GIFT TO THE BEARERS OF THE QUR'AAN

Allaah تَبَارَكَ وَتَعَالَى has granted man the great gift of the Qur'aan. The book discusses the great virtues, responsibilities and etiquettes of those attempting to memorize the Noble Qur'aan as well as those who have already memorized it. If these are studied and followed, then the Qur'aan will assist a person in this life, the life of the grave and the hereafter.

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Compiled By: Maulana Moosa Kajee

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Website: www.spirituallight.co.za

Email:moosakajee@gmail.com

FOREWORD

الحمد لله وكفى وسلام على عباده الذين اصطفى الحمد لله منشىء الخلق من عدم ثم الصلوة على المختار فى القدم يا رب صل وسلم دائما ابدا على حبيبك على رسولك خير الخلق كلهم

مولاي صل وسلم دائما ابدا على بشير نذير محمدا مولاى صل وسلم دائما ابدا على طه سيد المرسلين

بلغ سلامى روضة فيها النبى المحترم يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع والاكم

روحي لفداء لقبر انت ساكنه فيه العفاف وفيه الجود والكرم هو الحبيب الذي ترجىٰ شفاعته لكل هول من الاهوال مقتحم

يا رب بلغ بالمصطفىٰ مقاصدنا واغفر لنا ما مضىٰ يا واسع الكرم اما بعد ف أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

One of the greatest, greatest ne'mats is Kalaamullaah - The Qur'aan Shareef! The Qur'aan Shareef itself! Then it's recitation, making hifdh of it, our children becoming Haafidh, it's recitation, the translation and tafseer of it, it's propagation and this gift for the Huffaadh!

On the completion of Hifdh by Moulana Moosa Kajee db's son what a great gift to all huffaadh!

Ma-'sha-Allaah Moulana has encompassed, In-sha-Allaah, all aspects relating to the huffaadh and the memorising of the Qur'aan Shareef! In fact, generally all aspects of the Qur'aan Shareef and all aspects relating to all connected to the Qur'aan Shareef. The general public, those becoming Hafidh, their Asaatidhah, their parents, those already Haafidh, the Great Ulama of the great sciences of the Qur'aan Shareef! Even the best times and places and environment to learn in!

This kitaab is must read for those who are connected to the Qur'aan Shareef in some way or the other and also those who want to be connected to the Qur'aan Shareef!

Alhamdulillah Moulana has researched the subject matter fully and presented it in a most eloquent and beautiful style.

May Allaah Jallajalaaluhu make it most beneficial for all and fully, fully accept all Moulana's efforts and sacrifices! Aamien thumma Aamien Ya Rabbal Aalamien!!! Bi Jaahil Qur'aan was Nabiel Azheem alaihis Salaatu was Salaam Kathieran Kathieraa!!!

(Hadrat Moulana) abdulHamid Is'haq
Azaadville
21 Muharram 1446
28 July 2024

بسم الله الرحمن الرحيم

INTRODUCTION

الحمد لله الذى انزل على عبده الكتاب المعجز و لم يجعل له عوجاً و رغّبَ فى حفظ كتابه بقوله تعالى و لقد يسرنا القران للذكر فهل من مدكر و الصّلوٰة و السّلام على صفوة انبيائه الّذى نطق بافصح اللّغات القائل خيركم من تعلم القرآن و علمه و على آله و اصحابه الذين حفظوا القرآن و عمّوا تعليمه و ازواجه و ذرياته و ائمة دينه اجمعين فيا لهم للبشرى اما بعد:

All praises are due solely to Allaah تَبَارَكَ وَتَعَالَىٰ, by whose grace and mercy all good deeds are completed. May Allaah تَبَارَكَ وَتَعَالَىٰ's special and choicest salawaat and salaam be upon our beloved master and teacher Nabi Muhammed صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whose life is the greatest example worthy of being followed and who conveyed to us the greatest message of Hidaayah– the Qur'aan.

