

A Word Of Advice For Those Memorizing

The Book Of Allāh



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All praise is due to Allāh, and peace and blessings be upon Allāh's Messenger, his household, his companions, and whoever followed his guidance.

To proceed, we do advise those concerned and occupied with memorizing the Qur'ān to fear Allāh ﷻ and to be dutiful to Him, for He it is Who has guided them towards that goodly and blessed direction, namely memorizing the Book of Allāh. This is a tremendous affair as it is the religion of Allāh which He sent down as guidance to people. So memorize the Qur'ān so proficiently that it is not forgotten, for this requires patience and perseverance.

It takes some people only two or three readings of a Qur'ānic text to memorize it, yet this is not sufficient to firmly commit the Qur'ān to one's memory. As a matter of fact, it demands great deal of repetition and long practice and perseverance, for the Qur'ān is more liable to escape (from one's memory) than a camel from its tying rope.¹ If a person does not strongly and meticulously commit it to his memory and on top of that neglects to study it and to read it regularly, it will certainly escape from his memory faster than a camel escapes from its tying rope. So long as Allāh has guided you to study and memorize the Qur'ān, it behooves you to perfect that memorization.

¹ Reported by Al-Bukhāri (5033) and Muslim (791) from the narration of Abū Mūsa رضي الله عنه.

Having done with its memorization, you should then embark on learning the Sunnah of Allāh’s Messenger ﷺ. Memorize as much as you can from it, such as ‘*Umdatul-Ahkām* and *Bulūgh Al-Marām*. Memorize Imām Muḥammad Ibn Abdulwahhāb’s *Book of Tawhīd*, whose subject matter is the tawhīd of worship; and Imām Ibn Taymīyah’s “*Al-Aqīdatul-Wāsitiyah*”, on the topic of tawhīd pertaining to the Names and Attributes and on the topic of ‘aqīdah and manhaj. These are the foundations of Islām. If you learn them strongly and accurately, all of your ‘aqīdah and manhaj related matters will be rectified.

Likewise, I advise you to be sincere towards Allāh, the Lord of the Universe, for all these matters that I have mentioned to you, i.e. memorizing the Qur’ān and memorizing these texts and books, are amongst the greatest acts of worship whereby we seek nearness to Allāh. We are in need of sincerity towards Allāh ﷻ with regards to these acts. So cultivate yourselves upon sincerity towards Allāh, the Lord of the Universe, and study the texts that encourage towards sincerity from *Riyāḍus-Sālihīn* and from other than it, from the Qur’ān itself.

Allāh, the Exalted, says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him).¹

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾﴾

Say (O Muḥammad ﷺ): "Verily, I am commanded to worship Allāh (Alone) by obeying Him and doing religious deeds sincerely for Allāh's sake only and not to show off, and not to set up rivals with Him in worship."²

Allāh commands the Messenger ﷺ to single Him out for worship and orders him to be sincere. Similarly, He commands the Ummah and those who follow him to be sincere. No act of worship is accepted unless it is carried out with sincerity, for sincerity is a great condition from the conditions for accepting acts of worship. Any act of worship that is performed seeking nearness to Allāh ﷻ must fulfill two conditions: sincerity towards Allāh and following the Messenger ﷺ; that is to say, your deed should emanate from the Book and the Sunnah and be established upon them.

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَادِقًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾﴾

¹ Qur'ān, 98:5

² Qur'ān, 39:11

So whoever hopes for the Meeting with his Lord, let him work righteousness, i.e. by following the Messenger ﷺ, and associate none as a partner in the worship of his Lord.¹ That is to say, neither type of *shirk* should enter into this worship, be it major or minor *shirk* such as showing off.

Therefore, sincerity is an affair that is of considerable importance, and without it acts of worship are null and void, and are of no benefit in this life as well as in the hereafter. Worse still, they should bring destruction upon the one who performs them. For the one who shows off, Allāh shall make a display of him; and the one who seeks to be heard, Allāh shall expose him and disgrace him on the Day of Resurrection before those who will be witnessing. So do not recite the Qur'ān in order to be said about you that so-and-so is a reciter. Indeed, one of the first three people upon whom hellfire will be enflamed is such a reciter. As the noble Messenger ﷺ said:

Indeed the first people who will be judged on the Day of Resurrection are: a man who died as a martyr. He will be brought forth, and He (Allāh) will make His favors known to him and he will acknowledge them. Allāh will say: What did you do with them? He will say: I fought in Your cause until I died as a martyr. Allāh will say: You have lied. Rather, you fought in order to be said that you are brave, and that was said. Then a command will be passed

¹ Qur'ān, 18:110

regarding him and he will be dragged along on his face until he is cast into Hellfire.

