

## **The Reciting, Studying and Listening to the Holy Qur'an as an Approach to Face the Social, Political and Economic Problems of the Individual and the Group; A Descriptive Analytic Study**

By

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### **Abstract**

The study aimed at investigating the effect of reciting, studying and listening to the Holy Qur'an on dealing with the problems of the individual and the group;. The study used the descriptive analytic methodology to reach the targets in question. To gather the required data, a review of literature was administered. The study came to the conclusions that; first, the psychological effect of reciting the Holy Qur'an is shown in helping overcome the pressure life events cause; second, at the medical level, reciting the Holy Qur'an helps treat psychological as well as physical diseases; third, as to the educational

aspect, reciting and listening carefully to the Holy Qur'an inculcates good manners, develops the lingual and intellectual abilities and maximize the learning output as a result; fourth, at the social level, reciting and listening to the Holy Qur'an solidifies the unity and coherence of the society since they eradicate the evils aroused among the social groups and spread an atmosphere of tranquillity, peace and intimacy; fifth, as to the economic level, reciting and listening to the Holy Qur'an enhance the individuals' ability to work hard, do their best to be creative and spare no effort to push the cycle of the economic growth forward. The study recommended that Muslims; individuals as well as groups ought to be encouraged to recite and listen to the Holy Qur'an and a fixed time should be specified for reading and listening to the Holy Qur'an in all public and private establishments.

**Keywords:** *The Holy Qur'an, the problems of the individual and the group.*

## Introduction

Praise be to Allah and Peace and Blessings of Allah upon our Prophet Muhammad, his family, his companions and all who follow his guidance to the Day of Judgment .

(O, believers, be pious to Allah and care nothing but to die on Islam) <sup>(1)</sup>.

(O, people, be pious to Allah Who created all of you from a male and a female and who created the female from the male and created all humans from both of them. O, people, be

pious to Allah Who you will stand before for Judgment and He will question you about what you have done with your relatives. Remember that Allah observes you all) <sup>(2)</sup>.

(O, believers, fear Allah and say what is right in order that Allah mend your deeds and forgive your sins. Whosoever obeys Allah and His Messenger shall win a great victory) <sup>(3)</sup>.

### **To proceed <sup>(4)</sup>:**

The Muslim society suffers from many problems; some of which are of psychological and physical nature, others are educational, social and economic.

Although public and non-public efforts are exerted to face these problems, they are fruitless in most cases. This is due – in the first place – to the shallow diagnosis of the causes of these problems and the ineffective remedy that focuses on the treating the symptoms not the roots of these problems.

Those who tackle these problems pay no attention when diagnosing and treating these problems. That's why their intervention strategies come to failure. No doubt that Islam teachings are the keystone of understanding and opening the Muslim personality. So, Islam teaching must be taken into consideration when dealing with the different problems of the Muslim society.

From this perspective, the study investigates how habitual reading, studying and listening to the Holy Qur'an can be an effective approach in tackling the different problems of the Muslim society.

## **The Problem of the Study**

The study problem is put in the following main question;

### **What is the effect of keeping reading, studying and listening to the Holy Qur'an on Muslims?**

This main question can be divided into the following subcategories;

- 1- What is the psychological effect of keeping reading, studying and listening to the Holy Qur'an on Muslims?
- 2- What is the physical effect of keeping reading, studying and listening to the Holy Qur'an on Muslims?
- 3- What is the educational effect of keeping reading, studying and listening to the Holy Qur'an on Muslims?
- 4- What is the social effect of keeping reading, studying and listening to the Holy Qur'an on Muslims?
- 5- What is the economic effect of keeping reading, studying and listening to the Holy Qur'an on Muslims?

## The Objectives of the Study

Based on the pre-raised questions, the study objectives are as follows;

- 1- Investigating the psychological effect of keeping reading, studying and listening to the Holy Qur'an on Muslims.
- 2- Investigating the physical effect of keeping reading, studying and listening to the Holy Qur'an on Muslims.
- 3- Investigating the educational effect of keeping reading, studying and listening to the Holy Qur'an on Muslims.
- 4- Investigating the social effect of keeping reading, studying and listening to the Holy Qur'an on Muslims.
- 5- Investigating the economic effect of keeping reading, studying and listening to the Holy Qur'an on Muslims.

## The Importance of the Study

The study importance is shown in two aspects;

First: Theoretically;

The study seeks to bridge the gap in the area of Ulum Al-Qur'an (The Sciences of the Holy Qur'an) to develop what previous studies have come to.

Second: Practically;

The study draws the attention of Muslims to how adhering to reading, studying and listening to the Holy Qur'an can be an effective approach in tackling their different problems.

## **The Methodology of the Study**

The study has used the descriptive analytic methodology to reach the targets in question. To gather the required data, a review of literature has been administered.

## **The Scheme of the Study**

The study has been planned as follows;

- An introduction.
- Chapter I.
- Chapter II.
- Chapter III.
- Chapter IV.
- Chapter V.
- A conclusion.

- A bibliography.

The coming lines will tackle these points in further detail.

## Chapter I

### The Psychological Effect of Keeping Reading, Studying and Listening to the Holy Qur'an

No doubt that reciting, studying and listening to the Holy Qur'an one of the most important ways to overcome the problems a Muslim suffers. Reciting the Holy Qur'an wholeheartedly, pondering its meanings and putting its teaching into practice result in forgiving sins and by this Allah, exalted be He, remove one's distress and grief.

Moreover, reciting the Holy Qur'an brings in tranquility and peace of mind and overcomes anxiety and tension that life events cause. When the person's heart is cleared of depression and sadness, they will be able to successfully adapt to life's ups and downs. This is evidenced by the Holy Qur'an and Hadith as follows;

#### I. Evidence from the Holy Qur'an:

**First**, Allah, exalted be He, says, (People, an admonition has now come to you from Lord, and a healing for what is in the

chests, a guide and a mercy to believers) <sup>(5)</sup>. A-Tabary, may Allah have mercy on him, says, "His saying exalted be He, (People, an admonition has now come to you from Lord) means that Allah, exalted be He, warns you of His punishment. His saying exalted be He, (an admonition has now come to you from Lord) means that this admonition has come from Allah, exalted be He, not from His Messenger, Muhammad, peace and blessings from Allah upon him. So, don't think that Muhammad, peace and blessings from Allah upon him, has fabricated it. His saying exalted be He, (and a healing for what is in the chests) means that the Holy Qur'an is a cure to whatever distresses you. His saying exalted be He, (a guide) means that this Book shows you what is permissible and what is not. His saying exalted be He, (mercy to believers) means that sticking to the Holy Qur'an brings in Allah's mercy on those who believe <sup>(6)</sup>, but it blinds those who disbelieve whose punishment is eternal fire in Laza <sup>(7)</sup> in the Everlasting Day" <sup>(8)</sup>. His saying exalted be He, (and a healing for what is in the chests) means that the Holy Qur'an clears the Muslim's breast of feelings of frustration, disappointment, distress, depression, sadness as well as doubts and delusions that are likely to cause mental disorders and crime as a way of catharsis or escapism.



**Second**, Allah, exalted be He, says, (Those are the verses of the Wise Book \* a guidance and a mercy to those who do good) <sup>(9)</sup>. A-Tabary, may Allah have mercy on him, says, "His saying exalted be He, (Those are the verses of the Wise Book) means the verses of the Holy Qur'an as a whole and in detail. His saying exalted be He, (a guidance and a mercy to those who do good) means that the Holy Qur'an is a guidance and a mercy to those who act on its teachings" <sup>(10)</sup>. His saying exalted be He, (a mercy) is evidence that reciting, studying and listening to the Holy Qur'an is a pathway for Allah's mercy. When this mercy comes, one's breast is cleared of disturbances and a feeling of tranquility, a state of peace of mind as well as mental stability prevail. As a result, a person resumes his energy and deals with life events positively.

