

Collection of Translations, Writings, and Teaching Materials
prepared by two students of Islaam
Aboo Shaybah & Umm Ilyaa
(may Allaah pardon their shortcomings)

An English Presentation of the Book

فِقْهُ الْأَذْعِيَةِ وَالْأَذْكَارِ

Understanding Du‘aa’ (Supplicating Allaah) and Thikr (Mentioning Allaah)

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[Episode] 10: The Most Virtuous Thikr (Mention of Allaah) is the Honoured Qur’aan

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[1] Indeed, the best thing that a servant of Allaah should use for mentioning Allaah is the speech of Allaah Himself (the Owner of Limitless and Blessings and the Most Exalted), since it is the best, finest, truest, and most beneficial of speech. Furthermore, it is revelation that Allaah sent down, and falsehood can neither come to it from ahead of it nor from behind it. It is the most virtuous scripture sent down by Allaah (the Owner of Limitless and Blessings and the Most Exalted), and it was sent down to the most virtuous one of Allaah's Messengers: His worshipping servant, His specially chosen Prophet, and the one whom He selected from among all of His creation—Muhammad the son of 'Abdullaah (may Allaah mention the Prophet with commendation and grant him protection).

[2] In clarifying the virtue and high standing of this Honoured Qur'aan, Allaah (the Most Exalted) said, ((And Messenger of Allaah, those who have rejected the truth do not come to you with any statement or demand¹, except that We — Allaah — bring you the indisputable truth in response², and an even better clarification of what is correct)) [25:33]. Ibn Katheer (may Allaah have mercy upon him) commented, "This indicates the great extent of care given to this matter due to the honourable status of Allaah's Messenger (may Allaah mention him with commendation and grant him protection): the angel (i.e. Jibreel) would come to him with a portion of the Qur'aan, whether in the morning or in the evening, while travelling or while resident. Each time, the angel would come to him with a portion of the Qur'aan that was being sent down, and that was unlike the way in which any of the scriptures prior to the Qur'aan had been sent down. This rank granted to this Prophet is far more elevated, majestic, and magnificent than the rank granted to any of his brothers among Allaah's Prophets (may Allaah mention them all with commendation and grant them protection). Thus, the Qur'aan is the most virtuous scripture that was sent down by Allaah, and Muhammad (may Allaah mention him with commendation and grant him protection) is the greatest Prophet who was sent by Allaah (the Most Exalted)."³ End of remark from ibn Katheer.

[3] The virtue, high standing, and lofty rank held by the Honoured Qur'aan is something that no Muslim can be oblivious to. It is the Book of Allaah, the One Supreme Lord over all of creation; and it is the speech of the Creator who brought all of creation into existence.

[4] It contains narratives concerning what came before us, accounts concerning what will come after us, and judgement concerning what takes place among us. It is what clearly separates truth from falsehood, and it is not at all frivolous. If any haughty individual forsakes it, Allaah would cause that individual to end up utterly shattered; and if any person seeks guidance in other than it, Allaah would leave that person astray. It is the strong means extended to us by Allaah, through which we can reach Him; it is the Thikr (i.e. source of exhortation that reminds people to mention Allaah by obeying Him) that is authoritative, that contains utmost wisdom, and whose evidences have been perfected; and it constitutes the Straight Path. It is what safeguards people's inclinations against deviating from the truth, and is safeguarded from being tampered with by people whose inclinations deviate from the truth. Tongues do not experience undue difficulty pronouncing it, nor do they confuse it with other speech; scholars

¹ Hadaa'iq 20/32.

² Hadaa'iq 20/32.

