withholds; that He is the Sovereign, the Pure, the Perfection (and Peace), and the Bestower of Faith. To know Him is to know the effects of those names and attributes in His creation; that the entire creation is but an effect of all or some of those names and attributes mentioned by Him The Almighty. He is the Creator, and the creation is an effect of this attribute; and He is the Provider of sustenance, and sustenance is an effect of this attribute. He is the Sovereign, and the dominion is an effect of His Name, the Sovereign; and He is the perfection (peace), the Bestower of faith, the Powerful, the Free of want, the Perpetual Forgiver, the Granter (of good), the Dutiful, and the Merciful. All that is in the universe is among the effects of His names and attributes, therewith you should affirm His oneness, and invoke Him (as He Says what means): ***{And to Allaah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names.}*** [Quran 7:180] You should also praise Him by them, and stick to Him The Almighty, in order to have a share from them, and approach Him through them, with the result that you would turn to be in the very state of those who

stick to their Lord, understand from their Lord, love their Lord, and draw near their Lord. It is those whom Allaah will raise in degree, elevate them in position, Take their hand, preserve them, and grant them success.

It is also to understand from His creation and actions what is fit for each Quranic Verse thereof. In this context, the learned scholars point out Allaah's statement (which means): *{Have you seen that which you emit? Is it you who create it, or are We the Creator?... And have you seen that [seed] which you sow? Is it you who make it grow, or are We the grower?... And have you seen the water that you drink? Is it you who brought it down from the clouds, or is it We who bring it down?... And have you seen the fire that you ignite? Is it you who produced its tree, or are We the producer?}* [Quran 56:58-72]

In these Noble Verses, there are the very meanings which you should understand: *{Have you seen that which you emit? Is it you who creates it, or are We the Creator?}* Do you think that He intends only the semen that produces the child, and no more? Of course not, because this meaning is shared by the believer and the disbeliever.

The believer who understands from Allaah The Almighty receives from the noble verse something which leads him to understand the grandeur, power and omnipotence of Allaah, that brings him near Allaah The Almighty, and guides him to know Him, love Him, affirm His Oneness, and learn something of His Grandeur. Look at that liquid, this despicable fluid about which He The Almighty Says (what means): *{Then He made his posterity out of the extract of a liquid disdained.}* [Quran 32:8] look at it when it turns into nerves and bones, and then develops into senses of hearing and seeing, and mind, and then culminates into a proportionate human being, having noble attributes and bad ones such as resentment, grudge, envy, love for this world, and desires. All of this is understood from this verse (which means): *{Have you seen that which you emit? Is it you who creates it, or are We the Creator?}*

This creation you see is fashioned by Allaah The Almighty, in order to guide you to the meaning of creation, omnipotence and creativity, and to the grandeur of the Creator The Exalted, until you say: *"Exalted be Allaah!"*

As for the states of the Prophets, may Allaah exalt their mention, and what you should understand from that, no doubt, you have seen their states, their call (to Allaah The Almighty), patience, persistence, perseverance, and how the people gave belied them. You should understand from this that Allaah The Almighty is in no need of the Messenger and those to whom he is sent: He is in no need of the whole creation, Exalted may He be. He sent the Messengers not to be punished nor to be harmed, but He sent them so that the people after them should take admonition from their patience and steadfastness in their call. He sent them so that people know that He The Almighty supported and helped them in the end, given their strong endurance, tolerance, and visionary call, whether or not the people believed in them. As Allaah The Almighty mentions about them, and how they invited the people to affirm His oneness, and throw back the worship of anyone besides him, and they neither weakened, nor wearied, nor lost determination, may Allaah exalt their mention, until they met Allaah The Almighty.

You have to get from this the understanding which should motivate you, move your heart, give you patience in your *Da'wah* and work, and provide you with steadfastness, strength, willpower, strong determination, and a continuous journey to Allaah The Almighty, in expectation of the support of Allaah The Almighty.

From the states of the beliers, you could also understand what has been clarified by Allaah The Almighty:

Their end would be like the end of the people of Nooh (Noah), may Allaah exalt his mention, the people of ‘Aad, Thamood and Pharaoh: they did not cause failure to Allaah The Almighty even in the least. However high they rose, regardless of how arrogant they became, had a long life and increased strength, and their power prevailed, their end would be the same as mentioned by Allaah The Almighty, once they belied their Lord The Almighty and opposed His Messengers, and further transgressed, became tyrants and wronged others: *{among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned.}* [Quran 29:40]

He clarified that in order to encourage the believers to keep patient, cure their hearts, and motivate them to expect relief from their Lord after standing firm on their *Da‘wah*, and waiting for long periods for the help of their Lord without despair. Regardless of how long and

dark their nights and days might be, this darkness would be dissipated by the help of Allaah's light, and the state of disbelief which sits heavily over the world of the believers today would be removed by Allaah The Almighty.

From the mention of Paradise and Hellfire, the *Siraat*, the resurrection, the terror, and the grave, you should understand what helps you take admonition, feel afraid, draw closer to Allaah The Almighty and turn in repentance (to Allaah The Almighty). You should take yourself to account at every moment and with every breath you take, perchance you would be saved from the Hellfire, enter Paradise, and win the nearness and good pleasure of the Lord The Almighty. Although those meanings are spread all over the Holy Quran, the believers these days may come upon them while turning away, as described by Allaah The Almighty (what means): ***{And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.}*** [Quran 12:105]

Thus, you should develop the understanding that is bestowed by Allaah The Almighty upon His successful servants. No one can be acquainted with these meanings except those who have been guided

and enabled to receive them. One may aspire that Allaah would guide him to a certain degree of understanding, but to encompass in knowledge every Quranic verse, *Soorah* and meaning, is indeed beyond the reach of perception except for Allaah The Almighty and what He enabled His Messenger, *sallallaahu 'alayhi wa sallam*, to know. In confirmation of this, The Lord The Almighty Says (what means): *{Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."}*
[Quran 18:109]

Your main concern then should be to understand such meanings from the Quranic Verses, and not to come upon them like a heedless person. You should learn from them what helps you gain understanding from your Lord The Almighty which leads you to love Him, be guided to success by Him, and draw near Him with the various acts of worship, love and be attached to His speech, and draw closer to Him with remembrance and meditation, until you are released from the fetters of sins and desires that tie you.

This is the state of understanding in which the believers should be today. If they fail to receive it, they should grieve for it, or think about it and strive against themselves to mend it.

