

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Translator's Foreword

All praises are due to Allah; may the prayers and peace of Allah be upon Muhammad, his family, his companions, and his followers. As to proceed:

This ebook is a translation of Shaykh Muhammad bin Saalih al-'Uthaymeen's tafseer of the 29th verse of Surah Saad. The Shaykh is reading from Shaykh Jalaal ad-Deen Abu Abdillah Muhammad bin Ahmad bin Muhammad al-Muhallee's 864AH book "Tafsir al-Jalaalayn" and offers his own commentary.

We ask Allah, the Most High, to accept this deed only for His Face, and allow us to benefit from this reminder in this life and the next. Aameen.

Allah the Most High said,

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ

“This is a Book which We have sent down to you, full of blessings...”

“Book” is referring to the Noble Qur’an. A book is something that is written down, and the Qur’an is described as being written down:

Firstly: In the Preserved Tablet (al-Lawhul Mafoodh). Allah said,

بَلْ هُوَ قُرْآنٌ مَجِيدٌ (٢١) فِي لَوْحٍ مَحْفُوظٍ (٢٢)

“Nay! This is a Glorious Qur'an, (Inscribed) in The Preserved Tablet!”¹

Secondly: In records that are with the Angels. Allah said,

كَلَّا إِنَّهَا تَذْكِرَةٌ (١١) فَمَنْ شَاءَ ذَكَرْهُ (١٢) فِي صُحُفٍ مُكَرَّمَةٍ (١٣) مَرْفُوعَةٍ مُطَهَّرَةٍ (١٤)
بِأَيْدِي سَفَرَةٍ (١٥) كِرَامٍ بَرَرَةٍ (١٦)

“Nay, indeed it (this Qur'an) is an admonition, so whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honor. Exalted (in dignity), purified. In the hands of scribes (angels). Honorable and obedient.”²

Thirdly: In the Masaahif (plural of Mus'haf) that we have with us today.

¹ Surah al-Buruj: 21-22.

² Surah ‘Abasa: 11-16.

Lastly: Perhaps one may say, that it is written down in that it is prescribed for the Ummah to have Imaan and act according to it.³

³That is because كُتِبَ (written) can take the meaning of فرض (obligatory). For example, Allah said in Surah al-Baqarah: 183,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O you who believe! Observing As-Saum (the fasting) is prescribed (Kutiba) for you as it was prescribed for those before you, that you may become Al-Muttaqun.”

His statement,

أَنْزَلْنَاهُ إِلَيْكَ

“...We have sent down to you...”

Allah sent down this Qur’an to Muhammad (peace and blessings be upon him), and because it was sent down to Muhammad (peace and blessings be upon him) from Allah this shows that the Qur’an is the Speech of Allah.

In this Book there is speech and whenever there is speech it requires for there to be a speaker. So if Allah was the One who sent down this speech, then this means that Allah is the Speaker. Therefore, this verse is affirming that the Qur’an is the Speech of Allah.

Sometimes Allah uses the expression,

أَنْزَلْنَا عَلَيْكَ

“...We sent down the Qur’an unto you...”⁴

The difference between “sending down to you” and “sending down unto you” is that the first means that there is a purpose for the Qur’an’s descent. The second means that the Qur’an was sent in order to take possession/responsibility of it. This Qur’an came from a High Station, meaning above (from Allah), so على means to bear the responsibility of the Qur’an and to establish it.

⁴ Surah an-Nahl: 64, Taha: 2.

The difference can be understood from two aspects:

First, “to” means for a purpose; meaning, the purpose for the descent of the Qur’an was to Muhammad (peace and blessings be upon him) alone and not anyone else. There is no prophet after him.

“Upon” means to take possession of. Meaning, Allah sent the Qur’an to the Messenger (peace and blessings be upon him) from above, and to bear responsibility of it. For example,

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

“Verily, We shall send down to you a weighty Word (i.e. obligations, laws).”⁵

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا (٢٣) فَأَصْبِرْ لِحُكْمِ رَبِّكَ

“Verily, It is We Who have sent down the Qur'an to you (O Muhammad) by stages. So be patient for the decision of your Lord...”⁶

⁵ Surah al-Muzzamil: 5.

⁶ Surah al-Insaan: 23-24.

Mubaarak (full of blessings) is the description of this Book.

