



How it is Obligatory Upon Us to Explain the Qur'an
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Allaah, the Glorious and Most High sent down the Noble Qur'an upon His Messenger Muhammad sallallaahu alaihi wasallam so that the people may be removed from the oppressions of disbelief and ignorance and brought into the light of Islaam. He the Most High says,

“Alif-Laam-Raa. (This is) a Book which We have revealed unto you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief) into light (of belief in the Oneness of Allaah) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.” (Ibrahim 14:1)

He made His Messenger the one who clarifies what is the Qur'an; an explainer and elucidator for it. He the Most High says,

“With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.” (An-Nahl 16:44)

So the Sunnah came as an explanation and a clarification for what is in the Qur'an and it is a revelation from Allaah. He the Most High says,

“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.” (An-Najm 53:3-4)

The Messenger sallallaahu alaihi wasallam said, *“Have I not been given the Qur'an and what is similar to it! Indeed there will come a overweight man sitting upon his couch saying, ‘Upon you is this Qur'an so make permissible what you find permissible in it and impermissible what you find in it impermissible.’ Indeed what the Messenger of Allaah sallallaahu alaihi wasallam has forbidden is like what Allaah has forbidden” (Takhreej al-Mishkaat n.163)*

So the Qur'an is firstly explained with the Sunnah and that is the statements,

actions, Taqreeraat¹ of the Messenger of Allaah, and after that with the explanation of the people of knowledge and at the head of them being the companions of the Messenger sallallaahu alaihi wasallam, and at the head of them being Abdullaah bin Mas'ood radiallaahu anhu, and that is because of his close companionship to the Messenger sallallaahu alaihi wasallam from one perspective and his diligence upon asking questions regarding the Qur'an and its understanding from another perspective. And after him Abdullaah bin Abbaas radiallaahu anhu, for surely ibn Mas'ood said regarding him, "Indeed he is an interpreter for the Qur'an.". And after them any other companion upon whom an explanation of an Aayah has been established. And when there is no disagreement amongst the companions (regarding the Tafseer of an Aayah), we accept that Tafseer with pleasure, acceptance, and approval.

If this is not present then it is mandatory upon us to take from the Tabi'een who were concerned with taking the Tafseer from the companions of the Messenger sallallaahu alaihi wasallam such as Sa'eed bin Jubair, and Tawoos and their likes who are known with taking the Tafaseer of Qur'an from some of the companions of the Messenger and specifically from ibn Abbaas as we have mentioned.

And there are those Aayaat, with great sorrow, which are explained with an opinion or with a Madhhab and an there does not come in that right away a clarification upon the Messenger sallallaahu alaihi wasallam. So they belittle the Tafseer of an Aayah so that it can be put into practice upon a Madhhab and this is a very dangerous affair; when the Aayaat are explained in support of a Madhhab.

It is possible for us to mention an example for this. He the Glorious and Most High says,

"So, recite you of the Qur'an as much as may be easy for you." (Al-Muzzammil 73:20)

Some of the Madhaahib have explained it as recitation in itself. Meaning, what is obligatory to recite from the Qur'an in the Salawaat is one long Aayah or three short Aayaat. They say this in spite the Saheeh Hadeeth upon the Prophet sallallaahu alaihi wasallam, "*There is no Salaah for the one who does not recite Faatihatul-Kitaab*"², and in another Hadeeth, "*Whoever performs a Salaah and he does not recite in it Faatihatul-Kitaab then it is incomplete, incomplete, incomplete, deficient.*"³

So, indeed, the proof from these two Ahadeeth has been overridden with (their) mentioned Tafseer of the preceding Aayah, under the pretence that what is intended is recitation. It is not permissible with these people to explain the Qur'an except with a concurrent (Mutawaatir) Sunnah, meaning it is not

¹Taqreeraat: Actions done in the presence of the Messenger that he approved of.

²Saheeh al-Jaami' Hadeeth# 7389

³Sifatus Salaah p.97

permissible to explain something that is concurrent⁴ except with that which is concurrent. So the previously mentioned Ahadeeth have been overridden by reliance upon their Tafseer for the Aayah upon opinion and Madhhab.