The fourth meaning: Specificity

It is to know that you are specified and addressed by the Speech of Allaah The Almighty. In confirmation of this, Allaah The Almighty Says (what means): ***{We have certainly sent down to you a Book in which is your mention. Then will you not reason?}*** [Quran 21:10]

That is, if you look at this Book, you should see your mention in it, and see yourself in it -- whether in the descriptions of the pious, the disobedient, the wicked, the believers, the charitable, the patient and truthful, the submissive and devout worshippers, the negligent and heedless, awaiting the Mercy or the Punishment of Allaah The Almighty, moving towards Him or moving away from Him.

This is why when one reads the Quranic Verses, he should know that he is intended by the words of Allaah The Almighty, that He approaches him, addresses him by those Verses, commands him by those commands, forbids him by those forbiddances, promises him by those good promises, and threatens him by those menacing threats.

Allaah The Almighty Says (what means): *{And this Quran was revealed to me that I may warn you thereby and whomever it reaches.}* [Quran 6:19] Whomever this Quran reaches, it is as if Allaah The Almighty has communicated with him by it. So, the believers give thanks to Allaah The Almighty for He sent down upon them the Book and wisdom in order to guide and Instruct them by it. He The Almighty Says (what means):

- *{And remember the favor of Allaah upon you and what has been revealed to you of the Book and wisdom by which He instructs you.}* [Quran 2:231]
- This Book *{is a clear statement to [all] the people and a guidance and instruction for those conscious of Allaah.}* [Quran 3:138]
- This Book is *{a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.}* [Quran 38:29]
- This Book is, as He Says about it (what means): *{And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.}* [Quran 16:89]

If one fails to see in it the guidance, the glad tidings, the mercy, and the instruction, it is as if he has not specified himself with those Quranic Verses. You should not come across any Quranic Verse except that you should consider what Allaah The Almighty addresses you with it, what He commands you to do, from what He forbids you, which stories He relates to you, which instructions He gives you, what mention He reminds you of, and you should take what causes the mercy of Allaah The Almighty to descend upon you.

For example, Allaah The Almighty Says (what means): *{And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous.}* [Quran 3:133] You are required to act upon it, and it addresses you (to do so).

{And your Lord has decreed that you not worship except Him, and to parents, good treatment.} [Quran 17:23] You are required to act upon it, and it addresses you (to do so).

The same applies to all of the Verses; you are required to act upon them all, and they all address you to do so:

- *{And give full measure when you measure, and weigh with an even balance.}* [Quran 17:35]

- *{And establish prayer and give Zakaah and bow with those who bow [in worship and obedience].}* [Quran 2:43]
- *{Take what is given freely, enjoin what is good, and turn away from the ignorant.}* [Quran 7:199]

The Companions, may Allaah be pleased with them, learnt that they were addressed by those Quranic Verses, thereupon they competed in them. When He The Almighty Says (what means): *{And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous}* [Quran 3:133] They learnt that they were addressed by it, and required to act upon it, thereupon they hastened to implement those commands.

Keep in mind that the Speech of Allaah The Almighty includes commands, forbiddances and stories and you are required even to take admonition by those stories, and that you are addressed by them for instruction and remembrance.

Although you are required to do all of this, you are heedless of it, and negligent in it, even though it is the substance of your life, mercy and

guidance. At the same time, you will be questioned about it before Allaah The Almighty. You recite the Speech of Allaah The Almighty, and do not act upon it, just like a disobedient servant who receives the letter of his king, commanding him to do certain things, to prepare certain things, and to arrange certain things whereupon, he takes the letter of the king, reads it and then closes it, without executing anything.

Do you not see that he is worthy of displeasure, anger, punishment and torment?

The believers should know that they are addressed by the Quranic Verses and required to act upon them. There is no Noble Verse in which there is command, forbiddance, deterrence, affirmation of Oneness, promise, threat, except that it addresses you, talks to you in particular, and that Allaah The Almighty tells you about it, and informs you about what it contains.

As for the stories related by Allaah The Almighty, He Says about them (what means): *{And each [story] We relate to you from the*

news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers. } [Quran 11:120] That is, He related those stories to the Prophet, *sallallaahu 'alayhi wa sallam*, in order to make his heart firm.

You too are addressed by that, i.e. these stories are meant to strengthen your heart, and reassure you, and in them you expect to receive the help of your Lord The Almighty, and have a share. Consider also those commands and forbiddances, deterrents, promises and threats in those Quranic verses you recite, even though you are heedless of them, and with them He talks to you even though you are diverted from Him, and He commands and forbids you, even though you recite them and then leave them.

What do you expect if you are addressed by your Lord with His speech, and you do not dedicate yourself to it, nor summon any response from yourself?

The fifth meaning: the impression

On reciting the Quran, one should be impressed by each Noble Verse he recites in a manner that befits it, whether it is in the context of hope, fear, or grief, because one should take up each Quranic Verse in his heart according to the state pertaining to it. As far as the Quranic verses of warning, admonishment, matters of the Hereafter, the Day of Judgment, and the terrors are concerned, the heart should be in a state of fear upon reciting them. As far as the Quranic Verses of hope, Paradise, righteous deeds, the good Pleasure, pardon and forgiveness of Allaah The Almighty are concerned, the heart then should be possessed by hope. As far as the Quranic verses about the ranks of the righteous, and the deeds of the pious are concerned, one sees himself in a state of worldly indulgence and negligence, thereupon his heart is overwhelmed by grief.

Thus, those states should be concomitant to the heart. With the continuation of those states, one will be seized by fear of his Lord, about Whom he will come to know and understand, as confirmed by His saying (what means): *{Only those fear Allaah, from among His servants, who have knowledge.}* [Quran 35:28]

Therefore, the fear of Allaah The Almighty should be concomitant to the believer's heart, because the Holy Verses of admonition occur often in the Noble Quran. The Quranic verses of hope also, when reflected upon deeply, are frightening.

Look at these Noble verses which seem hopeful outwardly and frightening inwardly. Allaah The Almighty Says (what means): ***{But indeed, I am the perpetual forgiver of whoever repents and believes and does righteousness and then continues in guidance.}*** [Quran 20:82] Once you receive the glad tidings of Allaah's perpetual forgiveness, you would realize that the means to attain it is of great difficulty, thereupon you would grieve for fear of failure to possess or attain it. This means that even in the Quranic Verses of Hope, the heart entertains fear, before it expands, by Allaah's mercy, and both skin and heart soften to the remembrance of Allaah The Almighty, as is the case with the believers we have already referred to.

