

THE QUR'AAN SHAREEF
Its Qualities, Virtuous Verses,
Benefits of Hifdh, and a Few of Its
Fundamental Rights

**By Fakhru'l Ummat Hadhrat Moulana
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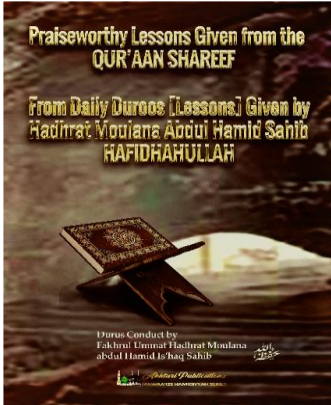
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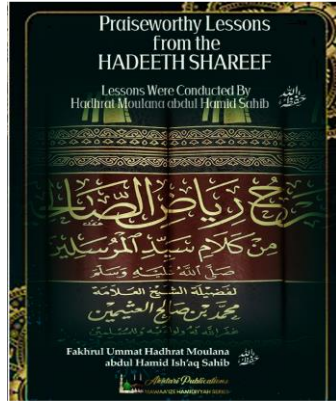
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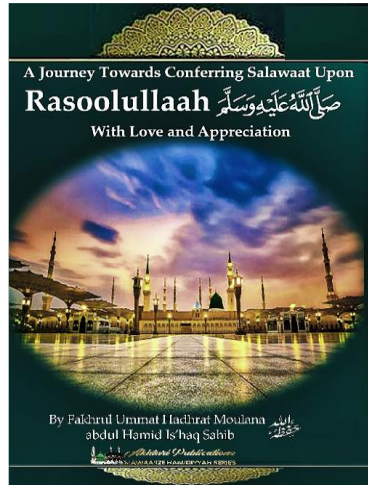
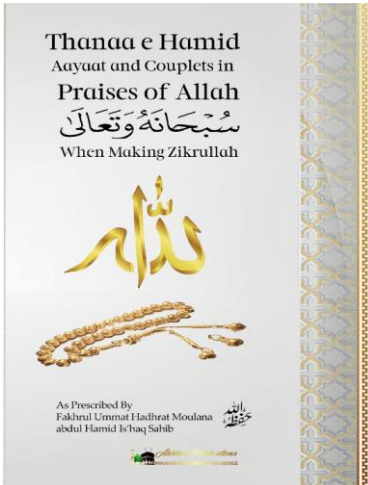
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The Qur'aan Kareem, Its Qualities, Hifdh, Virtues,
and Some of its Most Fundamental Rights.

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**The Qur'aan Kareem, Its Qualities, Hifdh, Virtues,
and Some of its Most Fundamental Rights.**

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Foreword

All praises are due to Allah سُبْحَانَهُ وَتَعَالَى who has blessed us with the Qur'aan Shareef which is a kitaab¹ that enjoys superiority over all other heavenly scriptures. This is a kitaab that was given to Rasoolullah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ, who is the leader of all the Ambiya² عَلَيْهِمُ السَّلَامُ and revealed via Jibraeel عَلَيْهِ السَّلَامُ who is most superior amongst all the angels.

The Qur'aan Shareef is the only kitaab which Allah سُبْحَانَهُ وَتَعَالَى has taken the sole responsibility of preserving, in its which is stated,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*Without doubt only We have revealed the
Qur'aan and We shall be its Protectors.*

[Surah Al Hijr; Aayat 9]

Being such a great kitaab, there are many etiquettes and rights of the Qur'aan Shareef that should be adhered to and fulfilled.

This compilation and transcription consist of various discourses over a period of time explaining the Qur'aan Shareef, its qualities, Hifdh, virtues, and rights which Hadhrat Moulana Abdul Hamid Sahib رحمته الله had delivered.

May Almighty Allah سُبْحَانَهُ وَتَعَالَى grant us the ability of practicing on this advice and may Allah accept these efforts. Ameen.

¹ Book.

² Messengers.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله و كفى و صلاة و سلام على عباده الذين اصطفى
اما بعد فقد قال الله تبارك و تعالى

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

[Surah Baqarah 2: 183]

صدق الله ال عظيم

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Chapter 1

The Qualities of the Qur'aan Shareef

Ramadaan is from among the greatest months of the Islamic calendar. From among its paramount auspices is the revelation Qur'aan Shareef during this month. Allah states in the Quraan Shareef,

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Verily We had revealed it [the Qur'aan Shareef] on the Night of Power.

[Surah Al Qadr: 97; Verse: 1]

The night of Qadr is better than a thousand months. This night, as well as the entire month had gained great value because of the Qur'aan Shareef. We have certainly been granted a great kitaab.

The Qur'aan Shareef an 'Instruction Manual' for Mankind

Whenever any product is manufactured, the manufacturer ensures that instructions and directions are given on how to use the product, and this is included in its packaging. These instructions are very important. The more complex the product, the more detailed the instruction manual. If the operation of the product is complicated and sophisticated, the manufacturers will even send an engineer or a representative to demonstrate, explain and train those who will be using the product as to how the product should be utilized with all the finer details. Depending on the complexity of the product, engineers will even be sent from foreign countries to teach these things to the purchaser. They will train the purchaser or the operator how to correctly use the product.

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All products have a note stating that the instruction manual must be read before the product is commissioned. The instruction manual also states that if the prescribed procedure is not read or utilized, the guarantee and warranty would be rendered void. If the product is utilized according to the instructions and according to the training given, it will render perfect outcomes. However, if it is utilized contrary to the instructions, the product will soon be rendered dysfunctional and harmful.

The ultimate and most sophisticated product produced is the human being, who was created or 'manufactured' by Allah سُبْحَانَهُ وَتَعَالَى Himself. Allah سُبْحَانَهُ وَتَعَالَى has also provided instructions for the utility of this miraculous machinery - the Qur'aan Shareef and its detailed explanation - the Hadeeth Shareef. If these instructions are not adhered to, then the guarantee of Jannah will be rendered void. The Qur'aan is that manual which shows man how to live. Allah سُبْحَانَهُ وَتَعَالَى has stated in the Qur'aan, "There is no doubt in this book." These are those instructions in which there are no doubts whatsoever, and there is no doubt that it has originated from the Maker and Manufacturer. Hence, who will benefit from this book? It is actually an instruction book for everyone, but it will only benefit those who will pay attention to it in its guidance and for those who want to live within the limits of the laws of Allah سُبْحَانَهُ وَتَعَالَى. They are referred to as the people of Taqwa³. For such people, this book will be a means of complete guidance. It is for those people who want complete success, the muflhihoon⁴. This is an instruction book which directs us on how to live our lives.

Since man is the most sophisticated 'machinery' created by Allah, Allah has also sent approximately 124 000 'demonstrators' called Ambiya⁵ to

³ Piety, or people who fear displeasing Allah سُبْحَانَهُ وَتَعَالَى in any way.

⁴ The truly successful ones.

⁵ Messengers.

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train mankind and demonstrate to them how to 'operate' this amazing machinery - the body. Every Nabi had worked tirelessly to explain to his people the instructions of the 'Manufacturer' – Allah سُبْحَانَهُ وَتَعَالَى.

The final Rasool of Allah, Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, finally arrived. He instructed his people to comply with the instructions of Allah and explained to them the ultimate 'instruction manual' called the Qur'aan Shareef over a period of 23 years. Of these 23 years, 13 years were spent in Makkatul Mukarramah, during which the Muslims underwent persecution, difficulty, and hardship. The remaining ten years were spent in teaching the Qur'aan Shareef in Madeenatul Munawwarah. The fact that the complete deen⁶ was taught in such a short period of time is undoubtedly a great miracle.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had fulfilled the responsibility which was entrusted upon him to such an extent that when he enquired from Sahaabah, "Have I conveyed the message?", they replied in unison.

لَقَدْ بَلَّغْتَ الرِّسَالَةَ وَأَدَّيْتَ الأَمَانَةَ وَنَصَحْتَ
الأُمَّةَ وَكَشَفْتَ العُمَّةَ وَجَاهَدْتَ فِي اللهِ حَقَّ جِهَادِهِ

"Most definitely, you have conveyed the message and fulfilled the trust. You were a well-wisher for the Ummah, and you have strived in the path of Allah to fulfil its rights."

Thus, the Qur'aan is an instruction book of Allah سُبْحَانَهُ وَتَعَالَى, and Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the demonstrator who was sent by Allah to guide us towards the manner of operating our lives so that we can enjoy it to its full extent. The trouble-shooting aspects have been taught to us and the

⁶ Religion.

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solutions have been detailed. All the specifics from childbirth to death are discussed and advised. If this human 'machinery' is used according to the instructions that Allah ﷻ has instructed, and the way it was demonstrated to us by Rasoolullah ﷺ, we will get perfect results, or else we will cause our own destruction and that of others. We practice on and adhere to the instructions given to us for insignificant products, items, and gadgets of the world in detail. These worldly gadgets only work for a short time, yet we pay so much attention to them. Unfortunately, we do not have time for our deen, in which lies the success of this world, the grave, the Day of Qiyaamah and forever thereafter.

Along with Imaan⁷ and conviction that the Qur'aan is our only source of guidance and success, we are required to believe and wholeheartedly believe in every single verse of Qur'aan. Every fact mentioned therein is totally true and every command mentioned therein is perfect, appropriate, and applicable till the day of Qiyaamah. The Qur'aan can never and will never be mistaken, incorrect, outdated, or irrelevant. Justifying our sins and weaknesses by re-interpreting the Qur'aan or presenting excuses for disobeying the Qur'aan is detrimental to our belief in the Qur'aan and can land a person in the abyss of kufr⁸. Therefore, be wary of falling into any such ideologies. This applies to many issues which are today overlooked or disregarded, whether it pertains to issues such as the compulsion of hijab⁹, Islamic punishment, the shares which have been apportioned for every heir in matters of inheritance and the impermissibility of riba¹⁰, and all other Islamic injunctions

⁷ Belief.

⁸ Disbelief.

⁹ Total concealment of women when leaving their homes and in front of strange males.

¹⁰ Usury: Interest based dealings.

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The Hadeeth Shareef is an Explanation of the Qur'aan

The Qur'aan Shareef has described itself in various places. It proclaims that it is 'Tibyaanalli Kulli Shay'¹¹. Allah says in the Qur'aan,

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Hold fast onto that which the Rasool صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ gives you, and refrain from what he prevents you.

[Surah Al-Hashr: 59; Verse: 7]

The details of the broader principles of the Qur'aan Shareef are mentioned in the Ahadeeth¹² of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ. Allah سُبْحَانَهُ وَتَعَالَىٰ has commanded us in the Qur'aan Shareef,

وَأَقِيمُوا الصَّلَاةَ

And establish salaah.

[Surah Al-Baqarah: 1; Verse: 78]

However, the details of performing salaah are found in the Hadeeth. May Allah ﷻ reward the Fuqaha¹³. Allahu Akbar! The first and most honourable personality amongst them is Imaam Abu Hanifa رَحِمَهُ اللهُ. The Fuqaha had gathered the various laws which were scattered in the Qur'aan Shareef.

The laws pertaining to inheritance are in various parts of the Qur'aan Shareef. It is famously known that the laws of inheritance are in the fourth Juz¹⁴, but there are certain laws pertaining to inheritance in the

¹¹ A book that explains everything.

¹² Plural of Hadeeth.

¹³ Jurists.

¹⁴ Chapter.

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sixth Juz as well. Similarly, various other laws that are found in the Qur'aan Shareef in different places have been put together by the Fuqaha. An important point to note is that the Qur'aan Shareef cannot be understood without looking at the broader picture.

There are many people such as 'The Modernists', who look at one verse of the Qur'aan and pass a decision based on it. Just looking at only one verse of the Qur'aan and coming to conclusion can be understood from the following incident.

Generally, elephants are not found in Arabia. Once a circus consisting of an elephant toured several cities and towns in Arabia. People were very keen on seeing an elephant, as they had heard of elephants, but they had not seen them. Some blind people also went to experience what an elephant would look like physically by feeling it. They all felt the elephant, and formed their opinion of what they thought an elephant looks like.

After they had felt the elephant, someone asked them to describe what they perceived an elephant to look like. The person who touched and felt the back of the elephant said that an elephant would look like a table-top to him. The person who felt the legs said that an elephant would look like columns. The third person who felt the trunk said that it would look like a pipe. Each one had touched a different portion and described it accordingly. In a similar manner, many of us read, try to understand and interpret from one verse the aspect of deen¹⁵ without having knowledge that other aspects of the related topic have been discussed in other parts of the Qur'aan, for which a conclusion can only be derived after taking all aspects mentioned, the reason the verse was revealed and a host of other factors before commentary can be made of the original verse in question.

¹⁵ Religion.

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Once we were in Laudium¹⁶ while General Haq Nawaz Sahib was visiting our country. He had visited our country on several occasions, and I had learnt a lot of Tabligh¹⁷ work from him. Whilst delivering the bayaan¹⁸, some modernists came to him and said that the Qur'aan Shareef states that piety is not only in facing towards one direction - but this pertaining also to facing the Qibla while performing namaaz. They had only extracted a few points from the Qur'aan Shareef randomly. General Sahib requested that they should continue reading further. For example, a person reads in the Qur'aan Shareef, "O you, who believe, do not come close to salaah," and he stops there.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ

Oh, you who have Imaan¹⁹! Do not come near salaah.

[Surah An Nisaa: 4: Verse: 43]

This would give the impression that people of Imaan should not perform salaah. However, when reciting further, the verse reads,

وَأَنْتُمْ سُكَارَى

While you are intoxicated.

[Surah An Nisaa: 3: Verse: 43]

This verse was revealed when liquor was not as yet declared to be haraam,²⁰ therefore the command is that one should not approach salaah in an intoxicated state. This is the consequence of stopping in the middle of the verse. Therefore, the Qur'aan Shareef must be read and

¹⁶ A town in South Africa.

¹⁷ Propagation of Islam.

¹⁸ A talk; lecture, or discourse.

¹⁹ Faith.

²⁰ Prohibited.

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seen in its entirety, thoroughly, together with the Ahadeeth of Rasoolullaah ﷺ, which holds reference to the explanation of what is read verse by verse. The Qur'aan and Ahadeeth were understood accurately and appropriately by the Sahaabah²¹ رَضِيَ اللهُ عَنْهُمْ, and they are understood in the same way by the 'Ulama²².

Another analogy is given in the following example; if a person is speaking on the phone and saying "Jee²³", "Jee", then even though you cannot hear the person on the other end of the line speaking, you know that he is affirming what the other person is saying. Thereafter he says "Jee?" in a questioning tone. The word "Jee" is the same, but the tone is different. Previously, all the "Jees" were affirming what he was saying, but the meaning of the "Jee" asked questioningly will be different.

Another example is if a father says to his son to bring him water while he is lying in bed at night. Naturally the son will bring water in a glass. However, if the father is standing next to his car on a Sunday morning with his sleeves folded, and he has a bucket and soap, and he tells his son to bring him water, the father will naturally not want water in a glass, but in a bucket because he intends to wash the car. Even though the same sentence is used, the son will understand what was intended. Not having understood this, people extract amazingly misinterpreted meanings from their misunderstanding. In the tafseer²⁴ of the verse.

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنِ مَرْيَمَ بَرَأْنِي وَمُطَهِّرًا

O Isaa, We will grant you death.

[Surah Aale Imraan: 3; Verse: 55]

²¹ Companions of Rasoolullah ﷺ

²² Scholars of Islam.

²³ A respectful Urdu term to affirm something.

²⁴ Commentary.

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The meaning of this verse cannot be understood directly from the Qur'aan. If one uses the dictionary to make tafseer of this verse, one will go completely astray and one's entire aqeedah²⁵ will be destroyed. One will come out of the fold of Islam. Therefore, an explanation is a pre-requisite from those prior to us, from who we acquired this knowledge. Nevertheless, this Qur'aan is a great bounty. Allah states that it is "Tibyaanalli Kulli Shay" – it explains everything.

A very sad development in our times is that we look for askance to other places instead of the Qur'aan. How many people feel that we have to read Harry Potter and literature which maybe even worse? We don't have time to read the Qur'aan Shareef, but we have time to read the voluminous books of J. K. Rawlings and other authors. Shaitaan puts this thought in the minds of people that they must keep abreast of all these things as well. There are so many other books that are available which discuss different philosophies. If one goes into a bookstore like CNA, one will find many books with different thought chains. Let alone the bookstores, there are so many hours spent on the internet, as it is considered a great achievement to read material that plant the seeds of doubt, and even worse, weaken our aqaa'id. Yet, we have no time for tilawat²⁶, whereas the Qur'aan explains everything, knowing that Allah's knowledge is the greatest.

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

Over every possessor of knowledge is one more knowing.

[Surah Yusuf: 13; Verse: 76]

Allah's knowledge is unlimited. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was granted the knowledge of all the people of the past and future. All the knowledge

²⁵ Belief system.

²⁶ Recitation of the Quran.

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of the Ambiya put together cannot equal the knowledge of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. However, compared to the knowledge of Allah, it is not even a drop in the ocean. How can we cast aside Allah's book and have time for other things?

The Qur'aan Shareef is "Tibyaanalli Kulli Shay". The Qur'aan Shareef possesses various other qualities as well which are explained in the Qur'aan Shareef, in the Ahadeeth and by the 'Ulama²⁷. There are poems also written depicting the praises of the Qur'aan. What a great book we possess.

Characteristics of the Qur'aan

Allama Busairi رَحِمَهُ اللهُ says in Qaseedah Burdah Shareef,

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ

The Qur'aan Shareef has meanings like the waves of the sea.

This comparison is made from various angles. One wave gives impetus to the next wave. In a similar manner is the rabt²⁸ of the verses of the Qur'aan Shareef that give impetus other verses.

Let us analyse one verse of the Qur'aan

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ.

²⁷ Muslim scholars who are recognized as having specialist knowledge of Islamic sacred law and theology.

²⁸ Connection.

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O people! Indeed advice [the Qur'aan] has come to you from your Sustainer, a cure for what [evil qualities, doubt, and wrong beliefs] is in the breast [hearts], [it is also a means of] guidance and mercy to the believers

[Surah Yunus: 10; Verse: 56]

In this verse, Allah **سُبْحَانَهُ وَتَعَالَى** addresses mankind in its entirety. It is very seldom that the entire mankind is addressed in the Qur'aan. Normally, only the believers are addressed. Continuing with the verse, Allah **سُبْحَانَهُ وَتَعَالَى** says:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

[Surah Yunus: 10; Verse: 57]

Some advice has come to you from your Sustainer. Contemplate, who has arranged this lecture program? It has come from Allah **سُبْحَانَهُ وَتَعَالَى**. Here Allah **سُبْحَانَهُ وَتَعَالَى** did not say, "Some advice has come to you from Allah." Instead, he used one of His attributes. "Some advice has come to you from your **Rabb**."