And a man who acquired knowledge and taught it (to others), and learned the Qur'ān and taught it (to others). He will be brought forth, and He (Allāh) will make His favors known to him and he will acknowledge them. Allāh will say: What did you do with them? He will say: I obtained knowledge and taught it and recited the Qur'ān for Your sake. Allāh will say: you have lied. Rather, you acquired knowledge so as to be said that you are a knowledgeable man and recited the Qur'ān so as to be said that you are a reciter, and that was said. Then a command will be passed regarding him and he will be dragged along on his face until he is cast into Hellfire.

And a man whom Allāh increased his provision and granted every type of wealth. He will be brought forth, and He (Allāh) will make His favors known to him and he will acknowledge them. Allāh will say: What did you do with them? He will say: I left no way in which You like money to be spent without spending in it for Your sake. Allāh will say: you have lied. Rather, you did that in order to be said that you are a generous man, and that was said. Then a command will be passed regarding him and he will be dragged along on his face until he is cast into Hellfire.¹

¹ Reported by Muslim (1905) from the narration of Abū Hurairah ﷺ

This hadīth causes fear in every Muslim and makes him think seriously about every action he performs, every word he utters, and every movement he makes. It makes him observe Allāh in everything he does. It behooves every believer to try to be from the people of uprightness and people of sincerity and to achieve the level of *Ihsān* in his worship, and that is to worship Allāh as if you see Him, and since you do not see Him then He sees you. Therefore, it is binding upon man to cultivate himself upon these affairs, not to be cultivated upon the love of showing off and fame or any insignificant worldly pursuits and interests that do not weigh with Allāh the wing of a mosquito. So you recite the Qur’ān and memorize it so as to act upon it. Hence, the Prophet ﷺ and the senior companions used to read ten verses to the other companions in order to memorize them and never moved on to other verses until they had memorized them and acted upon them, so they used to acquire knowledge and action simultaneously. This is a great manner of cultivation that Muslims have become totally oblivious to.

As for the Messenger ﷺ, then Allāh revealed the Qur’ān to him gradually in sequential parts in proportion to the events and occasions over a period of twenty-three years. All this was done in order to raise the Ummah upon understanding this Qur’ān, acting upon it, and implementing it.

The Messenger ﷺ used to teach them the Qur'ān part by part, ten verses in each, and explain to them its meaning so that they would learn it and implement it. They would not proceed to the next text until they have grasped its meaning and put it into action. If it were a text pertaining to 'aqīdah, they would hold as a belief what is contained therein; if it were an exhortation to fight in the cause of Allāh, they would hope in fighting in the cause of Allāh or would actually set off for the battleground; and if it were an exhortation to charity and a righteous act or a promise of reward or a warning, they would never surpass it until they have fully comprehended all its content.

This is a great cultivation indeed, yet people now are not capable of it. O young people! Bear this in your minds, for the Ummah is in need of sincere scholars who are free from whims and desires and purely devoted to Allāh.

O brothers, nowadays desires are blowing the youth of the Ummah away (from the right salafi path) --- desires pertaining to partisanship and other than it. A student of knowledge would devote himself sincerely to teaching the Qur'ān, yet would be umbilically attached to parties that do not act upon that Qur'ān but rather follow their own desires. So beware of this type of people, and upon you is sincerity towards Allāh ﷻ, seeking knowledge and acting upon the Book of Allāh and the Sunnah of Allāh's Messenger. And I hope that you continue to pursue that

blessed course which started with memorizing the Qur'ān until you become from the firmly established scholars whom Allāh has praised and in whose favor He has said:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

It is only those who have knowledge among His slaves that fear Allāh.¹

So much so, that some people of knowledge have stated that knowledge is fear of Allāh, and this is not attainable except for scholars, scholars who have true knowledge of Allāh, uphold His Names and Attributes and worship Allāh therewith, and believe in Paradise as if they see it with their very eyes and believe in Hell as if they see it with their very eyes. In line with this, Handhalah ﷺ said:

Abū Bakr met me and said: How are you, Handhalah?