This impression should be visible and reflected upon the condition of the believers. However, to be impressed for a little while with the admonition, as is our case, and when it is over, the believer returns to his previous state of laughter, amusement, idle talk, heedlessness, play

with his wife and children, engagement in his world, occupations and property, that is not a praiseworthy fear. The praiseworthy fear is always concomitant to the heart, and prevents one from committing sins, leads a person to obedience and worship. It makes him hasten to attain the good pleasure of Allaah The Almighty, to do only what He commands him to do, abstain from what He forbids him to do, and be cautious about his present and future, expecting to depart soon and move to Allaah The Almighty.

This is the very condition in which the believers should be today. Whenever anyone reads the Quranic Verses that outwardly depict hope and intimidation inwardly, he would fear so much that it would seem he is about to perish because of fear; and whenever he reads Quranic Verses about Paradise, he would rejoice, and becomes very glad. Similarly, whenever he reads the Quranic Verses pertaining to his Lord, and His Names and Attributes, he would bow his forehead to Allaah The Almighty out of submissiveness, veneration, exaltation, hope, confidence and reliance on Allaah The Almighty. In sum, whenever he comes upon a Quranic verse, he would change into a state of mind that befits it.

Thus, no goodness is expected from the state of heedlessness in which we are now. This is why it is said about the meanings of the Quran: One should assimilate the meanings, or at least, intend to do so, otherwise, he would only echo them. That is, he should internalize these meanings in his heart, and make them apparent in his appearance, behavior and manners, otherwise, he would not be a true reciter of the noble Quran, but he would merely echo the words he hears. For instance, if he recites the statement of Allaah The Almighty (what means): *{Our Lord, upon You we have relied, and to You we have returned, and to You is the destination}* [Quran 60:4] he should be in the state of reliance on Allaah The Almighty, returning to Him and understanding from Allaah The Almighty. If he recites Allaah's saying (what means): *{Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day"}* [Quran 5:15], he should be in the very state referred to in this Quranic Verse, with regard to the fear of disobedience and the gravity of the punishment of Allaah The Almighty. He should be swift in abandoning sin, showing regret for committing it, and fear of the evil consequence of the sin -- at least, he should intend to do so. Otherwise, he would only echo the Quranic verses without understanding or reflecting upon them, unlike what is commanded by Allaah The Almighty in His saying (what means): *{We have certainly sent down to you a Book in which is your mention. Then will you not reason?}* [Quran 21:10]

Similarly, if he recites Allaah's words (which mean): *{And we will surely be patient against whatever harm you should cause us}* [Quran 14:12] he should behave in accordance with this meaning, or at least intend to do so. But to recite *{"Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day"}* and then indulge in sin and heedlessness, and keep away from Allaah The Almighty, that is indeed not the state of the believers.

Do you recite the Quran while you are affected by it and understand the words of Allaah The Almighty, knowing that it is you who is addressed by the speech, or does this speech address someone else?

This is the state of the disobedient servants who received (as we have mentioned previously), the letter of their king, and read in it that they should do certain things, behave according to specific values, and accomplish certain acts. However, when they read the letter, they folded it and then went to sleep, and in the morning, they read it and closed it once again.

This is not a true reciter in so much as someone who merely repeats and echoes the words. He is far from the state of understanding within his heart, from doing what his Lord asks him to do, and far from reflecting upon the Book (as He Says, what means): *{[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.}* [Quran 38:29]

This is because the Quran never descends upon their hearts with instruction and cure. This is the sorry state which one should seek to treat in these days, perchance in the month of *Ramadhaan*, the month of the Quran, he will attain the forgiveness made available to him by Allaah The Almighty, and the mercy He sends down upon His righteous servants.

The states in which we are now should change, so that Allaah The Almighty would change our conditions of being distanced from the message of the Quran and the apathy and deprivation that have afflicted us because of our remoteness from the Quran, lack of reflection upon its Verses, and abstention from approaching it. One should give the Quran his undivided heart, mind and attention, so that it would be a cause of mercy.

Consider the extent to which we have neglected those meanings. This should be the main concern of everyone today and tomorrow, so that their condition would be rectified and approach righteousness, he would approach his Lord The Almighty, recover from his afflictions and ailments, and be fit for the nearness to Allaah The Almighty.

The righteous predecessors used to approach the Quran eagerly, as commanded by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. The Prophet, *sallallaahu 'alayhi wa sallam*, commanded 'Abdullaah ibn 'Amr ibn Al-'Aas, may Allaah be pleased with him, to finish the recitation of the Noble Quran in full every week; and that is the optimum state which none should fall short of, except under certain circumstances.

Then, what leads you to neglect the Quran?

If you avail yourself of the time you waste in food, drink, idle chat and seeking solace with the creation of Allaah, make proper use of this time and assign it to the Speech of Allaah The Almighty, your condition would change. You would be blessed in your time, which

you complain is insufficient for reading, remembrance (of Allaah The Almighty), performing prayer, making a living, sitting with your family and so on.

Start and put yourself to the test, rather than Allaah The Almighty, with Whom there is no trial, for His Speech is true in which there is no contradiction.

Devote yourself to the speech of Allaah The Almighty, and discipline yourself with His discipline, and then watch the blessings that descend upon you and your house, wife and children, upon your health, property and soul, upon your manners, deeds and acts of worship. Think of how your heart would become righteous and submissive and your conditions would improve by doing this. You would be moved, submissive, reliant (on Allaah), having a good appearance after Allaah The Almighty has brightened your countenance in the same way as He has illuminated your heart...to the end of the meanings we have heard about from the righteous predecessors, whose way is still open to the believers until today.

The Prophet, *sallallaahu ‘alayhi wa sallam*, commanded him (‘Ibn ‘Amr) to finish recitation of the complete Quran every week. At this, the Companions, may Allaah be pleased with them, divided the Quran into parts to be recited entirely along the week. Some of them used to finish its recitation in full twice a week, and others less than that, due to many causes such as their engagement in spreading knowledge, and long reflection upon the noble verses of Allaah The Almighty, to elicit those meanings and rulings, or draw closer to them. Some of them used to recite one Quranic Verse and repeat it for the whole night according to the words of Allaah The Almighty (which mean): ***{Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.}*** [Quran 45:21] The example of this is handed down from the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, many of his Companions, may Allaah be pleased with them, and the righteous predecessors, may Allaah have mercy upon them, that they would pause at one Noble Verse and keep reciting it, as we have already referred to earlier.

So, you should not be of those who abstain from His speech and the Book of Allaah The Almighty.

The Noble Quran: Fostering Love for It, Reforming oneself through It, and beware of the Impediments of Benefitting from It

The Noble Quran is the most important means to reform man, which he should approach with zeal. If he loves the Quran, approaches it, becomes attached to reciting it, and tries to reflect upon its meanings, he would most likely come out of the sorry state in which he is.

