

Listening  
*to the*  
Qur'ān



# Listening *to the* Qur'ān

INSIGHTS, COMMANDS  
AND GUIDANCE FOR  
OUR LIFE

KHALID BAIG



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





كُنْتُ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو  
الْأَلْبَابِ ﴿٢٩﴾

*(Here is) a Book which We have sent down unto you, full of  
blessings, that they may ponder over its āyahs, and that  
those who are endowed with insight may take them to heart.  
(Sād 38:29)*




قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي  
بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم  
مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ ﴿١٦﴾

*There has come to you from Allāh a light, and a Book Manifest.  
Whereby Allāh guides whosoever follows His good pleasure  
in the ways of peace and brings them forth from the depths of  
darkness into the light by His leave; and He guides them to a  
straight path. (Al-Mā'idah 5:15-16)*

## TRANSLITERATION KEY

ء (ءِإء) ' (a slight catch in the breath)		غ gh (similar to French r)
ا a		ف f
ب b		ق q (heavy k, from the throat)
ة and ت t (ة has an "h" sound at the end of a sentence)		ك k
ث th (as in "thorn")		ل l
ج j		م m
ح ḥ (heavy h, from deep within the throat)		ن n
خ kh ("ch" in Scottish loch)		ه h (as in "help")
د d (the hard "th" in "the")		و w
ذ dh (the soft "th" in "the")		ي y (as in "yellow")
ر r		<b>Vowels</b>
ز z		 a (slightly softer than the "u" in "but"); an
س s		 i (as in "in"); in
ش sh		 u ("oo" in "book"); un
ص ṣ (heavy s, from the upper mouth)		 ā (elongated a, as when you would stretch the "a" in "plastic")
ض ḍ (heavy d, from the upper mouth)		 ā at the start of a word, 'ā in the middle (pronounced like اء)
ط ṭ (heavy t, from the upper mouth)		 ū ("u" in "glue")
ظ ṣ (heavy z, from the upper mouth)		 ī ("ee" in "feet")
ع ʿ (like two a's from deep within the throat)		 stress symbol, indicated by repetition of letter

### Honorifics

	Glorified and Most High		May Allāh's blessings and peace be upon him
	May peace be upon him		May Allāh be pleased with him/her

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## INTRODUCTION



This book grew from the daily *tarāwīḥ* reflections I wrote during Ramadan 1434. *Tarāwīḥ* is a unique phenomenon. While other religions claim to possess the Word of God, there is none that can show a book that commands anything even remotely comparable to the devotion that the Qurʾān commands and has commanded all through the centuries. Where else can you find millions of people all around the world standing in long prayers for a whole month to listen to an entire book being recited from memory?

However while our devotion to the Words of Allāh is unsurpassed, our devotion to the Message of Allāh requires more. We need to understand and reflect on the wisdom and commands contained in the Divine Words so that we are truly listening to them and not just hearing them. That is the basic idea behind this effort. I selected a few āyahs from every night's recitation to reflect on their message as it relates to our life and our challenges today. This was published on [www.albalagh.net](http://www.albalagh.net) and distributed to a small email list. The feedback I received encouraged me to compile these in this book form. For this purpose these were much expanded and thoroughly revised and edited. In some cases I have also used

passages from my first book, *First Things First*. Each of the thirty sections in this book consists of selected āyahs from the corresponding *juz* of the Qur'ān.

This is not meant to replace any commentary or *tafsīr*. It is only meant to start us thinking about some important Qur'ānic messages thereby making the listening more rewarding, more enriching, and more beneficial for our individual and collective lives. Such reflection is important for developing a strong personal relationship with the Qur'ān. The Qur'ān demands it by asking, “Will they not, then, ponder over this Qur'ān? – or are there locks upon their hearts?” (Muḥammad 47:24).

Obviously not everyone will become a Qur'ān scholar but every Muslim must develop a personal relationship with the Qur'ān. This requires regularly reading and reflecting. It is hoped that this short collection of reflections and observations will stimulate us to do that. Of course the exercise may whet our appetite for a more detailed study for which a number of translations and commentaries are available. But even then we should not forget that our purpose is to listen to the Qur'ān itself; the external aids are just meant to help in that goal.

The Qur'ānic translations in this book have been chosen carefully from the works of Mufti Taqī Usmani, Abdullah Yūsuf Ali, Marmaduke Pickthal, Muḥammad Asad, and Arthur J. Arberry.

In this work I was helped by my daughter Sumayya and my son Muneeb, both of whom graduated from madrasas in Pakistan in addition to receiving schooling in the US. Sumayya helped with searching the Arabic source texts, especially Hadith collections and commentaries. Both of them helped with proofreading, editing of the text, and typesetting. This has become a better book as a result of their hard work and constructive suggestions.



## INTRODUCTION

If you find any good in this book, please pray for me and those who helped in its production. If you find any errors, please inform me so they can be corrected.

May Allāh accept this effort and make this book a means of strengthening our relationship with the Qur'ān.

Khalid Baig  
Muḥarram 1435  
December 2013



# JUZ ONE

## Ta'wwudh

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek protection from Allāh against the accursed Satan.

We always begin our recitation of the Qur'ān by saying these words. This is not an āyah of the Qur'ān but the Qur'ān commanded us to seek this protection in the following āyah:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

Now whenever you read this Qur'ān, seek refuge with Allāh from Satan, the accursed. (An-Naḥl 16:98)

The first step in any successful communication is to make sure the communication link is solid and all external interference is eliminated. In receiving the communication from on High, the external interference that we have to be most concerned with is that of the whisperings and persuasions of our hidden enemy—the Satan.

As the next āyah in Sūrah an-Naḥl makes clear, the way to protect ourselves from satanic influences is by entrusting our affairs to Allāh. (“He (Satan) is such that he has no authority over those who believe and place trust in their Lord,” An-Naḥl 16:99) It is those who rely on their own powers, physical as well as intellectual, who become easy prey to the machinations of the Satan.

Anyone who begins his interaction with the Qur'ān by seeking Allāh's help has put himself in the right state of mind for benefiting from Allāh's Words—provided this is a conscious and sincere act. He has established a secure communication link so he can begin to listen to the Words of Allāh as he reads or hears them.

## **Bismillāh**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh the Most Beneficent, the Most Merciful.

We begin every significant act by invoking the name of Allāh and remembering His mercy and kindness. It is a measure of the extraordinary importance of the right beginning that the very first revelation began with this command: “Read in the name of your Sustainer.”<sup>1</sup> It was not just a command to read—as expropriated later by those who would use it to provide Islamic sanction for secular pursuits—but a command to read in the name of Allāh. (See more on this in the reflections on the last juz).

Beginning in the name of Allāh helps filter out acts and intentions that are disapproved by Him. It makes us conscious that Allāh is watching so we do not take wrong

---

<sup>1</sup> *Al-Qur'ān*, al-‘Alaq 96:1.