

*“Had We sent down this Qur’an on a mountain, you would certainly have seen it falling apart into pieces, from the fear of Allah. And We present these parables to people that they may reflect.”*

59:21

# *What the Qur’an Demands from Muslims*

**In the name of Allah,  
the Compassionate, the Merciful**

It is impossible to fully comprehend the greatness and grandeur of the Qur’an, the last of divine revelations to humanity. It is a book that guides to a life of absolute tranquility in both worlds, a book that illuminates the path that goes to a safe and secure destination. A book so light in weight yet so heavy in its contents! Allah (SWT) in the following ayah suggests an analogy that might help us imagine the power of the sublime Qur’an.

**“Had We sent down this Qur’an on a mountain, you would certainly have seen it falling apart into pieces, from the fear of Allah. And We present these parables to people that they may reflect.” [Al-Hashr, 59:21]**

We observe with great sadness the disastrous condition of the Muslim Ummah throughout the world. In the final analysis, this depressing state is because the Muslims have abandoned the Qur’an. In order to rectify this condition, we must understand our responsibilities toward the Qur’an and try our very best to fulfill them. We can neither expect any improvement in our worldly state of affairs nor hope for salvation in the Hereafter, unless we carry out all the obligations we owe to the Qur’an. The Qur’an demands of every Muslim five obligations. A Muslim is required to:

1. Believe in the Qur’an
2. Read it
3. Understand it
4. Act upon its teachings
5. Convey its message to others

## **1. Believe in the Qur’an:**

The first obligation is to have faith (Iman) in the divine origin of the Qur’an. Iman has two phases: verbal attestation (*iqrar bil-lisan*) and heart-felt conviction and trust (*tasdeeq bil-qalb*). To have faith in the Qur’an means that we verbally profess that the Qur’an is the Word of Almighty Allah (SWT) as revealed by Him through His angel Gabriel (AS) to the last of His messengers, Prophet Muhammad (SAW). But verbal attestation alone is not enough. We also need to develop a deeply felt conviction in the Qur’an. Only then will our hearts and minds come under the guiding light of the Qur’an, leading us toward genuine admiration

and devotion to the Book. Unfortunately, there is a deficiency of genuine faith in the divine origin of the Qur'an among the Muslims today. This is the reason why many of us neither find any reverence for the Qur'an in our hearts nor feel inclined to discover its message and wisdom. While we continue to pay lip service to the Qur'an, in practice there is hardly any serious interest in pondering over its meanings, or seeking its guidance in our day to day life.

**“O you who believe! Believe in Allah and His Messenger, and the Book which He has sent to His Messenger...”**

[Al-Nisa, 4:136]

How can we acquire true faith? The answer is simple. The source of Iman is the Qur'an itself. If the Book is studied and its meanings are pondered upon in an authentic quest for truth, all the veils of darkness shall be lifted from one's heart and the inner self — the soul — will be illuminated by the light of true faith. Faith is not something that can be planted in us from the outside. It is a conscious realization of fundamental truths that already exist deep inside our souls. A disciplined practice of pondering over the ayat (verses) of the Qur'an serves to bring these fundamental truths to the surface of our consciousness, thereby creating faith.

### **2. Read it:**

Slow and thoughtful reading of the Qur'an with correct pronunciation, generally described as *tilawah*, *tarteel*, and *tajweed*, is the second obligation. *Tilawah* is not only an important form of worship; it is also an effective method of continually refreshing our faith. The Qur'an is not a book to be read once; it is a book that we must read again and again. We must read it carefully, reflect upon its messages, and constantly seek its guidance for our lives. Just as our bodies are in constant need of food for sustenance, our spirits are also in perpetual need of proper nourishment. Just as the food for our bodies is derived from the earth, the nourishment for our spirits is obtained from the Word of God, the Qur'an itself.