The clearest evidence for the love of Allaah The Almighty and the desire to draw close to Him is to have love for the Noble Quran and experience no boredom in repeatedly reciting it. On the contrary, it should be one's provision, thought, reflection, meditation and means of attaining closeness while sitting and sleeping, in times of activity and stillness; in other words, the Quran should be his guide in all of this. This is when one would come to love and draw close to his Lord. As much as a person loves his Lord, his Lord loves him in the same proportion. If one would like to know his position in the sight of Allaah The Almighty, let him know the position of his Lord in his sight.

This position should be visible in his occupation with the Noble Quran. This is why the Companions, may Allaah be pleased with them, let nothing hinder them from the Noble Quran, as regards standing (at night in prayer with it), recitation, remembrance, learning and teaching, and understanding, as commanded by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. Thus, the Noble Quran was (the source of) their blessing, guidance, light, mercy, and cure which eliminated all the ailments they suffered. With the Noble Quran, they moved from *Jaahiliyyah* to Islam and were cleansed from all the evils they had.

In order that one should receive the grant of Allaah The Almighty in the Noble Quran, i.e. that the Noble Quran should be the cause of his pleasure and bliss in the World and the Hereafter, two things must be achieved (which we have previously discussed in detail):

- Love for the Noble Quran
- Exaltation of the Noble Quran

Two things must be avoided:

- Abandonment of the Quran

- Impediments of benefitting from the Noble Quran, which we call the obstacles of access to the Quran's light, blessing and healing powers.

Let us talk about the things one should abandon and avoid. Without doubt, the soul cannot draw close, have love for, exalt and give the Quran its due estimate before it ceases to abandon it and neglect it.

First: abandonment of the Quran

We have already mentioned that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, complained to his Lord The Almighty how his people had abandoned the Quran, and failed to benefit from it. Allaah The Almighty Says, relating from His Messenger, *sallallaahu 'alayhi wa sallam*, (what means): ***{And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."}***
[Quran 25:30]

Abandonment of the Quran is of five kinds:

First: not to listen to it, believe in it or pay attention to it.

Second: not to act upon it, nor to abide by what is stated as lawful and unlawful in it, even if one recites it and believes in it.

Third: not to appoint it as the arbitrator, nor to resort to it for judgment in the fundamentals and branches of religion.

Fourth: not to reflect upon its meanings or to comprehend it, nor to know what the Speaker intends by it.

Fifth: not to seek cure by it, nor to treat oneself by it from all the ailments of the heart. [*Al-Fawaa'id*, Ibn Al-Qayyim]

Thus, the Companions, may Allaah be pleased with them, put off this abandonment entirely, and rather approached it by listening, learning, acting upon it, resorting to it for judgment, understanding its meanings, seeking cure and treatment by it. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, himself liked to listen to the Quran from others. He, *sallallaahu 'alayhi wa sallam*, said to 'Abdullaah ibn Mas'ood, may Allaah be pleased with him: "**Recite (some of the Quran) for me.**" I said, "*Shall I recite it to you although it had been revealed to you?*" He said: "**I like (or desire) to listen to it (the Quran) from others.**" So, I recited the Chapter *An-Nisaa'* until I came to the Statement of Allaah The Almighty (which means): **{So how [will it be] when We bring from every nation a witness and we**

bring you, [O Muhammad] against these [people] as a witness?}

[Quran 4:41] On that, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Stop."** Indeed, his eyes were overflowing with tears. [Al-Bukhaari and Muslim]

Thus, one should not abandon it entirely, in terms of listening to it, acting upon its laws and instructions, understanding and reflecting upon its meanings, taking it as an arbitrator and resorting to it for judgment, and seeking cure by it. One should get out of this state from now on, in order that he would attain closeness with the Quran with a sound attitude . Once he attains closeness to the speech of Allaah The Almighty, it becomes his nourishment, cure, spiritual nutrition and light on his way to Allaah The Almighty.

The holders of the Quran are, as stated by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, **"The men of the Quran are the devotees of Allaah and the private men chosen by Him."** [Ahmad and Ibn Maajah] , those are the distinguished, and everyone of us should be in their state, in order to join the company of the devotees of Allaah The Almighty and the select ones chosen by Him. It is this rank which one should hasten to do without delay.

Second: the obstacles in accessing the light of the Quran, its blessing and healing

The one who recites the Noble Quran, while reciting the speech of Allaah The Almighty, should avert from himself the obstacles of understanding, so that the Quran causes him to grow happy, and capable of understanding and reflecting upon its meanings, and receive greater blessing and healing. He should, in other words, abandon all impediments because of which the speech of Allaah The Almighty cannot access his heart, whether this is manifested in his persistence in sin, or being tried by arrogance, conceit and the inclination to obey his whims and desires. All these are evils of the soul, the most distinctive of which is to prevent the heart from obtaining greater understanding from Allaah The Almighty; from reflection, meditation, presence of heart and submissiveness.

Moreover, these evils prevent the heart from devoting itself to those meanings of which Allaah The Almighty reminded the people, which he enjoined upon them, forbade them to do, reminded them of, promised them about, and with which he warned them. These evils

prevent the heart from accessing the Quran's blessings, guidance, healing, mercy and light mentioned by Allaah The Almighty in His Saying (which means): ***{and We have sent down to you a clear light.}*** [Quran 4:174]

If a person receives his share of this light, it will be apparent in his speech, sight, hearing and the actions of his heart and hand, as supplicated by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saying: ***"O Allaah! Make light in my heart, light in my seeing, light in my hearing, light on my right, light on my left, light above me, light underneath me, light in front of me, light from behind my back; and Make light for me."*** [Al-Bukhaari and Muslim]

All this light emanates from the Speech of Allaah The Almighty as stated in His saying (what means): ***{and We have sent down to you a clear light.}*** [Quran 4:174]

The people are missing this light today because of the evils we have already mentioned. Let us talk here in some detail:

The first obstacle to understanding is that one's main and only concern while reciting the Speech of Allaah The Almighty is to pronounce the letters correctly, and spend all his lifetime moving his tongue with the Noble Quran.

It is true that one should recite the Quran correctly. However, to restrict his main and only concern to the correct pronunciation in recitation (at the expense of understanding) is an aspect of Satan's dissimulation, whose purpose is to prevent him from understanding, receiving instruction, reflection, and presence of heart. This is indeed one of the greatest aspects of Satan's deception of the believers who follow that way.

