



In the name of Allah the Most Merciful the Most Gracious


Allah the Exalted says in Glorious Qur'an:


﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ﴾ [البقرة: 185]


A translation of the interpretation of the meaning is:


((The month of Ramdhaan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion.)) Al-Baqarah 185


The month of Ramadhan is upon us, the month of fasting, and as it is also well-known, the month of **the Qur'an**.


Ibn 'Abbas narrated that the Messenger of Allah, , was the most generous of men, and was the most generous of all during the month of Ramadhan when he would meet Jibreel. He used to meet Jibreel, peace upon him, every night during Ramadhan and he [Jibreel]

would teach him the Qur'an. When the Messenger of Allah, , would meet Jibreel his normal generosity would increase to be faster than the rain-bearing wind. Bukhari and Muslim


The Messenger of Allah, , used to recite the whole Qur'an to Jibreel during Ramadhan,

and in the year he died, , he recited the whole Qur'an to Jibreel twice. (Bukhari 4712). The scholars have taken from this the allowance of completing the recitation of whole Qur'an in the month of Ramadhan. There is evidence by this previous hadeeth that it is liked to complete the recitation of the whole Qur'an during Ramadhan one or more times. It is sunnah to complete the recitation of the Qur'an every month, and if possible every week, and if possible every three days. The previous righteous used to set aside a large proportion of their time in Ramadhan for recitation of the Qur'an and feeding the poor. Al-Imam Maalik, may Allah have mercy on him, used to abandon the reading of hadeeth during Ramadhan, and would take up the recitation of the Qur'an from the copy of the Qur'an. Many of the righteous predecessors used to increase their recitation so much in Ramadhan so much that they would complete the recitation in two days, and in the last ten nights, every night.

The Qur'an was started in revelation to the Prophet, , during Ramdhan, and was brought down from the protected tablet to the earthly heaven during Ramadhan.

[Explanation of aayah 185 of surah al-Baqarah]. The Prophet, , used to recite the complete revelation to the angel Jibreel during Ramadhan, and for all these reasons, the Muslim should take special care to recite more of the Qur'an during Ramadhan. Ibn Katheer in his explanation of aayah 185 stated, that there is praise of this month since Allah selected

this month for the revelation of the Qur'an, and that all the revealed books of the other prophets were revealed in this month [of Ramadhan.]. Imam Ahmed reported that Waa'ilah

bin Al-Asqa' said, "The Messenger of Allah,  said, "The scrolls of Ibraahim were revealed in the first night of Ramadhan, and the Torah was revealed after six days past of Ramadhan, the Gospels were revealed after 13 days passed of Ramadhan, and the Qur'an was revealed after 24 days passed of Ramadhan." The scrolls, the Torah, and the Gospels were revealed all at once, but the Qur'an was brought down to the 'House of Might' in the earthly heaven during Ramadhan, on the night of Power. The Qur'an then was revealed in separate pieces

to the Messenger of Allah, , according to the occurrences.

The Qur'an was revealed for us to recite and ponder, as in a translation of the explanation of the meaning of aayah 29 of surah Saad says: (([This is] a blessed Book which We have revealed to you, [O Mohammed], that they might reflect upon its aayaat and that those of understanding would be reminded.)), so we should not have our ultimate goal as the completion of recitation without pondering the meaning. Just because the righteous predecessors reciting and finished the whole Qur'an in two nights does not mean they did not ponder its meaning.

The recitation of the Qur'an should be in Arabic, and for non-Arabs who do not understand the meaning, an additional reading from the translation of the meaning is most likely needed so they can absorb the meaning and ponder the aayaat.

The following is a quote from www.islam-qa.com concerning a question about reading the translation of the meaning of the Qur'an. The question has been edited here for brevity.

Question:

Asalamu-Alaikum,

I am referring to the hadeeth you mentioned where The Prophet (peace be upon him) said: "Whoever reads one letter of the Book of Allaah will have one hasanah (reward) for doing so, and every hasanah will be multiplied by 10. I do not say that 'Alif, laam, meem' is one letter, but 'Alif' is a letter, 'laam' is a letter and 'meem' is a letter.'" I was wondering if this hadeeth was also true if one is reading the Qur'an in a different language (i.e. English Translation) in order to actually understand what he is reading? Thank You, Allahu-Akbar

Answer:

Praise be to Allaah.

We ask Allaah to reward you for your keenness. In response to your question, the reward mentioned in this hadeeth is only for the one who reads the Qur'aan as it is in Arabic, not for the one who reads the interpretation of the meanings in any other language. However, if a person reads a translation of the meanings in order to understand the meaning and benefit from what the aayaat are saying, then he will be rewarded for doing this, and his reward is with Allaah, because the Muslim will be rewarded for reading tafseer (explanation and commentary), and a translation is tafseer. But there is no indication that the person who reads a translation will earn the reward mentioned in the hadeeth. The bounty of Allaah is immense. And Allaah knows best.

References:

The Glorious Qur'an

Duroos Ramadhan wa waqafaat lis-saa'imeen, Sheikh Salmaan Fahd Al-'Awdah, Dar Al-Watan wa An-Nashar, Riyadh, Saudi Arabia, 1412.

Tafseer Ibn Kathir

Saheeh Bukhari

Riyadh as-Saaliheen, Al-Imam An-Nawawi

www.islam-qa.com question #2589