³ Tafseer al-Qur'aan al-'Atheem 6/118.

are never satiated when it comes to learning about it; the enjoyment it brings never wears out no matter how often it is repeated; and its wonders are never-ending. If a person's speech conforms with it, he would have spoken the truth; if a person's actions comply with its teachings, he would be rewarded; if a person refers to it for judgement, he would achieve justice; and if a person calls others to it, he would guide others—and be further guided himself—to one single Straight Path.⁴

[5] The Qur'aan is the most majestic and magnificent thing by which a person can seek nearness to Allaah (the Absolutely Flawless and Most Exalted). Farwah ibn Nawfal (may Allaah have mercy upon him) said, "Khabbaab ibn al-Aratt took hold of my hand and said to me, 'Man, you may seek to draw near to Allaah using all possible means that are within your ability, but you will not be able to draw near to Allaah by anything that is more beloved to Him than His own speech.'⁵

[6] Surely, the rank and superiority of the Qur'aan are proportional to the rank and superiority of the One to whom it is attributed. The Qur'aan is the speech of Allaah, and one of Allaah's attributes; and just as nothing resembles or is similar to Allaah (the One who owns Limitless Blessings and is Most Exalted) regarding His names and attributes, nothing resembles or is similar to Him regarding His speech. Allaah alone (the Owner of Limitless Blessings and the Most Exalted) is the One who is absolutely perfect in His self, His names, and His attributes. Neither does anything throughout His creation resemble Him, nor does He resemble anything throughout His creation. He has no imperfections and is exalted above any likeness or rival. ((There is nothing at all like Him, and He is the All-Hearing, the All-Seeing)) [42:11]. Furthermore, the difference between the speech of Allaah and the speech of created beings is like the difference between the Creator and the beings that He created.

[7] Aboo 'Abdir-Rahmaan as-Sulamee (may Allaah have mercy upon him) said, "The superiority of the Qur'aan over all other speech is like the superiority of the One Supreme Lord over all of His creation, and this is because the Qur'aan is from Him."⁶

[8] This remark was also narrated as having been said by the Prophet (may Allaah mention him with commendation and grant him protection); however, that narration was not authentically transmitted from him, as clarified by al-Imaam al-Bukhaaree (may Allaah have mercy upon him) in his book خَلْقُ أَفْعَالِ الْعِبَادِ *Khalq Af'aal al-'Ibaad*⁷, and as clarified by other scholars as well.

[9] Nonetheless, with respect to the meaning of the remark, it is undoubtedly true. There is no question about it being a good, strong, and correct statement, which also has a beautiful connotation; and scholars have cited numerous texts [of the Qur'aan and Sunnah] that support the accuracy of its meaning. In fact, al-Imaam al-Bukhaaree (may Allaah have mercy upon him) used it in his Saheeh Collection as the title of a section in كِتَابُ فَضَائِلِ الْقُرْآنِ (the Chapter About Virtues of the Qur'aan). He said in section seventeen of that chapter, "Section about the superiority of the Qur'aan over all other speech" and he presented two magnificent texts from the Sunnah in that section:

⁴ [See Mirqaatul-Mafaateeh, no. 2138 for the meanings presented in this paragraph].

⁵ Collected by 'Abdullaah ibn al-Hamad in as-Sunnah, no. 111; al-Laalakaa'ee in Sharh Usgool al-I'tiqaad, no. 558; and others; with a chain of transmission that is authentic at the level of Saheeh.

⁶ Collected by al-Bayhaqee in al-Asmaa' was-Sifaat 1/504.

⁷ p. 162. See also as-Silsilah al-Da'eefah by al-Albaanee 3/505.

[10] **In the first** Hadeeth presented, Aboo Moosaa al-Ash‘aree (may Allaah be pleased with him) narrated that the Prophet (may Allaah mention him with commendation and grant him protection) said, “A person of Eemaan (i.e. someone who accepts the truth from Allaah and complies with it inwardly and outwardly) who does read the Qur’aan is like a citron: its flavour is pleasant, and its fragrance is also pleasant; and a person of Eemaan who does not read the Qur’aan is like a date: its flavour is sweet, but it has no fragrance. In addition, a person of Nifaaq (i.e. someone who rejects the truth from Allaah inwardly but displays compliance outwardly) who does read the Qur’aan is like a flowering basil plant: its fragrance is pleasant, but its flavour is bitter; and a person of Nifaaq who does not read the Qur’aan is like a colocynth: its flavour is bitter, and it has no fragrance.”⁸