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The Qur'aan was Bestowed to Us by Our Rabb

Who is your Rabb? He is the being who has given you existence from non-existence. Allah سُبْحَانَهُ وَتَعَالَى states,

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

Has there not been over man a period of time, when he was nothing to be mentioned?

[Surah Al Insaan: 76; Verse: 1]

There was a time that passed when you were not even worth mentioning. Let alone your eyes, ears, or backbone. You were not even spoken about by your parents. When your mother had conceived, then she told your father, "I think I am expecting." It was only then that they started discussing, "I hope it is a boy", or "I hope it is a girl, may Allah سُبْحَانَهُ وَتَعَالَى grant us children with ease and comfort." You were still non-existent, yet they started talking about you. You were in the form of impure sperm made from blood, which was made from dirty sand. This was your reality. Who created you? Allahu Akbar!

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ
عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا
آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

We have certainly created man [Adam عَلَيْهِ السَّلَام] from a product of [specially selected] clay. Thereafter we placed him in a safe lodging [the womb] as a drop of fluid [sperm]. Thereafter, we made the drop of fluid into a clot of blood, then the clot of blood into a lump of flesh, then the lump of flesh into bones, after which we dressed the bones in flesh. Thereafter, [when we instilled the soul

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into the foetus] we made him into another type of creation. So blessed is Allah, the best of all creators."

[Surah Al Mu'minoon: 12; Verse: 14]

How our Creator created us from stage to stage, so perfectly and beautifully. Rabb is the one who brought you into this world from the womb of your mother in such an amazing manner which could be a matter of life and death. Extra caution is required when the child is born. The skull of a baby is so delicate. If the skull is inadvertently pressed at the time of birth, it can cause deformities. Who brings so many people into the world? This is only the work of Allah **سُبْحَانَهُ وَتَعَالَى**.

This is what the meaning of Rabb is, to bring into existence from non-existence. When you came into this world, you knew nothing. You did not know what food to eat. You didn't even know your mother. Who is it that made you accustomed to your mother? Who had placed your love in the heart of your mother, so that she goes out of her way to look after you? Moosa ؑ had explained who Rabb is,

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَى

Moosa ؑ said, "Our Rabb is He who granted each thing its [appropriate] form and then guided it."

[Surah Taha: 20; Verse: 50]

Allah **سُبْحَانَهُ وَتَعَالَى** is the architect of everything in existence. He **سُبْحَانَهُ وَتَعَالَى** is the engineer, provider, and teacher.

When a chicken is hatched, it automatically starts pecking on the ground for its food. Allah **سُبْحَانَهُ وَتَعَالَى** had taught it how and where to find its sustenance. It does not look for the breast of its mother for milk. When a human being is born, the baby immediately looks for the breast

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of its mother. It does not go pecking and scratching the ground for food. Every creation of Allah **سُبْحَانَهُ وَتَعَالَى**, from an elephant to an ant is inspired by Allah **سُبْحَانَهُ وَتَعَالَى**.

Our Rabb is He who has created oxygen for us, yet this does not suffice. If our lungs were defective, then despite having the purest oxygen, we would be incapable of breathing. On the other hand, if our lungs are perfectly functional, but there is a deficiency in the oxygen we breathe, it will render our breathing useless. It is this Being Who has sent us this "mowizah"²⁹. When we realize this, our reverence for this book will flourish. We will not mishandle it. If we do not show adab³⁰ for the Qur'aan, we will be deprived of barakah³¹ in our reading, and we could be deprived of recitation, and if we do get the opportunity to recite the Qur'aan Shareef, then our thoughts will wander. Therefore, the respect we hold for the Qur'aan Shareef is all important. May Allah **سُبْحَانَهُ وَتَعَالَى** grant us the ability to realize what a kitaab He has blessed us with. Allah **سُبْحَانَهُ وَتَعَالَى** has granted us, the Muslims, the greatest of treasures.

The Qur'aan is an Advice

This mow'iza is of vital importance. If a person loses his way and somebody guides him, great appreciation will be afforded to the person who guided him. We are living in this world that is evil, a world of darkness, a world of temptations. The Qur'aan Shareef is our guide towards righteousness. It firstly saves us from kufr and shirk³². This is for a person who merely believes in Qur'aan Shareef. As for the one who has a deeper understanding of it, he will be saved from the finer points of kufr and shirk. This is the very basic. Then the Qur'aan guides

²⁹ Advice.

³⁰ Respect.

³¹ Benefit and blessings.

³² Polytheism.

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us towards ibaadaat³³. If we apply ourselves, we will find guidance in our muaamulaat³⁴.

A common aspect these days is that our money matters are not in order, therefore there are such terrible fights between spouses, parents and children, and other family members. These disputes arise either due to a lack of knowledge regarding Qur'aanic injunctions, or through sheer disregard of the laws of inheritance, business and social dealings and the like. Sometimes husbands refuse to pay their wives' dowry, or loans are taken from people with a refusal to repay the debt. The Qur'aan Shareef gives us guidelines in all these matters.

The Qur'aan Shareef also explains muaasharah³⁵ in great detail. For example, when are children allowed to enter their parent's room and when they are not permitted to enter [without knocking on the door]? All these aspects are discussed in detail. By following these rules, our lives as well as our interactions with those around us will be a pleasure. Aadaab³⁶ also form an integral part of mu'aasharah. The Qur'aan teaches us that we should not inconvenience anyone. For example, we should not park in anyone's driveway. We should learn the etiquettes of seeking permission to enter peoples' homes, and should we not get a reply, then how we should react. These aspects have been discussed in detail. However more in-depth explanations are given in the Ahadeeth. May Allah reward the 'Ulama, as they have written in great detail on every subject regarding these aspects and more, for our guidance.

³³ Acts of worship.

³⁴ Business dealings.

³⁵ Social dealings.

³⁶ Etiquettes.

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Allah ﷻ has stated in the Qur'aan,

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

There is no doubt in this book.

[Surah Al Baqarah: 2; Verse 2]

These are the instructions in which there are no doubts whatsoever, and there is no doubt that it has originated from the Maker. Now, who is this book for?

هُدًى لِّلْمُتَّقِينَ

In it is guidance for those with Taqwa

[Surah Al Baqarah: 2; Verse: 2]

If we ponder a little, we will realise that a person cannot graduate as an 'Alim in ten years, starting from Alif-baa. If an 'Alim has little sincerity, he will admit that he knows nothing. For example, a person writes an examination on Hidaayah or Bukhari Shareef, which we know are voluminous kitaabs. He is given a question paper that comprises of five questions. Of the five questions asked, he is given a choice to answer any three questions. We can imagine the extent to which the kitaab is covered in these three questions. A very small portion. Further, one passes the examination by merely answering half the questions correctly. Therefore, what were you really tested on? What did you really acquire? Nabi ﷺ had to teach the complete deen in such a manner that it had become a basis till the Day of Judgement. What a miracle was it? These aspects should be realised and appreciated.

Hence, the Qur'aan Shareef is an instruction book of Allah ﷻ, and Nabi ﷺ is the 'Engineer' who was sent by Allah ﷻ, to guide us towards a perfect life. The troubleshooting aspects have been taught to us, and the solutions have been shown. All the details from

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childbirth to death have been discussed. Many books have been written by the "Ulama pertaining to the various du'aas that are to be recited daily from the Qur'aan Shareef. Books have also been written discussing the acts which are to be carried out when a child is born, the manner of upbringing a child and how to educate the child. All this knowledge has been extracted from the Qur'aan Shareef and the Hadeeth of Rasoolullaah ﷺ.

Should a person disregard the Qur'aan Shareef as an instruction book, or if he doesn't learn its teachings and he has not made the Qur'aan Shareef the object of his life, the condition of such a person will be pitiful. If you purchased a very expensive machine, and the instruction manual is in another language such as Chinese, and you do not know the language, you will look for a Chinese person to translate it for you.

Similarly, if we do not understand the Qur'aan, ask ourselves what effort are we making to understand its message? If we are not 'Ulama, then we should at least have the desire to understand the Qur'aan Shareef. The bear minimum is that we learn the meaning of a few Surahs so that we understand what is being recited in our salaah. We should know the meaning of the du'aas that we make. These are all important matters which deserve attention. We want to know all the particulars and details of all the insignificant things of the world. Unfortunately, we have a don't care attitude for the various aspects pertaining to deen. We do not have time for our deen, whereas our life in this world, the grave, the day of Qiyaamah and forever thereafter is based on deen. Worldly things are of use to us only for a short time, yet we pay so much of attention to them.

The Qur'aan is a great ni'mat³⁷, it is a book replete with mercy and blessings. from which we derive our guidance. The main objective is

³⁷ Bounty.

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that it is a book from which we derive our guidance, yet how often do we take guidance from it? The duty of the 'Ulama is to understand the details of the Qur'aan Shareef, and convey its meaning in terms of its mercies, blessings, guidance, and the like to the layman. However, for the layman, reading a reliable translation of the Qur'aan Shareef is the minimum we can do. There are so many non-Muslims who had accepted Islam by listening to just one verse of the Qur'aan, or by reading with understanding one single verse.

The Qur'aan Emits Radiance

There are great anwaaraat³⁸ emitted from the Qur'aan Shareef. The noor³⁹ of the Qur'aan Shareef is completely different from the noor of the Hadeeth Shareef. One is unable to pass off Ahadeeth as verses of the Qur'aan Shareef. Similarly, if one attempts to in his own words pass off a Hadeeth, one will not be successful. The anwaaraat of each of these kitaabs differ. We will receive the greatest amount of mercy, blessings, Anwaaraat, and guidance from the Qur'aan, and this is the primary objective of the Qur'aan Shareef.

The Result of Detachment from the Qur'aan

Hadhrat Sheikhul Hind رَحْمَةُ اللهِ عَلَيْهِ had mentioned when he had returned from Malta where he had been imprisoned by the British, that he had contemplated very deeply whilst in prison and realised that two factors have greatly contributed to the downfall of Muslims. The success of the Muslims lies in remedying these two things. Great 'Ulama were present at his bayaan which was delivered in Bombay. All waited in anticipation to hear what was to follow on. Hadhrat Sheikhul Hind

³⁸ Radiance, brilliance, illumination. (in plural terms).

³⁹ Radiance, brilliance, illumination. (in singular terms).

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ﷺ continued by saying that the downfall of the Muslim Ummah is due to our non-attachment to the Qur'aan Shareef.

Today, there exists a weakness as far as the recitation of Qur'aan Shareef is concerned. Similarly, our Imaan⁴⁰ in the Qur'aan Shareef is weak. Preference is given to the Muslim Personal Law, which is man-made. There are so many good, and seemingly pious people who give preference to Muslim Personal Law over the laws of the Qur'aan Shareef. The Qur'aan Shareef has given permission for a man to marry four wives, whereas you are only allowed one wife according to the Muslim Personal Law. Should a man want to re-marry, then he will have to seek permission from the authorities, or else he will be heavily fined. We still do not have complete yaqeen⁴¹ on the Qur'aan Shareef.

When it comes to business principles, the Qur'aan openly declares that interest is haraam. When I discussed this point on a certain occasion, it did not make sense to many people. They couldn't fathom how the policy of not dealing in interest can work in this time and age? However, this is the policy laid down in accordance with the laws of Islam which are replete with wisdom.

Today, interest has been given so many different names. We can never justify it by changing its name. No matter what we call it and try to cover it up, interest will remain interest. When Mufti Saeed Palanpuri, the Sheikhu'l Hadeeth of Deoband had come to South Africa, he was asked regarding various transactions such as Islamic banking. He replied that the matter should not even be brought to mind for discussion. The entire foundation of banking, including so called Islamic banks, consist of dealing in interest. Hence, this subject shouldn't even further be spoken about.

⁴⁰ Faith.

⁴¹ Conviction.

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The 'blood flow' of any bank is interest. Without interest, banks cannot survive. Islam has made interest haraam from the roots. It is necessary that we correct our yaqeen on the Qur'aan Kareem as this is the book of Allah ﷻ for our guidance. We have to accept the Qur'aan as it has been revealed. We should not make our own interpretations and meanings into the Qur'aan Shareef. Very sadly, this is becoming common. Each person has his own view and understanding.

The Qur'aan is a Cure for All Sicknesses

Allah ﷻ states that the Qur'aan Shareef is,

وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

It is a cure for the diseases within the heart.

[Surah Yunus: 10; Verse: 57]

Physical diseases are not as disastrous as spiritual diseases. These days doctors have discovered and accept that all physical illnesses are caused due to an emotional condition, which in turn is actually a spiritual problem. Anger causes tension and pressure, and in turn causes the blood pressure and blood sugar levels in the body to rise. In reality, the root cause of anger is that it is a spiritual sickness. A person who believes in Allah ﷻ and has trust on Allah ﷻ, will not be affected even though conditions in the world changes. He will say, "My Allah ﷻ is alone, He has no partner." If a person really has Allah ﷻ in his life, he will attain salvation even though adverse conditions may dawn upon him. Hajee Imdaadullaah Muhajir Makki said,

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تیرے ماننے والے بہت ہیں تیرا جاننے والا کوئی نہیں ہے سوائے دو چار

*There are many people who believe in You,
but none has recognised You, with the exception of a few.*

Actually, the whole world believes in Allah سُبْحَانَهُ وَتَعَالَى to such an extent that even an atheist believes in Allah سُبْحَانَهُ وَتَعَالَى. This was proven when cross-examined by Allah سُبْحَانَهُ وَتَعَالَى in the Qur'aan. Can any lawyer cross-examine like Allah? In various places, Allah سُبْحَانَهُ وَتَعَالَى poses the question, "Who created the heavens and earth?" They may say nature, the universe, or something else, but they are forced to believe in the existence of Allah. Therefore, mankind believes in Allah سُبْحَانَهُ وَتَعَالَى, but the need is to recognise Allah سُبْحَانَهُ وَتَعَالَى, and thereafter to have a personal contact with Allah سُبْحَانَهُ وَتَعَالَى is of the essence.

The Qur'aan is a Shifa⁴² for the diseases of the heart. A person who has been protected from kufr, shirk, and has yaqeen on Allah سُبْحَانَهُ وَتَعَالَى will not be influenced by listening to incidents pertaining to jaadu⁴³. In many cases, people experience some common superstitious belief occurring and this destroys them. They become completely overtaken and affected by the occurrence and they begin running after Aamils. If one places one's trust in Allah سُبْحَانَهُ وَتَعَالَى, then occurrences of these types will have no effect on one.

When a person is cured from his spiritual sicknesses, then many physical sicknesses will also be cured. Doctors maintain that one's health is controlled by the brain, by one's mental state. The mental state, the emotions are controlled by the heart. The Qur'aan Shareef gives the cure from the roots. The stronger one's connection is with Allah, the

⁴² Cure.

⁴³ Black magic; evil eye.

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stronger will one be in every aspect. These are the things which we have to develop.

Rewards for Reciting the Qur'aan Shareef

Reading the word, "Shaitaan" in the Qur'aan Shareef, acquires one 50 rewards, as every letter of the Qur'aan that is recited is multiplied by ten 10 rewards. If a letter is recited with wudhu,⁴⁴ then 25 rewards will be earned. If the Qur'aan Shareef is recited in salaah, the rewards increase further. Similar is the reward for the words Haamaan, Qarun, and Firoun. These words have value when they are recited in the Qur'aan. If a person does not know the kalimah, but says, "I believe as so-and-so believes," and the other person's beliefs are correct, then the former's belief is accepted.

Practicing Upon the Rules and Advices of the Qur'aan

Deen is not only words, nor is it only wazifas⁴⁵ and zhikr. Even recitation knowing the meaning of the words recited is also not sufficient. The injunctions of what is recited have to be implemented into our practical lives. deen is not only having knowledge. deen is having to practice on the knowledge one acquires.

Many non-Muslims have much more knowledge than us. They have written many books and many dictionaries on the Arabic language, yet they remain Jews and Christians. They do not possess Imaan. We are required to have Imaan and it must be part of our lives. For example, giving a lecture on anger is easy. When the speaker comes out of the masjid and someone tells him that he had spoken a whole lot of rubbish, this is when his reaction should be observed. Is his reaction anger filled,

⁴⁴ Ablution.

⁴⁵ Regular supplications recited daily comprising of Quranic verses.

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because he had just spoken about anger management and when he is addressed in a harsh manner his reaction reveals his character?

Our elders are our examples, Allahu Akbar! Hadhrat Moulana Madani رحمہما اللہ once was teaching Bukhari Shareef, when a final year student wrote a note to Moulana Madani Sahib رحمہما اللہ stating that he is an illegitimate child. Moulana remained unflinched. Upon completion of the lesson Moulana said that the witnesses to his parent's marriage were still alive. This is proof that he was not illegitimate.

A similar incident occurred with Hadhrat Thanwi رحمہما اللہ. Reactions of this nature is developed when one practices on the knowledge of deen attained. It does not emanate from only having the knowledge of deen. The knowledge of deen and the practice of deen are two separate aspects. In Arabic, the knowledge of deen is termed "ilmud-deen". The students of Arabic know that this is an idhaafi tarkeeb⁴⁶. This phrase indicates with clarity that the two are not the same. Ilm and deen are two different aspects. In this phrase, the first word 'ilm', which is termed as the mudhaaf⁴⁷ is the immediate object, but the actual object is the second word 'deen' which is termed as the mudhaaf ilayh⁴⁸.

Hence, the first requirement is knowledge, but the resultant object is deen. Knowledge of deen should lead you to deen. deen refers to those things that should be inherent within a person. Giving a lecture on Imaan is one thing; however, to possess Imaan is something else. How many of our friends continuously say, "Allah alone is the doer," yet after the lecture, they frequent the aamils⁴⁹, as they believe that the

⁴⁶ Where possession is shown.

⁴⁷ Literally means; added, or better "the added."

⁴⁸ Literally means "the added to."

⁴⁹ One who attempts curing sicknesses using various methodologies such as writing taweez.

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aamil has the ability to cure. If Allah **سُبْحَانَهُ وَتَعَالَى** alone is the doer, then what is the need to frequent an aamil? What is the need for a taweez⁵⁰, when our conviction should be that Allah **سُبْحَانَهُ وَتَعَالَى** alone is the doer? We have to inculcate the reality of these aspects.

Miracles of the Qur'aan Shareef

One miracle from amongst the millions of miracles of the Qur'aan is that despite reciting the Qur'aan Shareef without understanding, the teachings of the Qur'aan Shareef will be instilled into one's life. Our ordinary older folk were not learned at all, yet due to the recitation of the Qur'aan they used to say, "My word is my Imaan." When they concluded a deal with somebody they would stick to their word even if they had received a more lucrative offer after a deal was done. They were firm on their promises.