**Third**, Allah, exalted be He, says, (Allah has sent down the best discourse, a Book, similar in its repeated verses that the skins of those who fear their Lord tremble; and thereafter their skins and hearts so often to the Remembrance of Allah. Such is the Guidance of Allah, whereby He guides whosoever He wills; and whosoever Allah leads astray, he has no guide) <sup>(11)</sup>. A-Tabary, may Allah have mercy on him, says, "His saying exalted be He, (Allah has sent down the best discourse, a Book) means the Holy Qur'an. His saying exalted be He, (Motashabeh i. e. similar) means that the Holy

Qur'an has no contradiction" <sup>(12)</sup>. His saying exalted be He, (Mathani, i .e. repeated verses); "Ibn Abbas, may Allah please him and his father, says it means that the orders in which is recurrent" <sup>(13)</sup>. "Sa'eed Ibn Jubeir reported that Ibn Abbas, Allah please him and his father, says it means that the verses of the Holy Qur'an are similar to each other and they complement each other. Some Scholars including Sufian Ibn Uyyana were reported to have said, (similar in its repeated verses) means that the contexts of the Holy Qur'an are sometimes of the same meaning and this is why they are similar and sometimes the contexts are opposite to each other such as mentioning the believers and the disbelievers consecutively or mentioning the paradise then the hellfire in its footsteps and this is why it is recurrent, such as His saying exalted be He, "Indeed, the righteous shall live in bliss. But the wicked, indeed they shall be in the Fiery Furnace) <sup>(14)</sup>" <sup>(15)</sup> "And His saying exalted be He, (that the skins of those who fear their Lord tremble) means that they who fear Allah, exalted be He, tremble when they listen to the Holy Qur'an). His saying exalted be He, (thereafter their skins and hearts so often to the Remembrance of Allah) means that they who fear Allah, exalted be He, believe in what the Holy Qur'an comes says and act upon its teachings ... His saying exalted be He, (Such is the Guidance of Allah, whereby He guides

whosoever He wills) means that who fear Allah and act on what the Holy Qur'an teaches are those Allah, exalted be He, guides to His right path. His saying exalted be He, (and whosoever Allah leads astray, he has no guide) means that who does not believe in what the Holy Qur'an teaches Allah, exalted be He, leads astray" <sup>(16)</sup>. His saying exalted be He, (thereafter their skins and hearts so often to the Remembrance of Allah) indicates that reciting, studying and listening to the Holy Qur'an enlightens the heart and gives it the ability to distinguish what is right from what is wrong and what is good from what is bad and this makes him emotionally stable and well adapted to his social environment. But those who neither recites, studies nor listens to the Holy Qur'an miss this holy light and thus they do not see things as they really are. As a result, they grow mentally and socially imbalanced.

## **II. Evidence from Hadith:**

**First**, Al Bara' Ibn Azeb, may Allah please him, reported that a man was reciting Surat Al-Kahf (The Cave Chapter) and his horse was tied to Shatanein <sup>(17)</sup>, fataghashathu Sahaba <sup>(18)</sup>. As this Sahaba (cloud) was turning round and coming nearer, his horse began to hurry out (yanfer) <sup>(19)</sup>. In the morning, he went to the Prophet, peace and blessings of Allah upon him,

and reported what had happened yesterday. the Prophet, peace and blessings of Allah upon him, said, "This is Sakinah<sup>(20)</sup> came down because of reciting the Holy Qur'an"<sup>(21)</sup>. This is evidence that tranquility, peace, mercy and the angels come down when reciting the Holy Qur'an<sup>(22)</sup>. Al-Einy, may Allah be merciful to him, says, "This Hadith is evidence that the humans can see the angels. They are mercy to the righteous believers who recite the Holy Qur'an with good voice, but punishment to disbelievers"<sup>(23)</sup>. Undoubtedly the coming down of tranquility, mercy and angels is a cure for the distresses souls. By which they can get rid of bad feelings and painful emotions that are likely to make them undergo mental disorder and misbehavior.

**Second**, Ibn Abbas, may Allah please him and his father, narrated that the Messenger of Allah, peace and blessings of Allah upon him, said, "Those who have nothing from the Holy Qur'an in their chests are like the broken house"<sup>(24)</sup>. "His saying, "their chests" means "their hearts". His saying, "like the broken house" ... indicates that ignoring the Holy Qur'an darkens and rots the heart and makes it look like a broken house. A-Teiby says, 'the hearts are what are meant by chests' and this evidenced by His saying, exalted be He, (Allah has never made any man with two hearts inside him)<sup>(25)</sup>. This Hadith signifies that the Holy Qur'an fills the heart

with peace and tranquility" <sup>(26)</sup>. It is obvious that his saying, "Those who have nothing from the Holy Qur'an in their chests are like the broken house" is evidence that the Holy Qur'an clears the breasts of obsessions, pain, depression and distress and supplies the hearts with hope, energy, peace and happiness.

## Chapter II

### The Physical Effect of Keeping Reading, Studying and Listening to the Holy Qur'an

Reciting the Holy Qur'an has a great preventive and remedial effect. This effect is not limited to the mental or the psychosomatic diseases but it covers the physical and the physio - somatic ones as well. This is evidenced by the Holy Qur'an and Hadith as follows;

#### **I. Evidence from the Holy Qur'an:**

**First**, Allah, exalted be He, says, (We sent down of the Qur'an that which is a healing and a mercy to believers, but to the harm doers, it does not increase them, except in loss) <sup>(27)</sup>. A-Tabary, may Allah have mercy on him, says, "His saying exalted be He, (We sent down of the Qur'an that which is a healing and a mercy to believers) means that the Holy Qur'an is an effective medicine for ignorance,

misguidance, deviation and blindness. It is mercy and a blissing for the practicing believers. "His saying exalted be He, (but to the harm doers, it does not increase them, except in loss) means that the Holy Qur'an is punishment for the disbelievers <sup>(28)</sup>. Al-Fakhr A-Razi, may Allah be merciful to him, says, "All the Holy Qur'an is a cure for the believers. Know that the Holy Qur'an is a cure of mental as well as physical diseases. As to the mental diseases, the Holy Qur'an treats its two types; i. e., false beliefs and bad manners. The Holy Qur'an contains the right beliefs which repudiate the false ones It also contains the good manners that uproots the bad ones. The Holy Qur'an discloses and warns of the corruption the bad manners imply. That is how the Holy Qur'an treats the mental diseases. As to the physical diseases, the blessing of reciting the Holy Qur'an eradicates the causes of those diseases and brings in recovery" <sup>(29)</sup>. Ibn Katheer, may Allah have mercy on him, says, " Allah, exalted be He, says that His Book which He sent down to His Messenger, Muhammad, peace and blessings of Allah upon him, is a cure and mercy for believers. It treats doubt, hypocrisy, polytheism, misguidance and deviation. Too, it is a mercy that brings in wisdom, love of good for those who believe in it. But it increases the misguidance of the disbelievers who listen to the Holy Qur'an and ignore it" <sup>(30)</sup>.

It is evident that the Holy Qur'an is a remedy for mental and physical diseases. It is the way to tranquility and peace of mind by which one's immunity system gets stronger in the fight against different diseases.

**Second**, Allah, exalted be He, says, (Say: 'To the believers it is a guidance and a healing. But to those who do not believe, there is a heaviness in their ears, to them it is blindness. They are called from afar) <sup>(31)</sup>. Al-Qurtobi, may Allah have mercy on him, says, " His saying exalted be He, (Say: 'To the believers it is a guidance and a healing) means that the Holy Qur'an is a guidance and a cure of doubt and physical diseases" <sup>(32)</sup>. His saying, exalted be He, "a healing" means that the Holy Qur'an is a comprehensive remedy for any disease; mental or physical.

## **II. Evidence from Hadith:**

**First**, the mother of the believers, Aisha, may Allah please her, narrated that when the Prophet, peace and blessings of Allah upon him, was about to sleep every night, he collected his hands, (nafatha) <sup>(33)</sup> blew in them and recited Surat Al-'Ikhlās (Chapter of Oneness); i. e., "Say, 'He is Allah the one', Surat Al-Falaq (Chapter of the Daybreak); i. e., 'Say, I take refuge of the Lord of daybreak', and Surat An-Nas (Chapter of People); i. e., 'Say, I take refuge with the Lord of people'.

Then, he passes his hands on all what he can from his body; starting with his head, his face and the front of his body, doing this three time" <sup>(34)</sup>. This is evidence that those three chapters; i. e., Surat Al-Ikhlās (Chapter of Oneness), Surat Al-Falaq (Chapter of the Daybreak) and Surat An-Nas (Chapter of People), are a cure of envy, magic, mental as well as physical diseases.

**Second**, the mother of the believers, Aisha, may Allah please her, narrated that when the Prophet, peace and blessings of Allah upon him, gets ill, he recites Al-Mo'awwethat <sup>(35)</sup>, blows in his hands and passes them on his body. And when his illness gets worse, I recite Al-Mo'awwethat, blows in his hands for blessing and passes them on his body <sup>(36)</sup>. Ibn Hajar, may Allah have mercy on him, says, "This Hadith is evidence that Roqia <sup>(37)</sup> (the Spell) of the Holy Qur'an is permissible" <sup>(38)</sup>. "Ibn A-Teen says that Roqia (the Spell) of the Holy Qur'an is an effective remedy if it is recited in the tongue of a righteous practicing Muslim" <sup>(39)</sup>.