Memorizing the Qur'aan is a great feat and achievement, which is only possible with the help and Tawfeeq of Allaah تَبَارَكَ وَتَعَالَىٰ. The sheer number of Huffaadh in this Ummah is a clear proof of the miraculous nature of the Qur'aan and the truthfulness of Islam. To bear this great message, Allaah تَبَارَكَ وَتَعَالَىٰ has chosen the hearts of His certain special friends who are referred to as Ahlul-Qur'aan and Ahlullaah. May Allaah make us truly from amongst them!

This booklet was prepared on the occasion of the completion of Hifdhul-Qur'aan by my son – Muhammad Abdullah – under the tutorship of Ml. Muhammad Ebrahim (May his blessings remain!) This booklet aims to briefly outline the status, etiquettes and responsibilities of a haafidh of Qur'aan.

I wish to express my thanks and appreciation to:
1.) My beloved parents who encouraged me to become haafidh of Qur'aan and allowed me to continue furthering my deeni studies.

2.) My asaatizah (teachers) who taught me with great dedication and sincerity and especially those who taught me how to read the Qur'aan (Apa Rawat and Hafez Ebrahim Limalia), my hifdh asatizah (Haafidh Ebrahim Limalia, Qari Abdul Hamid and Moulana Ismail Kathrada رَحِمَهُ ٱللَّهُ) and my dor ustadh (Ml. Mansoor رَحِمَهُ ٱللَّهُ).

3.) My honourable and respected Shaykh and ustadh, Ml. Abdul Hamid Ishaq

4.) My spouse who has always encouraged and assisted me in my deeni endeavours and who has sacrificed many hours of her time so that I could fulfil deeni obligations.

5.) All those who taught the Qur'aan to my son i.e. Apa Umme Usamah Muhammad, Ml. Abdul Aziz Abbaas, Ml. Faseehullah Kathrada and Ml. Ebrahim Muhammad.

May Allaah تَبَارَكَ وَتَعَالَى reward all of the above with the greatest of rewards and be pleased with them.

May Allaah accept it from this useless compiler and make it a means of benefit to mankind at large! Aameen.

Most of the subject matter has been taken from:

1.) Mafatihul-Hijaz fi Fadhailil-Huffadh by Qari Muhammad Taahir Rahimi

2.) Ushhaaqe-Qur'aan ke Imaan Afroz Waaqi'aat by Moulana Aslam Shaikpuri رَحِمَهُ ٱللَّهُ

3.) Inspired by the Qur'aan by Ml. Afzal Ismail

4.) Aadaab Al-Mu'allim wal Muta'allim fi Halaqaat Tahfeez Al-Qur'aan by Shaykh Abdullah Ibn Naaji Al-Makhlafi

5.) Az-Ziyadatu wal-Ihsan fi Uloomil-Qur'aan by Imam Muhammad ibn Ahmad Aqeelah Al-Makki رَحِمَهُ ٱللَّهُ

6.) Articles from other kitaabs which are referenced in the book and from the internet

Moosa Kajee
20 Muharram 1446

CHAPTER ONE – THE GREATNESS OF THE QUR'AAN

Before learning the Qur'aan, it is necessary for one to understand the status and value of the Qur'aan. Then only will one truly appreciate and make an effort to become from amongst the people of Qur'aan. Hereunder are some points written by ulama regarding the greatness of the Noble Qur'aan.

1.) It is the speech of Allaah جَلَّجَلَالُهُ - Allaah جَلَّجَلَالُهُ refers to His speech as Kalaamullaah (Tawbah verse 6).

Ali رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to the Muhaajireen and the Ansaar,

عَلَيْكُمْ بِالْقُرْآنِ: فَاتَّخِذُوهُ إِمَامًا وَقَائِدًا، فَإِنَّهُ كَلَامُ رَبِّ العَالَمِينَ الَّذِي هُوَ مِنْهُ وَإِلَيْهِ يَعُودُ

Hold firm onto the Qur'aan, because it is the Speech of the Sustainer of the universe, which emerges from Him and to Him it will return. (Al-Jaamiul-Kabeer no.15653/227 quoting from Ibn Mardawayhi)

Sayyidina Abu Sa'eed al-Khudri رَضِيَٱللَّهُعَنْهُ narrated that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said,