In spite of the vast knowledge which we possess we do not have these qualities. The object of knowledge is not to find loopholes. Today many of the young 'Aalims and 'Aalimahs use their knowledge to find loopholes so that they can satisfy themselves. This is not the objective of knowledge. Knowledge is to practice upon what we learn to spur us on and encourage us to do more work of deen and not to find more loopholes. A lawyer knows the law and the loopholes. This does not mean that he must get involved in illegal actions using the loopholes. Muslims want to rule the world, but we do not have the ability to do so. We should first bring Islam into our lives by living according to the Qur'aan Shareef. Just by reading the Qur'aan Shareef even without understanding, will bring practice of the Qur'aan Shareef into our lives. Ask ourselves how much of Qur'aan are we reciting in and out of Ramadaan? The du'aa which is read after recitation of Qur'aan is:

⁵⁰ An amulet.

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وَارزُقْنِي تِلَاوَتَهُ اِنَاءَ النَّهَارِ وَاِنَاءَ اللَّيْلِ

And grant me the ability to recite it during the day and during the night.

This du'aa actually means grant me the ability to recite all the time. It was not long ago that in every masjid there would be people who would sit and make tilaawat of the Qur'aan Shareef before and after Fajr salaah. Nowadays we would be very lucky to find one or two people engaged in recitation after Fajr salaah. If the Qur'aan Shareef is not read in the masjids, then how will it be read in our homes and in the businesses?

One of my uncles, may Allah grant him and all the deceased Jannah, was not particularly pious. However, he used to go to his shop a half an hour to three quarters of an hour earlier daily, and before opening the doors for the customers, he used to recite one juz from the Qur'aan Shareef according to the Islamic date. In this way he used to make a complete khatam⁵¹ every lunar month. Today the Qur'aan Shareef is not even being recited. Merely reciting the Qur'aan Shareef is not sufficient, though it is very good, and it is required. However, we should try to understand the meaning of the Qur'aan as well. We should then go further and even propagate the teachings of the Qur'aan.

The Qur'aan Shareef is "hudan" meaning it is guidance, through and through. How many of us have full conviction that the Qur'aan gives us complete guidance? On the other hand, how many of us seek guidance from other sources and places? Our yaqeen⁵² has not yet been built that the Qur'aan Shareef is not hundred per cent but one thousand

⁵¹ To recite the Quran to its completion from cover to cover.

⁵² Conviction.

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per cent a book of guidance. We have to understand it and we have to learn how to apply it in our lives.

The Qur'aan is a Mercy

Also, the Qur'aan Shareef is "Rahmah⁵³". The word "Rahmah" has been explained in great detail. Then the words "Lil Mumineen⁵⁴" are mentioned. In the beginning of this verse mankind was addressed and here at the end of the verse, all the believers are being addressed. The Qur'aan is for all, but only the believers will take benefit and attain guidance. Our Imaan has to be correct. Our conviction must be that this book is complete guidance for us.

Rejoice for Being the Recipients of the Qur'aan

If we have acquired all of this and we have reached that stage, then Allah says,

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Say, About the grace of Allah [Islam] and His mercy [the Qur'aan] about this you should rejoice. It is better than what [wealth and property] they [the Kuffar] accumulate.

[Surah Yunus: 10; Verse: 58]

It is only Allah's Fadhl⁵⁵ and not our know-how and sacrifices which make us successful. We are immersed in His mercy by having been bestowed with the Qur'aan Shareef. It is regarding this that Allah

⁵³ A mercy.

⁵⁴ For the believers.

⁵⁵ Grace.

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commands us to be happy and we should show our happiness. This means that we should be grateful to Allah. When we realise that the Qur'aan Shareef is a bounty of Allah, we should make shukr. However, today we hardly regard it as a bounty. We hardly have time to touch the Qur'aan Shareef, read the Qur'aan, learn a verse of the Qur'aan, let alone a Surah. How then will we enjoy and celebrate all the great things found in the Qur'aan Shareef?

Whenever Hadhrat Umar used to make khatam of Qur'aan, he used to slaughter a camel and distribute its meat. This khatam would not only be completed once a month. He used to make khatam in a much shorter span of time. Today we make khatam and yet it is not regarded as a special occasion. We rarely make a du'aa properly after a khatam. From among those who make khatam are some who are regarded as pious, they immediately commence the next khatam as soon as they finish one khatam. This is an occasion which we must appreciate as it is a bounty.

Allah further states,

هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

It is better than all that which they gather.

[Surah Yunus: 10; Verse: 58]

The Qur'aan Shareef is a greater bounty than all the material things that people can gather. May Allah سُبْحَانَهُ وَتَعَالَى instil the value of the Qur'aan in our hearts. Let us be particular with our tilaawat. Let us make a pledge with Allah سُبْحَانَهُ وَتَعَالَى while sitting in the Masjid and even while reading this book that we will hold firmly onto the rope of Allah – the Qur'aan – by reciting it daily and we will try to the best of our ability to fulfil all its rights.

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The Importance of Learning the Arabic Language

Many people feel that to be proficient in speaking Arabic is important, this is regarding the modern-day contemporary Arabic. In our Madaaris⁵⁶ it was never the object of our Akaabir⁵⁷ and our Aslaaf⁵⁸ to be proficient in speaking Arabic. They were proficient and experts in the different aspects of the language like Nahw⁵⁹, Sarf⁶⁰, adab⁶¹, lughat⁶² and the like. These aspects when studied theoretically, used practically, and adopted technically are the keys to navigate and negotiate classical religious texts with confidence. Our Akaabir and Aslaaf possessed a great command over these aspects. Their purpose of learning Arabic was to understand the Qur'aan Shareef and Hadeeth Shareef properly and this can only be done if these aspects of the Arabic language are very well understood and applied. The true enjoyment of the Qur'aan Shareef comes from these finer points and can only be attained when all these aspects are mastered.

Not very long ago, a student came to me and said that we must teach Arabic in the Madrassah. I asked him if we are not teaching Arabic from فعل [f'el⁶³] till the last Hadeeth of Bukhari Shareef, then what are we doing? This is the Arabic that was discussed above which go into the different aspects of the language like Nahw, Sarf, adab, Lughat and the like. What the student actually meant was that they should be able to speak *modern contemporary* Arabic fluently.

⁵⁶ Plural for Madrasah (Islamic institute).

⁵⁷ Elders.

⁵⁸ Pious predecessors.

⁵⁹ Grammar.

⁶⁰ Morphology.

⁶¹ Arabic literature.

⁶² Vocabulary.

⁶³ F'el in English, which means the first lesson of morphology.

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We had personally seen the results of students who had studied with us and who became fluent in speaking *modern contemporary* Arabic fluently. They got jobs in embassies of Arab countries and in massive oil companies. The result of this was that they had to order liquor for their employers and for the conferences and meetings that their employers had arranged, as well as having to arrange women for the clients of their employers. Is this the reason why we want to learn Arabic?

Today with the work of da'wat⁶⁴ and Tabligh, there is a slightly different scenario when working with the Arabs. Becoming fluent in speaking *modern contemporary* Arabic for the purpose of communication for the invitation and propagation of deen is to an extent necessary. This Arabic is not difficult to learn and acquire. One just has to spend four months or forty days with an Arab Jamaat⁶⁵ for acquiring this.

If one has studied Arabic the way it is taught in Daarul Uloom⁶⁶, then by practicing a little, one will be able to speak the *modern contemporary* Arabic. This is similar to the people in India and Pakistan who had learnt English. They do not have an environment of speaking English, yet grammatically their English is much better than ours. We just take our language for granted. They learn English with proper grammar and the proper usage of words. However, they do not get an opportunity to speak English; therefore, whenever they get an opportunity, they speak much better English than we do.

Likewise, many Arabs in Makkah Shareef and Madeenah Shareef get quite shocked when people who learnt Arabic at Daarul Uloom speak

⁶⁴ Giving invitation to people to enter the fold of Islam.

⁶⁵ This term is commonly used when groups of Muslims go out propagating Islam.

⁶⁶ Islamic universities.

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to them. People who learnt Arabic at Daarul Uloom speak the pure, classical Arabic whereas the local people speak the 'street' Arabic. They become amazed because we have learnt our Arabic according to Arabic grammar and not by just speaking.

Hence, if a person really wants to speak *modern contemporary* Arabic, he can go in Jamaat for forty days or four months and he will pick up the language very easily. Also, there are different shades to every language. For example, from a religious circle, the Urdu which we propagate is the Urdu of Fadhail-e-A'amaal⁶⁷ and Behishti Zewar⁶⁸. The Urdu which is currently spoken in India and Pakistan consists of so many English words that almost every second word is English. In India, many Hindi words are used in the Urdu language. Therefore, the Arabic that is beneficial to us is not the *modern contemporary* Arabic, which is spoken by the Arabs, as their Arabic is influenced by the west. The Arabic of Qur'aan Shareef and the Arabic of Hadeeth Shareef has a good effect on a person.

ان للغة تاثير بينا

Language has an effect.

Ibn Qayyim رَحِمَهُ اللهُ has written that language definitely has an effect on a person's character, religion, and way of thinking. If we learn the Arabic of Qur'aan and Ahadeeth then this is meritorious, but if we have the modern-day Arabic, then it will subject us to the ways of the west.

⁶⁷ Title of a book written by Hadhrat Sheikh, Hadhrat Moulana Zakariyyah Saheb رَحِمَهُ اللهُ.

⁶⁸ Title of a book written by Hadhrat Moulana Ashraf Ali Thanwi Saheb رَحِمَهُ اللهُ.

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Classical Arabic Versus Modern Contemporary Arabic

Once we were in Jamaat in Gujrat⁶⁹ and there were about forty Arabs with us and the Amir of France who was of Algerian origin who was from Marseilles was also present. What must be borne in mind is that our Arab companions were native *modern contemporary* Arabic speakers. Sometimes knowing Arabic becomes a hijab for some people, just as knowledge is also a veil for many people from reaching Allah *سُبْحَانَهُ وَتَعَالَى*.

Since we had become familiar with each other, the Amir mentioned to me that the manner in which we Indian people have understood purdah is wrong. He said that purdah does not mean that men and women should be completely separated from each other. If purdah meant complete separation, then there will be no fun in any social gathering such as Eid days or when there is a wedding, as the men and women are all separated. The enjoyment is when men and women are all together in a mixed gathering. There is no doubt that there is enjoyment for the nafs⁷⁰ in mixed gatherings. Thereafter, to prove his point he recited a verse of the Qur'aan,

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

There is no harm if you eat collectively or individually.

[Surah An Noor: 24; Verse: 61]

As long as a person does not know the shaane nuzool⁷¹ he will not understand the true meaning of the verse. I was also shocked. The next day we went to a Darul Uloom in Khuntaria⁷² and immediately went to

⁶⁹ A province in India.

⁷⁰ One's desires.

⁷¹ The incident or affair due to which the verse was revealed.

⁷² A town in India.

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the library, looked for and found a copy of Jalalain Shareef⁷³ and looked up the commentary of the verse which the Amir had quoted. The tafseer related to the verse explained that all the Ambiya, Sahaaba and the Awliya⁷⁴ never ate alone.

Hadhrat Ibrahim عَلَيْهِ السَّلَام never ate a meal on his own. On one occasion, he called a fire worshipper to have a meal with him and when they sat down to eat, he told the fire worshipper to recite Bismillah and eat. The fire worshipper stood up and retorted that Hadhrat Ibrahim عَلَيْهِ السَّلَام wanted to purchase his religion in lieu of a plate of food. He does not eat in the name of Allah; he eats in the name of his god which is the fire. Ibrahim عَلَيْهِ السَّلَام replied that if he eats in the name of the fire, then he should leave. The fire worshipper left, but Allah سُبحانه وتعالى then sent down Wahi⁷⁵ to Ibrahim عَلَيْهِ السَّلَام which in effect was that Allah has been feeding this person for his entire life even though he eats in the name of the fire, yet Ibrahim عَلَيْهِ السَّلَام was not prepared to give him a single meal because he didn't want to have the meal in the name of Allah. Allah سُبحانه وتعالى instructed Ibrahim عَلَيْهِ السَّلَام to call the person back and feed him. Ibrahim عَلَيْهِ السَّلَام went to him and told him to partake of the meal in whosoever's name he desired. Allah then placed the desire of Islam into fire-worshipper's heart, and he accepted Islam.

Nevertheless, the Sahaabah were also very hospitable to such an extent that they would not eat until they had a guest to share their meal with. When a certain Sahaabi did not find a guest to share his meal with, he remained hungry. On this occasion Allah سُبحانه وتعالى revealed this verse, "There is no harm if you eat collectively [with your guest] or individually." So here collectively refers to eating collectively with the

⁷³ A commentary of the Quran-e-Karim.

⁷⁴ Friends of Allah.

⁷⁵ A divine revelation.

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guest and not with women; therefore, just knowing the Arabic language is not sufficient.

In another incident, I once was travelling by taxi in Saudi Arabia and the taxi driver was playing music in the vehicle. I requested that he turn the music off. He understood what I meant, but he recited the verse,

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

Do not forget what Allah has granted you in your share of this world.

[Surah Al Qassas: 28; Verse: 77]

He meant, "Don't forget your share of enjoyment in the world" - which is the incorrect explanation of the verse. Therefore, just knowing the Arabic language is not sufficient.

The Qur'aan as the Easiest and Most Effective Way of Reaching Allah سُبْحَانَكَ وَتَعَالَى

Once Imaam Ahmad bin Hambal رَحِمَهُ اللَّهُ had a dream. Before relating the dream, I would like to highlight one or two points regarding the stature of Imaam Ahmad bin Hambal رَحِمَهُ اللَّهُ which comes to my mind at this point and time.

A person was making wudhu on the bank of the river and the flow of the water was going downstream. Imaam Ahmad رَحِمَهُ اللَّهُ was making Wudhu downstream from him and this person got up and went to the opposite side of the bank. Imaam Ahmad رَحِمَهُ اللَّهُ asked him the reason for moving. He replied that how could his water after having made wudhu flow towards the Imaam, he was an insignificant person and the Imaam was a great scholar. Therefore, the Imam's water should flow towards him. Allah forgave this person and granted him great status for this action.

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Regarding the dream, Imaam Ahmad bin Hambal رَحِمَهُ اللهُ had a dream in which he saw Allah سُبحانهُ وَتَعَالَى and asked Allah سُبحانهُ وَتَعَالَى as to which the easiest and most effective way was of building a relation with Him. From this question, one will realise that Imaam Ahmad رَحِمَهُ اللهُ was a great Imaam who was very pious. He also knew that knowing Allah was not sufficient, but having a relationship with Allah is required. Allah سُبحانهُ وَتَعَالَى's reply was, that he should recite the Qur'aan Shareef. The Imaam then enquired whether the recitation should be done with or without understanding. The answer received was that both ways are acceptable. However, one should recite with adab⁷⁶ and adhmat⁷⁷. Hence, a person should have yaqeen that this is the word of Allah سُبحانهُ وَتَعَالَى and through the Qur'aan Shareef one will be connected to Allah سُبحانهُ وَتَعَالَى. One should recite the Qur'aan Shareef daily with punctuality keeping in mind the respect and honour of the Qur'aan Shareef. A person that recites the Qur'aan Shareef will progress and go very far.

The Connection Between Verses of the Qur'aan

Each verse of the Qur'aan Shareef is connected to the next verse, and the entire Qur'aan Shareef is connected in this manner. If we look at one verse of the Qur'aan Shareef,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

Allah Ta'aala and the angels send salaah [special mercies from the side of Allah and du'aa of forgiveness from the side of the angels].

[Surah Al Ahzaab: 33; Verse: 56]

⁷⁶ Respect.

⁷⁷ Honour.

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Finding a connection with the verses that precede this verse and the verses that follow this verse will not outwardly be comprehended. However, if Allah blesses someone, he will inwardly be able to find the connection.

While we were in Deoband, we had studied under Moulana Ghulam Ullah Khan Sahib رَحْمَةُ اللَّهِ عَلَيْهَا whose tafseer was very famous in Rawalpindi. tafseer is taught from the end of Shabaan and during the month of Ramadaan in Pakistan, and this practice exists till today. This is actually a tafseer course which is done in a month and a half. Hadhrat Moulana Ghulam Ullah Khan رَحْمَةُ اللَّهِ عَلَيْهِ used to focus against the Bidati's⁷⁸. When we had completed Mishkaat Shareef, we went to him for tafseer lessons.

Hadhrat had shown the connection of these verses to us. Prior to this verse is the incident of Hadhrat Zaid رَحْمَةُ اللَّهِ عَلَيْهِ who was married to Hadhrat Zainab رَحْمَةُ اللَّهِ عَلَيْهَا and they had differences in their marriage; therefore, their marriage was strained. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had made a lot of effort to try to negotiate and amicable resolve, yet a settlement could not be reached. Finally, they divorced. Hadhrat Zaid رَحْمَةُ اللَّهِ عَلَيْهِ was the adopted son of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. According to Shariah, if one has adopted a child, the child should be told who the biological father is. The stepfather should not enact being the biological father, irrespective of the age of the child even if the child was a mere few days old upon adoption. The adopted child should be given his biological father's surname as he is an adopted child and not a biological child.

When the nikah had resulted in divorce Allah سُبحانه وتعالى had performed the nikah of Zainab رَحْمَةُ اللَّهِ عَلَيْهَا to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Heavens. This was a very difficult period in the life of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as this was very similar to a marriage by proxy and the people of Madeenah Shareef were totally unaware of this. Despite its acceptance in society, society looks

⁷⁸ Those involved in Shirk and grave worshipping.

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at it negatively. The Munafiqeen⁷⁹, Jews and enemies found it an ideal opportunity to criticize Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and they made a big issue of the fact that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married his [implied] own daughter-in-law, whereas this was his step daughter-in-law. However, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had accepted Allah سُبْحَانَهُ وَتَعَالَى's command of nikah. Allah سُبْحَانَهُ وَتَعَالَى was so pleased with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that Allah revealed the verse,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Verily Allah Ta'aala and the angels send salaah [special mercies from the side of Allah and du'aa of forgiveness from the side of the angels].

[Surah Al Ahzaab: 33; Verse: 56]

This is how the above verse is connected with the verses preceding it. When one understands this rabt⁸⁰ between verses, one gets great enjoyment. The example of this is that when a person has misplaced an item, he is at a loss and perplexed busy trying to locate the item. When he finds it, he experiences tremendous enjoyment. When the connection between the verses of the Qur'aan Shareef is found and the verses fit like a jigsaw puzzle then one experiences an even greater enjoyment.