**Third**, Abu - Sa'eed Al-Khodry, may Allah please him, reported that when he and his company were travelling, then took rest somewhere, a girl came and said, "The master of the tribe is Saleem <sup>(40)</sup> and Nafarana <sup>(41)</sup> Ghyab <sup>(42)</sup>. Then she asked, "Is there anyone of you who is specialized in doing



Roqia (A spell)?" . One of us we do not think (Na'abanhu) <sup>(43)</sup> that he has the ability to do Roqia (A spell), said, "Yes, I can do it". Then, as soon as he did the Roqia (A spell).the sick man recovered and ordered us thirty sheep and offered us milk to drink in gratitude. When our friend got back, we asked, "Were you good at Roqia (A spell) and practiced it before?". "No", our friend answered. "I have done Roqia (Spell) with Umm Al-Kitab <sup>(44)</sup>". We said, "Do nothing until we go back and ask the Prophet, peace and blessings of Allah upon him, about that. When we returned to Madinah, we reported what happened to the Prophet, peace and blessings of Allah upon him. The Prophet, peace and blessings of Allah upon him, said, "How did he know that Umm Al-Kitab (Al-Fateha, Chapter of the Opening the Book) is a Roqia (A spell)?" . "Give out what you were offered upon you and give me Sahn <sup>(45)</sup> (a share)" <sup>(46)</sup>. Ibn Hajjar, may Allah be merciful to him, says, "This Hadith is strong evidence that Al-Fateha (Chapter of the Opening the Book) is an effective Roqia (A spell) for treating diseases. Al-Qortobi said, ' Al-Fateha (Chapter of the Opening the Book) is considered Roqia (A spell) for treating diseases since it is the opening of the Holy Qur'an. It is also the summary of all the Holy Qur'an as it includes the praise to Allah, exalted be He, the confession of His oneness, the devotion to Him, the demand for guidance

from Him, the confession of the inability to give Him the due thanks, the hint to the Hereafter and the consequence of disbelief. For all this, All ' Al-Fateha (Chapter of the Opening the Book) is a Roqia (A spell)" <sup>(47)</sup>. And it is worthy of a chapter like this to be a cure of and remedy for any disease and Allah knows" <sup>(48)</sup>. This is seen everywhere. Many cases were suffering from mental and physical diseases recovered because of adhering to the Holy Qur'an. This indicates that reciting, studying and listening to the Holy Qur'an is an effective cure of all diseases on condition that the therapist and the patient are truly practicing Muslims who believe that only Allah who is the cause of recovery.

### Chapter III

#### The Educational Effect of Keeping Reading, Studying and Listening to the Holy Qur'an

It is undeniable that the effect of the Holy Qur'an is not limited to a side of life's different aspects, but it covers all its fields. Of these different fields is education. Reciting, studying as well as listening to the Holy Qur'an constantly help eradicate vices and implants virtues. In addition, punctual recitation to the Holy Qur'an polishes reason, sharpens the memory and develops the intellectual abilities. Moreover, it helps acquire fluency and lingual accuracy. In

other words, reciting the Holy Qur'an enhances the ability to learn, acquire further experiences and reinforces achievement. This is evidenced by the Holy Qur'an and Hadith as follows;

### **I. Evidence from the Holy Qur'an:**

**First**, Allah, exalted be He, says, (Is he who was dead whom We have revived and given a light with which he walks among people to be compared to him who blunders about in darkness from which he will never emerge? As such what the unbelievers have done appear decorated to them) <sup>(49)</sup>. A-Tabary, may Allah have mercy on him, says, "In this verse, Allah, exalted be He, warns the believers of obeying the disbelievers ... He says to them. Are you obeying who is dead? He means the disbeliever by 'dead'. Since the disbeliever does not submit to what Allah, exalted be He, orders and forbids, he is considered dead. Like the dead, the disbeliever able neither to bring in benefit to himself nor to keep harm away. His saying, exalted be He, (whom We have revived) means that We guided him to Islam and give him light to know what is good and what is bad for himself. His saying, exalted be He, (compared to him who blunders about in darkness) means that the disbeliever who does not embrace Islam is like someone who walks in a dark road and he neither knows how to get out nor where to go. Allah,

exalted be He, asks, 'Is obeying the believer who we guide to what is right like obeying the disbeliever who blunders about in darkness?'<sup>(50)</sup>. His saying, exalted be He, "'a light' means the Holy Quran"<sup>(51)</sup>. His saying, exalted be He, (Is he who was dead whom We have revived and given a light with which he walks among people) indicates that reciting and listening to the Holy Qur'an revives the soul, enlivens reason and help them get rid of the darkness of lust and doubt that deaden them. This gives life to high moral values, develops intellectual faculties and enlightens their way to fulfill the ends Islam calls for.

**Second**, Allah, exalted be He, says, "It is a Blessed Book that We have sent down to you (Prophet Muhammad), so that those possessed with minds might ponder its verses and remember)<sup>(52)</sup>. A-Tabary, may Allah be merciful to him, says, "His saying, exalted be He, (a Blessed Book that We have sent down to you) means the Holy Qur'an. His saying, exalted be He, (so that those possessed with minds might ponder its verses and remember) means that We have sent down this Holy Book in order that those with minds and Al-hijja<sup>(53)</sup> think deeply of it and act on it"<sup>(54)</sup>. His saying, exalted be He, (so that those possessed with minds might ponder its verses and remember) is a call for reciting the Holy Qur'an and thinking about it. Undoubtedly, reciting the

Holy Qur'an thoughtfully develops intellectual abilities. Ending the verse with his saying, exalted be He, (so that those possessed with minds might ponder its verses and remember) refers that pondering the Holy verses is means for a Muslim to be one of those with minds who have the power to reason. This power that modern education hankers after in order to reach scientific and technological advancement.

## **II. Evidence from Hadith:**

**First**, Abi-Abdul Rahman A-Salami reported that Othman Ibn Affan, may Allah please him, narrated that the Prophet, peace and blessings of Allah upon him, says, "The best of you who learns and teaches the Holy Qur'an" <sup>(55)</sup>, "And this what put me in this place", Abi-Abdul Rahman A-Salami added. and pointed to place where he used to teach people the Holy Qur'an" <sup>(56)</sup>. In another version, Othman Ibn Affan, may Allah please him, narrated that the Prophet, peace and blessings of Allah upon him, says, " The most eminent of you who learns and teaches the Holy Qur'an" <sup>(57)</sup>. His saying, " The best of you who learns and teaches the Holy Qur'an", "A-Teiby says that it means that the best of Muslims, in the field of education, is who learn, teaches and abides by the teachings of the Holy Qur'an. The Scholars unanimously agree that any Muslim does not keep to the teachings of

Islam is ignorant even if he is learning or teaching the Holy Qur'an" <sup>(58)</sup>. Abi-Abdul Rahman A-Salami's saying, "And this what put me in this place", means that this Hadith is which make sit in this place to teach the Holy Qur'an. In other words, because of this Hadith, Abi-Abdul Rahman A-Salami decided to dedicate himself to teaching the Holy Qur'an <sup>(59)</sup>. Al-Einy – may Allah have mercy on him, says, "What is really meant by his saying, ' And this what put me in this place' the high social status which he gets because of the blessings of teaching the Holy Qur'an" <sup>(60)</sup>. "In this Hadith an indication that reciting the Holy Qur'an is the best deed" <sup>(61)</sup>. His saying, " The best of you who learns and teaches the Holy Qur'an", shows the great effect of learning and teaching the Holy Qur'an. The best of Muslims are those who cling to the Holy Qur'an, particularly who devote themselves for learning and teaching it for the cause of Allah exalted be He. And being the best is not because of learning and teaching the Holy Qur'an only, but because of the effects of learning and teaching the Holy Qur'an have on souls and minds as well. Too, this Hadith alludes that the best sciences are that related to the Holy Qur'an. That's why, it is necessary to review the educational system to give priority to the sciences of the Holy Qur'an in particular and the sciences of Islam in general.