The blessings of the Qur’an are in many aspects. From them:

1. The reward that is received from reciting it. One who recites one letter from the Qur’an will receive ten good deeds, and this is a tremendous blessing.⁷
2. The effect of reciting Qur’an specifically and generally. The effects of reciting Qur’an specifically are that a person attains expansion of the breast, light in the heart, and tranquility. This is experienced for the one who recites the Qur’an while pondering over the meanings.

As for the general effect then it is Allah opening the earth, east and west. So when the Muslims hold firm to this Book, they have command and authority over everything, and there is no doubt that this is a blessing of the Qur’an.⁸

⁷ Ibn Mas`ud (May Allah be pleased with him) reported: The Messenger of Allah (peace and blessings be upon him) said,

"Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter." [At-Tirmidhi, Book 45 Hadith 3158].

⁸ This could be understood from the hadith of ‘Umar ibn al-Khattab (may Allah be pleased with him) who reported that the Messenger of Allah (peace and blessings be upon him) said,

"Verily, Allah elevates some people with this Qur'an and abases others." [Muslim, Book 9 Hadith 6].

And there are many other examples that show the blessings of the Qur'an, however we are not able to mention all of them here. But these blessings are apparent for those who ponder and think.

Then Allah said,

لِيَتَّبِعُوا

“...that they may ponder over...”

This is connected to it being revealed. Meaning, Allah revealed this Qur'an in order to ponder over the verses. Pondering means to think about what is being said and to repeat the words in the heart time after time until the meanings become clear.

The origin of this word is

ليتدبروا

However the Taa is mixed into the Daal so the Taa is put into the Daal, and it becomes ليدبروا

آيَاتِهِ

“...its verses...”

Allah preserved these verses of the Qur’an until today.

Ayaat meaning: signs. These are signs to show that this Qur’an is from Allah both wording and meaning.

These verses by themselves are miracles for mankind, rather all of creation, because they are signs from Allah.

The author⁹ then said about this part of the verse,

“...that they may ponder over its verses...”

To look at the meanings (of the verses) and believe in them”

This is the (first) wisdom for the descent of the Qur’an, for mankind to ponder over the verses.

⁹ The shaykh is referring to the commentary by Shaykh Jalaal ad-Deen Abu Abdillah Muhammad bin Ahmad bin Muhammad al-Muhallee 864 AH in his book “Tafsir al-Jalaalayn”

Allah said,

وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

“...and that men of understanding may remember.”

This is the second wisdom, to remember these verses after pondering over them. That is because it is not possible to learn a lesson from something until you know the intended meanings. So, you have to first ponder over the meanings, and then secondly remember them. In this instance, you have to recite Qur'an, ponder over the verse in order to understand the meanings, and lastly take lessons from it. And taking lessons from the Qur'an has effects on the heart and limbs.

From the effects upon the heart is attaining sincerity to Allah, returning back to Him, placing your trust unto Him, and everything else from the actions of the heart.

The effects upon the limbs are: establishing the obedience of Allah like performing Tahaarah, Salaah, Zakaah, Saum, and other than that.

Therefore, the Qur'an focuses on two things: Pondering and Remembering.

أُولُوا الْأَلْبَابِ

"...men of understanding..."

The author says,

"The companions of understanding/intellect"

Because the person of understanding is one who takes lessons, while the one without understanding will not take lessons or benefit.

Intellect here refers to the type regarding guidance, and "intellect" is of two types:

First: Sound Intellect

Second: Guided Intellect

Sound intellect is given to all of mankind. Guided intellect is (more specific because it is given to those who) have good conduct (with the Creator).

The disbelievers, for example, have sound intellects and this is something given to everyone. However, they do not have guided intellects because they do not have good conduct (with Allah). Any person that does not have good conduct (with Allah), then it is correct to say their intellect is negated.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

"Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice

it) yourselves, while you recite the Scripture! Have you then no sense?”¹⁰

If there is a person with evil conduct we wouldn't say that he doesn't have intellect altogether. Rather, what we mean is that he lacks having guided intellect, and the praiseworthy intellect is the guided one. As for having sound intellect, then this is something that is given to every person (even the disbelievers and criminals).

¹⁰ Surah al-Baqarah: 44.