When reciting Qur'aan Shareef one should endeavour to understand the meaning and inner meaning of the verses. islaah⁸¹ is that a person recites Qur'aan Shareef and enjoys his tilawat. This enjoyment will only come when the love of the Qur'aan is embedded in one.

⁷⁹ Hypocrites.

⁸⁰ Connection.

⁸¹ Spiritual reformation.

Chapter 2

The Qur'aan Shareef and Its Relation to Hifdh⁸²

Hifdh of the Qur'aan Shareef - no less than a miracle. Committing the Qur'aan Shareef to memory is regarded as a miracle especially when memorised by a child, and more so if the child is non-Arab. Even Arab children would not be able to understand the Qur'aan Shareef, yet they commit the entire Qur'aan Shareef to memory. Great "Ulama and linguists of the Arabic language cannot understand the meaning of the Qur'aan Shareef, yet there are those little ones who commit the Qur'aan to memory. This is a great miracle which Allah ﷻ regularly calls us to witness and these are occasions which we should honour, partake in as well as appreciate greatly.

Du'aas are Accepted on the Occasion of Khatme-Qur'aan

Occasions when the Quraan Shareef is completed by children committing it to heart – which are often referred to as Qur'aan Khatam Jalsahs - are occasions when du'aas are accepted. Hence, du'aas should be made for our Mashaaikh, all those who are ill and all those who are facing problems of any nature whatsoever. We should make du'aa for the Ummat that are suffering in Palestine, Syria, Afghanistan and all the other parts of the world. These are occasions of happiness as the young, new Huffaadh complete the Qur'aan by committing it to memory, and it is also an occasion to cry before Allah E and make du'aa.

⁸² Memorizing the entire Qur'aan Kareem.

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**Seventy Thousand Malaa'ika Say Ameen to the
du'aas Made on the Occasion of Khatame-Qur'aan**

When a person makes khatam of the Qur'aan Shareef, 70 000 angels descend to say Ameen for the du'aas made on completion. Hadhrat Anas رضي الله عنه and other great Sahaaba would invite people to their khatam of the Qur'aan.

For the Huffaadh that are completing the Qur'aan Shareef today, this is not just one khatam, but these are multiple khatams as these Huffaadh had repeated their sabaq⁸³, sabaq dhor⁸⁴ and dhor⁸⁵ many times. Imam Darimi رحمته الله has recorded this narration. Hafiz Ibn Hajar رحمته الله has declared,

"Whoever recites the Qur'aan and then makes du'aa, four thousand angels say Aameen to his du'aa".

[Sunan Darimi: 3524, Nataijul Afkar, vol.3 pg. 177]

The narration is suitable to quote as the statement of Humayd Al A'araj رحمته الله to explain the virtue of a Qur'aan completion.

'Allamah Nawawi رحمته الله has also cited this narration in Al Adhkar.

[Al Adhkar⁸⁶: 321. Also see: At Tibyan Fi adabi Hamalatil Qur'aan⁸⁷, pg. 183]

⁸³ Lessons.

⁸⁴ Lesson repetition.

⁸⁵ General repetition of past lessons completed.

⁸⁶ Kitab al-Adhkar, [The Book of Remembrances] written by Imam Yahya ibn Sharaf an-Nawawi.

⁸⁷ At-Tibyan Fi Adabi Hamalatil Qur'an by Imam Muhyi Deen An-Nawawi (631H - 676H). A Classical work on the etiquette that a Muslim should have with regard to handling, teaching, studying, respecting, and reciting the Qur'aan.

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Four thousand angels come to make du'aa on the occasion of completion of Hifdh. When a person completes his Qur'aan during the day, the angels make du'aa for him until the night, and when a person that completes the Qur'aan Shareef at night, the angels make du'aa for him until the morning. We are unmindful of these treasures, Rands and cents are important to us. Our buildings which are made of sand and water are important to us. Our holidays are important to us. We should keep contact with the "Ulama and the Buzurgs and we will realise that there is no greater treasure than the Qur'aan Shareef. Remember that you will leave behind the worldly possessions when you go into the grave

Rewards Promised to the Huffaadh on Fulfilling the Conditions of Their Hifdh

The rewards and virtues promised upon the completion of Hifdh by the Huffaadh of the Qur'aan and girls who become "Alimas in the Hadeeth wherein the conditions are not mentioned were left out due to brevity, as the conditions were mentioned in other Ahadeeth. The condition is that the life of the Hafidh must correspond with the Qur'aan Shareef. It should not be such that a boy becomes a Hafidh-ul-Qur'aan, yet he shaves his beard, wears T-shirts and jeans and the like. Also, he is not regular with his salaah and lives the life of non-Muslims. The virtues of Hifdh are not applicable to such a Hafidh. Rasoolullah ﷺ is reported to have said,

والقرآن حجة لك أو عليك

The Qur'aan will be a proof in favour of you or against you.

[Sunan Ibne Majah: 280]

The Qur'aan will be against a person if he lived his life contrary to Qur'aanic injunctions. If one has graduated as an 'Alim, Hafidh,

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'Aalima and the like, yet one has not adopted a life in accordance with that which one had acquired in knowledge reasonably, then the virtue will not apply to such a person.

Similarly, if a person only teaches the Qur'aan Shareef to make a student a Hafidh or an 'Alim but pays no attention to the tarbiyat⁸⁸ and upbringing of that student, we may say that the Moulana had dedicated his entire life to the Qur'aan, but it should not be that it tallies to zero in the court of Allah **سُبْحَانَهُ وَتَعَالَى**.

Honourable Titles Bestowed to Various People

The Hafidh-ul-Qur'aan has been bestowed with an honourable title from Allah **سُبْحَانَهُ وَتَعَالَى**. Many people are given honourable titles and doctorates in various fields, yet those people have not written the examination. The title was merely given in honour of that person. Similarly, Hafidh is the quality of Allah **سُبْحَانَهُ وَتَعَالَى** alone which means the protector of the Qur'aan Shareef. Hence, those who commit themselves to learning the Qur'aan Shareef off by heart will be referred to as Hafidh so and so. This is actually an honorary title bestowed to them from the side of Allah **سُبْحَانَهُ وَتَعَالَى**.

Family Members of Allah

In the Hadeeth Shareef Rasoolullah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** is reported to have said,

⁸⁸ Spiritual nurturing.

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"إِنَّ لِلَّهِ أَهْلِيْنَ مِنَ النَّاسِ" . قَالُوا يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " هُمْ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ
وَخَاصَّتُهُ"

Rasoolullaah ﷺ said: "Allah has His own people [family] among mankind." They said, "O Messenger of Allah, who are they?" He said: "The people of the Qur'aan, the people [family] of Allah and those who are closest to Him."

[Sunan Ibne Majah: 215]

This does not mean that Allah ﷻ has family as we have families. What is meant is that family members are close to each other. If a close family member [upon whom the women are not required to make purdah] enter the house, then he is free to move around and talk to the womenfolk, as he is a family man and a mahram. This is the closeness that Allah ﷻ is referring to. This is a great honour for the Hafidh-al-Qur'aan. However, we should remember that this is for that Hafidh that acts reasonably upon the Qur'aan Shareef as we are not angels that are one hundred percent perfect. We all falter in some way or the other, and at some time or the other. It is stated in the Hadeeth.

كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

Every son of Adam sins, and the best of the sinners are the repentant.

[Jami` At-Tirmidhi: 2499]

It is our reaction to our faltering, the sincerity of our repentance and our resolve not to repeat our faltering that is of importance. It is stated in another Hadeeth,

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إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَأَنَّهُ كَدُّ بَابٍ
مَرَّ عَلَى أَنْفِهِ قَالَ أَبُو شِهَابٍ بِيَدِهِ فَوْقَ أَنْفِهِ

A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away. Abu Shihab (the sub-narrator) moved his hand over his nose in illustration.

[Sahih Al-Bukhari: 6308]

Reward for the Parents of the Huffaadh

Rasoolullah ﷺ is reported to have said,

مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلْبَسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ
فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا

If anyone recites the Qur'aan and acts according to its content, on the Day of Judgement his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So, what do you think of him who acts according to this?

[Sunan Abi Dawud: 1453]

However, we should remember that the rewards are for that Hafidh that practices upon the contents of the Qur'aan reasonably.

It is mentioned in another Hadeeth, the Rasoolullaah ﷺ said,

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and Some of its Most Fundamental Rights.**

إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ وَالْجَائِي عَنْهُ
وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ

Glorifying Allah involves showing honour to a grey-haired Muslim and to one who can explain the Qur'aan, but not to one who acts extravagantly regarding it, or turns away from it, and showing honour to a just ruler.

[Sunan Abi Dawud: 4843]

On the contrary if a person fights and shows disrespect to a Hafidh, it is as though he has shown disrespect and fought with Allah سُبْحَانَهُ وَتَعَالَى. One who fights with Allah سُبْحَانَهُ وَتَعَالَى, his destruction is inevitable. However, if the dispute was as a result of his money matters not being in order or any other valid Shar'i reason, then the above warning is not applicable.

During the days of Haj in Arafaat, Muzdalifa and Mina, we generally see a person with a flag in his hand and a group of people follow the person who holds the flag. At the time of Jihaad, Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had also handed flags to the various clans which they carried along. The Hafidh of the Qur'aan will carry a flag and people will follow the Hafidh into Jannat. Today almost every Masjid in our country has a Hifdh class. It should not be such that we fall short in our a'maal, rather we should do A'maal and gain the full reward.

The Joy of a Great King

Around the 10th century of Hijra there lived a king named Shah Sultan Mahmood Begra who ruled the Gujrat area, and his headquarters was Ahmedabad. He was a very pious person. Whenever he used to pass by a qabr he would make du'aa, "O Allah! Make the life of the qabr easy for us. If we are successful here, we will be successful in the

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remaining stages." On one occasion he hosted a Hifdh khatam in his Masjid on the 27th night of Ramadaan and great "Ulama had delivered lectures. In those days the bayaan would continue throughout the night. One "Alim had mentioned during the course of his lecture that after the demise of a Hafidh, seven progenies preceding him will be protected from the torment of the day of Qiyamaah.

The Day of Qiyamah is such, that the sun will be one and a half spears above his head. We cannot tolerate the heat of this world when it is 40° Celsius. At 45° we say that it is extremely hot, yet on the day of Qiyaamah the sun will be directly above one's head. Currently the sun is 150 million miles away from earth. When the sun will be directly above our heads, the ground will be like boiling copper. People will be barefooted; how will we cope? People cannot even manage running on a hot piece of ground, but on the day of Qiyaamah, our feet will not move until we answer five questions.

Nevertheless, when Mahmood Begra heard this, a worrying thought crossed his mind that none of his children are Huffaadh. He had a son named Muzaffar Hilmi who was in charge of his father's government in Baroda. This son realised the concern and worry of the father. While fulfilling his daily duties, he recited the Qur'aan Shareef excessively to the extent that he managed memorising the entire Qur'aan Shareef in one year. He then informed his father that he would lead the taraweeh salaah in the Masjid his father had built during the coming Ramadaan, and he completed three khatams of the Qur'aan Shareef in that Ramadaan. This made his father so pleased, that he handed the entire kingdom over to his son.

Allah **سُبْحَانَهُ وَتَعَالَى** has granted a tremendous amount of honour to people on the basis of the Qur'aan Shareef and knowledge of deen. If we didn't acquire the knowledge nobody will consider us. It is through the Qur'aan Shareef that Allah **سُبْحَانَهُ وَتَعَالَى** grants us honour. We should cry

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before Allah **سُبْحَانَكَ وَبِقَوْلِكَ** and beg of Allah to grant us honour tomorrow on the day of Qiyamaah.

We worry these days of making our daughters BA graduates, beauticians, dentists, and the like, but we are not worried about giving them deen. There are young Huffaadh-ul-Qur'aan who also destroy themselves by attending universities. If we give them deen, it will help us on the day of Qiyamaah.

How Moulana Qasim Nanotwi **رَحْمَةُ اللَّهِ** Became a Hafidh

Moulana Qasim Sahib Nanotwi **رَحْمَةُ اللَّهِ**, the founder of Darul Uloom Deoband, went for Haj in the days when sail boats were used. It took them a long time to reach Jeddah. They left in the month of Ramadaan, so taraweeh was performed on the boat. There were no Huffaadh to lead the taraweeh, so Qur'aan was recited from Surah Feel. This had caused Hadhrat a lot of grief as he would be deprived of completing the Qur'aan in taraweeh. He would learn a Juz of the Qur'aan daily and would recite it at night in Taraweeh.

The Hifdh of Moulana Hussain Ahmad Madani **رَحْمَةُ اللَّهِ**

Hadhrat Moulana Hussein Ahmad Madani **رَحْمَةُ اللَّهِ** went to make the khidmat of his Sheikh voluntarily in Malta. Hadhrat Sheikh-ul-Hind **رَحْمَةُ اللَّهِ** had fought against the British, so he was imprisoned in Malta for treason. The British government had a corrupt intention of converting all Indian people into Christianity. Hadhrat Madani **رَحْمَةُ اللَّهِ** remained in the khidmat of his Sheikh in prison. During the month of Ramadaan there were no Huffaadh so Hadhrat Madani **رَحْمَةُ اللَّهِ** would memorise one Juz of the Qur'aan Shareef daily and recite it at night in taraweeh salaah.

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**The Age at which Hadhrat Moulana Muhammad
Umar Sahib Palanpuri رَحِمَهُ اللهُ Became a Hafidh**

When Hadhrat Moulana Muhammad Umar Sahib Palanpuri رَحِمَهُ اللهُ would deliver a lecture, he would keep the Huffaadh close to him. He used to say, "I am that Hafidh who had memorised the Qur'aan Shareef at the age of 55 and these people had memorised the Qur'aan in childhood days, so they remember their Qur'aan well. Also, I get stuck whilst reciting, thus I require their assistance." So, Moulana had memorised the Qur'aan at the ripe old age of 55.

If we make an attempt to memorise one aayat of the Qur'aan Shareef daily, we can memorise Surah Mulk in a month as Surah Mulk comprises of thirty verses. Who says that we cannot memorise one aayat of the Qur'aan daily? Moulana Saleem Dhorat Sahib is a young "Alim in the United Kingdom, but Hadhrat has been blessed very greatly. One person wrote to him stating that he does not get time to recite the Qur'aan Shareef daily. Hadhrat replied that he gets time to smoke cigarettes, to read newspapers, to answer the call of nature, to watch TV, and the like. It is not a matter of not getting time. The reality is that the importance of the Qur'aan Shareef is not in your heart. Today we cannot spend a few minutes to recite a few pages of the Qur'aan Shareef. May Allah grant us the importance of Qur'aan Shareef.

Muzaffar Nagar is a place near Uttar Pradesh [UP] in India. There is a Sayed family, a family of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that reside there. The parents and all six children of the family are Huffaadh. When the mother used to breast feed the baby, she used to recite the 30th Juz excessively. When the child began speaking, he was fluent and recited the entire Juz. The mother would teach the six-year-old child his lesson when he was doing Hifdh. The younger brother that was four years old would be playing around and he would listen to the Qur'aan Shareef

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being recited. Before the elder brother memorised the sabaq⁸⁹, the younger brother would memorise the sabaq. Due to this, the six-year-old child had complained to the mother that he makes so much of effort to learn yet the little child would memorise the sabaq so quickly. The little kids absorb very quickly, but we put them in front of the TV and their minds are filled with cartoons and all other forms of filth.

Memorising the Qur'aan in One Week

Imaam Muhammad Shaybani رَحِمَهُ اللهُ was a student of Imaam Abu Hanifa رَحِمَهُ اللهُ. To gain admission into the Madressa of Imaam Abu Hanifa رَحِمَهُ اللهُ, one had to be Hafidh-ul-Qur'aan. Imaam Muhammad رَحِمَهُ اللهُ was not a Hafidh of the Qur'aan, so he was refused admission. He memorised the Qur'aan Shareef in a week and returned. Allah سُبْحَانَهُ وَتَعَالَى says,

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ

Most certainly we have made the Qur'aan easy to remember.

[Surah Al Qamar: 54; Verse: 32]

When Allah declares that it is easy to memorise the Qur'aan, how can it be difficult? How did all the Huffaadh of the world manage memorising the Qur'aan? Approximately 850 pages of the Qur'aan, 30 Juzs, how did they manage memorising it? Allah سُبْحَانَهُ وَتَعَالَى has made it easy and it is not our achievement.

The Greatest Achievement and the Greatest Mistake

Allama Ibn A'bideen Shaami رَحِمَهُ اللهُ has written of Hishaam Kalbi رَحِمَهُ اللهُ, a great Buzurg, who said, "I have such a great achievement which

⁸⁹ Lesson.

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perhaps no one has achieved. I have made such a mistake that perhaps no one in the world has made. My achievement was that I memorised the Qur'aan Shareef in three days." We cannot recite a quarter Juz in three days.

Regarding his mistake, he stated that he was trimming his beard, and the trimming should be when the length of the beard had reached a fist length from the chin. When measuring one's beard, one should use one's own fist and not the fists of one's two-year-old child. So instead of cutting the beard below the fist, he cut it above the fists, thus the entire beard was removed.

Chapter 3

Virtues Regarding Certain Aayaat

The Virtues of Aayatul Kursi

The Qur'aan Shareef is such a mubarak⁹⁰ kitaab that if a person recites Aayat-ul-Kursi after the Fardh salaah, then there is nothing between him and Jannat except death, that is when he dies, he will go directly into Jannat. How long does it take to recite Aayatul Kursi, yet we do not recite it. If there are Sunnah salaah after the Fardh salaah, then we must first perform the Sunnah salaah and then recite these wazaa'if.

Four Great Verses of the Qur'aan

It is narrated in the Hadeeth Shareef that when Allah was about to reveal the following four Surahs or Aayaats of the Qur'aan the angels

⁹⁰ Blessed.

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complained to Allah that Allah ﷻ was revealing aayats to us, people that commit crime, murders, rape, adultery, and the like. They queried as to if Allah was really going to send to us those aayats. Allah ﷻ took an oath by His honour and said that whosoever will recite these verses after the Fardh salaah of those salaah that do not have Sunnat salaah after the Fardh salaah [Fajr and Asr salaah], and after the Sunnat salaah that come after the Fardh salaah [Zohar, Maghrib, and Esha salaah], will be blessed with four things. This Hadeeth is reported by Sayyeduna 'Ali رَضِيَ اللهُ عَنْهُ and is recorded in "Amalul Yawmi wal Laylah" of Imam Ibnus Sunni, Hadeeth: 125. The four things that the reciter will be blessed with are:

They will be granted a place in Hazeeratul Quds. This is a superior place in Jannat-ul-Firdaus. We regard Jannat-ul-Firdaus to be a superior place. However, in Jannat-ul-Firdaus, there is place called Hazeeratul Quds which is regarded as the most superior portion of Jannatul Firdaus.