**Second**, Sa'eed Ibn Jubeir says, "Al-Mohkam of the Holy Qur'an is what you call Al-Moffasal <sup>(62)</sup>, and adds that Ibn Abbas says: I have memorized Al-Mohkam of the Holy Qur'an <sup>(63)</sup> at the age of ten when the Messenger of Allah, peace and blessings of Allah upon him, died" <sup>(64)</sup>. In another version, Ibn Abbas, may Allah please him and his father, says, " I have memorized Al-Mohkam of the Holy Qur'an <sup>(63)</sup> at the time of the Messenger of Allah, peace and blessings of Allah upon him". "What do you mean by Al-Mohkam of the Holy Qur'an", Sa'eed Ibn Jubeir asked. " I mean Al-Moffasal of the Holy Qur'an", Ibn Abbas answered <sup>(65)</sup>. Ibn Abbas, may Allah please him and his father, have memorized Al-Mohkam of the Holy Qur'an at the age of ten <sup>(66)</sup>. "This Hadith implies that it is better to teach children the Holy Qur'an as it is easy to learn at this early stage" <sup>(67)</sup>. Teach children the Holy Qur'an at this early stage is also so important since it purifies them of bad manners, implants moral values and develops their intellectual abilities. This enhances their motivation and promotes their ability to learn and fulfill higher levels of achievement.

## Chapter IV

### The Social Effect of Keeping Reading, Studying and Listening to the Holy Qur'an

Reciting, studying and listening to the Holy Qur'an have enormous benefits to the Muslim society as a whole and to the sub-social systems such as the family, the peers, the mosque's company, the neighborhood as well as work group particularly. Constant reciting, studying and listening to the Holy Qur'an in these social groups consolidate its unity and cohesion. Not only the Holy Qur'an erase envy, animosity, malignancy and hatred that arise among the individual constituents of the social group, but it spreads intimacy, love, sympathy, compassion and mercy among them as well. This warm, hearty and intimate atmosphere enhances and maintains the society's immunity against dissention, decay and deterioration.

Besides, the habitual reciting of the Holy Qur'an brings in the angels and keeps the devils away. With the presence of angels, tranquility, mercy, and peace prevail and the causes of conflict and struggle vanish leading to a state of angelic society overwhelmed by happiness. This is evidenced by the Holy Qur'an and Hadith as follows;

#### **I. Evidence from the Holy Qur'an:**

**First**, Allah, exalted be He, says, (Alif Laam Meem \* That is the Holy Book, where there is no doubt. It is a guidance for



the cautious of evil anf Hell) <sup>(68)</sup>. Al-Qirobi, may Allah have mercy on him, says, "His saying, exalted be He, (That is) refers to the Holy Qur'an ... His saying, exalted be He, (It is a guidance for the cautious) means it is leading the pious to the right path" <sup>(69)</sup>. "And His saying, exalted be He, (where there is no doubt) means that there is no doubt that this Holy Book is a guidance to the righteous" <sup>(70)</sup>. "And His saying, exalted be He, (It is a guidance for the cautious) means that the Holy Qur'an enlightens the way for the righteous Muslims to follow the path of Allah exalted be He" <sup>(71)</sup>. "And His saying, exalted be He, (for the cautious) means that Allah, exalted be He, specifies the pious Muslims with guidance as they believe in and act on the Holy Qur'an's teachings" <sup>(72)</sup>. "'(The cautious)' are those practicing Muslims who obey Allah, exalted be He, and fear His punishment" <sup>(73)</sup>. Al-Baidawy, may Allah be merciful to him, says, "Only the cautious specified in this holy verse because they are guided and benefited by it. Those who are not cautious will neither be guided nor benefited by the Holy Qur'an since they do not believe in it" <sup>(74)</sup>. His saying, exalted be He, (It is a guidance for the cautious) means that the Holy Qur'an leads those who believe in it to what is good for them in this world and the world to come. That is, it strengthens the social relationships and immunizes the society against the germs of decay by bringing together the individuals closer to each other and live peacefully and happily. Moreover, it leads the society to the right path to be a success on the earth as well as the Hereafter.

**Second**, Allah, exalted be He, says, (The month of Ramadan is the month in which the Qur'an was sent down, a guidance for people, and clear verses of guidance and the criterion) <sup>(75)</sup>. A-Tabary, may Allah be merciful to him, says, "His saying, exalted be He, (a guidance for people,) means that the Holy Qur'an leads people to the right path. His saying, exalted be He, (and clear verses of guidance) means that the holy verses are so obvious that any person can understand and keep to them. His saying, exalted be He, (of guidance) means that the Holy Qur'an shows people what is permissible and what is not. His saying, exalted be He, (the criterion) means that the Holy Qur'an illuminates the way for people to distinguish what is right and useful from what is not" <sup>(76)</sup>. His saying, exalted be He, (and clear verses of guidance and the criterion) is evidence that reciting, studying and listening to the Holy Qur'an take the hands of the society out of the darkness of disobedience and deviation and thus maintain and uphold its solidarity, welfare and prosperity.

**Third**, Allah, exalted be He, says, "This is a declaration to the people, a guidance and an admonition to the cautious" <sup>(77)</sup>. A-Tabary, may Allah be merciful to him, says, "Qatada says, 'His saying, exalted be He, (This is a declaration to the people) refers to the Holy Qur'an which Allah, exalted be He, makes a guidance for people in general and an admonition for the pious in particular' <sup>(78)</sup>. His saying, exalted be He, (This is a declaration to the people) denotes that the Holy Qur'an reveals for people the right path and the wrong one.

His saying, exalted be He, (a guidance) means that the Holy Qur'an not only shows people the right and the wrong paths, but it helps them take the right one. His saying, exalted be He, (and an admonition to the cautious) indicates that the Holy Qur'an not only shows and guides people to the right path, but it urges them to follow in its footsteps using reward and warning of punishment as well. This is a safety valve for the society against deviation.

**Fourth,** Allah, exalted be He, says, "O, people, a proof has come to you from your Lord, and We have sent down to you a clear light" <sup>(79)</sup>. A-Tabary, may Allah be merciful to him, says, "His saying, exalted be He, (a proof has come to you) refers to the Prophet Muhammad, peace and blessings of Allah upon him, whom Allah, exalted be He, sent to all people to show them the right way to Allah, exalted be He, and to be a witness on them. His saying, exalted be He, (and We have sent down to you a clear light) refers to the Holy Qur'an through which the right and wrong paths are revealed" <sup>(80)</sup>. Ibn Katheer, may Allah be merciful to him, says, "Ibn Joreij says, ' His saying, exalted be He, (and We have sent down to you a clear light) refers to the Holy Qur'an' which is a decisive proof that Islam is the right religion" <sup>(81)</sup>. His saying, exalted be He, (a clear light) shows that the Holy Qur'an is like a glaring light that illuminates the way for the society to keep to righteousness, purity and piety, and to

avoid the darkness of ignorance, deviation, loss and devastation in this world and the world to come.

## **II. Evidence from Hadith:**

**First**, Abo- Horeira, may Allah please him, narrated that the Messenger of Allah, peace and blessings of Allah upon him, says, "Do not make your homes as if they were tombs. The Devil enters homes that Surat Al-Baqara (The Cow Chapter) is not recited in" <sup>(82)</sup>. His saying: "Do not make your homes as if they were tombs", "means empty of making mention of Allah, exalted be He, and acts of worship, Al- Baidawy explained" <sup>(83)</sup>. "If such is the case, your homes are like tombs and you are like the dead <sup>(84)</sup>, so in order that your homes are revived, you ought to recite the Holy Qur'an and establish the advisable prayers in them" <sup>(85)</sup>. "Surat Al-Baqara (The Cow Chapter) is particularly decided because it contains the highest number of verses, many Holy names of Allah, exalted be He, and many rulings" <sup>(86)</sup>. This is evidence that keeping reciting the Holy Qur'an is a means not only to keep the devils away, but to bring in angels wherever it is recited as well. And by keeping devils away, the root of all evils is uprooted. And by bringing in angels, mercy, peace, love, affinity, cooperation and good deeds prevail.

**Second**, Abo- Horeira, may Allah please him, narrated that the Messenger of Allah, peace and blessings of Allah upon him, says, " Whenever a group of practicing Muslims gather in a mosque to recite and study the Holy Qur'an, Sakinah, i. e., tranquility and peace, and mercy come down, angels attend to their company, and Allah, exalted be He, mentions them among those who are in Heavens" <sup>(87)</sup>. A-Nawawi, may Allah be merciful to him, says, "What is meant by Sakinah here is mercy ... and it is said it is tranquility and peace and this is right. And in this Hadith, there is an indication that gathering to recite the Holy Qur'an in mosques is rewarding" <sup>(88)</sup>. Similarly, this reward is guaranteed for gatherings reciting the Holy Qur'an in any place set to be a mosque such as mosques annexed to schools, universities, hospitals, companies or any other purified place that is arranged for worship. This is evidenced by the atmosphere of peace, tranquility, affinity and social cohesion one feels and notices in schools, universities and departments that teach the Holy Qur'an in comparison with those which don't.