[11] Ibn Katheer (may Allaah have mercy upon him) made a remark about this Hadeeth in his book entitled “Fadaa’il al-Qur’aan”, which is a concise and very beneficial explanation of the chapter entitled “Fadaa’il al-Qur’aan” in Saheeh al-Bukhaaree. He said, “The relationship between this Hadeeth and the section heading it is under [“Section: The Superiority of the Qur’aan Over All Other Speech”] is that the Hadeeth indicates that the presence or absence of a pleasant fragrance directly correlates with the presence or absence of the Qur’aan. This indicates the Qur’aan’s superiority over all other speech that may emanate from any pious or impious individual.”⁹

[12] **In the second** Hadeeth presented, [‘Abdullaah] ibn ‘Umar (may Allaah be pleased with both of them) narrated that the Prophet (may Allaah mention him with commendation and grant him protection) said, “To Allaah¹⁰, your span of time when compared with the timespans of peoples who came before you, is like the time between the ‘Asr prayer and when the sun sets. The similitude that applies to you, as well as to the Jews [who followed the teachings of the Prophet Moosaa] and to the Christians [who followed the teachings of the Prophet ‘Eesaa], is that of man who hired some labourers and said, ‘Which group will work for me from sunrise until midday, and each worker of the group would receive a wage of one Qeeraat¹¹?’ That was done by the Jews. The man then said, ‘Which group will work for me from midday until ‘Asr, [and each worker of the group would receive one Qeeraat]?’ That was done by the Christians. Afterwards, you (i.e. the followers of the Prophet Muḥammad, may Allaah mention him with commendation and grant him protection) will work from ‘Asr until sunset, and each worker among you would receive a wage of two Qeeraats each. The groups before you said to Allaah, ‘We worked more, yet we received less wages!’ He responded, ‘Have I done you injustice concerning any rights that you have?’ They replied, ‘No.’ He said, ‘Then realize that such giving of additional wages is My bounty. I grant it to whomever I want’.”¹²

[13] Ibn Katheer (may Allaah have mercy upon him) said, “The relationship between this Hadeeth and the section heading it is under [“Section: The Superiority of the Qur’aan Over All Other Speech”] is that even though the people of this last group (i.e. the followers of the Prophet Muḥammad, may Allaah mention him with commendation and grant him protection) have a shorter span of time, they were made more virtuous than the peoples who came before,

⁸ Saheeh al-Bukhaaree, no. 5020; Saheeh Muslim, no. 797.

⁹ Fadaa’il al-Qur’aan, p. 101.

¹⁰ [See Mirqaatul-Mafaateeh, no. 6283, for this and several other points of elaboration incorporated into the English rendering of this Hadeeth].

¹¹ [i.e. 1/20 or 1/24 of a Deenaar, approximately 0.2041g of gold. See al-Eedaahaat al-‘Asriyyah, p. 217].

¹² Saheeh al-Bukhaaree, no. 5021.

despite their longer spans of time. This can also be understood from the statement of Allaah (the Most Exalted) [addressing those who accepted the message of the Prophet Muḥammad and followed him (may Allaah mention him with commendation and protection)]: ((You are the best group that has been brought forth for the people)) [3:110]. Furthermore, there is a Ḥadeeth in the Musnad [collection of Aḥmad] and also in some of the Sunan Collections, from Bahz ibn Ḥakeem, from his father, from his grandfather who stated: Allaah's Messenger (may Allaah mention him with commendation and grant him protection) said, 'You complete the sequence of seventy groups of people. You are the best of them, and the most honourable of them to Allaah.'¹³ The only reason behind them having such a rank is due to the blessings brought about by this Magnificent Book: the Qur'aan, which is a scripture that Allaah made superior over all other scriptures that He sent down; He made it confirm the truth that they contained in their unaltered form, clarify what had been distorted in them, and also abrogate some of their laws and directives; He made it override the authority of previous scriptures; and He made it the final scripture whose authority will remain, and after which no other scripture will be sent. The aforementioned superiority of the Qur'aan can be understood from the fact that each one of the prior scriptures was sent down to the Earth all at once, whereas this Qur'aan was sent down in portions that correlated with various circumstances that took place, indicating the great care given to it and to those whom it was sent down to. Thus, each time a portion of the Qur'aan was sent down, that was like an entire one of the prior scriptures being sent down.