1. They will be looked upon with Allah's mercy 70 times a day. Note that the number seventy is not used to show that it is limited and confined to seventy. It is used to show excessiveness as we would say, "I told you a million times," to show excessiveness. They will have seventy of their needs fulfilled, and according to a certain narration the lowest is that they will be protected from depression, tension, and pressure. Nowadays, whoever we meet complain of tension, so Allah will protect a person from tension.
2. They will be protected from poverty. They will be protected from their enemies, in fact, they will be able to overpower their enemies to the extent that they will overpower Shaitaan and Nafs as well.

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These Surahs and verses are as follows:

1.Surah Faatiha

2.Ayatul Kursi

3.The eighteenth verse from the third Surah, Aale Imraan

الْعَزِيزُ الْحَكِيمُ هُوَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِئًا بِالْقَسْطِ لَا إِلَهَ

Allah bears witness that there is no god but He - and (so do) the angels and the men of knowledge - being the One who maintains equity. There is no god but He, the Mighty, the Wise.

4.The twenty sixth and twenty seventh verses of the third Surah, Aale Imraan:

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ
مَنْ تَشَاءُ بِيَدِكَ الْخَبِيرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

Say, [O Messenger of Allah], "O Allah! Lord over all authorities! You give authority to whoever You please and remove it from who You please; You honour whoever You please and disgrace who You please—all good is in Your Hands. Surely You alone are Most Capable of everything. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account."

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Reciting Ten Verses of the Qur'aan Before Sleeping

Rasoolullah ﷺ is reported to have said that a person who recites ten verses at night will not be written amongst the ghafileen⁹¹.

If anyone who [at night] recites regularly ten verses, he will not be recorded among the negligentful.

[Sunan Abi Dawud: 1398]

Recite Surah Faatiha which contains seven verses, then recite the following verses of the second Surah, Al Baqarah, verses 285 and 286, which are the last two Aayaat of the Surah:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Rasoolullah ﷺ has believed in what has been revealed to him from Allah, and the believers as well. All have believed in Allah, His angels, His Books and His Messengers. "We make no division between any of His Messengers," and they have said: "We have listened and obeyed. Our Lord, Your pardon! And to You is the return." Allah does not obligate anyone beyond his capacity. For him is what he has earned, and on him that he has incurred. "O Allah, do not hold us accountable, if we forget or make a mistake and, O Allah, do not place on us a burden such as You have placed on those before us. And our Allah, do not make us bear that for which we have no

⁹¹ The neglectful ones.

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strength. And pardon us. And grant us forgiveness. And have mercy on us. You are our Lord. Help us, then, against the disbelieving people."

Finally recite Surah Falaq and Surah Naas. Who cannot practice upon the above before lying down to sleep?

**Reciting One Hundred Verses
of the Qur'aan Before Sleeping**

In the same Hadeeth Rasoolullah ﷺ is reported to have said that a person who recites one hundred verses at night will be recorded among those who are obedient to Allah.

وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ

And if anyone recites a hundred verses at night, will be recorded among those who are obedient to Allah.

[Sunan Abi Dawud: 1398]

If a person recites Surah Alif Laam Meem Sajdah in the 21st juz, Surah Waaqiah in the 27th juz, Surah Mulk in the 29th juz, a person has recited a hundred verses for the night and is counted amongst those that had worshipped Allah greatly. The Qur'aan Shareef is a great treasure which we have been blessed with. On the day of Qiyamah, Rasoolullah ﷺ will complain against us.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

[On the day of Qiyaamah] The Rasool will say, "O my Rabb! My people have ignored this Qur'aan."

[Surah Al Furqan: 25; Verse: 30]

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Rasoolullah ﷺ will lay a charge against us that this part of the Ummat had totally divorced themselves from the Qur'aan Shareef. Which lawyer, advocate and attorney will you be able to find to defend you on the day of Qiyamah? We should make our connection with the Qur'aan Shareef and recite the Qur'aan Shareef in our homes, cars, businesses. We should bring Qur'aan back into our lives. Today we are living lives that do not have any connection with the Qur'aan Shareef even during the month of Ramadaan. We have the best Hafidh to recite the Qur'aan Shareef in Ramadaan, yet we only attend the Taraweeh salaah for a few nights and then disappear. During Ramadaan, Qur'aan Shareef is not even recited in our homes.

Chapter 4

The Quraan Kareem and Some of Its Fundamental Rights

The Qur'aan Kareem holds many rights upon us. However, they are innumerable, and for the sake of brevity just some of the fundamental rights that the Qur'aan holds upon us will be discussed in this chapter.

We will now discuss some of the rights that the Qur'aan Shareef has upon us. Each one of us including myself should check ourselves and give ourselves marks on each point out of ten to see where we stand regarding upholding the rights of the Qur'aan Shareef.

These are some of the rights of the Qur'aan Shareef. If the rights of the Qur'aan Shareef are not fulfilled, then the Qur'aan Shareef will come as a complainant against us on the day of Qiyamah.

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اللَّهُمَّ اجْعَلْهُ حُجَّةً لَنَا وَلَا تَجْعَلْهُ حُجَّةً عَلَيْنَا

O Allah, let the Qur'aan be a proof in favour of us and let the Qur'aan not be a proof against us.

In the 19th Juz of the Qur'aan Shareef, Allah ﷻ says,

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

[On the day of Qiyamah] the Rasool will say, "O my Rabb! My people have ignored their Qur'aan."

[Surah Al Furqaan: 25; Verse: 30]

The Qur'aan Shareef will lay a complaint against us. Who will be able to defend himself against the complaint and charge of the Qur'aan Shareef? We stand no chance whatsoever; therefore, we should fulfil the rights of the Qur'aan Shareef. We are the servants of Allah; therefore, we have no other choice except to try and then cry. We should try our best to fulfil the rights of the Qur'aan Shareef and then we should cry for our shortcomings as no one is perfect. Hadhrat Moulana Muhammad Umar Sahib Palanpuri رَحِمَهُ اللهُ used to say that we should try during the day and cry in the night to Allah to forgive us for our shortcomings.

**The First Right - Imaan Bil Qur'aan
[To Believe in the Qur'aan]**

The first right of the Qur'aan Shareef is Imaan bil Qur'aan, we must believe in the Qur'aan Shareef. We must believe it to be.

مُنزَّلٌ مِنْ لِسْمَاءِ

It has come from Allah.

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It is the absolute, final law and there is no other law besides the laws of the Qur'aan. It is the absolute law. Preference should not be given to anything else. One should believe in the Qur'aan in its entirety. Alhamdulillah, all Muslims believe that this book is the book of Allah ﷻ which contains the laws of Allah, and which was revealed to Nabi ﷺ. When looking at it from this angle it is not difficult to believe in the Qur'aan.

However, when we analyse it a little deeper, then our condition becomes apparent. Let us take a look at certain verses such as the verses of purdah (hijab⁹²). We all know that it is the command of Allah ﷻ. How many people in their great ignorance say that Purdah is an Urdu word, the letter پ (Paa) is not found in the Arabic language. Therefore, where is purdah mentioned in the Qur'aan Shareef? People display ignorance, yet they think they are knowledgeable. The laws of purdah are discussed in great detail in Surah noor. Many people still feel that these laws are not practical. Not practising the law is one thing, but to alter, amend or change a law is very dangerous. They try to justify themselves by saying that they cannot progress economically if women remain at home and if they are not out in the businesses and marketplaces. There are many so-called good Muslims that propagate this idea. Once such thoughts and propagation set into our minds, it begs the question as to where our Imaan is on the verses of purdah.

Having Imaan in the Qur'aan Regarding Purdah

Nevertheless, a person should believe in every Aayat of the Qur'aan-e-Kareem. If one cannot observe purdah, then it is one's own weakness due to which purdah is not observed; therefore, forgiveness should be sought. One must know that purdah has been made compulsory by

⁹² Veil.

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Allah *سُبْحَانَهُ وَتَعَالَى*. Our Imaan⁹³ and yaqeen should be that Purdah is Fardh⁹⁴ in deen as ordained by Allah Ta'aala. The correct manner of observing purdah is by covering the entire body with the exception of the palms and feet. Purdah does not mean that a woman is permitted to wear a tight-fitting cloak with fancy bead work and embroidery which draws attention.

Similarly, leaving the eyes open is not complete purdah. The eyes should also be covered, as the centre of attraction is the face. A beautiful explanation given by the "Ulama is that purdah is to conceal the beauty of the woman and the height of the beauty is in the face, and in the face, contact is made with the eyes, so the command is that the eyes should be covered as well. It will not be considered complete hijab if the eyes are not covered. Many people, including certain "Ulama try to prove that the face is not hijab and does not have to be covered.

An old lady is permitted to leave her face uncovered but the rest of the body has to remain covered. The definition of an 'old lady' who has been granted this concession has to be so old that there is no hope of her re-marrying.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

There is no sin on those women who are sitting (at home because of old age) and have lost all hope of marriage if they remove their clothing on condition that they do not expose their charms (thereby attracting men).

[Surah An noor: 24; Verse: 60]

⁹³ Belief.

⁹⁴ Compulsory.

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In this verse "remove their clothing" refers to the covering of the face. Nevertheless, one has to bring Imaan on every Aayat of the Qur'aan Shareef.

Having Imaan in the Qur'aan Regarding Inheritance

People are also very negligent regarding the laws of inheritance. We request distribution of the estate according to Islamic law when it suits us. However, when we tend to receive a larger share if the distribution of inheritance is done according to the law of the country, then we demand that the distribution be done according to the law of the country. Then the laws of Shariah are totally overthrown. Unfortunately, many good families which consist of "Ulama, Mashaaikh⁹⁵ and pious people tend to become weak in these matters. Our Imaan should be such that we fully accept that the laws and shares pertaining to inheritance are carried out in accordance with what Almighty Allah **سُبْحَانَهُ وَتَعَالَى** has stipulated. An Islamic will should have records of qadha⁹⁶ salaah and fasts, money which you are owing people, the amaanat⁹⁷ of people in your possession, your amaanat which is kept by certain people and loans which you had given out. Over and above this, advice is also given in an Islamic will, but the most important aspect is that all financial matters must always be recorded as one is totally unaware of the time of death.

Having Imaan in the Qur'aan Regarding Interest

Another aspect pertains to interest. A continuous effort has been made to legalise the various forms of interest in Shariah by labelling it as commission or insurance and the like. We should have complete Imaan

⁹⁵ Elders, Sufis, pious persons.

⁹⁶ Outstanding.

⁹⁷ Trust.

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on the Qur'aan Shareef that interest is haraam and if one cannot practice it then one should admit that it is because one's weakness, therefore one should seek forgiveness.

Having Imaan in the Qur'aan Regarding Capital Punishment

Another aspect is regarding capital punishment. Many Muslims adopt an apologetic approach for capital punishment. Stoning to death is a law of the Qur'aan Shareef and we should not be afraid of it. Cutting off the hands is a law of Islam and the Qur'aan Shareef. We should fully abide by the laws of the Qur'aan and not shy away from these laws. The Qur'aan Shareef is a book that will remain till the day of Qiyaamah, so the laws of the Qur'aan will also remain till the day of Qiyamah. We cannot change any law of the Qur'aan because we are now living in the 21st century or because the Qur'aan must adapt to the present way of living. We cannot say that the world and science has made tremendous progress, therefore the Qur'aan must be in accordance with these advancements. If one bought a pair of shoes and finds that they do not fit him because they are too small, one will not cut one's toes so that one can wear the shoes. Similarly, we cannot chop and change Islam to fit us, we must fit into Islam.

Islam is our deen, and it is our belief that it will remain so for mankind until the day of Qiyaamah. We confess that we have Imaan on the Qur'aan Shareef but if we take each Aayat and each law of the Qur'aan Shareef, will we be able to defend ourselves?

Many "Ulama try to make the verses of the Qur'aan adapt to the current times. Many supports such "Ulama, is this Imaan on the Qur'aan Shareef? We believe in the Qur'aan Shareef as being the kitaab that is

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“Munazzal minas Samaa⁹⁸” which is the final word of Allah **سُبْحَانَكَ وَتَعَالَى** and there are no changes in the word of Allah **سُبْحَانَكَ وَتَعَالَى**.

The Jews and the Christians are guilty of changing the words and the meaning of their scriptures as Allah Ta'aala did not take the responsibility to protect the previous scriptures. Allah **سُبْحَانَكَ وَتَعَالَى** has taken the responsibility to protect the Qur'aan; therefore, there will be a substantial group of people who will remain firm on the Qur'aan Shareef.

There are ‘Ulama and a group of people who follow the Qur'aan Shareef as the Qur'aan Shareef was revealed and there are ‘Ulama and another group of people termed as modernist, and they take new meanings of the verses of the Qur'aan. In situations of this nature there will naturally be friction and differences. It is ironic that the ‘Ulama that hold onto the original meaning of the Qur'aan get blamed, but the modernist group is responsible for the differences. The public blame the ‘Ulama, but they should ensure that they hold onto the original meaning of Qur'aan as the view of the modernist suits the public.

A Group of ‘Ulama Will Always Hold onto the Truth

In the Qur'aan Shareef, Allah **سُبْحَانَكَ وَتَعَالَى** says there will always be a group who will not fear the criticism of those who criticise. There will always be a group of ‘Ulama who will remain firm, they will stick to the truth, and they will be ready to sacrifice their lives and honour as well. These ‘Ulama will never keep silent to the changes made to the Qur'aan Shareef. Some people feel that they should keep silent and keep the peace.

⁹⁸ Revealed from the heavens.

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From amongst the great 'Ulama that never kept silent from preaching the truth was Imaam Ahmad ibn Hambal رَحْمَةُ اللَّهِ. During his era there was a difference of opinion whether the Qur'aan is Makhloq⁹⁹ or is it qadeem¹⁰⁰? Imaam Ahmad رَحْمَةُ اللَّهِ was of the opinion that the Qur'aan was qadeem, and he had to undergo great persecutions and torture for maintaining such a belief. When Imaam Ahmad رَحْمَةُ اللَّهِ was asked how he managed going through those difficulties, he replied that when he was sent to prison, he met a criminal who was also serving his sentence. The criminal said to Imaam Ahmad ibn Hambal رَحْمَةُ اللَّهِ that he - the criminal - was on the wrong path, yet he persevered on doing wrong despite being tortured and lashed; therefore, the Imaam should take a lesson from him. He said to Imaam Ahmad ibn Hambal رَحْمَةُ اللَّهِ that he is on truth; therefore, he should remain steadfast on the truth. Imaam Ahmad رَحْمَةُ اللَّهِ has mentioned that he had taken such inspiration from the prisoner that he never felt the pain when he used to be persecuted.

The Qur'aan Shareef has thirty juzs, neither forty juzs as the Shias believe nor the new Kuwaiti Qur'aan which the Americans have distributed in Kuwait. The Qur'aan Shareef is a kitaab which will never be changed by anyone.

When the British had colonized India, they wanted to change the religion of the people. In order to achieve their goal, they had purchased all the Qur'aans that were available on the market. An 'Alim had seen a missionary purchasing the Qur'aans, so he asked him the reason for doing so. The missionary replied that they want to remove all the Qur'aans. The 'Alim brought an eight-year-old boy who had committed the entire Qur'aan Shareef to memory and told the priest to test the young boy who was an excellent Hafidh¹⁰¹ of the Qur'aan

⁹⁹ Created.

¹⁰⁰ An attribute of Allah Ta'aala.

¹⁰¹ One who has committed the entire Quran Shareef to memory.

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Shareef. The 'Alim then asked the missionary how he would succeed even if he destroyed all the Qur'aan Shareefs, as like this this young boy who has committed the entire Qur'aan Shareef to memory. Thousands of other young boys and adults have committed the Qur'aan Shareef to memory. There are thousands of such young boys who are Huffaadh. Generally, we say that the Hafidh protects the Qur'aan Shareef. Hadhrat Moulana Abul Hassan Ali Nadwi رَحِمَهُ اللهُ used to say that when a young boy was brought to the haraam of Makkah and people said,

هَذَا يَحْفَظُ الْقُرْآنَ

This boy protects the Qur'aan.

It was said,

لَا يَلِ الْقُرْآنُ يَحْفَظُهُ

Nay, in fact the Qur'aan protects him.

Hence, one should bring Imaan on the Qur'aan and every portion of the Qur'aan. If we are not acting in accordance with the Qur'aan we should accept our weakness, sincerely repent, and make an effort in the direction of correcting ourselves so that we accept every portion of the Qur'aan.

The Second Right - Al Hubbu Lil Qur'aan [To Have Love for the Qur'aan]

The second right of the Qur'aan Shareef is Al Hubbu Lil Qur'aan, to have love and respect for the Qur'aan Shareef. Let us examine ourselves, do we find love and respect for the Qur'aan Shareef, for such a great kitaab in our hearts? There are extensive Ahadeeth that explain the greatness of the Qur'aan Shareef.

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It is very difficult to explain the love in one's heart. When a person expresses his love to his beloved he says, "I love you like ...". He uses the word "like" which means that actual love cannot be explained. Language is inadequate to explain love, the emotions, and feelings of a person. When a person has pain and goes to a doctor and the doctor asks him to describe the pain, the patient cannot give the exact description of the pain as language is inadequate to explain, even though one is quite proficient in language. Similarly, each person knows what love is, yet it cannot be explained. Therefore, each person can access on his own as to whether he has love for the Qur'aan and if so, to what extent. We become Hafidh, Qari's and Mufasssir¹⁰², but is the love of Qur'aan in our hearts?

Our Sheikh رَحْمَةُ اللهِ عَلَيْهِ has beautifully explained this in one of his poems,

لغت کرتی ہے لفظ کی معانی محبت کہتی ہے دل کی کہانی
*Language tells you the meaning of words,
Love tells you the story of the heart.*

The love of the Qur'aan Shareef has to be developed. This can be developed through Tasawwuf, and we should endeavour in this field and develop the feeling of love of the Qur'aan within us. One should have the desire to recite Qur'aan Shareef excessively. Habit and love are two separate things. Many people recite merely out of habit, which in itself is commendable. However, there are those people whose attachment to the Qur'aan Shareef itself and its recital are almost inseparable. They are those who are attached to the Qur'aan Shareef with love.

¹⁰² Commentators of the Quraan.

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To understand this point, there is a mas'ala¹⁰³ in Tasawwuf which is called Tasawwur-e-Sheikh¹⁰⁴, which is a source of great goodness. By doing so, one spiritually progresses. So, a question that arises is if this practice is shirk¹⁰⁵ or not, as a person is supposed to think of Allah. Hadhrat Moulana Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ says that the question of shirk arises when one thinks of his Sheikh voluntarily in salaah or whilst making zikrullah. However, if it is involuntarily, then there is no question of shirk. Similarly, the love of Qur'aan Shareef and the desire to recite Qur'aan Shareef must be involuntarily.