**Third**, Abu – Mousa Al-Ash'ary, may Allah please him, narrated that the Prophet, peace and blessings of Allah upon him, says, "Who recites <sup>(89)</sup> the Holy Qur'an is like al-turojjah <sup>(90)</sup>. Its taste is good and its smell is good too. And who does not recite the Holy Qur'an <sup>(91)</sup> is like dates. Their

taste is good but they have no smell. And the wicked <sup>(92)</sup> who recites the Holy Qur'an is like rihana (i. e. basil). Its smell is good, but its taste is bad. And the wicked who does not recite the Holy Qur'an is like hanzala (i. e., handal, colocynth). Its taste is bad and it has no smell" <sup>(93)</sup>. In another version, Abu – Mousa Al-Ash'ary, may Allah please him, narrated that the Prophet, peace and blessings of Allah upon him, says, "The believer who recites the Holy Qur'an and acts upon it is like al-utrojjah . Its taste is good and its smell is good too. And the believer who does not recite the Holy Qur'an, but acts on it is like dates. Their taste is good but they have no smell. And the hypocrite who recites the Holy Qur'an is like rihana (i. e., basil). Its smell is good, but its taste is bad. And the hypocrite who does not recite the Holy Qur'an is like hanzala (i. e., handal, colocynth). Its taste is bad and it has a bad smell too <sup>(94)</sup>" <sup>(95)</sup>.

Al – Einy, may Allah be merciful to him, says, "The Speech of Allah, exalted be He, has a great effect on both the internal and the external sides of His servant. And the servants of Allah, exalted be He, differ according this effect into four categories; first, those who are greatly affected by the Holy Qur'an and those are the reciting believers. Second, those who are not affected by the Holy Qur'an at all and those are the disbelievers. Third, those who are externally

affected by the Holy Qur'an and those are the hypocrites. Fourth, those who are internally affected by the Holy Qur'an and those are the believers who do not recite the Holy Qur'an ... and the Prophet, peace and blessings of Allah upon him, exemplifies this with the plants grown on land and the fruits borne by trees because of the similarity between both. The Prophet, peace and blessings of Allah upon him, likens the believer to the fruit borne on trees, i. e., al-utrojjah and dates to emphasize the high status of the believer, but likens the disbeliever to the plants grown on land, i. e., rihana (i. e., basil) and hanzala (i. e., handal, colocynth) to show a D'a<sup>(96)</sup>, i. e. the meanness of the disbeliever" <sup>(97)</sup>. "The believer who recites the Holy Qur'an is as good and useful as al-utrojjah. People like him, feel relaxed at his presence and learn from him. The believer who does not recite the Holy Qur'an but acts upon it is like dates. That is, he is useful and helpful to others. The hypocrite who recites the Holy Qur'an is like rihana, i. e., basil. That is, he is mealy-mouthed but he is really wicked. The hypocrite who does not recite the Holy Qur'an is like hanzala, i. e. handal, colocynth. That is, he is bad -mouthed and wicked as well" <sup>(98)</sup>.

"This Hadith reveals the importance of reciting and acting on the Holy Qur'an" <sup>(99)</sup>. Al – Einy, may Allah be merciful to him, says, "This Hadith shows the great effect the

Holy Qur'an has on those who keep reciting it and on those who keep their company" <sup>(100)</sup>. Furthermore, keeping the company of those who recite the Holy Qur'an maintains the solidarity of the social group since it creates an atmosphere of peace, love, sympathy and brotherhood among them.

**Fourth**, Sahl Ibn Sa'd reported that a woman came to the Prophet, peace and blessings of Allah upon him, and said that she endowed herself to Allah, exalted be He, and His Messenger peace and blessings of Allah upon him. The Messenger of Allah, peace and blessings of Allah upon him, said, "I do not need a wife". A man who was in his company asked, "Get her married to me". "Buy her a dress", The Prophet, peace and blessings of Allah upon him, said. "I don't have any money to buy her one", The man replied. The Prophet, peace and blessings of Allah upon him, said, "Buy her a ring even if it is made of iron". The man I'tala to him <sup>(101)</sup>. The Prophet, peace and blessings of Allah upon him, asked, "What do you memorize of the Holy Qur'an?" <sup>(102)</sup>. "I memorize so and so", the man answered. The Prophet, peace and blessings of Allah upon him, said, "I get you married to her for what you memorize of the Holy Qur'an" <sup>(103)</sup>. Al-Einy, may Allah be merciful to him, says, "This Hadith indicates that it is permissible to marry a woman and the dowry is to teach her the Holy Qur'an" <sup>(104)</sup>; This is on the basis that The



Prophet, peace and blessings of Allah upon him, got the man married to that woman and to teach her the Holy Qur'an in return" <sup>(105)</sup>. This signifies that reciting, learning as well as teaching the Holy Qur'an is a means to overcome the problem of the high cost of marriage and to secure building up a family without difficulties. By maintaining forming families, the whole society grows stronger. It is known that the family is the nucleus of the society. If we preserve it, we guarantee the continuity and the steadfastness of the society's tissue. Besides, securing marriage protects the society from the spread of adultery and fornication, and prevents its deterioration in the long run.

## Chapter V

### The Economic Effect of Keeping Reading, Studying and Listening to the Holy Qur'an

There is no doubt that reciting, studying and listening to the Holy Qur'an have great economic benefits for the individual and for the social group. At the individual level, keeping to the Holy Qur'an leads to the person's peace of mind, emotional stability and energy. This enhances the person's ability to work hard and improve his standard of living. In addition, reciting the Holy Qur'an is a way for atoning sins which are the main cause of his economic suffering. By reciting the Holy Qur'an, Allah, exalted be He, accepts His

servant's supplication, forgives him and open the doors of livelihood in front of his eyes.

At the level of the social group, keeping to reciting to the Holy Qur'an is a means to keep devils as well as evil humans away and to bring in angels and good souls. This atmosphere cripples the roots of commotion, animosity, hostility and envy and spread peace, love, mercy and affinity among the social units. This clears the way for hard work, for perfection, for creation and innovation and for pushing the economic cycle forward. This is evidenced by the Holy Qur'an and Hadith as follows;

### **I. Evidence from the Holy Qur'an:**

**First**, Allah, exalted be He, says, (This Qur'an guides to the straightest

way. It gives tidings of a great wage to the believers who do good deeds) <sup>(106)</sup>. A-Tabary, may Allah be merciful to him, says, "Allah, exalted be He, says that this Qur'an which we have revealed to the Prophet Muhammad, peace and blessings of Allah upon him, guides those who believe in it. His saying, exalted be He, (to the straightest way) means that the Holy Qur'an leads to the way which is straighter than any other way. That is, it leads to Islam, the religion of all the Prophets and Messengers of Allah, peace and blessings of Allah upon them. His saying, exalted be He, (It gives tidings of a great wage to the believers) means that the Holy Qur'an gives tidings of a great reward for those who abide by it" <sup>(107)</sup>.

His saying, exalted be He, (a great wage to the believers) means that reciting the Holy Qur'an has great benefits to the believers including the economic ones. Adhering to reciting the Holy Qur'an supplies the Muslim with energy and activity that are required to make a living.

**Second**, Allah, exalted be He, says, (This is a blessed Remembrance which We have sent down. Do you disbelieve it?" <sup>(108)</sup>. A-Tabary, may Allah be merciful to him, says, "Allah, exalted be He, says that this Holy Qur'an is a remembrance to those who remember and an admonition to those who are affected by it ... His saying, exalted be He, (Do you disbelieve it?) means that Allah, exalted be He, asks if you disbelieve the Holy Qur'an <sup>(109)</sup>. That is, do you disbelieve the Holy Qur'an though it is very clear and very obvious" <sup>(110)</sup>. Al-Fakhr A-Razi, may Allah have mercy on him, says, " His saying, exalted be He, (This is a blessed Remembrance) signifies that the Holy Qur'an has many benefits' <sup>(111)</sup>. His saying, exalted be He, (blessed) refers that the Holy Qur'an's blessings covers all sides of life including the economic aspect. So, if it is constantly recited in places of work, liveliness, energy and vitality run the blood of those who are at work motivating them to increase and improve production for economic revival.