And this is in spite that all of the scholars of Tafseer, and there is no difference amongst the former and latter of them, have clarified that what is intended by the noble Aayah *“So, recite you..”* is to pray what is easy for you from the night prayer, because Allaah the Noble and Exalted has mentioned this Aayah in suitability to His statement, *“Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, And Allaah measures the night and the day”* (Al-Muzzammil 73:20) to His statement *“So, recite you of the Qur'an as much as may be easy for you.”* (Al-Muzzammil 73:20)

Meaning, so pray what is easy for you from the night prayer, and the Aayah is not specifically connected to what is obligatory for a person to recite in the Salaah. Rather Allaah has made it easy for the Muslims so they can pray what is easy for them from the night prayer and it is not obligatory upon them to pray the amount that the Messenger of Allaah sallallaahu alaihi wasallam used to pray, which as you know is eleven Raka'at.

This is the meaning of this Aayah, and it is from etiquettes of the Arabic language by way of applying a part of something to indicate that which is whole. So the statement of Allaah *“So, recite you”* means to pray, and the Salaah is the whole affair, while the recitation is a part (of the prayer). And this is to establish the importance of this part from that whole. This is like the statement of Allaah, the Exalted and Most High in another Aayah,

“Perform As-Salaat from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishaa' prayers), and recite the Qur'aan in the early dawn (i.e. the morning prayer).” (Al-Isra 17:78)

And the meaning of *“recite the Qur'aan in the early dawn”* is Salaatul Fajr. So here also, a part (recitation) is mentioned, intending by it the whole(Salaah). This is a known practice in the Arabic language.

So after the explanation of this Aayah comes to light from the scholars of Tafseer with no disagreement amongst those who came before and after them, it is not permissible to reject the two Ahadeeth under the pretence that they are Ahaad Ahadeeth, and that it is not permissible to explain the Qur'an with Ahaad Ahadeeth. This is because, firstly the mentioned Aayah has been explained with

⁴Translators Footnote: since Qur'an is already concurrent.

the statements of the scholars who know the language of the Qur'an. Secondly the Hadeeth of the Messenger sallallaahu alaihi wasallam does not conflict the Qur'an, rather it explains and clarifies it, as we have mentioned in the beginning of this section. So how (do they say this) when the Aayah has no connection to the topic of what is obligatory for a Muslim to recite in a Salaah, whether it be an obligatory Salaah or a supererogatory one.

As for the two previously mentioned Ahadeeth then clearly their subject matter is that the Salaah is not correct except with the recitation of al-Faatihah.

“There is no Salaah for the one who does not recite Faatihatul-Kitaab”, and “Whoever performs a Salaah and he does not recite in it Faatihatul-Kitaab then it is incomplete, incomplete, incomplete, deficient.”

And whoever leaves from his Salaah and it is deficient then he has not prayed, and his Salaah then becomes void, as is apparent in the first Hadeeth. So if this truth is clarified for us, we then rest upon these Ahadeeth that have firstly, been narrated upon the Messenger sallallaahu alaihi wasallam in the books of the Sunnah, and secondly, have authentic chains of narration. And we do not doubt nor have suspicions regarding them using philosophical speech about Ahadeeth that we hear in this present day, which states: we do not deny Ahaad Ahadeeth as long as they are regarding commands (or rulings) but rather (we deny) it (if it) is regarding the Aqeedah, for the Aqeedah is not established upon Ahaad Ahadeeth.

This is what they think! And we know that the Messenger sallallaahu alaihi wasallam sent Mu'aadh radiiiallaahu ta'ala anhu to call Ahlul Kitaab to the belief of Tawheed and he was one person.

And (what we have mentioned in) this capacity is sufficiency for that I desired to clarify in this speech. And that is concerning how it is obligatory upon us to explain the Noble Qur'an.

May the Salawaat, the Salamaat and blessings of Allaah be upon our Messenger Muhammad sallallaahu alaihi wasallam and upon his family and upon his companions and those who follow them upon righteousness to the last day. And all praise is due to Allah, the Lord of the worlds.