Benefits/Fawaa'id

1. The Qur'an is the Speech of Allah, because Allah connected it to Himself in His statement, "We have sent down." If speech is connected to someone then it is an attribute of them.
2. Affirmation of the Highness of Allah. Allah's statement, "We have sent down" shows that the Qur'an couldn't have come from anywhere except above. We have affirmed Allah's Highness (in regards to His Essence) in numerous sittings that He is above His creation. We have also clarified that Allah's Highness is affirmed through numerous evidences from the Qur'an, Sunnah, Ijmaa' (consensus), intellect, and natural disposition.
3. The Qur'an is a Book, meaning something written. It is written in three places:
 - a. The Preserved Tablet
 - b. With the Angels
 - c. In the Masaahif today
4. Affirmation of Prophet-hood of the Messenger (peace and blessings be upon him). Allah said, "...We have sent down to you (O Muhammad)..."
5. Virtue of the Messenger of Allah (peace and blessings be upon him) as he is from the people of the Qur'an, because the Qur'an is not sent to one except that he is from its people.
6. The Noble Qur'an is blessed from many aspects, as we have mentioned.

7. Encouragement to take care of the Qur'an because it is blessed.

8. The Qur'an is a cure as many verses show. It cures the illnesses within the hearts and bodies.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“O mankind! There has come to you a good advice from your Lord (The Qur'an), and a healing for that (disease of ignorance, doubt, hypocrisy and differences,) Which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.”¹¹

Therefore, from the blessing of the Qur'an is that it cures the illnesses within the hearts and bodies. Curing illnesses within the body by the Qur'an can occur through various aspects:

A. It can be recited on the sick, like reciting Faatihah. This is very beneficial.

B. It can be written in a vessel and water is poured into it. The water is moved around until the writing is changed and then drunk. This has been experienced to work.

C. It was the view of some of the scholars from the Salaf and Khalaf to write down (a portion of) Qur'an and hang it on the one who is sick as an amulet. Indeed, the Salaf differed over this issue, and some allowed this while others didn't. Those who allowed it use the generality of the proofs that show the Qur'an being a cure.¹²

¹¹ Surah Yunus: 57.

¹² For more research on this topic check the Shaykh's explanation of "Kitaab at-Tawheed" Chapter: Concerning Divine Incantation (Ruyah) and Amulets.

9. The greatest wisdom behind the descent of the Qur'an is to ponder over it, "...that they may ponder over it verses..."

10. Encouragement for mankind to ponder over the verses and to not just recite the wordings. Indeed Allah dispraised those who just recite the letters without pondering. Allah said,

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ إِلَّا أَمَانِيَّ

“And there are among them unlettered people, who know not the Book, but they trust upon Amaani”¹³

“Amaani” meaning, those who only recite the letters. Allah described them as being unlettered because they do not benefit from the Qur'an. And it is not possible to benefit from the Qur'an except by understanding the meanings.

11. Pondering over the Qur'an is obligatory. That is because acting by the Qur'an is obligatory, and action cannot come except by thinking about the commandments. Anything which is needed to establish an obligatory action is itself an obligation.

However, is pondering over the Qur'an fard 'ayn (obligatory for every individual) or fard kifaayah (if some do it then the obligation is lifted from others)? It depends on the situation. Sometimes it is fard 'ayn and sometimes it is fard kifaayah. Learning the basics in order to establish the religion is considered to be fard 'ayn and anything more than that is considered to be fard kifaayah. It is a must to have within the Islamic Ummah those who understand the Qur'an.

¹³ Surah al-Baqarah: 78.

12. The Qur'an, all of its verses, shows that it was spoken by Allah, "...that they may ponder over **its** verses..."

Allah didn't say (some) verses from Him, or ten verses, rather He said every verse.

13. From the greatest reasons the Qur'an was sent was to remember it. Allah said, "...and that men of understanding may remember."

14. The Noble Qur'an was revealed as an admonition for the people. Allah said in other verses,

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ

“O mankind! There has come to you a good advice from your Lord (The Qur'an)...”¹⁴

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ

“Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He gives you!”¹⁵

The Qur'an was revealed in order to have an effect. It was not only revealed to seek blessings by reciting it, or to increase in reward by its recital. These affairs are easy, rather, it was also revealed to leave an effect, reminder, and good advice for mankind.

¹⁴ Surah Yunus: 57.

¹⁵ Surah an-Nisaa: 58.

15. None remembers the Qur'an except the people of understanding, "...and that men of understanding may remember."

16. The one who remembers the Qur'an is a person of understanding/intellect, and the one who doesn't remember the Qur'an has no guided intellect. That is because Allah mentioned remembering for one who is described with understanding.