يَقُولُ الرَّبُّ عَزَّ وَجَلَّ: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَمَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي السَّائِلِينَ، وَفَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

The Blessed and Exalted Sustainer has said, 'As for the person who the Qur'aan has kept so pre-occupied from remembering Me and supplicating to Me; I will give him better than what I give to those who ask.' The superiority of the word of Allaah over all other words is like the superiority of Allaah over His creation. (Tirmidhi no. 2926, Daarimi no. 3399i)

Moulana Manzoor Nu'mani رَحِمَهُٱللَّهُ has stated, "Regarding the greatness and excellence of the Qur'aan, it is sufficient to mention that it is the words of Allaah, and it is the real attribute of Allaah. Consider that whatever is or has been on earth; inclusive of the Ka'bah and the Ambiya عَلَيْهِمُٱلسَّلَامُ as well as whatever is in the higher unseen world: the Throne, Chair, Tablet, Pen, Jannat with all its bounties, the closest angels to Allaah etc. are all creations of Allaah in spite of their affirmed greatness, and are not divine. The Qur'aan however,

is not created by Allaah and is not something separately externally independent of Allaah. It is a characteristic of Allaah and a part of His lofty Being. It is the unlimited grace of Allaah جَلَّجَلَالُهُ and His greatest bounty that He has conveyed to us this Speech through His trustworthy messenger, and He made us worthy to recite these words with our tongues and to understand it in order to guide us in our lives.

The Qur'aan tells us that Allaah had commanded a blessed tree in the valley of Tuwa to recite His word to Sayyidina Moosa عَلَيْهِ السَّلَامُ. How fortunate was that lifeless tree which Allaah جَلَّجَلَالُهُ chose as a means to allow Sayyidina Musa عَلَيْهِ السَّلَامُ to hear His word from it! The slave who recites the Qur'aan sincerely and with respect and dignity receives the honour which that tree of Moosa عَلَيْهِ السَّلَامُ had received. It is as though the reader is a recording of the sacred word of Allaah. Indeed, man could not possibly imagine receiving an honour greater than that." (Ma'ariful-Hadith)

Imam Ghazaali رَحِمَهُ اللَّهُ states, "The speech of Allaah is extraordinary in its magnificence and superiority over other speeches. It is the bounty and kindness of Allaah upon His creation that He revealed it from His majestic throne to the level of the understanding of His creation. While the words of the Qur'aan are timeless and uncreated, they have been presented to man in a form which he can understand. In other words, the absolute speech of Allaah appears to man in the form of letters and sounds which he can comprehend, recite and memorise. If the majesty of Allaah's speech was not concealed in the clothing of letters, the throne, the soil and everything between them would have perished if it were manifested in its original form. The majesty of Allaah and the purity of His divine light would have simply been too great to bear. In fact, if Allaah had not given Moosa عَلَيْهِ السَّلَامُ the strength, he would not have been able to hear His speech. Remember that the mountain could not bear the beginning of Allaah's manifestation and crumbled into pieces. (Rephrased from Ihyaa)

A wise man explained the manner of Allaah's kindness in delivering the meanings of His speech, despite its exalted nature, to the understanding of

man, despite his imperfect status. The wise man set forth a parable. A king once asked a wise man, “Tell me, when the Messengers claim that that which they bring from Allaah is His speech and not the speech of human beings, how can man bear it?” The wise man replied, “We have seen that when a person wants to make birds and animals understand what he wants them to do such as to go, proceed and turn around, he notices that these animals fail to understand his words despite them coming from the light of his intellect and being adorned with beauty, eloquence and fine order. So he descends to the level of the understanding of the animals and he delivers his intentions to the animals through sounds which are intelligible to them such as calling, whistling and other sounds which are close to their own sounds so that they are able to understand him. (Ihyaa)

In the same way, human beings are unable to understand the speech of Allaah in its essence and with its perfect qualities. So, the words, by sounds which they use to speak among themselves and understand divine wisdom, are like the sound of calling and whistling which animals hear from people. This did not prevent the meanings of the divine wisdom, hidden in those qualities, from making the speech (sounds) noble and magnificent because of the nobility and magnificence of the divine wisdom. So the sounds are a body and abode for the divine wisdom, while the divine wisdom is the soul and spirit for the sounds. Just as the human body is honoured and respected because it is the abode of the soul, the sounds of the divine speech are noble because of their divine wisdom they contain.” (Ihyaa)