The second obstacle to understanding: that one persists in sin, or is tried by arrogance and obeying his whims and desires in this world. These are the calamities and wrappings by which Satan veils one's heart, in order to prevent the guidance, mercy and the light of Allaah The Almighty from reaching it. These calamities prevent him from receiving the light of faith, enjoying solace with Allaah The Almighty, longing and love for Him, and reflection upon His Signs, by veiling it with sins, arrogance, and the whims and desires he followed in this

world. The more one commits sins, the more the black points increase in his heart until they prevail over it. It is the stain described by the Lord The Almighty in His Saying (which means): *{No! Rather, the stain has covered their hearts of that which they were earning.}* [Quran 83:14]

The servant, who is keen on desires and lusts, involved in sins, whose heart is blackened with misdeeds and mistakes, does not covet being one of those who preserve the speech of Allaah The Almighty, who understand its meanings, or of being fit for having the Noble Quran descend upon his heart with light, mercy, guidance and cure. He does not covet of any of this, given his greed for this world, following his inclination, and the arrogance of seeing himself as the only one who understands, has certain capabilities and talents such, that he is above all the people, and all the people are inferior to him. This is because Allaah The Almighty tries him by conferring upon him one or many of the worldly favors -- such as property, majesty, position, authority, knowledge, intellect, strength, a well-built body, and the other means of arrogance. Due to this, he sees himself an object of significance, and considers it unacceptable for people to speak with him in a way that he does not like. All this speaks of arrogance.

It is the arrogant ones in connection with whom Allaah The Almighty Says (what means): *{Thus does Allaah seal over every heart [belonging to] an arrogant tyrant.}* [Quran 40:35] The more one is arrogant, the more his heart is sealed, with the result that he would understand nothing from his Lord The Almighty; on the contrary, he would remain exposed to His wrath and punishment. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: *"Power (and Honor) is His (Allaah's) Izaar, and majesty His Ridaa', and (Allaah Says) whoever disputes with Me over any of those, I would Punish him."* [Muslim]

Allaah The Almighty Says describing the faithful believers (what means): *{humble toward the believers, powerful against the disbelievers.}* [Quran 5:54] The believer should be like this: he should be humble, compliant and submissive towards Allaah The Almighty, as well as towards the believers.

At all times, man should be devout (in worship), submissive, humble, compliant, abasing himself before Allaah The Almighty, imploring, and throwing himself at His Gate, showing his destitution, deprivation and need for his Lord The Almighty. A person must realize that

without his Lord, he would be ruined; without his Lord he would be of no value nor weight in the World and the Hereafter, and that if Allaah The Almighty were to deprive him of any of the worldly favors, he would be nothing at all. For instance, re He to deprive one of the favor of seeing, hearing, speaking, walking, or thinking, he would be nothing unless he weeps and implores to his Lord.

Real servitude (of a person to his Lord) is that he should enter upon his Lord as a destitute who possesses nothing, perceives himself as insignificant, of no rank or position. Every time a believer enters upon his Lord, he should come as a poor servant, in dire need of his Lord The Almighty. That is, every atom of his being is in dire need of his Lord The Almighty. If Allaah The Almighty were to stop the tiniest atom of that helpless servant, who else could cause it to move? Of course, no one. At this point, the believer realizes that he, from his beginning to the end, what is apparent and what is hidden in him, is destitute. He needs Allaah The Almighty, since without his Lord he would have received no guidance, nor would he have come into existence or continue to exist,.

Many believers today -- except those upon whom my Lord has bestowed mercy -- follow their inclinations and desires in their behavior, words, manners and dealings. One of them may take as a friend whoever agrees with his inclination and mood, and gains his love; and if anything provokes his anger, he exceeds the due limits of *Sharee'ah* to follow his inclination and lean towards it. This is because he does not apply *Sharee'ah* to his pleasure and displeasure, what he likes and what he dislikes, in whichever state he is.

The true believer is unlike this, as mentioned by Allaah The Almighty in His Saying (which means): *{Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allaah, Lord of the worlds.}* [Quran 6:162]

If one is tried with any of these obstacles, the meanings of the Signs of Allaah The Almighty would not influence his heart in any way. Similarly, the light of mercy and blessing from Allaah The Almighty would not descend upon a heart rusted because of the lack of remembrance (of Allaah), filled with multitudes of sins and misdeeds, tried with whims and desires, and sealed with arrogance.

Thus, one must grieve over the days that pass with no benefit. The weeks pass, one after the other, with no determination to force oneself to do good deeds, until when it is the end of the week, and when he comes to put himself to account, he finds himself having nothing at all. He has neither finished reciting the speech of Allaah The Almighty entirely as the righteous always do, nor come close to it, nor reflected upon its meanings, nor advanced towards Allaah The Almighty, nor had his manners and dealings improve because of it. His acts of worship have not increased, nor had his burdens and yokes lightened, nor was he cured by it from his ailments and diseases.

This is why the negligence of the believers in this respect is considered the worst. Although Allaah The Almighty has described the treatment, showed them the path to healing, and sent down upon them His light and mercy, they keep away from all of this, abstain in it, decrease their share of it, and do not take to it with the determination with which Allaah The Almighty has commanded the believers to adhere to His Scripture. Although they see the means of their salvation, mercy, cure, harmony, and nearness to their Lord The Almighty, they turn away from them and do not approach them -- and there is no strength and no power save in Allaah.

How should the believers grow happy with the speech of Allaah The Almighty, and enjoy the bliss of reciting and gaining closeness to it?

To those given to confusion, Allaah The Almighty showed the way they should follow in His Noble Book, and gave life to their hearts, in order that they would be able to approach the speech of Allaah The Almighty, saying (what means): ***{And thus We have revealed to you an inspiration of Our command.}*** [Quran 42:52] The Lord The Almighty called it inspiration (from *RooH*, derived from spirit), upon which the life depends, and without which one becomes weak, or even dead as stated by Allaah The Almighty in the verse (which means): ***{And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?}*** [Quran 6:122]

This is their state with the Quran, as we have already referred to: they weep, break down, are submissive and humble, their bodies and hearts are about to split open on listening to those instructions, deterrents, those Quranic promises and warnings, Allaah's commands and forbiddances, the stories of the Prophets, and the tales of those who belied them. This is why the believer who memorizes and holds fast to the speech and Book of Allaah The Almighty should be distinguished from the other believers who do not. He is recognized for his

(standing in prayer at) night while the people are asleep, his (fasting during the) day while the people are not fasting, his weeping while the people are laughing, his silence while the people are engaged in idle discourse, and his submissiveness while the people are haughty. That is because he is the holder of the banner of Islam. He neither amuses himself along with those who do so, nor engages in useless talk with those who do so, nor forgets with those who forget. His state with Allaah The Almighty is quite different, dictated by those meanings we have already mentioned.