**“...and recite the Qur'an in slow, measured rhythmic tones.”**

[Al-Muzzammil, 73:04]

Moreover, a regular and constant program of reciting the Qur'an is required as a means of refreshing and reviving our faith, and as a weapon for surmounting the obstacles in the path of Allah (SWT). The ideal way in which the Book should be recited is by standing in the *tahajjud* prayer before the Lord and reciting its ayat in a slow and patient manner, pausing at proper places so as to enable one's heart to absorb its influence.

### **3. Understand it:**

Our third obligation is to understand and comprehend the Qur'an. There are numerous levels and grades of comprehension, accessible to different persons according to their respective planes of intellect and consciousness. The first stage in the comprehension of the Qur'an is called *tazakkur*. This term alludes to the fact that the teachings of the Qur'an are not foreign or alien to the human *fitrah* (nature). Instead, they represent the eternal truths intrinsic within the human soul itself, and the reading or listening of the Qur'an only facilitates the *recalling* of these forgotten truths. It does not matter if a person's intelligence is limited, or if one's knowledge of logic and philosophy is poor, or if one has no fine sense of language and literature. In spite of these drawbacks, one can still understand the basic message and practical guidance of the Qur'an. It is for this reason the Qur'an has been rendered very easy by Allah (SWT), for the purpose of providing guidance at this basic level of *tazakkur*.

**“And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?” [Al-Qamar, 54:17]**

The knowledge of the Arabic language is indispensable for this purpose. Muslims who have obtained advanced degrees in the arts and sciences have no excuse before Allah (SWT) on the Day of Judgment, if they failed to learn as much Arabic as would have enabled them to understand His Book. Learning basic Arabic is a duty that the Qur'an demands of every educated Muslim.

The second stage in the comprehension of the Qur'an is far from easy. This second stage is referred to in the Qur'an as *tadabbur*. This is described as a penetrating study, an intense reflection. It is as thorough a deliberation of the

Qur'an as possible by diving deep into the bottomless ocean of its wisdom. This kind of understanding is impossible unless one is to devote one's entire life and all of one's talents and energy to the sole purpose of comprehending the Qur'an. Obviously, not everyone is capable of such a high level of devotion and effort to acquire this level of insight and comprehension. However, there must be a number of persons, at all times, who are engaged in this enterprise. Such individuals must become scholars of the Qur'an, but these scholars cannot be produced unless we have a network of universities throughout the Muslim world that concentrate on Qur'anic research and make the Qur'an the focus of all their intellectual activity. Such scholars would need to have a thorough knowledge of the Arabic language and its grammar and a refined literary taste to appreciate the beauty and force of its expression. They must acquire an accomplished grounding in Arabic through a critical study of the works of the pre-Islamic poets and orators. They must be able to appreciate the terms and modes of expression evolved by the Qur'an itself, along with an understanding of the coherence in the Qur'an. A good knowledge of the Islamic tradition and old scriptures is also necessary for the comprehension of the Qur'an. Along with this classical knowledge, the scholars must also have an understanding of the fundamentals of the modern natural and social sciences. This would widen their intellectual horizon and enable them to present the eternal Qur'anic truths in the contemporary idiom.

**“Do they not ponder on the Qur'an? Had it been from other than Allah, they would surely have found therein much discrepancy.” [Al-Nisa', 4:82]**

#### **4. Act upon its Teachings:**

Our fourth obligation is to act upon the teachings of the Qur'an. The purpose of the revelation of this Book will be fully realized only when people act upon its teachings and make it their guide in every sphere of their lives. This is because the Qur'an is *guidance for humanity*. If we disregard its injunctions, then reading and understanding the Book will be of no value before Almighty Allah (SWT).

At an individual level, it is imperative for every Muslim to mold his or her life according to the teachings of the

Qur'an. Our Prophet Muhammad (SAW) has said: “None of you can become a true believer until his desires become subordinate to what I have brought (The Qur'an).” The best way to benefit from studying the Qur'an is to change our lifestyles and mend our ways in accordance with its teachings.