We all know to what extent a love letter is cherished when it is received by a beloved from his lover. These days people are so attached to their cell phones that they cannot manage without it. One becomes absolutely restless if one cannot locate one's phone or any other possession of attachment that has been misplaced. This is the fervour and love that one should have for the Qur'aan Shareef.

What is love? When I had taken bay'at¹⁰⁶ to Hadhrat Hakim Sahib رَحْمَةُ اللَّهِ عَلَيْهِ, Hadhrat explained that first the seed of love has to be placed into one's heart to overwhelmingly capture one's respect and conformity. Even if one merely says, "I love you" the seed of love has been sown despite it not being love. After planting the seed, the tree will grow regardless of the time it takes. Therefore, if one does not really have the love of Qur'aan Shareef in one's heart, but he holds the Qur'aan Shareef and says, "I love the Qur'aan Shareef." the seed of love will be planted. Once the seed is planted it will grow until eventually true love of Qur'aan Shareef will enter one's heart and one will love the Qur'aan Shareef as one loves one's family and possessions.

¹⁰³ Ruling from questions asked in connection with Deen.

¹⁰⁴ To think of one's Sheikh.

¹⁰⁵ Polytheism.

¹⁰⁶ A pledge of allegiance.

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Hadhrat Moulana Abdul Ghani Phoolpuri رَحْمَةُ اللَّهِ used to say that the Qur'aan is a love letter from Almighty Allah. Normally, a lover sends a letter to his beloved and the beloved is not that interested. Here the beloved has sent a love letter to His lover and this letter neither consists of one or two pages, nor is it an SMS which is sent in abbreviation form, but this is a love letter of thirty juzs. Therefore, from here one can realize how much a person should love the Qur'aan Shareef, hold onto the Qur'aan Shareef and be keen to know the meaning of the Qur'aan Shareef. There is a hidden connection between an electronically operated gate and the remote that is used to open the gate. Similarly, in the Qur'aan, there is a hidden connection between the servant and with Allah سُبْحَانَكَ رَبِّيَ عَالِي.

From amongst the signs of love is to think of one's beloved. For example, a father leaves home in the morning to undertake his daily occupation, but his child is ill. The father would travel a short distance and call home to find out the condition of the child. He would then during constant intervals call to find out how the child is feeling. This concern is because of the love that the father has for his child. Do we possess the similar type of feeling for the Qur'aan Shareef where one has a constant urge for its recital? One should have a similar type of love for the Qur'aan Shareef and this love should be coupled with the Adhmat of the Qur'aan Shareef, as the Qur'aan Shareef is a very great kitaab.

Expressing One's Love for the Qur'aan Shareef

When one has the love of the Qur'aan Shareef, he should express that love, he shouldn't feel shy to express the love of Qur'aan Shareef. A person should never feel shy in expressing his love for the Qur'aan Shareef. If a person feels that he is not sincere in his love for the Qur'aan Shareef due to hypocrisy, then he should merely utter the words of love (as we say the poetry whilst making zhikr).

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Nowadays, we fix the amount of juz's which we intend reciting and that is also the practice of a few people. There are many people who don't even touch the Qur'aan Shareef or recite one page of the Qur'aan Shareef over long time durations. The demand of love is that one becomes intense in his love. One would desire to go into the detail of the Qur'aan Shareef, recite the Qur'aan Shareef correctly and know the meaning of the Qur'aan Shareef. One should take stock of oneself by allocating a score to oneself out of ten and then check ourselves as to how much of love we have for the Qur'aan Shareef. We should be prepared to give our lives for the Qur'aan Shareef and its teachings. Hence, the second right of the Qur'aan is Muhabbat of the Qur'aan Shareef.

The Third Right - Al Adhmatu¹⁰⁷ Bil Qur'aan [To Respect and Honour the Qur'aan]

To have immense respect for the Qur'aan and for those who have memorized the Qur'aan is also a right of the Qur'aan. One of the most important aspects with regard to having adhmat of the Qur'aan Shareef is that we should not handle the Qur'aan Shareef with one hand. The Qur'aan Shareef should be held with both hands showing great respect and reverence for the Qur'aan Shareef.

When we used to attend Madressa during childhood we were taught to keep the Qur'aan Shareef in a juzdaan¹⁰⁸ in the right hand over the chest, by the heart. We should respect the Qur'aan Shareef.

Today, a time has come where the Qur'aan Shareef is put in a backpack which is thrown over the child's back. There are warnings in the Hadeeth that the Qur'aan Shareef should neither be used as a pillow

¹⁰⁷ Respect; honour.

¹⁰⁸ A type of 'enveloped' cloth housing for the Qur'an Shareef.

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nor be carried on the back. Unfortunately, children carry the Qur'aan Shareef in a backpack nowadays. The respect of the Qur'aan Shareef is very great.

We were once in Turkey in Jamaat travelling by train. It was Ramadaan¹⁰⁹ Shareef, and one of our Saathies¹¹⁰, after reciting the Qur'aan Shareef, placed the Qur'aan Shareef in a bag and placed the bag under the seat. A Turkish woman who was un-Islamically attired with a short dress and her hair open became extremely uneasy and did not rest until that person removed the Qur'aan Shareef from under the seat. She said that it is impossible to place the Qur'aan Shareef under the seat, despite her outer condition appearing as un-Islamic.

The mas'ala regarding the honour of where a Qur'aan Shareef should be placed changes if the Qur'aan Shareef is placed in a bag. It will become permissible to place the Qur'aan Shareef under the seat.

To understand this, the following example is given. A person is living in a twenty or thirty story building and his apartment is on the twenty first floor, and there are toilets on all the floors above. Having a Qur'aan Shareef kept on the twenty-first floor is quite in order.

How Should We Respect the Qur'aan?

The following are some forms of respecting the Qur'aan:

1. When carrying the Qur'aan, we should hold it with the right hand and with respect, close to the heart. Never allow it to hang behind one's back in a backpack.

¹⁰⁹ The ninth month of the Islamic year when Muslims fast.

¹¹⁰ Companions.

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2. Cover the Qur'aan and place it in a juzdaan, have a bag to keep it in. The cover of the Qur'aan must also be regularly removed and washed. The water that was used for washing the cover of the Qur'aan should also not be thrown into the drains into which sewerage and other impurities flow. This blessed water which had washed a cover that was attached to the Qur'aan should be sprinkled onto the walls of the house or thrown into the garden or onto flowers.
3. We should try not to place other books upon the Qur'aan. The Qur'aan should always be kept higher than all other books.
4. We must make wudhu before reciting the Qur'aan, even if one intends to recite it from memory. Remember that it is impermissible to touch the Qur'aan without wudhu. This has been proven in the Hadeeth and is the reliable opinion of all four Mazaahib.¹¹¹
5. When one wishes to recite the Qur'aan, choose a quiet place so that one is not disturbed during recitation.
6. Sit down with respect and humility before the Qur'aan.
7. Sit facing the Qiblah when reciting.
8. Before reciting, make miswaak¹¹² and apply 'itr¹¹³.

¹¹¹ Schools of Islamic jurisprudence.

¹¹² The miswak is a teeth cleaning twig made from trees. It is reputed to have been used over 7,000 years ago.

¹¹³ Scent.

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9. Place the Qur'aan in a slightly elevated position when reciting it. It is best to place it on a Rahel¹¹⁴. Just as a throne is reserved for the king, the Rahel is reserved for the Qur'aan Shareef.



Images of Rahels folded and unfolded.

10. One should not use the saliva on one's fingers to turn the pages of the Qur'aan.
11. While reciting, do not engage in discussion.
12. One should not joke, laugh, use a cell phone or play when reciting the Qur'aan. This is a dangerous practice.
13. If the necessity does arise to speak during one's recitation, one should close the Qur'aan out of respect, then repeat, "A'oozu Billahi Minash Shaitaanir Rajeem" before continuing the recitation.
14. Do not leave the Qur'aan open when one is not reciting from it.
15. It is forbidden to use the Qur'aan or any book of Islamic knowledge as a pillow.

¹¹⁴ A foldable Qur'aan 'desk'.

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16. If somebody is reciting the Qur'aan incorrectly, then it is compulsory to correct him/her. This is a law of the Shari'ah, no matter who it may be or what the occasion may be.
17. One should not allow ones back to face the Qur'aan.
18. One should not stretch one's legs towards the Qur'aan.
19. We should fix torn Qur'aans.
20. When using a Qur'aan in the Masjid, we should always place the Qur'aan in its respective place after use.
21. Always place the Qur'aan neatly on the shelves.

**The Honour Hadhrat Moulana Abrarul Haq Sahib رَحْمَةُ اللَّهِ عَلَيْهِ
had for the Qur'aan Shareef**

Hadhrat Moulana Abrarul Haq Sahib رَحْمَةُ اللَّهِ عَلَيْهِ some years ago had intended visiting our country during the month of Shabaan. This is generally when the various Darul Ulooms in our country have their annual Jalsa¹¹⁵. Hadhrat Moulana Shabir Saloojee Sahib of Darul Uloom Zakariyya had contacted me and told me that we should invite Hadhrat Moulana Abrarul Haq Sahib to our annual Jalsa.

The correct procedure would be to go to India to invite Hadhrat, as Hadhrat's position demanded such respect. Since Hadhrat was due to arrive in a few days' time, we had to invite Hadhrat in writing. The Darul Ulooms had sent written invitations to Hadhrat. Our Madressa letterhead has a Rahel on the emblem. When Hadhrat had replied to our letter, Hadhrat had drawn an arrow which pointed towards the

¹¹⁵ A term loosely referred to as a graduation ceremony.

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Qur'aan Shareef and he had commented that the Rahel is specifically reserved for the Qur'aan Shareef; therefore, the book that is kept on the Rahel will be regarded as the Qur'aan Shareef. The picture of the Qur'aan Shareef that is on the Rahel shows it to be open and this is disrespect for the Qur'aan Shareef.

Once Qari Ahmedullah Sahib of Dhabel had visited Azaadville and he was at the residence of Qari Abdullah Ishaq Sahib. During our discussion, I told Qari Ahmedullah Sahib that Hadhrat Moulana Abrarul Haq Sahib رَحْمَةُ اللَّهِ would correct any error of the Qur'aan Shareef committed by the reciter irrespective of the place and time. This is why Hadhrat Moulana Abrar-ul-Haq Sahib رَحْمَةُ اللَّهِ disliked attending Madressa Jalsas. Many times, students recite incorrectly in a Jalsa, and if corrected people say that Hadhrat had spoilt their Jalsah. Generally, people say that reciters should not be corrected during the Jalsah, they should be corrected after the Jalsah. Thereafter, Qari Ahmedullah Sahib said that if a person has adhmat for the Qur'aan Shareef, then he will not tolerate incorrect recitation of the Qur'aan Shareef irrespective of the occasion.

Ibn Abideen Shami رَحْمَةُ اللَّهِ has written in his Raddul Muhtar that if a great Sheikh recites the Qur'aan Shareef incorrectly and he is corrected by a young boy then the Sheikh should accept the rectification.

Our Sheikh رَحْمَةُ اللَّهِ has prescribed four actions in order to gain the friendship of Allah. The first requirement before acting on the four things is to recite the Qur'aan Shareef correctly. If the recitation of the public is not up to standard, then they should spend some time with a Qari and learn to recite correctly. This is very important.

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**Hafidh Abdur Rahman Mia Sahib رَحْمَةُ اللَّهِ عَلَيْهِ
Dedication in the Honour of the Qur'aan Shareef**

Further describing the love and honour of the Qur'aan Shareef, our Ustaad Hafidh Abdur Rahman Mia Sahib رَحْمَةُ اللَّهِ عَلَيْهِ's age exceeded 90 years. At that age he was so ill that he was unable to get to the Masjid to perform salaah with Jamaat. In spite of his illness, he did not omit teaching of the Qur'aan Shareef. When he was unable to come to the front room of his house from the bedroom, he would listen to the Qur'aan Shareef being recited in his bedroom. He used to tell us that if Allah permits, he will want a Hifdh class in his qabr.

There are many individuals of this Ummah who had begged Allah Ta'aala to allow them recitation of the Qur'aan Shareef in the qabr and their du'aa was accepted. When a person has Imaan and Muhabbat, then reciting one juz of the Qur'aan Shareef daily will not be treated as a duty but rather recitation of Qur'aan will become a means of great pleasure. One will desire to read more whenever he has completed the desired amount.

If one studies tafseer¹¹⁶ then one will derive further enjoyment. We should read Bayaanul Qur'aan written by Hadhrat Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ . He has made tafseer of the Qur'aan and he has explained the various masaa'il of Sulook¹¹⁷, which are derived from the Qur'aan in the haashiya¹¹⁸. Our Sheikh رَحْمَةُ اللَّهِ عَلَيْهِ says that his Tasawwuf is 100% proven from Qur'aan and Ahadeeth.

¹¹⁶ The commentary of the Qur'aan.

¹¹⁷ Aspects relating to Tasawwuf.

¹¹⁸ Marginal notes.

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**Respect for the Word "Bismillah"
Made Him a Wali¹¹⁹ of Allah**

Bishar Hafi رَحِمَهُ اللهُ was once in a drunken state and this was his general condition in life. Once he saw a piece of paper lying on the ground which had the word, "Bismillah", written on it. He picked it up, cleaned it, applied 'itr¹²⁰ to it and placed it on a high place. Allah سُبحانه وتعالى turned his life around and made him His Wali and granted him great respect and honour due to his showing respect to His name.

The adhmat of Qur'aan Shareef is of utmost importance. How much do we respect copies of our own Qur'aan Shareef? We should score ourselves with regard to the respect that we have for the Qur'aan Shareef.

**The Fourth Right - Ta'allum¹²¹-e-Qur'aan
[To Learn the Qur'aan]**

The next right of the Qur'aan Shareef is Ta'allum-e-Qur'aan. There are many stages in the learning of the Qur'aan Shareef. First and foremost, one should learn naazirah¹²².

We should ensure that every Muslim child receives Islamic education and knows how to recite the Qur'aan fluently. No child in our community should be deprived of Islamic education. Every adult should also know how to recite Qur'aan Shareef. Once or twice a week, there should be an adult class for about 15 minutes before Isha salaah.

¹¹⁹ Friend.

¹²⁰ Perfume.

¹²¹ To learn the Quraan Shareef.

¹²² To learn to recite the Quraan Shareef by looking into the Quraan Shareef starting with the recognition of the Arabic alphabets and the correct pronunciations.

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Those that are not fluent in recitation can easily brush up on their recitation, or on their Tajweed¹²³.

A Mother's Lap is the First Maktab for a Child

People generally suppose that a child should be left to play in its first few years, so the child is left to do as he pleases. This is the type of foundation that we have laid for the child. Of course, this does not mean that the child should be formally taught, but a Muslim home should be a Maktab. There cannot possibly be a better teacher for the child than the mother and father themselves. It is ironic that those who play nursery rhymes, music, videos, and television channels to their children in their homes later complain about their children. They have no right to complain. Their example is of a person who chops his own legs with a chopper and then complains of the consequences. Our rise and fall are within us. It is extremely important that we teach the Qur'aan Shareef to our children at home.

Stages of Ta'allum-e-Qur'aan [Learning the Qur'aan]

Once the stage of naazirah has been passed, one should begin memorising the Qur'aan Shareef which is called Hifdh¹²⁴. The basic amount of Hifdh that one should do is to memorise Surah Faatiha and a minimum of the last ten Surahs of the Qur'aan Shareef. The Hifdh can further be increased to Surah Naba which is the first Surah of the 30th Juz. One should also make an effort to memorise Surah Mulk, the 1st Surah of the 29th Juz, Surah Waaqiah in the 27th Juz, Surah Alif Laam Meem Sajda in the 21st Juz and Surah Kahf in the 15th Juz. Thereafter an effort should be made to become a Hafidh of the entire Qur'aan Shareef

¹²³ Pronunciation.

¹²⁴ Learning the Quraan or parts and/or sections of the Quraan off by heart.

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and one's concern should be of becoming a good Hafidh of the Qur'aan Shareef.

There is no end in gaining expertise in one's Hifdh. Even though one becomes an excellent Hafidh, there is always a higher level to reach as this is the Kalaam¹²⁵ of Allah.

During our travel to Belgium in Jamaat, we found many Moroccans living there. They gather after Fajr salaah and recite Qur'aan Shareef in certain Masjids which they term hizb. This practice is carried out in almost every Masjid even after the Maghrib salaah. The Moroccans make a circle, and they recite half juz of the Qur'aan Shareef. If any person is a non-Hafidh, then he will sit in the gathering with a copy of the Qur'aan Shareef. A Hafidh is not allowed to keep a copy of the Qur'aan Shareef and they recite from memory. These Moroccans have memorised the Qur'aan Shareef very well. They mentioned to us that the type of Huffaadh we have in India and Pakistan are equated to all the Moroccan people, as they look into the Qur'aan Shareef and recite. A Hafidh according to the Moroccans is one who recites the Qur'aan Shareef throughout his life without touching the Mus'haf¹²⁶, he recites from memory. In order to teach the young kids, the 'Ustaad¹²⁷ uses a little board which is in the shape of a cricket bat. The lesson is written on the board for the students. The student will then commit the lesson to memory and the student will never see the same lesson for the rest of his/her life in writing.

Therefore, there is no final stage as far as memorising the Qur'aan Shareef is concerned. We should make du'aa that Allah **سُبْحَانَهُ وَتَعَالَى** increases the quality of our Hifdh. Two aspects should be of concern.

¹²⁵ Speech.

¹²⁶ A copy of the Quraan Shareef.

¹²⁷ Teacher.

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One pertains to the quality of Hifdh and the other pertains to correct recitation which is reciting with the correct Makharij with Tajweed. These two aspects do not have a final stage, in fact if one becomes negligent, then one will fall back very easily.

Hadhrat Moulana Abrarul Haq Sahib رَحْمَةُ اللَّهِ عَلَيْهِ's mission was teaching and propagating all spheres that relate to the Qur'aan Shareef. Hadhrat was very particular that recitation should be correct. When Hadhrat visited South Africa and listened to the various Qurra¹²⁸ reciting the Qur'aan Shareef, he would comment that this recitation would get a pass mark from him - 'a pass mark' only, not that he was awestruck or captivated by their recitals. From this we can gauge the level of Hadhrat's Tajweed. Moulana Abbas Zubair Ali, my brother-in-law is a very good reciter of the Qur'aan Shareef, and he knows the Qur'aan Shareef very well. He went to Hardoi, where Hadhrat Moulana Abrarul Haq has his Khanqah. Hadhrat Moulana loved the manner in which Moulana Abbas Sahib would recite.