2.) It is the most beloved book of Allaah جَلَّ جَلَالُهُ - The Qur’aan is the most beloved book of Allaah تَبَارَكَ وَتَعَالَىٰ, the word of the King of kings. It is due to this fact that Imam Ghazali رَحِمَهُ ٱللَّهُ said that the Qur’aan is a proclamation from the Lord of the worlds to His servants. This is similar to a person who receives a letter from a prominent and superior dignitary. He becomes overjoyed and reads it over and over. Similarly, the believer experiences pleasure from the word of Allaah تَبَارَكَ وَتَعَالَىٰ and reads it repeatedly with great joy. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said,

الْقُرْآنُ أَحَبُّ إِلَى اللَّهِ مِنَ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ

The Qur'aan is more beloved to Allaah than the skies, earth and whatever is contained in them. *(Daarimi no. 3401)*

3.) The Qur'aan is a living miracle. The miracles of every other Messenger of Allaah lasted for a fixed period of time during his lifetime. It is only the miracle of the Qur'aan that is still in existence after the demise of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and it will remain until the day of Qiyaamah.

Every Messenger of Allaah was given a miracle that sufficed for the need of the time. For example, Moosa عَلَيْهِ السَّلَامُ was given a staff which changed into a snake because magic was common during his era. During the era of Isa عَلَيْهِ السَّلَامُ, medicine was in vogue, hence he was given the power to cure the sick and heal the lepers. Similarly, during the time of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, poetry and eloquence in language was dominant among the Arabs. So the Qur'aan was brought to challenge them. Amazingly, the miracle of the Qur'aan continues as a miracle for every subsequent era because of its exceptional language and content.

Allaah جَلَّ جَلَالُهُ has promised to preserve the Qur'aan in its original form. This prediction is as true today as it was when the Qur'aan was revealed. The Qur'aan has remained unchanged in its original form for over 1400 years despite numerous attempts by the enemies of Islam to ban and restrict it.

Consider some of these various attempts:

a.) The Quraish discouraged people from listening to the tilaawah of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They called him a magician, poet and madman and even circulated vile rumours to prevent others from being attracted to the Qur'aan.

b.) The Qur'aan was banned in Russia and other communist states. In these countries, the authorities prevented people from reciting it, learning it or even possessing a copy of it.

c.) Thousands of manuscripts of Islamic works including commentaries of the Qur'aan were burnt by the Mongol Tartars.

d.) Thousands of scholars of the Qur'aan were tortured and killed by the British in India.

e.) Hundreds of thousands of Muslims were tortured, killed or forced to convert to Christianity by the Spanish Inquisition. A Muslim caught with a copy of the Qur'aan or any Islamic book during this time would be killed.

f.) Arabic as a language was banned in Turkey after the collapse of the Khilafah in order to sever the link of the Muslims with the Qur'aan and the classical Islamic works.

g.) Orientalist writers such as Schacht, Wansbrough, Noldeke, Jeffrey, Flugel, Blachere, Guillaume, Mingana, Puin and others dishonestly distorted the message of the Qur'aan through transmutation, deliberate mistranslation, wilful ignorance, use of spurious references or other means. Some even demanded a systematic revision of the Qur'aan and its concepts. (The History of the Qur'aanic Text page 318)

h. Western scholars and governments are aiming to shape Islamic curricula in Muslim countries. They have given directives which openly call for purging the Qur'aan of all references to jihad or anything unfavourable towards Jews and Christians.