Warning of procrastination in doing righteous deeds:

What are the people waiting for after a major portion of their lifetimes have passed away, their youth has gone, and they are about to leave this world? If they do not leave today, they would, unwillingly, leave tomorrow or the day after tomorrow; and tomorrow is very close to the one who expects it.

What are they waiting for, given that one of them says everyday, *"Tomorrow, I will do such and such, and the day after tomorrow, I will do such and such"*?

Who can ensure that he will live until tomorrow or the day after tomorrow? Verily, Allaah The Almighty Says (what means): ***{O you who have believed, fear Allaah. And let every soul look to what it has put forth for tomorrow.}*** [Quran 59:18]

The heart wearies and weakens again and again, and becomes more heedless simply because one always says, *"After I finish so and so, I will do such and such a thing; and after I finish such and such arrangements, I will do such and such things; and after I finish such and such journey, such and such occupation, such and such marriage..."* All of this goes back to the prolonged hope and Satan's whispering that weakens the heart. No one is able to do anything while being in such a state, which is indeed the state of the believers today.

The true believer should take heed, race against the time of his death, and hasten to implement all that pleases his Lord The Almighty. That is because he knows, for certain, that he may be seized by death today or tomorrow, and that his present day or night may be his last one to live; and that he proceeds on towards his end even though he has not left yet. Although he sees a youth or a child dying virtually every minute, he is not touched or moved by it!

The Seventh Duty: Night prayer and long standing

- To stand (in prayer) at night in *Sha'baan*, in preparation for standing in *Ramadhaan*
- The benefits of standing (in prayer) at night include:
 - It is one of the best acts of worship whereby one draws near Allaah The Almighty
 - To share the habits of the righteous who were before us
 - To drive away the ailments from the body
 - To expiate sins
- To make it easy to stand on a day, as long as fifty thousand years

- To warn oneself of giving up the standing (in prayer) at night, by saying: *Do not be like so and so, who used to stand in prayer at night then he left it.*

To stand in prayer at night in Sha'baan, in preparation for standing in Ramadhaan

This is the new act of worship one should take up in preparation for his statement, *sallallaahu 'alayhi wa sallam*, ***"He, who stands (in prayer at night) in Ramadhaan, out of sincere faith, expecting the reward with Allaah, his previous sins would be forgiven for him."***
[Al-Bukhaari and Muslim]

Every trader seeks profit from his trade, and the profit of the Quran never perishes, as confirmed by Allaah The Almighty in the verse (which means): ***{Indeed, those who recite the Book of Allaah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish - That He may give them in full their rewards and***

increase for them of His bounty. Indeed, He is Forgiving and Appreciative. } [Quran 35:29-30]

This profit of the Quran is manifested in the statement of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, "**He, who stands (in prayer at night) in Ramadhaan, out of sincere faith, expecting the reward with Allaah, his previous sins would be forgiven for him.**" [Al-Bukhaari and Muslim]

That is, whoever stands at night in prayer with this Quran, which is the profit of the trade of every trader, out of sincere faith in it, and expecting the reward for that with Allaah The Almighty, his previous sins would be forgiven. If one does not get accustomed now to standing in prayer for long periods by means of which he expects forgiveness, mercy, and emancipation from Hellfire, then, *Ramadhaan* will come upon him, and be over before he habituates himself to the long standing. What is the reason for the long standing? No doubt, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**The best prayer is that in which there is long Qunoot.**" [Muslim] The long *Qunoot* (desperate supplication) requires long standing. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, further said: "**...and the comfort of my eye has been made in prayer.**" [An-Nasaa'i]

With these *Hadeeths*, we encourage ourselves and our brothers who are too lazy to stand (in prayer at night), to their Lord, to take pleasure in approaching Him The Almighty, have love for and reflect upon His speech, and enjoy this prayer, at the level of both heart and body. This is one aspect of approaching Allaah The Almighty.

Some of the benefits of standing in prayer at night:

Let us mention some benefits and consequences of standing in prayer at night, in order that it would help us stand at night to Allaah The Almighty.

The first benefit: Standing in prayer at night is one of the best acts of worship whereby one draws near Allaah The Almighty.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "***The Lord Almighty becomes the nearest to the servant at the third part of***

the night. So, if you could be of those who remember Allaah at that time, do it." [An-Nasaa'i and At-Tirmithi]

If the one who loves and approaches Allaah The Almighty learns that his Lord becomes the nearest to him at the beginning of the third part of the night, of a surety, he would wait for this hour and stand in prayer at it, because his Lord would be the nearest to him.

In this connection, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said:

"No doubt, the Quran will meet its companion on the Day of Judgment once he comes out of the grave as a pale man, to whom it will say: "Do you recognize me?" He will answer in the negative. He will ask him once again: "Do you recognize me?" He will say: "I do not recognize you." He will say: "I am your companion, the Quran, that made you thirsty during the scorching heat of the day and sleepless at night (because of your long recitation of me). Every trader seeks to make profit from his trade, and now, you are receiving the profit of your trade." He will be given the dominion in his right hand, and the eternity in his left hand, and the crown of respect will

be placed on his head, and his parents will be dressed in two garments whose value exceeds that of the inhabitants of this World. They will say: "For which reason have we been dressed in those?" it will be said to them: "For your child has held the Quran." Then, it will be said to him: "Recite and ascend in the Paradise's grades and chambers." He will be in ascent as long as he is reciting, whether with quick recitation or with measured recitation. [Saheeh Hadeeth narrated by Ahmad, and rendered Hasan by Al-Albaani]

"And made you sleepless at night" means at the time you were reciting it, supplicating and praising your Lord with it.

We have already mentioned that the best posture in which one should be while reciting the Quran is to recite while standing in prayer in the mosque, as stated by Allaah The Almighty (what means): *{Who remember Allaah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.}* [Quran 3:191]

The second benefit: to emulate the practice of the righteous predecessors.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: *"I advise you to stick to standing at night (in prayer): it was the way of the righteous who were before you, an act of worship that brings you near your Lord, a means to remove your sins, and drive away the ailments from the body."* [At-Tirmithi]

Standing at night in prayer was the symbol and the practice of the righteous predecessors before you whose practice you should share in and compete with. Let not the righteous who were before you be worthier than you of Allaah The Almighty, and of His neighborhood in His Paradise, in the company of the Prophets, the sincere affirmers of truth and the martyrs.