I replied: Handhalah has become a munāfiq (i.e. hypocrite).

He said: Glorified is Allāh! What are you saying?

I said: When we are in the company of Allāh's Messenger ﷺ and he reminds us of Hell and Paradise, it is as if we can see them with our very eyes. But when we leave the company of Allāh's Messenger ﷺ, we turn to our wives,

¹ Qur'ān, 35:28

children and properties, and so we tend to forget much (of what we heard from him).

That is to say, they become busy with farming and attending to their wives, etc. which he deemed to be hypocrisy. When he is in the company of Allāh's Messenger ﷺ, he is in a different state from that when he is away from his company.

Abū Bakr said: By Allāh! I do experience the same. So I and Abū Bakr went to Allāh's Messenger ﷺ and entered upon him. I said: Handhalah has become a munāfiq (i.e. hypocrite), O Allāh's Messenger. So Allāh's Messenger ﷺ said: And what's that? I replied: When we are in your company and you remind us of Hell and Paradise, it is as if we can see them with our very eyes. But when we leave your company, we turn to our wives, children and properties, and so we tend to forget much (of what we hear from you). Thereupon, Allāh's Messenger ﷺ said: By Him in Whose Hand my soul is, if you persist upon that state which you achieve in my company and upon remembering (Allāh), the Angels will shake hands with you in your beds and in your pathways; however, O Handhalah, there is time for this and time for that. He said this three times.¹

Yet who amongst us now reaches that level?

¹ Reported by Muslim (2750)

Allāh has commanded that this Qur'ān be contemplated:



That they may ponder over its Verses, and that men of understanding may remember¹

By Allāh, the souls cannot rise to that high levels or come up to the same standing as that of the companions. Yet the Qur'ān is the means of elevation. By Allāh, souls shall never rise to high levels except through this Qur'ān and this Sunnah. Through genuine commitment, sincere belief and open sensibility, souls and minds get uplifted to superior status such that this world becomes of little worth to them and their lives become just as insignificant. Hence when the companions of Allāh's Messenger ﷺ used to sit with him, it was as if they saw Paradise with their own eyes. Due to the strength of their belief, they presented their hearts and souls as a sacrifice in the cause of Allāh for they deemed them to be of no value.

Now you see many Muslims thoroughly preoccupied with this worldly life, such that *al-wahan* has crept up on us, and that is the love for this worldly life and hatred of death. Thus with this kind of life and with the deviant cultivation they acquire at misguided schools, Muslims have become scum, as the scum on a stream of water. By Allāh, were

¹ Qur'ān, 38:29

they to understand this Qur'ān, to be raised upon it in the correct manner, and to found their 'aqīdah and manhaj upon it, this condition of theirs would alter completely. Allāh's Messenger ﷺ said:

When you conduct 'inah¹ transaction, and you follow the tails of cows, and you are content with farming, and you abandon jihād, Allāh shall inflict disgrace upon you which He will not withdraw until you return to your religion.²

That is to say, to that Qur'ān and to the Sunnah by way of understanding it, implementing it, believing in it, and recognizing its lofty status with Allāh ﷻ, and with His Messenger and with the believers. If they return (to their religion) with this kind of spirit, Allāh will reestablish their position and status in this life. But if they did not acknowledge the status of this Qur'ān and went about taking their aqīdah from here and there and importing their manhaj from here and there, they would be moving from one pitfall to another until they recover their awareness.

The youth need to learn the Qur'ān and to get the proper cultivation (based upon it) and to recognize its lofty status. They should also display the banner of the Qur'ān and the Sunnah to the Ummah by spreading and disseminating the

¹ [TRANS] This is when one sells merchandise with a deferred payment agreement yet buys it back at a lesser amount of money than its original price before the whole sum of money is paid back by the first buyer. See *'Awn Al-Ma'būd Sharḥ Sunan Abī Dāwud*, vol.9, p:242

² Reported by Abū Dāwud (3462) from the narration of Ibn 'Umar ؓ and authenticated by Al-Albāny in *As-Sahīh Al-Jāmi'* (423)

essence of the Qur'ān which will raise them to the high standing that the companion achieved, in order that the Ummah return to its genuine religion -- the Book of Allāh and the Sunnah of the Messenger ﷺ, not this party, nor that group, nor that school of thought, nor that other sect.

