

Read the Quran for it will come on the Day of Resurrection and intercede for its companions

Abu Umaamah al-Baahili (may Allah be pleased with him) said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Read the Quran, for it will come on the Day of Resurrection and intercede for its companions..." (Narrated by Muslim, 804)

This hadeeth is indicative of the [virtue of reading the Quran](#), and the great reward that it brings, and tells us that it will intercede for its companions on the Day of Resurrection for them to enter Paradise.

Al-Nawaas ibn Sam'aan (may Allah be pleased with him) said: I heard the Prophet (peace and blessings of Allah be upon him) say: "The Quran will be brought on the Day of Resurrection, with its people – those who used to used to act in accordance with it – preceded by Soorat al-Baqarah and Aal 'Imraan." The Messenger of Allah (peace and blessings of Allah be upon him) likened them to three things, which I did not forget afterwards. He (the Prophet) likened them to two clouds or two black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them." (Narrated by Muslim, 805)

'Abd-Allah ibn 'Amr narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Fasting and the Quran will intercede for a person on the Day of Resurrection. Fasting will say, 'O Lord, I deprived him of food and desires during the day, so let me intercede for him.' And the Quran will say: 'I deprived him of sleep during the night, so let me intercede for him.' So they will both be allowed to intercede." (Narrated by Ahmad, 6589)

The fasting person should recite Quran a great deal during these blessed days and nights, for reading Quran during Ramadan is more special than in other months.

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General Supervisor:
Shaykh Muhammad Saalih al-Munajjid

He should make the most of his time in the blessed month in which Allah revealed the Quran.

[Reading Quran in the nights of Ramadan](#) is something special, for the night is free of distractions and it is easier to focus the mind, thus a person can focus on what he is reading and try to understand it. And Allah is the One Whose help we seek.

It was proven that Jibreel (peace be upon him) used to meet with the Prophet (peace and blessings of Allah be upon him) every night in Ramadan and study the Quran with him. If dhikr were superior to the Quran or equal to it, they would have recited dhikr all the time or some of the time during their frequent meetings. This hadeeth shows us that it is mustahabb to study the Quran in Ramadan and to gather to do so, and to practise reciting Quran in front of one who has more knowledge of it.

The righteous salaf of this ummah used to recite [Quran a great deal during Ramadan](#). When they fasted they would sit in the mosques and say, Let us guard our fast and not backbite about anyone. They would recite Quran in prayer and at other times.

‘Uthmaan (may Allah be pleased with him) used to read the entire [Quran](#) once a day.

Some of the salaf used to complete it when praying qiyaam every three nights.

Some of them used to complete it every seven nights, and some every ten.

In Ramadan al-Shaafa’i used to complete it sixty times at times other than prayer.

Al-Aswad used to read the whole [Quran](#) every two nights in Ramadan.

Qutaadah used to complete the Quran every seven days all the time, and in Ramadan every three days, and in the last ten days every night.

These reports about the salaf are well known.

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Al-Haafiz Ibn Rajab (may Allah have mercy on him) said:

"It was narrated that it is not allowed to read the Quran in less than three days as a habit, but in times of virtue, such as the month of Ramadan – especially during the nights in which Laylat al-Qadr is sought, or in places of virtue such as Makkah for non-residents who go there, it is mustahabb to read Quran a great deal, seeking to make the most of the virtue of that time or place. This is the view of Ahmad, Ishaq and other imams, and this is indicated by the actions of others as stated above.

The one who reads Quran must observe the proper etiquette, including having a sincere intention towards Allah.

He should read in a state of purity (i.e., with wudoo')

He should use miswaak.

He should think about what he is reading and not rush, rather he should read at a measured pace, and focus on the meanings, because this helps the reader to pronounce the letters correctly and ponder the meanings, and focus with proper humility. Allah says (interpretation of the meaning):

“(This is) a Book (the Quran) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.” [Saad 38:29]

The etiquette of reading includes not breaking off to speak to anyone. Many people sit to read with others next to them, and they often break off to speak to their neighbour. This is not appropriate because it is turning away from reading unnecessarily."

The one who is reading should act in accordance with the Quran, regard as halaal that which it permits and as haraam that which it forbids, so that the [Quran](#) will testify for him on the Day of Resurrection and will intercede for him to enter Paradise.

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And Allah knows best.

Source: *Ahkaam al-Siyaam* by al-Fawzaan, p. 63.

Other Hadiths on Ramadan:

1. One who eats or drinks by mistake
2. Those who break the fast before it is time to do so
3. 'Umrah in Ramadan is equivalent to Hajj
4. Whoever gives iftaar to a fasting person will have a reward like his
5. Eat suhoor, for in suhoor there is blessing
6. There are three whose du'aa's are not rejected... including the fasting person when he breaks his fast
7. Break the fast with fresh dates
8. "The people will continue to do well so long as they hasten to break the fast."
9. He would stay awake at night, wake his family and tie his izaar tight
10. The Messenger of Allah (peace and blessings of Allah be upon him) used to observe i'tikaaf during the last ten days of Ramadan
11. Whoever spends the night of Laylat al-Qadr in prayer out of faith and in the hope of reward, his previous sins will be forgiven