**Third**, Allah, exalted be He, says, (Ta Seen \* Those are the verses of the Qur'an, a clear Book, a guidance and glad tidings to believers) <sup>(112)</sup>. A -Tabary, may Allah be merciful

to him, says, " His saying, exalted be He, (a guidance) means that the Holy Qur'an is leading to the right path. His saying, exalted be He, (and glad tidings to believers) means that the Holy Qur'an give glad tidings of great wages to those who believe in it <sup>(113)</sup>. Ibn Katheer, may Allah have mercy on him, says, " His saying, exalted be He, (Those are the verses of the Qur'an, a clear Book) refers to the verses of the Holy Qur'an. His saying, exalted be He, (a guidance and glad tidings to believers) means that the Holy Qur'an carries glad tidings of great reward for those who believe in and acts upon it" <sup>(114)</sup>. His saying, exalted be He, (glad tidings to believers) indicates that the Holy Qur'an is the means to good and blessing in all aspects of life including the economic one.

**Fourth**, Allah, exalted be He, says, (Indeed, those who recite the Book of Allah and establish their prayers and spend, in secret and in public, of that which We have provided them, look for a trade that does not come to nothing \* So that He may pay them in full their wages and enrich them from His bounty. Surely, He is the Forgiver and the Thanker) <sup>(115)</sup>. A - Tabary, may Allah be merciful to him, says, " Allah, exalted be He, says those who recite the Book of Allah that He revealed to Muhammad. peace and blessings of Allah upon him, establish the prayers and donate money secretly and in public shall be greatly rewarded in this world and in the world to come. Motarref Ibn Abdullah says, 'This verse means those who keep reciting the Holy Qur'an' ... His saying, exalted be He, (Surely, He is the Forgiver and the

Thanker) means that Allah, exalted be He, forgives them and thanks them for their good deeds" <sup>(116)</sup>. Allah, exalted be He, rewards the believers who continually recite the Holy Qur'an by forgiving their sins, accepting their supplication and providing them with sources of livelihood as well as welfare.

## **II. Evidence from Hadith:**

**First**, Abdu A-Rahman Ibn Yazeed reported that Abi-Mas'oud, may Allah please him, narrated that the Prophet, peace and blessings of Allah upon him, says, "Whosoever recites the last two verses of Surat Al-Baqara, i. e., The Chapter of the Cow, shall suffice him" <sup>(117)</sup>. Ibn Hajjar, may Allah have mercy on him, says, "His saying, (the last two verses of Surat Al-Baqara, i. e., The Chapter of the Cow) means from His saying, exalted be He, (The Messenger believes ...) to the end of the Chapter <sup>(118)</sup>" <sup>(119)</sup>. "His saying, (shall suffice him) means those two holy verses protect him from the Devil and different evils" <sup>(120)</sup> including those caused to one's money and property. This Hadith implies that reciting the Holy Qur'an not only protects humans from evils, but it preserves their economic assets as well.

**Second**, Abu – Hureira, may Allah please him, reported that when the Messenger of Allah, peace and blessings of Allah upon him, appointed him to guard the money of the month of Ramadan 's alms-giving, a thief came in and started to yatho <sup>(121)</sup> the money of alms-giving. I caught him and decided to raise his matter to the Messenger of Allah peace and

blessings of Allah upon him <sup>(122)</sup>. But he told me that he had to steal to feed his hungry children, begged me not to take him to the Messenger of Allah, peace and blessings of Allah upon him, promised that he won't steal again and told me that he would reward me with good advice. Then, he advised me saying, 'When you ta'wy, <sup>(123)</sup> i. e., go to bed, recite the verse of Al – Korsi <sup>(124)</sup>, if you do so, Allah, exalted be He, preserves you and no devil approaches you till you get up in the morning'. I reported what he said to the Messenger of Allah peace and blessings of Allah upon him. The Messenger of Allah, peace and blessings of Allah upon him, said, "He is truthful about what he said of the verse of Al-Korsi, but he is used to lying <sup>(125)</sup>, this is a devil" <sup>(126)</sup>. Al-Einy, may Allah have mercy on him, says, "This Hadith is evidence of the importance of reciting the verse of Al-Korsi. Whosoever recites it when he goes to bed, the Devil cannot approach him" <sup>(127)</sup>. His saying, (if you do so, Allah, exalted be He, preserves you and no devil approaches you till you get up in the morning) means that reciting the verse of Al-Korsi preserves not only souls, but it preserve one's money and property as well.

## Conclusion

The current study sought to investigate the psychological, physical, educational, social as well as economic effects of reciting, studying and listening to the Holy Qur'an for the individual person and the society. The study came to the following findings;

**First**, the psychological effect of reciting, studying and listening to the Holy Qur'an is manifested in the state of peace of mind and emotional stability that arise when accompanying the Holy Book, and that give the Muslim the energy and power to deal with problems positively and effectively.

**Second**, the physical effect of reciting, studying and listening to the Holy Qur'an lies in that it is an effective cure to different diseases. The peace and tranquility come down when reciting the Holy Qur'an enhances the immunity system and boosts its resistance to mental and physical diseases.

**Third**, the educational effect of reciting, studying and listening to the Holy Qur'an is exemplified in that keeping to the Holy Qur'an uproots bad manners and develops good ones. It also enhances the power of reason, refreshes the memory and improves fluency. That is, it develops the person's intellectual abilities that are keystones in the processes of teaching and learning.

**Fourth**, the social effect of reciting, studying and listening to the Holy Qur'an is so obvious. The Holy Qur'an is a key approach to the solidarity and coherence of the Muslim society. The Holy Qur'an not only eradicates all the roots of hatred, hostility, envy and dissension among the social group, but it spreads love, affinity, warmth, mercy, compassion

and sympathy among them as well. This atmosphere helps the society to grow stronger and happier.

**Fifth**, the economic effect of reciting, studying and listening to the Holy Qur'an is so evident. Keeping the company of the Holy Qur'an alleviates psychological pressure and helps resume mental and physical harmony That provides the person with power, energy and motivation to work hard and to improve his standard of living. Too, reciting the Holy Qur'an is a means that keep devils and evil powers away and brings angels as well as good souls in. That prevails an atmosphere of love and cooperation among the group and motivates them to work harder for perfection and innovation to achieve economic progress.

In the light of what is above-mentioned, it is evident that of reciting, studying and listening to the Holy Qur'an have great effects on the individual as well as the group psychologically, physically, educationally, socially and economically. That's why reciting, studying and listening to the Holy Qur'an is a necessary approach to face the problems of the individual person and the society. Bearing this in minds, the current study makes the following recommendations;

**A** - The Islamic call establishments as well as the mass media ought to shed further light on learning and teaching the Holy Qur'an and motivate Muslims to



keep reciting, studying and listening to the Holy Qur'an whenever they can and wherever they go.

**B** - Giving priority to learning and teaching the Holy Qur'an in particular and the Islamic sciences in general in the educational systems of the Muslim countries and Muslim minorities in non-Muslim countries.

**C**- Setting a time for reciting, studying and listening to the Holy Qur'an daily in schools, colleges universities and other places involved in education.

**D** - Setting a time for reciting, studying and listening to the Holy Qur'an daily in all the official and non-official organizations and governmental as well as non-governmental establishments of the Muslim society

### Notes

- 1) Surat Al-Imran (The Family of Imran) III, verse: 102.
- 2) Surat An-Nisaa (The Women) IV, verse: 1.
- 3) Surat Al-Ahzab (The Confederates) XXXIII, verse: 70.
- 4) Al-Albany, *Sahih Al-Targheeb wa Tarheeb*, edit. 1, p.3.
- 5) Surat Yunus (The Prophet Jonah), verse 57.
- 6) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, p. 104.
- 7) "Laza" is one of the names of Hellfire. Refer to: Ibn Al-Atheer, *A-Nihaya fe Ghareeb Al-Hadieth wa Al-Athar*, no edition, vol. 4, p. 253.
- 8) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 15, pp. 104 – 105.