Implementing the Book of Allāh and the Sunnah of the Messenger ﷺ is the one and the only way out. There is no other remedy for the Ummah except that. All these distorted visions and empty slogans destroy the Ummah worse and worse. They are of no avail or use to the Ummah in any way.

If memorizing and learning the Qur'ān and the Sunnah is done with the purpose of ensuring victory and support for one's party, then this is not the correct way. Today we find those who study to obtain degrees in order to promote their own parties, such that they distort and twist the religion of Allāh and the speech of the scholars, all this in favor of their own parties. Some read the Qur'ān as a means to promote their own party, some read the Qur'ān as a means to promote their own sect, while others read the Qur'ān as a means to promote their own 'aqīdah and manhaj. No! This is not the correct way. The correct way is to submit to the Qur'ān and the Sunnah, not to direct them (i.e. the course of their interpretation) according to your frame of mind and desire.

We want memorizers of the Qur’ān who understand it and comprehend it in accordance with the understanding of the righteous salaf, not the understanding of the people of innovations and misguidance or the understanding of the deviant parties. No matter what, do not put your trust in these parties, and do not lean towards them in matters of your religion. Rather, turn to the books of the salaf, the books of ‘aqīdah, the books of hadīth, the likes of the two Sahīhs, the four books of Sunan¹, Ahmad’s *Musnad*, and other Masānīd² and Ma’ājim³. We advise you to turn to these books, not to nashīds and movies and other nonsense that has compromised and softened the youth of this Ummah.

These people have no knowledge. Therefore, it is obligatory that the youth be warned against their nonsense and their tricks and deception. They raise the youth upon fun and amusement and upon love for that. This was not the case with the companions, the followers, nor with the Imāms up to this time of ours. Now amusement has become the primary occupation and interest before anything else. While the neglectful person

¹ [TRANS] Compilations of ḥadīth arranged according to a fiqh-based sequence. The most famous books of As-Sunan are Sunan of Abū Dāwūd, Sunan of Tirmithī, Sunan of Nasā’ī, and Sunan of Ibn Mājah.

² [TRANS] Collections of ḥadīth arranged according to the names of narrators from the companions.

³ [TRANS] Books of ḥadīth in which the compiler collects narrations from the basic collections of ḥadīth such as Al-Bukhārī’s *Ṣaḥīḥ* and Muslim’s *Ṣaḥīḥ*, etc. and arranges them according to a specific thematic organisation, e.g. fiqh-based sequence.

intends to occupy himself with seeking knowledge, these people divert him towards these means of entertainment, namely nashīds, movies, music, and so on and so forth. Indeed they have caused this Ummah more calamities on top of the ones it is already suffering. They claimed to save the Ummah from the state of loss it has come to, yet they only added to its trials and tribulations.

What is important though is that the sole remedy lies in the Book of Allāh and the Sunnah of the Messenger and the way of the salaf. That is to say, how they used to cultivate themselves, how their relationship with the Qur'ān was, what their occupation was and how they spent their time. To the salaf, time was more precious than gold, yet now countless hours are wasted in amusement and absolute nonsense. Therefore, be cautious, O brothers, and commit yourselves to memorizing the Book of Allāh and invest your time in memorizing it and memorizing the Sunnah, then memorizing some portion of the mutūn (texts) that I mentioned to you above, and then acquire knowledge from scholars and traverse this path upon that clear and noble methodology. After that you will become the men of this Ummah, and by the Will of Allāh you shall direct it towards goodness by means of knowledge, proof, and evidence and the correct cultivation.

We ask Allāh to save the Ummah by virtue of sincere men, and sincere men do not materialize except through the

way part of which I elucidated above that is attained through correct cultivation upon the Qur'ān and the Sunnah and holding in high esteem the manhaj of the salaf and keeping steadfast upon it and leading the Ummah to that good and to that path of guidance.

We ask our Lord to accomplish that, for verily our Lord is indeed All-Hearer of invocation. And peace and blessings be upon Allāh's Messenger, his household, and his companions.