At the collective level of the community, it is equally imperative for us to try and establish the system of social justice as ordained by the Qur'an. The Muslims are, as a whole, responsible for establishing the sovereignty of Almighty Allah (SWT) in the private as well as the public sphere. The struggle for the establishment of the just and equitable order in accordance with the teachings of the Qur'an and the tradition of the Prophet Muhammad (SAW) is the bounding duty of its followers.

**“And this is a Book which We have sent down as a blessing: so follow it and fear Allah, that you may receive mercy.”**

[Al-An'am, 6:155]

#### **5. Convey its Message to Others:**

Our fifth obligation is to propagate the message of the Qur'an to all parts of the world. This was originally the responsibility of Prophet Muhammad (SAW), who fulfilled his own obligation by conveying the divine message to the Ummah. Since there are no prophets or messengers to come after the Prophet Muhammad (SAW), the duty now falls upon the Muslims to deliver the same message to all humanity, as has been ordained by Allah (SWT) and His Messenger (SAW). Unfortunately, this idea appears far-fetched due to the ignorance of the Qur'anic teachings on the part of the Muslims.

Therefore, a powerful movement calling people to go back to the Qur'an is needed, a movement to propagate and disseminate the knowledge and wisdom of the Qur'an. This endeavor must be fulfilled both on a general scale for the benefit of our masses, and on the highest level of scholarship in order to reach the educated and intelligent elite of the society.

**“Call to the way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best. Surely your Lord knows best who has strayed from His path, and He knows best who receive guidance.” [Al-Nahl, 16:125]**

## **Dua**

O Allah! Have Mercy on me through the Great Qur'an  
Make it a Leader, Light, Guidance, and Mercy for me  
O Allah! Make me remember what I may forget from it  
Teach me from it that which I do not know  
Provide for me the means to recite it during night & day  
And make it a testimony for me, O Lord of the Worlds  
Ameen

### **Abbreviations Used and What They Mean:**

SWT – *Subhanahu Wa Ta'ala* – The Exalted and Glorified  
SAW – *Sallallahu 'Alaihee Wasallam* – Peace and Blessings  
of Allah be upon him  
AS – *'Alaihis Salaam* – Upon him be Peace

### **About IONA**

The Islamic Organization of North America, IONA,  
is an organization dedicated to reviving the Qur'an in  
the hearts of Muslims while bringing its message to  
non-Muslims.

The obligations of a Muslim, as ordained by the Qur'an  
and Sunnah, can be understood as having four levels:

1. A Muslim is required to develop real faith and conviction in one's heart – ***Iman***
2. A Muslim is required to live a life of complete submission to the will of Allah (SWT) – ***Ibadah***
3. A Muslim is required to propagate and disseminate the message of Islam to humanity as a whole – ***Shahada 'alan-Nas***
4. A Muslim is required to try his utmost in establishing the Just Islamic Order – ***Iqamat-ud-Deen***

The first and foremost objective of establishing IONA is to assist Muslims in North America to uphold and implement these obligations first on themselves and their families, to inform their friends and then to invite the non-Muslims to Islam. The ultimate goal is to seek Allah (SWT)'s pleasure and salvation in the Hereafter.

The Islamic Organization of North America invites you to study its literature in order to become aware of the responsibility towards the struggle for Iqamat-ud-Deen, or the establishment of the Just Social Order of Islam.



**IONA**

REPENTANCE

REVITALIZATION OF FAITH

RENEWAL OF COVENANT

**JOIN US,  
TOGETHER WE CAN MAKE A DIFFERENCE**

**[www.ionaonline.org](http://www.ionaonline.org)  
[info@ionaonline.org](mailto:info@ionaonline.org)**

**866-779-IONA**

**IONA Headquarters  
28630 Ryan Road  
Warren, MI 48092**

التنظيم الإسلامي  
أمريكا الشمالية

IONA is a non-violent movement whose aim is to promote and struggle for the establishment of Justice.