- 9) Surat Lokman, verses 2 - 3.
- 10) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 20, p. 124.
- 11) Surat Az – Zumar (The Groups), verse 23.
- 12) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 21, p. 379.
- 13) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 21, p. 380.
- 14) Surat Al – Infitar (The Splitting), verses 13 – 14.
- 15) Ibn Katheer, *Tafseer Al-Qura'an Al-Azeem*, edit. 1., vol. 7, p. 83.
- 16) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 21, pp. 380 – 390.
- 17) 'Shatanein' means two ropes. Refer to: Ibn Al-Atheer, *A-Nihaya fe Ghareeb Al-Hadieth wa Al-Athar*, no edition, vol.2, p. 475.
- 18) 'fataghashathu Sahaba' means a cloud shaded him. Refer to: Ibn Al-Atheer, *A-Nihaya fe Ghareeb Al-Hadieth wa Al-Athar*, no edition, vol.3, p. 369.
- 19) 'yanfer' means to run out. Refer to: Ibn Al-Atheer, *A-Nihaya fe Ghareeb Al-Hadieth wa Al-Athar*, no edition, vol.5, p. 92.
- 20) 'Sakinah' means peace and tranquility. Refer to: Ibn Al-Atheer, *A-Nihaya fe Ghareeb Al-Hadieth wa Al-Athar*, no edition, vol.2, pp. 385 – 386.
- 21) Narrated by both Al-Bukhari and Muslim, but this version is Muslim's. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.4, Book of Attributes, Chapter of The Signs of Prophecy in Islam, Hadith no. (3614), p. 201 and Muslim, *Sahih Muslim*, no edition, vol. 1, Book of Travellers' Prayers and Shortening it,

Chapter of Peace coming down for Reciting the Holy Qur'an, Hadith no. (795), p. 547.

22) An-Nawawi, **Al-Majmo' Sharh Al-Mohazzab**, edit. 2, vol. 6, p. 81.

23) Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 36.

24) Narrated by A-Termezy and he said, "This Hadith is authentic". Refer to"-Termezy, *Sunan A-Termezy*, edit. 2, vol. 5, Chapters of the Attributes of the Holy Qur'an, Hadith no. (1913), p. 177.

25) Surat Al-Ahzab (The Confederates), verse 4.

26) Al-Mubarakfory, (no date). *Tuhfat Al-Ahwezy be Sharh Jami' A-Termezy*, no edition, vol. 8, p. 186.

27) Surat Al – Isra' (The Night Journey), verse 82.

28) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol.17, p. 539.

29) Al-Fakhr A-Razi, *A-Tafsier A-Kabeer*, edit. 3, vol. 21, pp. 389 – 390.

30) Ibn Katheer, *Tafseer Al-Qura'an Al-Azeem*, edit. 1., vol.5, p. 103.

31) Surat Fussilat (Distinguished), verse 44.

32) Al-Qortoby, *Al-Gamie' Le-Ahkam Al-Qura'n*, edit. 2, vol. 15, p. 369.

33) 'nafatha' means to blow in air from his mouth into his collected hands. "Al-Motahary says, 'A-Nafthu, i. e. blowing air from one's mouth into his collected hands, is directly after, not before, reciting the Holy Qur'an to obtain the blessings of the recitation. Refer to: Ibn Al-Atheer, *A-Nihaya fe Ghareeb Al-Hadieth wa Al-Athar*, no edition, vol.5, p. 88, Al-Faiuomi, *Al-*

*Mesbah Al-Munir*, no edition, vol. 2, p. 115 and Al-Einy.,  
*Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p.  
35.

34) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.4, Book of Attributes of the Holy Qur'an, Chapter of The Attributes of Al-Mo'awwethat, Hadith no. (5017), p. 190.

35) 'Al-Mo'awwethat' are the last three chapters of the Holy Qur'an. They are Surat Al-Ikhlās (Chapter of Oneness), Surat Al-Falaq (Chapter of Daybreak) and Surat An-Nas (Chapter of People). Refer to: Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 9, p. 67.

36) Narrated by Al-Bukhari. Refer to: Al-Bukhari, Muhammad Ibn Ismail, (2002). *Sahih Al-Bukhari*, edit. 1, vol.4, Book of Attributes of the Holy Qur'an, Chapter of The Benefits of Al-Mo'awwethat, Hadith no. (5016), p. 190.

37) 'Roqia' is "speech recited for the purpose of healing". The Scholars unanimously agree that 'Roqia' is permissible only if it is recited in Allah's words, His holy names or his attributes, in Arabic or in any understandable language and with the belief that Allah, exalted be He, is the Healer not the Rqgia. Refer to: Refer to: Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 4, p. 453 and vol. 10, p. 195.

38) Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 4, p. 454.

39) Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 10, p. 196.

40) 'Saleem' means stung by a scorpion or a snake. Refer to: Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 4, p. 455 and vol. 10, p. 199.

- 41) Nafarana means our sub-tribe. An-Nafar in Arabic are a group of persons from three to ten. And it is said it is from three to seven. And it is unanimously agreed that it is no more than ten. Refer to: Ibn Al-Atheer, *A-Nihaya fe Ghareeb Al-Hadieth wa Al-Athar*, no edition, vol.5, p.93, Al-Faiuomi, *Al-Mesbah Al-Munir*, no edition, vol. 2, p. 617.
- 42) 'Ghyab' means absent. Refer to: Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 29.
- 43) 'Na'abanhu' means that we do not think that he has the ability to do Rqqia. Refer to: Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 29.
- 44) 'Umm Al-Kitab' literally means the Mother of the Book. It refers to the first chapter of the Holy Qur'an that is also called Al-Fateha, i. e., The Opening Chapter. Refer to: Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 29.
- 45) 'give me Sahn' means 'give me a share'. Refer to: Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 4, p. 457.
- 46) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of The Attributes of Al-Fateha, Hadith no. (5007), p. 187.
- 47) Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 9, p. 54.
- 48) Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 10, p. 198.
- 49) Surat Al-An'am (The Cattle), p. 122.
- 50) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 12, p. 88.

- 51) Al-Qortoby, *Al-Gamie' Le-Ahkam Al-Qura'n*, edit. 2, vol. 7, p. 78 and Ibn Katheer, *Tafseer Al-Qura'an Al-Azeem*, edit. 1, vol. 3, p. 296.
- 52) Surat Saad, verse 29.
- 53) 'Al-hijja' means the ability to reason. Refer to: Ibn Al-Atheer, *A-Nihaya fe Ghareeb Al-Hadieth wa Al-Athar*, no edition, vol.1, p. 248.
- 54) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 21, pp. 190 – 191.
- 55) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of The Best of You Who learns and teaches the Holy Qur'an, Hadith no. (5027), p. 192.
- 56) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of The Best of You Who learns and teaches the Holy Qur'an, Hadith no. (5027), p. 192.
- 57) Narrated by Usman Ibn Affan. See: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of The Best of You Who learns and teaches the Holy Qur'an, Hadith no. (5027), p. 192.
- 58) Al-Mubarakfory, *Tuhfat Al-Ahwezy be Sharh Jami' A-Termezy*, no edition, vol. 8, p. 179.
- 59) Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 44.
- 60) Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 44.
- 61) Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 44.

62) Al-Mohkam of the Holy Qur'an is the verses of the Holy Qur'an that are so clear and obvious in meaning that they needn't to be explained in contrast to Al-Mutshabeh, i. e., the verses of the Holy Qur'an that are not clear in meaning and so they need other verses or Hadith to get hold of what they mean. Al-Mohkam of the Holy Qur'an is called Al-Moffasal in the days of the followers of the Companions, i. e., in the second century of Hijra. Al-Mohkam of the Holy Qur'an or what is called Al-Moffasal starts from Surat Al-Hujurat (Chapter of The Rooms) to the end of the Holy Qur'an. See: Ibn Al-Atheer, *A-Nihaya fe Ghareeb Al-Hadieth wa Al-Athar*, no edition, vol.1, p. 419, Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 50 and A-Zurqany, *Manahil Al-Irfan fe Ulum Al-Qur'an*, edit. 3, vol. 2, pp. 271 – 273.

63) His saying, "I have memorized Al-Mohkam of the Holy Qur'an" means that he has learned Al-Moffasal of the Holy Qur'an that starts from Surat Al-Hujurat (Chapter of The Rooms) to the end of the Holy Qur'an. See: Ibn Al-Atheer, *A-Nihaya fe Ghareeb Al-Hadieth wa Al-Athar*, no edition, vol.1, p. 419.

64) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of Teaching Children the Holy Qur'an, Hadith no. (5035), p. 193.

65) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of Teaches Children the Holy Qur'an, Hadith no. (5036), p. 193.