Look at the righteous predecessors: how they spent their night seeking the help of their Lord, supplicating and beseeching Him; and in the morning, they would set out to fight their enemy. They sought the

help of Allaah The Almighty, strength, sustenance and aid only by means of that standing in prayer.

So, they were described as follows: The sound of their recitation of the Quran was like the buzzing of bees at night. They were horsemen by day and vigilant worshippers at night even in the most horrifying and dangerous situations, that is, when facing their enemies rather than working to get their sustenance or livelihood or study, they used to stand in prayer at night. In critical situations, such as, upon encountering their enemies, they also used to stand in prayer at night. Although they were required to sleep at night in order to have enough rest to enable them to fight during the day, they stood in prayer at night so that this standing would provide them with strength and aid to do this.

This is their attribute referred to by the Lord The Almighty in His saying (what means): ***{They arise from [their] beds; they supplicate their Lord in fear and aspiration and from what We have provided them, they spend.}*** [Quran 32:16]

Look at the state of the believers at night as described by Allaah The Almighty in order that we would be instructed thereby in our own state. He Says (what means): *{Indeed, the righteous will be among gardens and springs, Accepting what their Lord has given them. Indeed, they were before that, doers of good. They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness.}* [Quran 51:15-18]

They, as described, used to sleep but a little at night, because they used to arise from their beds, and spend the night in prostration and standing in worship to Allaah The Almighty.

These states seem strange and difficult to us today, but they would become easy when one knows that the cause of it is the love and longing for Allaah The Almighty, and the enjoyment of standing before Him, and the comfort of the eye in approaching this act of worship. Allaah The Almighty Says (what means): *{They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.}* [Quran 32:16]

This is the state of the faithful believers whom Allaah The Almighty gave the glad tidings of Paradise as stated by Him in the verse (which means): *{Indeed, the righteous will be among gardens and springs.}* [Quran 51:15]

His Saying (which means): *{They arise from [their] beds; they supplicate their Lord in fear and aspiration...}* [Quran 32:16] clarifies the first attribute of the believers before *Ramadhaan*, which increases during the month of *Ramadhaan*, like the state of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. *{They arise from [their] beds}* means they leave the beds in which they take rest and are comforted, because the real comfort lies in their standing for Allaah The Almighty.

{They arise from [their] beds} means that their sleep is neither long nor deep; and sleep was not the dearest to them; rather, it was the opposite state. This state clarifies their love for their Lord, and the love of their Lord for them.

We have mentioned previously that the three people whom Allaah The Almighty loves, include the man who was on a journey in the company of some people: "*until when sleep became dearer to them*

than anything like it (out of intense fatigue), they dismounted and lay down (and fell asleep) thereupon he got up, supplicated Me (Allaah The Almighty) and recited My Noble verses." [At-Tirmithi, An-Nasaa'i and Ahmad]

These are the people loved by the Lord The Almighty and sufficient for honor is that state, position and high rank which clarifies their nearness to their Lord, and their being chosen and selected by Him. For this reason, He Says: *{They arise from [their] beds; they supplicate their Lord in fear and aspiration.}*

Undoubtedly, the state of the believers today is the opposite of that. The more one finds free time, instead of standing in prayer, supplicating, taking his share of blessings from Allaah The Almighty, he sleeps and grieves over losing his precious hours of sleep. He does not grieve over losing the hours of gaining closeness, praising, and supplicating Allaah The Almighty, and taking from his Lord his full share of love for Him, approach to Him, looking at Him, and being chosen and selected by Him.

{They arise from [their] beds}

Allaah The Almighty clarifies that their state at night is not sleep, as is the nature of the ordinary people. They are described by their Lord as the servants of (Allaah) Most Merciful in His Saying (which means): *{And those who spend [part of] the night to their Lord prostrating and standing [in prayer].}* [Quran 25:64]

Consider here this syntactic structure *{And those who spend [part of] the night to their Lord prostrating and standing }*: the basic rule in any different context is to spend the night lying in sleep. However, in this Quranic verse, sleep is replaced with prostration and standing.

It seems as if one's comfort at night lies in prostration and bowing (in prayer), in approaching and worshipping his Lord The Almighty. One cannot be reassured and comforted, having taken his share of rest he likes and relaxation he seeks to get but by prostrating and bowing.

In confirmation of this, Allaah The Almighty Says (what means): *{and those who seek forgiveness before dawn}* [Quran 3:17], also to clarify the very state in which He addressed His Prophet, *sallallaahu 'alayhi wa sallam*, saying (what means): *{O you who wraps himself*

[in clothing], Arise [to pray] the night, except for a little - Half of it - or subtract from it a little Or add to it, and recite the Quran with measured recitation. Indeed, We will cast upon you a heavy word.}
[Quran 73:1-5]

He Says in the same Chapter (what means): *{Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allaah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Quran.}* [Quran 73:20]

This was their state which we should consider, and compare ours against the words of the Quran, so that one would be able to treat the disease with the suitable medicine, and stand before Allaah The Almighty in the very way He commanded him to do.

One of the states of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, in standing at night (in prayer) was that if you liked to see him

standing, you could, and if you liked to see him sleeping, you could. In this connection, It is narrated on the authority of Anas, may Allaah be pleased with him, that he said, "*Whenever I liked to see him fasting at any time of the month, I could see that, and whenever I liked to see him not fasting, I could see that too, and if I liked to see him standing (in prayer) at night, I could see that, and if I liked to see him sleeping, I could see that too. I have never touched silk or velvet softer than the hand of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, nor have I smelled musk or perfumed smoke more pleasant than the smell of the Messenger of Allaah, sallallaahu 'alayhi wa sallam.*" [Al-Bukhaari]

According to the scholars, it means that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to strive to maintain the state of standing (in prayer) at night. That is, he used to get up and perform ablution and then pray, after which he would be overpowered by slumber, and sleep a little. Then, he would get up once again, perform ablution and offer prayer, after which he would be overpowered by slumber and sleep a little. Then, he would get up, perform ablution and offer prayer, and so on. That is the severest trouble, one of the states of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, which showed clearly how he, *sallallaahu 'alayhi wa sallam*, used to arise from the bed and spend the night before his Lord, prostrating,

bowing and standing (in prayer), expecting the mercy of his Lord The Almighty, in response to His Saying (which means): *{Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.}* [Quran 39:9]

For this reason, one's knowledge about the nearness of his Lord The Almighty to him in the third part of the night always aids him to stand in prayer to Allaah The Almighty. Thus, he gets up from his bed to attain the nearness of his Lord and approach Him The Almighty, having left his sleep, comfort and wife, in order to stand in prayer on that night on which Allaah The Almighty enables him to stand.