After some years, Hadhrat Moulana Abrarul Haq Sahib visited South Africa and requested Moulana Abbas Sahib to recite. When Moulana Abbas Sahib recited, Hadhrat mentioned that there is some rust that has now settled over his recitation. His manner of recitation was no longer the same as it used to be when Moulana Abbas Sahib was young. This is the effect worldly things have on a person. If one has cleaned one's house, it does not last a lifetime. Even if the house was for some time unoccupied immediately after it was thoroughly cleansed it will have to be cleaned again before re-occupation, as dust definitely accumulates over time. Due to the fact that one has to endeavour all the time in worldly things, it is inevitable, so too, does one have to learn Qur'aan Shareef all the time at all levels whether it be naazirah, Hifdh, Qiraat and the like. One has to continuously keep contact with one's

¹²⁸ Those who specialize in the pronouniation of the Qur'aan Shareef.

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kitaabs which one had studied in Madressa. The various modes of Qiraat which one had studied must be practised upon and revised, or else they will become rusty.

Specialist Recitals of the Qur'aan Shareef

Having mentioned, 'Qurra' in the previous head, and having explained in the footnote the meaning of 'Qurra', I find it an appropriate place to inform the reader of the different ways of recital. The Qur'aan was revealed with seven canonical ways of recitation, known as qiraat. Learning these intricate recitation styles helps unlock deeper understanding and connection to the Divine Text and Revelation. In a Hadeeth narrated by Sayyeduna ibne Abbaas رَضِيَ اللهُ عَنْهُ, Rasoolullaah صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ is reported to have said,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ، فَلَمْ أَزَلْ أَسْتَرِيدُهُ حَتَّى
انْتَهَى إِلَى سَبْعَةِ أَحْرَفٍ "

Rasoolullaah صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said, "Jibreel [عَلَيْهِ السَّلَام] read the Qur'aan to me in one way [dialect] and I continued asking him to read it in different ways till he read it in seven different ways".

Here are some examples of the recitation methods covered:

1. Qiraat of Hafs 'an 'Asim رَضِيَ اللهُ عَنْهُ

The most widespread Qur'aan recitation today is the qiraat of Hafs 'an 'Asim رَضِيَ اللهُ عَنْهُ. This method was transmitted through Hafs رَضِيَ اللهُ عَنْهُ, who learned it from the great scholar 'Asim al-Kufi رَضِيَ اللهُ عَنْهُ. Distinguishing characteristics include:

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- Clear tajweed enunciation.
- Medium pacing of recitation.
- Smooth, flowing melody.
- Prominence of the noon letter.
- Rare instances of letter idghaam¹²⁹.

2. Qiraat of Warsh 'an Nafi' رَضِيَ اللهُ عَنْهُ

The Warsh style traces back to Nafi' al-Madani رَضِيَ اللهُ عَنْهُ through his student Warsh رَضِيَ اللهُ عَنْهُ . It is popular across North and West Africa. Identifying features include:

- Rich variation in letter vowels
- Distinctive melancholic tone
- Elongation of certain letter sounds
- Frequent idghaam letter merging
- Vocal emphasis on madd¹³⁰ letters

3. Qiraat of Qaloon 'an Nafi' رَضِيَ اللهُ عَنْهُ

Stemming from the same teacher Nafi' رَضِيَ اللهُ عَنْهُ, Qaloon رَضِيَ اللهُ عَنْهُ's transmission gained prominence in Libya and Tunisia. It is characterized by:

- Accuracy in rules of tajweed
- Controlled pace with short pauses
- Precise enunciation of each letter
- Sparing use of idghaam
- Regular pronunciation of ra (ر) as ghayn (غ)

¹²⁹ To merge. Idgham in tajweed means joining a non-vowel with a vowel so that the two letters become one letter of the second type.

¹³⁰ Prolongation [stretch] if the voice with the letter from the letters of madd. This means to extend the pronunciation of the letter.

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4. Qiraat of Al-Duri 'an Abi 'Amr رَضِيَ اللهُ عَنْهُ

This recitation style descends from Abu 'Amr al-Basri رَضِيَ اللهُ عَنْهُ through his student Al-Duri رَضِيَ اللهُ عَنْهُ. Distinctive traits include:

- *Robust energy and diverse tone*
- *Vocal richness and elongated vowels*
- *Emphasis on idghaam merge of noon letters*
- *Frequent addition of helping vowels*
- *Distinctive chanting melody*
- *Al-Duri techniques add vigour and tone to recitation.*

4. Qiraat of Al-Susi 'an Abi 'Amr رَضِيَ اللهُ عَنْهُ

Abu 'Amr رَضِيَ اللهُ عَنْهُ's student Al-Susi رَضِيَ اللهُ عَنْهُ also transmitted an accepted qiraat bearing unique features:

- *Rapid, flowing pace of recitation*
- *Merging of letters without vowels*
- *Strict rules for minimum merger*
- *Frequent occurrence of ikhfa'¹³¹ shrouding*
- *Short vowels and muted letter endings*
- *Al-Susi style promotes swift, smooth recitation of phrases.*

5. Qiraat of Al-Kisa'i 'an Abi 'Amr رَضِيَ اللهُ عَنْهُ

This recitation by Al-Kisa'i رَضِيَ اللهُ عَنْهُ emphasizes:

- *Precision of makharij letter articulation*
- *Elongation of vowel sounds*
- *Conspicuous ghunnah¹³² nasal tone*

¹³¹ It is one of the Tajweed rules to remember when reciting the Qur'aan. In the case of a noon sakinah or tanween followed by an ikhfa letter, the noon sound is not made.

¹³² The ghunnah is a sound specifically produced entirely from the nose. It is almost like a hmm. This sound has duration and should not exceed two counts.

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- *Wide idghaam of noon letters*
- *Strict tafkheem¹³³ of raa letters as rhotic*
- *Students gain stronger articulation from Al-Kisa'i methods.*

7. Qiraat of Khalaf 'an Hamza رَحْمَةً اللَّهِ

The recitation of Hamza al-Kufi رَحْمَةً اللَّهِ passed to Khalaf رَحْمَةً اللَّهِ is defined by:

- *Clear distinction of separate letters*
- *Absence of idghaam merge between letters*
- *Precise pronunciation of rolled 'r'*
- *Vowelized muttering during pauses*
- *Exaggerated vowel sounds and letters*
- *Khalaf techniques bring out clarity between letter forms.*

The above was not scribed to overwhelm, discourage, or make inferior the readers recitation of the Qur'aan Shareef. Allah سُبحانه و تعالیٰ is Most Merciful and He is Most Appreciative and Accepting, irrespective of how inferior we regard our recitation to be.

There are so many narrations of people who either didn't know how to recite the Qur'aan, but they loved and endeared the Qur'aan to such an extent, that they are said to receive the Mercy of Allah. There is a particular narration of a woman who didn't know how to recite the Qur'aan, she used to make wudhu, sit facing the Qibla, and placing her finger at her previous recital's stopping, she would continue wit her forward recital. What was she reciting if she didn't know how to recite the Qur'aan. As she moved her finger along the lines of the Qur'aan

¹³³ Tafkheem is the heaviness in the body of the mufakham [heavy] letter, thus by pronouncing it, the mouth is filled with echo or reverberation. The letters of tafkheem or the heavy letters are called the letters of isti'laa [the letters that rise up high].

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Shareef, she uttered with love, respect and reverence, “Haazaa Kalaamu Rabbi, Haazaa Kalaamu Rabbi, Haazaa Kalaamu Rabbi persistently, which means, “These are the Words of my Sustainer, These are the Words of my Sustainer, These are the Words of my Sustainer.” However, we should at least make some effort to keep improving on our Qur'aan tilawat from whichever level we are at.

In Summary

The seven esteemed recitation styles of the Qur'aan indicate the levels we can attain should we make extensive attempts. They serve as radiant diamonds, illuminating the multifaceted nature of the Qur'aan's divine message. By delving into the study of these diverse techniques, or by honing expertise in a particular style, students are granted direct access to the profound wisdom bestowed by Rasoolullaah ﷺ. Each recitation style possesses its own inherent splendour, resonating with the depths of various hearts. Yet, when united harmoniously, they collectively reflect the majestic essence of the Qur'aan.

Engaging with the diverse qiraat, or recitation styles, not only fosters a profound connection with the divine words of Allah ﷻ, but also establishes a profound link to centuries of established methodologies. Through this pursuit, one can immerse themselves in the purest form of recitation, adhering to the timeless traditions that have been passed down through generations. Ultimately, this noble endeavour draws us closer to the sublime presence of the Divine.

Committing a Few Surahs and Aayaat to Heart

Another aspect that we should make an effort toward is to learn the meaning of Surah Faatiha and the last ten Surahs of the Qur'aan Shareef. As for people who are keen to learn Arabic, they should study Miftahul Qur'aan which is the best source according to my research. In

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this kitaab, non-'Ulama will also learn how to perform their salaah. The first two or three parts of this kitaab have been translated into English. If a person studies this kitaab, he will know the meaning of what he recites during salaah from the beginning until the end. He will learn the meaning of the Surahs and basic Arabic language by studying this kitaab. This is a very beneficial kitaab. A Hafidh who has memorised the entire Qur'aan Shareef should have a keen desire to learn the meaning of the Qur'aan Shareef.

Regarding the ta'allum of the Qur'aan Shareef, we should learn Qur'aan Shareef from the cradle to the grave. We should reserve a slot daily for the learning of the Qur'aan Shareef irrespective of the level we have reached. We should recite the Qur'aan Shareef daily to such an extent that a single day shouldn't go by without the tilaawat of the Qur'aan Shareef irrespective of circumstances.

The Fifth Right - Tilaawatul¹³⁴ Qur'aan [To Recite the Qur'aan]

The next right of the Qur'aan Shareef is to make tilaawat of the Qur'aan Shareef. What is tilaawat of the Qur'aan Shareef? It is not merely reading using only the eyes, as one reads a newspaper, novel, or a book. If one recites Qur'aan Shareef in this manner, it will not be regarded as tilaawat. Tilaawat of the Qur'aan Shareef means reciting the Qur'aan Shareef in the Arabic language in such a manner that the tongue and lips must move and there should be that amount of sound by which one is able to hear himself reciting. This is the right of the Qur'aan Shareef.

¹³⁴ Recitation.

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Reading the translation of the Qur'aan Shareef is also not regarded as tilaawat. Similarly, listening to the recitation of the Qur'aan Shareef is also not regarded as tilaawat.

If a person listens to the "Juz a Day" programmes commonly played on a radio station where a juz of the Qur'aan Shareef is recited daily, then it will not be regarded as tilaawat. To understand this point, if a person listens to a verse of the Qur'aan Shareef in which there is a Sajda-tilaawat¹³⁵ on over the radio, a tape-recorded recital or a cassette or CD, Sajda¹³⁶ will not be Wajib¹³⁷. If one was listening to live recitation of the Qur'aan Shareef, then Sajda becomes Wajib.

The right of Ramadaan is that we should make one khatam in the month of Ramadaan which is the minimum. Currently there are people who make one khatam of the Qur'aan Shareef per day. Moulana Farouq Patel Sahib of Darul Uloom Zakariyya makes fifty to sixty khatams of the Qur'aan Shareef in the month of Ramadaan. We often hear of the illustrious Imaams of the various Mazahib¹³⁸ such as Imaam Abu Hanifa رَحِمَهُ اللهُ and Imaam Shafi رَحِمَهُ اللهُ making many khatams of the Qur'aan Shareef and Allah سبحانه وتعالى in His kindness has blessed us with such people in this time and age as well. Hadhrat Sheikh-ul-Hadeeth Moulana Muhammad Zakariyya Sahib رَحِمَهُ اللهُ used to prescribe three juzs for a Hafidh-ul-Qur'aan and one juz for a non-Hafidh daily.

Hadhrot Moulana Hakim Sahib رَحِمَهُ اللهُ prescribes one juz a day. In my opinion, each person should recite according to the level of his Hifdh. If one had memorised the Qur'aan well, then one should recite three

¹³⁵ Compulsory requirement for prostration.

¹³⁶ Prostration.

¹³⁷ Compulsory.

¹³⁸ Creeds.

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juzs a day and this should be one's practice throughout the year, but one should increase recitation in the month of Ramadaan.

The most beneficial manner of reciting the three juzs will be as follows. One juz should be recited whilst looking into the Qur'aan Shareef as there is tremendous noor¹³⁹ in looking into the Qur'aan Shareef and reciting. Thereafter, the same juz must be recited to someone and it would be preferable to recite it to one's wife. By doing so, a wonderful environment is created in one's home. The anwaar¹⁴⁰ will also enter one's home. The person listening to the Hafidh reciting also benefits as their Qur'aan also improves. Their pronunciation of the huroof¹⁴¹, makharij¹⁴² and tajweed¹⁴³ will also improve. If newly born children are sleeping in a home where recitation of Qur'aan Shareef takes place, the recitation will have a tremendous effect on the child. It is quite evident as to what effect the recitation of the Qur'aan Shareef has on a child that grows up whilst listening to the Qur'aan Shareef daily.

I was once in Durban¹⁴⁴, when a young boy who had memorized the entire Qur'aan Shareef at the age of eight was called upon to recite the Qur'aan Shareef. He was so confident at that young age that he sat on the mimbar¹⁴⁵ and recited the Qur'aan Shareef beautifully and correctly in front of the huge audience. I had enquired from his father as to what factors have contributed to the confidence and accuracy this boy had while reciting the Qur'aan. He pondered a little and then replied that when the boy's mother had conceived, she used to recite approximately

¹³⁹ Light; effulgence.

¹⁴⁰ Blessings and radiance of Quraan Shareef.

¹⁴¹ Characters or letters.

¹⁴² Place of articulation.

¹⁴³ The set of rules governing the way in which the words of the Quraan should be pronounced during its recitation.

¹⁴⁴ A town in South Africa.

¹⁴⁵ Pulpit.

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fifteen juzs daily. The recitation of Qur'aan Shareef definitely has an effect on the child. Nowadays, it has been proven that 'HIV' is transmitted from the mother to her child. A smoking mother also has an effect on her child.

Once Haji Farouq Sahib رحمها الله was visiting Azaadville and he was invited to the residence of Moulana Abdullah Haffejee Sahib رحمها الله for tea. I was also invited and was present. Haji Farouq Sahib رحمها الله mentioned that Imaam Ghazali رحمها الله has written that when parents are intimate in bed and there is a baby sleeping in the same room, the parent's intimacy will have a negative effect on the child even though the relationship between husband and wife is completely halaal. Similarly, if Qur'aan Shareef is recited in the home, won't the recitation have a positive effect?

Therefore, one juz should be recited to the wife and she should dedicate some time to listen to the Qur'aan Shareef, even though she has to attend to her household chores. This will be a means of great blessings in the house. Thereafter, the very same juz should be read in salaah. The blessings of recitation by looking into the Qur'aan Shareef has its unique nature, the blessings of reading to another person have a different unique nature, and the blessings of reciting in salaah has its unique own nature. This practice is for those Huffaadh whose Qur'aan Shareef is strong.

As for those individuals whose Qur'aan is not strong, should recite half a juz four times daily. One can read it twice individually, once to another and once in salaah. By doing so, one's Qur'aan will become strong very soon without much effort. As for the one whose Qur'aan Shareef is even weaker, they should recite quarter of a juz twelve times daily. It should be recited once to another person and once in salaah. The other ten recitations should be recited on their own. By repeating a

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quarter juz twelve times, one's Hifdh will improve tremendously. Many 'Ustaads make their students repeat a quarter juz twelve times when the students have completed Hifdh as this practice is very beneficial in improving their Hifdh. Reciting Qur'aan Shareef in salaah is most difficult as there is no saami¹⁴⁶ that will correct him if he falters. Thus, he has to correct himself and continue; whereas he will be corrected if he recites to another making his task much easier. By doing so, a person will learn his Qur'aan very well in a year's time. If a person is weaker than that, he should learn one page at a time and recite it to someone. In this way, he should try and learn his Qur'aan.

Recommendation of recitation for non-Huffaadh is that they should start reciting Qur'aan Shareef even if it means starting with a ruku¹⁴⁷ or a page of the Qur'aan Shareef daily. One should start with little tilaawat showing proper respect to the Qur'aan and then build on this gradually.

Thereafter, they should increase their recitation every forty days. If they had started reciting a page, then they should increase their recitation to two pages when forty days lapse. Thereafter they should increase to four pages when the next forty days lapse. They should gradually increase in this manner till they reach one juz daily.

Every person should recite Qur'aan Shareef in this way. No person should be left without the tilaawat of the Qur'aan Shareef. If a person does not recite the Qur'aan Shareef daily, then he should regard this as a great injustice from himself.

¹⁴⁶ Listener.

¹⁴⁷ Segment.

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The Etiquettes of Tilaawat

There are certain aadaab¹⁴⁸ of tilaawat. A person should recite Qur'aan Shareef in the state of wudhu as it is not permissible to touch the Qur'aan Shareef without wudhu. A person should recite the Qur'aan Shareef with concentration and devotion. Many good Huffaadh recite the Qur'aan Shareef while they are busy involved in other activities such as playing with their cell phone. This is a dangerous practice.

The king, Mahmood Ghaznawi رَحِمَهُ اللهُ was having a Majlis¹⁴⁹ with his subjects. While the meeting was in progress, a certain person set his button right. The king reprimanded him and said that when sitting in his Majlis, a person's mind should not be distracted. It is very common that while a lecture is in progress here and if someone comes with a message or the sound system shuts off and someone goes to repair the system, our attention is diverted from the speaker to the person who is busied with what he has to do. This should not be the case.

We once were in Jamaat in Belgium and an Arab 'Alim had come to address us. During the talk something had occurred which caused everyone's attention to be diverted. The 'Alim became upset and said that even if the roof has to come down, we should remain focussed on the speaker. Obviously, this is an exaggeration, but what was implied was that one should give his undivided attention to the speaker. We get offended if we speak to someone and he does not pay any attention to us. When a person recites the Qur'aan Shareef he is conversing with Allah, yet he is not prepared to give his undivided attention to his Creator. He is busy playing with his cell phone or busy in some other activity simultaneously. There are certain individuals who omit their

¹⁴⁸ Etiquettes.

¹⁴⁹ Audience.

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Fajr salaah, yet they are very punctual on their wazaa'if¹⁵⁰. They will leave out recitation of the Qur'aan Shareef, but they will not omit the wazaa'if prescribed by their Peer Sahib.