- 66) Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 50.
- 67) Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 49 and Al-Qastalani, *Irshad A-Sari L-Sharh Sahih Al-Bukhari*, edit. 7, vol. 7, p. 474.
- 68) Surat Al-Baqara (The Cow Chapter), verses 1 – 2.
- 69) Al-Qortoby, *Al-Gamie' Le-Ahkam Al-Qura'n*, edit. 2, vol. 1, p. 157.
- 70) Al-Qortoby, *Al-Gamie' Le-Ahkam Al-Qura'n*, edit. 2, vol. 1, p. 159.
- 71) Al-Qortoby, *Al-Gamie' Le-Ahkam Al-Qura'n*, edit. 2, vol. 1, p. 160.
- 72) Al-Qortoby, *Al-Gamie' Le-Ahkam Al-Qura'n*, edit. 2, vol. 1, p. 161.
- 73) Al-Qortoby, *Al-Gamie' Le-Ahkam Al-Qura'n*, edit. 2, vol. 1, p. 161.
- 74) Al-Baidawi, *Anwar A-Tanzeel wa Asrar A-Ta'aweel*, edit. 1, vol. 1, p. 36.
- 75) Surat Al-Baqara (The Cow Chapter), verse 185.
- 76) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 3, p. 448.
- 77) Surat Aal – Imran (The Family of Imran), verse 138.
- 78) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 7, p. 232.
- 79) Surat An – Nisa' (Women), verse 174.
- 80) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 9, p. 428.
- 81) Ibn Katheer, *Tafseer Al-Qura'an Al-Azeem*, edit. 1., vol. 2, p. 428.



- 82) Narrated by A-Termezy and he said, "This Hadith is authentic". Refer to "-Termezy, *Sunan A-Termezy*, edit. 2, vol. 5, Chapters of the Attributes of the Holy Qur'an, Chapter of the Attributes of Surat Al-Baqara (The Cow Chapter) and the Verse of Al-Korsi, Hadith no. (2877), p. 157.
- 83) A-Syyuti, *Qut Al-Mughtazy ala Jami' A-Termezy*, no edition, vol. 2, p. 718.
- 84) Al-Mubarakfory, *Tuhfat Al-Ahwezy be Sharh Jami' A-Termezy*, no edition, vol. 8, p. 146.
- 85) A-Syyuti, *Qut Al-Mughtazy ala Jami' A-Termezy*, no edition, vol. 2, p. 718.
- 86) Al-Mubarakfory, *Tuhfat Al-Ahwezy be Sharh Jami' A-Termezy*, no edition, vol. 8, p. 146.
- 87) Narrated by Muslim. See: Muslim, *Sahih Muslim*, no edition, vol.4, Book of Making Mention of Allah, exalted be He, Supplication, Repentance and Asking Allah's Forgiveness, Chapter of the Attributes of Gathering for Reciting the Holy Qur'an, Hadith no. (2699), p. 2074.
- 88) An-Nawawi, Abu-Zakaria, (1972).*Al-Majmo' Sharh Al-Mohazzab*, edit. 2, vol. 17, p. 21.
- 89) His saying, "who recites the holy Qur'an" means who keeps reciting the Holy Qur'an. See: Al-Einy, *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 38.
- 90) 'Al-utrojjah' is a kind of good - smelled and sweet – tasted and fruit. See: Al-Faiuomi, *Al-Mesbah Al-Munir*, no edition, vol. 1, p. 73 and Al-Einy, *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 38.
- 91) His saying, "who does not recite the Holy Qur'an" means who does not recite the Holy Qur'an constantly. See: Al-Einy,.

*Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 38.

92) His saying, "the wicked" means the disbeliever. See: Al-Einy., *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 38.

93) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of the Superiority of the Holy Qur'an to any Other Speech, Hadith no. (5020), p. 190.

94) His saying, "and it has a bad smell too" indicates that this plant is very unpleasant. See: Al-Einy., *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 38.

95) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of the Sin of Those Who Recite the Holy Qur'an for Showing off, Hadith no. (5059), p. 197.

96) 'a D'a' means baseness, inferiority and humility. See: Ibn Manzur, *Lisan Al-Arab*, edit. 3, vol. 8, p. 397.

97) Al-Einy., *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 38.

98) Al-Qastalani, *Irshad A-Sari L-Sharh Sahih Al-Bukhari*, edit. 7, vol. 7, p. 487.

99) Al-Qastalani, *Irshad A-Sari L-Sharh Sahih Al-Bukhari*, edit. 7, vol. 7, p. 487.

100) Al-Einy., *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 38.

101) 'The man I'tala to him' means that the man looked sad and disappointed. See: Al-Einy., *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 45.

102) His saying, "What do you memorize of the Holy Qur'an?" means how many chapters of the Holy Qur'an the man learns by heart. See: Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 45.

103) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of the Best of You Who Learns and Teaches the Holy Qur'an, Hadith no. (5029), p. 192.

104) Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 44.

105) Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 44.

106) Surat Al – Isra' (The Night Journey), verse 9.

107) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 17, p. 393.

108) Surat Al – Abnbiya' (The Prophets), verse 50.

109) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 18, p. 454.

110) Ibn Katheer, *Tafseer Al-Qura'an Al-Azeem*, edit. 1, vol. 5, p. 305.

111) Al-Fakhr A-Razi, *A-Tafsier A-Kabeer*, edit. 3, vol. 22, p. 151.

112) Surat An – Naml (The Ants), verse 1 – 2.

113) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 19, p. 422.

114) Ibn Katheer, *Tafseer Al-Qura'an Al-Azeem*, edit. 1, vol. 6, p. 161.

115) Surat Fatir (The Originator), verses 29 – 30.

116) A-Tabary, *Jami' Al-Bayan an Ta'weel Al-Qur'an*, edit. 1, vol. 20, p. 464.

117) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of the Attributes of Surat Al-Baqara (The Cow Chapter), Hadith no. (5009), p. 188.

118) The last two verses of Surat Al-Baqara (The Cow Chapter), are verse 285 and verse 286. In these two verses, Allah, exalted be He, says, (The Messenger believes in what has been sent down to him from His Lord, and so do the believers. Each believes in Allah and His Angels, His Books, and His Messengers, we do not differentiate between any one of His Messengers. They say, 'We hear and obey. (We ask) Your Forgiveness Lord, and to You is the arrival \* Allah charges no soul except to its capacity. For it is what it has earned, and against it what it has gained. 'Our Lord, do not take us to account if we have forgotten, or made a mistake. Our Lord, do not burden us with a load as You have burdened those before us. Our Lord, do not over burden us with more than we can bear. And pardon us, and forgive us, and have mercy on us. You are our Guide, so give us victory over the unbelievers) (Surat Al-Baqara (The Cow Chapter), verses 285 – 286). "The reason for specifying these two verses is that they contain the glorification of Allah, exalted be He, the praise of the Companions of the Prophet, may Allah please them all, for their complete obedience and submission to Allah, exalted be He, their supplication and dependence on Allah, exalted be He, as well as Allah's acceptance and answer to their supplication".

See: Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 20, p. 30.

119) Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 4, p. 453 and vol. 9, p. 56.

120) Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 4, p. 453 and vol. 9, p. 56.

121) 'yahtho' means to take something with one's both hands. See: Al-Qastalani, *Irshad A-Sari L-Sharh Sahih Al-Bukhari*, edit. 7, vol. 7, p. 461..

122) "to raise his matter to the Messenger of Allah peace and blessings of Allah upon him" means to take him to the Messenger of Allah, peace and blessings of Allah upon him, to punish him. See: Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 12, p. 146.

123) His saying, " ta'wy" means to go to bed. See: Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 12, p. 146.

124) the verse of Al – Korsi, i. e., The Seat, is verse no. 255 of Surat Al-Baqarah (The Cow Chapter). In this Holy Verse, Allah, exalted be He, says, (Allah, there is no good except He, the Living, the Everlasting. Neither dozing, nor sleep overtakes Him. To Him belongs all that is in the heavens and the earth. Who is he that shall intercede with Him except by His permission! He knows what will be before their hands and what was behind them, and they do not comprehend anything of His Knowledge except what He willed. His Seat embraces the heavens and the earth, and the preserving of them does not weary Him. He is the High, the Great). Surat Al-Baqarah (The Cow Chapter), verse 255.

125) His saying, "He is truthful about what he said of the verse of Al-Korsi, but he is used to lying" means that he is right about what he said concerning the Verse of the Korsi (The Seat) although his habit is lying all the time. See: Ibn Hajjar, *Fath Al-Bari*, no edition, vol. 4, p. 453 and vol. 9, p. 56.

126) Narrated by Al-Bukhari. Refer to: Al-Bukhari, *Sahih Al-Bukhari*, edit. 1, vol.6, Book of Attributes of the Holy Qur'an, Chapter of the Attributes of Surat Al-Baqara (The Cow Chapter), Hadith no. (5010), p. 188.

127) Al-Einy,. *Umdat Al-Qary Sharh Sahih Al-Bukhary*, no edition, vol. 12, p. 148.

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