[14] Additionally, the greatest among the prior groups of people were the Jews and the Christians. Allaah employed the Jews from the time of the Prophet Moosaa until the time of the Prophet 'Eesaa (may Allaah grant both of them continued protection); and He employed the Christians from that time until He sent His Prophet Muḥammad (may Allaah mention him with commendation and grant him protection). After that, Allaah employed the followers of Muḥammad (may Allaah mention him with commendation and grant him protection) until the Hour of Resurrection, which was likened [in the Ḥadeeth] to the end of the day. Allaah gave the people of the groups who preceded one Qeeraat each, and He gave the people of the final group two Qeeraats each, which is double what He gave to those others. As a result, they said, 'Our One Supreme Lord, how come it is the case that we worked more, yet received less wages?' He responded, 'Have I done you any injustice concerning any wages to which you are entitled?' They replied, 'No.' He clarified, 'Then realize that such giving of additional wages'—which exceed what I have given you—is My bounty. I grant it to whomever I want.' This meaning is in line with the statement of Allaah (the Most Exalted), ((People who have accepted and complied with the truth, you must protect yourselves from Allaah's punishment, and you must also maintain your accepting and complying with the truth regarding His Messenger. If you do so, Allaah will grant you a doubled portion of His mercy, grant you an incomparable light by which you would be able to find your way, and grant you forgiveness. And Allaah is Most Forgiving, Bestower of Mercy. Allaah does that in order for the people who follow prior scriptures — but have not accepted the truth regarding His Messenger — to know for sure that they have no ability to attain, grant, or withhold any part of Allaah's bounty, and to know for sure that all bounty lies entirely in Allaah's hand; He grants it to whomever He

¹³ Musnad Aḥmad 5/3; Jaami' at-Tirmithi, no. 3001; Sunan ibn Maajah, no. 4288. Graded authentic at the level of Ḥasan by al-Albaanee in Saheeh al-Jaami', no. 2301.

wills. And Allaah is the Owner of Limitless Bounty)) [57:28-29].”¹⁴

[15] Indeed, it is an obligation for us to have due reverence for the Honoured Qur’aan, which is the source of our strength, and the path to our happiness. Furthermore, we must give due consideration to its status and rank, hold it in high esteem as it rightfully deserves, [and act in compliance with it].¹⁵

[16] Ibn Mas‘ood (may Allaah be pleased with him) used to say, “If any person would like to determine whether he loves Allaah, that person must examine his relationship with the Qur’aan. If he loves the Qur’aan, this means that he does love Allaah, since the Qur’aan is nothing besides the speech of Allaah.”

[17] Ibn Mas‘ood (may Allaah be pleased with him) also used to say, “The Qur’aan is the speech of Allaah. Therefore, if a person rejects any part of it, he is doing nothing besides rejecting something that has come from Allaah.” And there are many other narrations that convey a similar meaning.

[18] Thus, we implore Allaah, the Most Generous, to fill our hearts with love, veneration, and respect towards the Qur’aan, [as well as compliance with it]; and to make us among the people who are constant in reading and following the Qur’aan: the people whom Allaah specially honours, and the ones to whom He grants special care.

¹⁴ Fadaa’il al-Qur’aan, pp. 102-103.

¹⁵ [This is an instance of a remark added by ash-Shaykh ibn Baaz, as alluded to by the author in his preface].