A person who has now passed away would never omit his wazaa'if. He would never miss his Panjsura¹⁵¹. However, his sister-in-law had reported that while reciting his Panjsura, he would use vulgar language and shout at others, yet he was regarded to be a pious person. We should not recite the Qur'aan Shareef in this manner. Nowadays, whilst reciting the Qur'aan Shareef, we will ask someone to check who is at the door, answer the telephone, polish our shoes, and the like. We continue commanding people to do these actions in such a manner as if these are also verses of the Qur'aan Shareef. This is disrespect to the Qur'aan Shareef.

Hadhrat Thanwi رحمته الله has written that disrespect can cause more harm than sinning. Sometimes our thoughts get distracted while reciting the Qur'aan Shareef. We should not let our thoughts wander; we should try to control our thoughts. This can be understood by the following example: A mother does not want her child to leave the house, but it is the nature of the child to sneak out. When the mother becomes aware that the child has sneaked out, she will immediately bring the child into the house. Similarly, when our thoughts are distracted in salaah, tilawat of the Qur'aan Shareef, or zhikrullah, we should control our thoughts as soon as we become conscious that our thoughts had begun wandering. We should be devoted to our recitation. It would be preferable to apply 'itr prior to reciting the Qur'aan Shareef as 'itr has an effect on one's heart. When a person is newly married a generous amount of perfume is used on the first night, as perfume encourages

¹⁵⁰ Prescribed verses of the Quraan Shareef or Du'aas which are recited daily.

¹⁵¹ A Kitaab that consists of various Surahs of the Quraan Shareef with certain Du'aas.

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romance which is initiated from the heart. Similarly, a person should utilise 'itr if he wants the Qur'aan Shareef to have an effect on the heart. A person should sit with respect when reciting the Qur'aan Shareef. He should sit facing towards the Qibla. It is preferable that we recite the Qur'aan Shareef at a time when we will not be disturbed. If we are disturbed by someone while reciting, we should close the Qur'aan Shareef and engage in conversation. One should not become involved in conversation while the Qur'aan Shareef is left open.

Recite the Qur'aan Shareef with Compassion

The Qur'aan Shareef must be recited with compassion similar to the compassion one has for a lost child. Everybody will have great compassion for a lost child. If a mother finds her child that was lost for some time, will mean the world to the mother.

A couple from South Africa went to Haram Shareef, and they lost each other after Zohar salaah. The next time they had met was at the time of Asr salaah. They hugged each other due to the worry and disconcert of their separation in the haraam. This affected them such an effect that they returned home on their next flight without performing Haj. This is the feeling that they had for each other.

If we find the Qur'aan Shareef like a love that was lost, then we will see a change in our condition. We will find the kayfiyat¹⁵² of Imaan. People who found this condition of Imaan recited one aayat throughout the entire night. There are many such incidents. One is the incident of Imaam Abu Hanifa رَحِمَهُ اللهُ.

When the kitaab reading takes place, people say that they are reading the same kitaab over and over again. We should have something new,

¹⁵² Condition.

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yet if one has love, then one will recite a single aayat of the Qur'aan Shareef continuously and will not be satisfied. May Allah Ta'aala bless us with the tilaawat of the Qur'aan Shareef and grant us the ability to propagate these rights to others so that others can also act upon these teachings.

Recitation of Qur'aan in Every Household

This is another great aspect pertaining to the tilaawat of the Qur'aan Shareef. Not long ago we had heard and also spoken of it, but we had never experienced the reality. When I had undertaken a journey to Mombasa, we had performed our Maghrib salaah at a certain Masjid. After the Maghrib salaah I heard recitation of the Qur'aan Shareef taking place. I thought that they are having classes after Maghrib salaah. In Mombasa, they still follow the old system whereby little houses are located next to the Masjid in which recitation of Qur'aan Shareef takes place. In a certain area known as Lamu, and a few other areas, the environment is one hundred per cent like the environment that prevailed in the era of Nabi ﷺ such as homes that were nestled very close to the Masjid. When I had enquired about the recitation, I was told that tilaawat is taking place from the houses, and that members of the household recite daily after Maghrib salaah. These were not classes taking place similar to a Hifdh class.

Previously we used to hear tilaawat of the Qur'aan Shareef coming from every home after Fajr and Maghrib salaah. Unfortunately, today the television is turned on in every home and the blur of the colours from the TV screen can be seen through the windows, and the volume of the TV can be heard. This is the condition of Muslim homes.

Today, little mud huts with thatched roofs constructed due to poverty also have the television aerial and satellite dish on the roof. If the TV

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has been promoted to such an extent, how much do we promote the Qur'aan Shareef?

There are millions of born Muslims who haven't seen, let alone being able to recite the Qur'aan Shareef, yet we do absolutely nothing about it. It is also our duty and responsibility to take the Qur'aan Shareef to the masses. Hence, reciting the Qur'aan Shareef is a great right of the Qur'aan Shareef. We should therefore recite the Qur'aan Shareef excessively.

With regard to learning and teaching of the Qur'aan Shareef, I had personally seen a wealthy person of Reunion, Hajee Yusuf Rawat, who was so wealthy that if we say that he owned half of Reunion, it would not be regarded as an exaggeration. He had such a senior position that he used to be invited for political functions by the president of France. In spite of this status I had seen him in the St. Denis Masjid which is in the capital of Reunion sitting with his children and grandchildren from Maghrib until Esha salaah teaching them the Qur'aan Shareef. I had observed this quite a few times when I had visited them. During one visit, I had noticed that he was not teaching so I had enquired from him the reason for this. He replied that he could not manage any longer due to old age, but he teaches the children at home.

Similarly, there is a town I had visited approximately fifty to sixty kilometres north of Mombasa. There is a very wealthy Yemeni Sheikh who lives there. He is so wealthy that while we were travelling through the town it was pointed out that a certain block of flats belongs to him, a certain garage belongs to him, and a certain supermarket belongs to him. The income from one of his businesses is waqf¹⁵³ to orphans. Another income is donated for building Masjids. He is extremely wealthy and very deeni inclined.

¹⁵³ Gifted as a donation.

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He personally sits and teaches his children and grandchildren after Maghrib salaah. He would recite the Qur'aan Shareef and thereafter every child would recite after him. Thereafter he would go home, but his children had to remain in the Masjid with the grandchildren until Esha salaah. The environment of Qur'aan Shareef in our homes and Masjid is totally lost. This is the job of the 'Ustaad and the parents. The parents have got no connection with their children. The greatest connection that we can make with the Qur'aan Shareef is through teaching the Qur'aan Shareef. Therefore, we should bring every aspect of the Qur'aan Shareef alive.

**The Sixth Right - Amal¹⁵⁴ Bil Qur'aan
[To Act Upon the Injunctions of the Qur'aan]**

The next right of the Qur'aan Shareef is Amal bil Qur'aan. This is the object of the Qur'aan Shareef. As I had explained that a person has to have Imaan on the Qur'aan Shareef one hundred percent. Capital punishment is absolutely correct as it has been prescribed in the Qur'aan. Whether we can practice on the injunction or not is a different issue. Observing purdah is an injunction of the Qur'aan. We meet with our cousins, talk to them, we spend time together on Eid day, which is incorrect, but we must admit that this is a command of Allah, and admit our weakness of not adhering to this command and repent for it.

We must have Imaan on this command. Thereafter, we should try to improve by making amal, but we must have Imaan. Interest is totally haraam. If we are involved in interest by taking out an insurance policy, we should admit that this is due to our weakness, and we should try to

¹⁵⁴ To act upon.

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improve. However, one should not try to legalise interest in Shariah by making it ja'iz¹⁵⁵.

Unfortunately, interest has been made jaiz today in various forms. When Shariah has made something haraam, it will be haraam. Photography is haraam in Shariah, it will be haraam. We should not try to justify it. Photographs of any and all nature is haraam, whether they are photographs casually clicked on one's cell phone, or wedding photographs that were taken for memory keepsake. We must accept that it is haraam and one should regard it as being one's weakness, but it is haraam.

Don't regard it as jaiz. It is very dangerous to make haraam into halaal [jaiz]. Don't make haraam into halaal and don't make things that are halaal into haraam as these are the laws of Allah *سُبْحَانَهُ وَتَعَالَى*. One has to bring Imaan on all laws of Allah Ta'aala. Regarding Amal bil Qur'aan, one should try to practice upon every command of Allah *سُبْحَانَهُ وَتَعَالَى*.

With regard to inheritance, our amal should be according to the manner Allah *سُبْحَانَهُ وَتَعَالَى* has prescribed. Our entire lives and actions should conform to the Qur'aan Shareef. Look at the basics which are our five daily salaah. We should perform our five times salaah in the Masjid with Jamaat with concentration and devotion. The Qur'aan has not explicitly mentioned that there are five daily salaah, though it can be extracted from the verses of the Qur'aan undoubtedly. However, the finer details such as Fajr salaah consists of two rakaats of Fardh and two rakaats of Sunnah cannot be extracted from the Qur'aan Shareef. Similarly, one will not be able to prove that Zuhr salaah consist of four Fardh and four Sunnah. However, the Qur'aan Shareef does explain that one should have khashiyyat¹⁵⁶ in salaah. Allah says,

¹⁵⁵ Making it permissible.

¹⁵⁶ Humility.

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قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۗ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Certainly, the believers have succeeded. The believers are those who are humble (sincere, tranquil) in their salaah.

[Surah Al Mu'minoon: 23; Verses: 1-2]

When performing salaah, one's body should be in a state of,

خَائِفُونَ قَلْبًا سَاكِنُونَ قَالِيًا

The heart should be in awe and the body should be motionless.

This means that the heart should be in awe and body should be motionless while in salaah. These are the teachings of the Qur'aan Shareef. The Qur'aan Shareef has not explained the quantity but has explained the quality. Today, a few have taken the quantity, but the vast majority have forsaken the quality.

The Qur'aan hasn't explained that salaatul Esha is four rakaats Fardh and Zakaat is 2.5%, but the Qur'aan has explained that one should swallow and control his anger.

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

. . . and those who restrain anger and who pardon people . . .

[Surah Aal Imran: 3; Verse: 134]

The people of taqwa are those who swallow their anger and who forgive people. They forgive those that are wrong and also act pleasantly towards them. The Qur'aan has explained those things which we regard as insignificant. Similarly, the Qur'aan Shareef has explained good character,

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إِذْفَعِ بِالَّتِي هِيَ أَحْسَنُ

Repel evil by that deed which is better.

[Surah Fussilaat: 41; Verse: 34]

Resist [the evil harassment and insults of your enemies] with that which is best [by being kind and forgiving]. This is the Kalaamullah¹⁵⁷; therefore, it is of utmost importance that our amal conform to the Qur'aan Shareef. The Sahaaba were that class of people who were walking Qur'aan Shareefs and living Qur'aan Shareefs, whose every action was in conformity with the Qur'aan Shareef. Whatever condition the Sahaaba رَضِيَ اللَّهُ عَنْهُمْ were in, whether in anger or calmness, happiness, or sadness, they abided by the Qur'aan Shareef. This is the effort required by us as well, which is the right of the Qur'aan Shareef. The Qur'aan Shareef is a book of laws that is different to all other law books. Laws that are formulated by parliament are punishable if not adhered to, but the Qur'aan Shareef encourages one to adhere to the laws contained therein.

The Qur'aan prepares the mind of a person to adhere to the laws. For example, liquor was made haraam. This was not just a law that was formulated and if not adhered to one will be punished. The prohibition of liquor was done gradually in three stages. Many people have written books on the mind that the Qur'aan builds. Our minds should be a mind that the Qur'aan builds. If we look at our Sheikh رَضِيَ اللَّهُ عَنْهُ, he proves many habits and du'aas of our Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the Qur'aan Shareef. His mizaaj¹⁵⁸ was the mizaaj of the Qur'aan Shareef. Therefore, the more a person recites the Qur'aan Shareef, the more his temperament will be according to the Qur'aan.

¹⁵⁷ The word of Allah.

¹⁵⁸ Temperament.

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It is famous that our Buzurgs have discouraged reading books of the disbelievers and sinful people. Our Buzurgs did not teach a certain book on nahw, despite it being an excellent book because it was written by a sinner. Rather, the grammar book of a pious person was taught, as a person will gain piety together with the grammar taught. Today, we are very negligent in this regard. We watch TV or read comics and the like. The one who designed the programme, or the writer will definitely have an effect on one. Besides, our "Ulama, people of the west also confess to this theory; therefore, they stress on their products being promoted so that the effect comes into us. Similarly, the more we recite the Qur'aan Shareef, the more our mizaaaj will be according to Qur'aan.

By reciting Qur'aan Shareef the qualities of Allah **سُبْحَانَهُ وَتَعَالَى** will come into one and this should be coupled with the aadaab. If we talk while reciting Qur'aan or show disrespect to the Qur'aan, it can have an adverse effect on us. May Allah protect us.

The Seventh Right - Tableeghul Qur'aan [To Propagate the Qur'aan and its Message]

Allah commands our Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

"O Messenger, convey whatever has been revealed to you from your Rabb."

[Surah Al Maa'idah: 5; Verse: 67]

He **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** was commanded in the Qur'aan:

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قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

"[O my beloved Muhammad ﷺ], Say, this is my way, I call towards Allah with insight, my way as well as the way of all those who follow me."

[Surah Yusuf: 12; Verse: 108]

This verse teaches us that it is our duty as the Ummah of Rasoolullah ﷺ to propagate and convey the Qur'aan and its message to all and sundry. This great effort is split into two branches: firstly, Tabligh to Muslims, and secondly, Tabligh to non-Muslims. Both are absolutely essential.

Maulana Ashraf Ali Thanwi رَحِمَهُ اللَّهُ had beautifully elucidated its importance, by saying that since Islam alone is the perfect religion, it should be conveyed to those who have not been blessed with this bounty. Firstly, it is contrary to human compassion and sympathy to benefit from something beneficial and deprive others of it. Secondly, we have been commanded by the Shari'ah to present the beauty of Islam to those unacquainted with its specialties.

There are thus two types of people; those who have the bounty of Islam, but only partially, for whom an effort has to be made to turn them into complete Muslims - a branch which could be called 'perfection of Islam', and those who have not received this bounty, to whom Islam has to be conveyed - a branch which could be called 'preaching Islam'. The Muslims have been very lax in this regard for quite a long time. All of us have forgotten this responsibility, whereas this was the actual work of the Ambiyaa عَلَيْهِ السَّلَامُ.

Our condition has reached such a level that this work is understood as very insignificant. Even those who have understood its necessity and

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rank go to such places for the purpose of Tabligh where they will be respected and honored.

I will end the lecture with a stark reminder in a poetic form upon which we should reflect'.

ایک دن مرنا ہے ضرور

"One day we will definitely have to die."

ایک دن میت کو قبر میں اتارنا ہے ضرور

"One day the deceased will definitely be lowered into the grave."

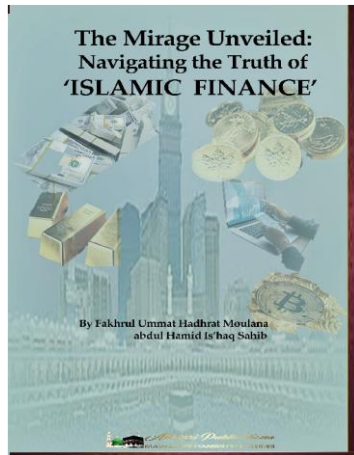
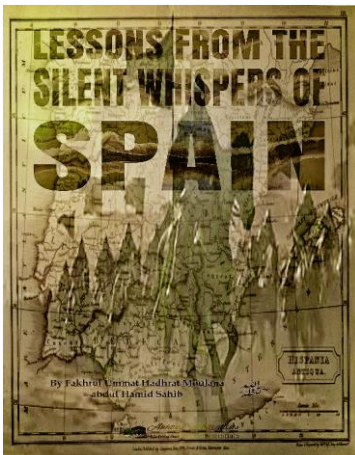
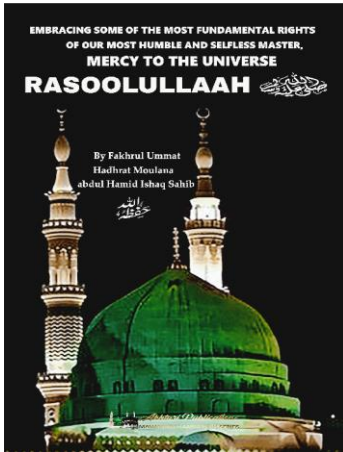
جیسے کرنی ویسے بھرنی ہے ضرور

"As we lived our lives, so will we be rewarded without any doubt."

Therefore, don't waste time in the world. The world is a plantation of the Akhirat. May Allah سُبْحَانَكَ وَتَعَالَى grant us all Taufeeq sow this plantation, and Insha Allah reap its benefits in the Aakhirah, and accept. Ameen!

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Our Future Publications



The Glorious Qur'aan Shareef

When the Arabs first heard the Qur'aan, they were awe-struck by its eloquence and listened in amazement. Never before in their life had they heard such a stunning and stately sermon. Their instincts convinced them that such a noble and impressive discourse could only be a divine diction, not a human creation. It was far more sublime and solemn than all their literature put together. The Qur'aan proclaimed that it was not a man-made composition, and challenged its audience to present any composition that matches its style and elegance. It declared that humans would fail to produce a single composition to match its caliber, even if they joined hands and converged and coordinated their efforts. It threw the gauntlet,

“And if you are in doubt about what We have sent down upon Our slave [Muhammad Sallallaahu ‘Alaihi Wa Sallam], then produce a Surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.” [Surah Baqarah: 2; Verse: 23]

The expert composers of Arabia heard the dare, but could not come up with an answer. Compared to the Qur'aan their literary endeavors appeared clumsy and childish. They felt like they were inexperienced novices. The distinguished and prolific poets seemed immature. The enthusiastic orators found themselves at a loss for words. They were humbled and humiliated by the words of the Qur'aan. The masters of the Arabic language failed to find any flaw or lapse in the language of the Qur'aan. They acknowledged defeat and expressed their inability to match it. Many were so mesmerized by its message that they embraced Islam right there and then.

The Qur'aan defied the accepted norms of literature and achieved eloquence and eminence without resorting to exaggeration of any sort. Because of that, every literary classic created in any period of history and in any language of the world, would fall in a class lower than that of the Qur'aan. It has a unique character all its own. It lays down facts plainly, and meticulously adheres to accurate narration. The words and phrases it uses bring out the unadulterated truth. It is sworn to tell nothing but the truth. Precision is its priority, and all of its text can be accepted literally. Its adherence to accuracy when it comes to matters pertaining to this world infuses faith and confidence into its believers. The reason the Qur'aan has remained matchless in substance and style is because it is the absolute truth.