It is narrated that Allaah The Almighty Says to Jibreel (Gabriel), may Allaah Exalt his mention, "*Cause so and so to stand and cause so and so to sleep.*" He causes so and so to stand in order to remember Allaah The Almighty, and causes so and so to sleep for He does not want him to remember Allaah The Almighty, in view of his bad conduct.

The days of goodness and the seasons of mercy have come so that one should remove from himself the garments of heedlessness, sleep, apathy and remoteness from Allaah The Almighty, and receive comfort, pleasure, bliss and longing from his approach to Allaah The Almighty.

The third benefit: standing in prayer at night is a means to drive away ailments from the body

The Prophet, *sallallaahu 'alayhi wa sallam*, says: "*...and it (standing in prayer at night) is a means to drive away the ailment from the body.*" [At-Tirmithi]

He means: it should be known to those who feel afraid of standing in prayer at night, because of their illness, fatigue, and weariness, and any obstacle which may hinder them from standing, that standing in prayer at night, conversely, is a means to drive away the ailment and cure the body. If anyone stands in prayer at night to Allaah The Almighty, he would recover, and his ailment and trouble would be removed from him, which he has suffered during the day, simply

because he approached his Lord The Almighty, thereby forgot all trouble he had, and when sleep was dearer to him than anything like it, he stood in prayer to Him The Almighty.

With this standing, one feels no trouble, because the comfort of his eye lies in it, and his pleasure and bliss are attained only by it. Let him be miserable whose happiness and bliss lie in this perishable world, his wife, children, property, occupation, companions, and solace with anything other than Allaah The Almighty.

The fourth benefit: standing (in prayer) at night expiates sins

It is also, as we have already referred to "a means to remove sins."

That is, standing (in prayer) at night is a means to expiate sins, misdeeds and mistakes, as mentioned by Allaah The Almighty, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, that the believers used to spend their night in prayer, until when it was a short while before dawn, they would stand and seek Allaah's forgiveness, in compliance with the statement of Allaah The Almighty (what means): ***{and those who seek forgiveness before dawn.}*** [Quran 3:17]

They spend their night in standing in prayer until when it was a short while before dawn, they go on seeking forgiveness of Allaah The Almighty. It is indeed a very subtle meaning. After finishing from their night prayer, they feel they have done nothing to Allaah The Almighty; and they seek the forgiveness of Allaah The Almighty as if they have rather spent the night in disobedience of Allaah The Almighty.

Al-Hasan, may Allaah have mercy upon him, was asked about the performers of night prayer (*Tahajjud*), why do they seem the most good-looking among the people? He said, "*They stand in prayer to their Lord, thereupon He The Almighty dresses them out of His light.*"

All these things should lead you to stand in prayer, and bring you to Allaah The Almighty.

We have never seen the signs of spiritual strength and radiance visible on those righteous except because of that standing in prayer: whenever the night fell upon them, they would align their feet (standing in prayer) to their Lord, with some of them weeping, some

crying, some supplicating, some bowing, some prostrating, and so forth.

The fifth benefit: standing (in prayer) at night makes it easy to stand on a day as long as fifty thousand years

The long standing in prayer at night makes it easy to stand on a day, as long as fifty thousand years. Once one remembers this, the difficulty becomes insignificant in his sight, given his knowledge that on the Day of Judgment, those perishable organs would give witness in his favor with Allaah The Almighty on the one hand, and be a source of light for him, along with the light of the Quran and standing in prayer at night on the other hand.

It is narrated on the authority of Abu Tharr, may Allaah be pleased with him, that he said, "*Observe fasting on a very hot day to dilute the scorching heat of the Day of Resurrection, and perform a two-Rak'ah prayer on a very dark night, which would remove from you the loneliness of the graves.*" [Abu Nu'aym]

It is this standing at night in prayer which many people fail to perform today, that will illuminate one's grave, and increase his light during his passage on the *Siraat*, given that the comfort and cure of his body lie in it.

These weak organs will give witness to the long standing of their owners, and illuminate their graves for them, and their way on the *Siraat*, given that the passage on the *Siraat* depends on that light, ***{On the Day you see the believing men and believing women, their light proceeding before them and on their right.}*** [Quran 57:12]

It is those prayers, their length, trouble and difficulty – or rather because people think that they cause trouble and difficulty -- that bring about comfort and light, in which there lies the honor of the believer, as the guardian of the Divine Revelation, Jibreel, may Allaah exalt his mention, reported to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, the Statement of Allaah The Almighty (which means): ***{on the Day when Allaah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light***

and forgive us. Indeed, You are over all things Competent."} [Quran 66:8]

Warning against giving up standing (in prayer) at night

Such being the case, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, warned saying: ***"Do not be like so and so, who used to stand in prayer at night and then he gave it up."*** [Al-Bukhaari and Muslim] In connection with 'Abdullaah ibn 'Umar, may Allaah be pleased with them, he, *sallallaahu 'alayhi wa sallam*, says: ***"'Abdullaah is a righteous man, would that he stands in prayer at night!"*** [Al-Bukhaari and Muslim]

In his comment, Saalim ibn 'Abdullaah ibn 'Umar said about his father, *"Afterwards, 'Abdullaah used to sleep but a little at night."* [Al-Bukhaari]

This standing strengthens one to endure his day, safeguards it for him, and causes its blessing to descend upon him.

No one leaves standing in prayer at night unless he is deprived of it by Allaah The Almighty because of some sin. A righteous man once said, *"I committed a sin, because of which I was deprived of standing in prayer at night for five months."* According to another, *"I have committed a sin, because of which I was deprived of standing in prayer at night for a year."*

Look at yourself! You stand (in prayer) at night for one or two days, after which your state changes, and you fall into sin and heedlessness, because of which you are deprived of standing in prayer at night for so many days. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: *"Satan ties three knots at the back of the head of anyone of you when he is asleep. On every knot he reads and exhales the following words, "The night is long, so stay asleep." When one wakes up and remembers Allaah, one knot is undone; and when he performs ablution, the second knot is undone; and when he prays, the third knot is undone, and he gets up energetic with a good heart in the morning; otherwise, he gets up lazy with a mischievous heart."*

Indeed, this is our state nowadays. This is why the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, further said (about such a heedless one) who slept the whole night : ***“Satan urinated in his ears.”*** [Al-Bukhaari and Muslim]

Indeed, his (Satan's) urine is obviously an evil thing that evokes a natural aversion in the believer. Instead, he should hasten to please Allaah The Almighty and stand at night in prayer today in preparation for forgiveness, perchance it would become his habit, as it was the habit of the righteous predecessors before us.