Despite all these measures, the Qur'aan has remained protected because Allaah Himself has protected it. Allaah جَلَّجَلَالُهُ says, "They try to blow out the light of Allaah with their mouths, but Allaah refuses except that His light be completed even though the disbelievers detest it." (Surah Tawbah verse 32)

The Qur'aan is recited like no other book in the world. Men, women and children recite it and memorise it; congregations in masaajid listen to it being recited by Imams in daily salaah; and many Muslims recite it as a daily routine. By virtue of this system of Allaah جَلَّجَلَالُهُ, the Qur'aan will remain protected until Qiyaamah. If every written copy of the Qur'aan were to be destroyed, it would take only a few Huffaadh of the Qur'aan to get together and write down the text again. This system has also ensured that no changes or errors have crept into the text of the Qur'aan. No religious book of any other religion or faith can match this feat. (Qur'aan Kareem Ke Hairat Angez Atharaat Wa Barakaat page 262)

In fact, the books of other faiths are not even preserved in their original languages and much of their texts have been lost or changed by their followers.

Qaadhi Ismail ibn Ishaaq رَحِمَهُ ٱللَّهُ was once asked why the Qur'aan was protected from adulteration while other divine scriptures were not. He replied that the responsibility of safeguarding the other scriptures was given to people, as mentioned in the verse, "they were instructed to preserve Allaah's book..." (Surah Maa'idah, verse 44) On the other hand, Allaah جَلَّ جَلَالُهُ Himself took the responsibility of safeguarding the Qur'aan, "Without doubt We have revealed the Reminder (the Qur'aan) and We will certainly be its protectors. (Surah Hijr, verse 9) (Haafidh-e-Qur'aan Aur Uska Maqaam page 12-13)

The Qur'aan has always remained pure and unaltered. Centuries old manuscripts of the Qur'aan and hundreds (if not thousands) of books on tafseer, hadith, fiqh and various other topics testify to the fact that the Qur'aan we read today is the very same Qur'aan that was recited by Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and the Sahabah.

Qaari Muhammad Tayyib Sahib رَحِمَهُ ٱللَّهُ stated, "The Qur'aan has been protected in all its various facets by individual groups: the words are protected by the Huffaadh, the meanings by the Ulama, the text by the calligraphers, the pronunciation by the Qurraa' (expert reciters), hikam (wisdoms) and masaalih (benefits) by the Hukama (wise men), haqaaiq (realities) by the Soofiya (sages), and ilal (reasons) and asraar (secrets) by the Fuqaha (jurists). Each group protected its particular facet and thereby ensured the safeguarding of the Qur'aan as a whole." (Qur'aan Kareem Ke Hairat Angez Atharaat Wa Barakaat page 570)

In 1950, The Aal-e-Pakistan Conference was held by Majlis-e-Ahraar Pakistan. During one of his talks, Shaah 'Ataaullaah رَحِمَهُ ٱللَّهُ said, "Today, Qaadhi Ihsaan Ahmad Saheb showed me a book printed in Russia, called 'Stalin'. While explaining how brilliant and intriguing the book is, Qaadhi Saheb said, 'Shaah Jee! See here; despite all the wonderful attributed of the book, it only costs One Rupee or 12 Aanas!' I say that there is nothing special about this at all.

Stalin has his own government, his own ink, his own pen, his own paper, his own press, his own employees and workers… in other words, he has every possible means at his disposal. He can print and distribute whatever he wants. He should have distributed this book for free around the world. Stalin has not achieved anything with this book. If you want to see achievement, look at the magnificent history of the Qur'aan. There is no pen, no ink, no press, no employees, no government and no worldly amenities which were relied upon to promote or convey the Qur'aan around the world. However, look at the amazing fact that the Qur'aan is safely preserved in the hearts of millions of people around the globe. I challenge the world to bring a single book which has been propagated and distributed more than the Qur'aan or which has been memorised and preserved by more people than the Qur'aan!" (Ameer-e-Shari'at page 185)

4.) The Qur'aan is an ocean of knowledge – The Qur'aan gives guidance on all aspects of human life, both on an individual and collective level. Ibn Abbaas رَضِيَ اللهُ عَنْهُ said, "All knowledge is contained in the Qur'aan, but the minds of men are deficient in comprehending it." (Mirqaat)

The marvels and wonders of the Qur'aan make it a living miracle which continues to captivate the minds of people who open-mindedly read it. The Muslim Ummah through the ages has displayed an amazing degree of love and attachment to the Qur'aan and its content. In every era, Muslim scholars, teachers, students, mentors, researchers and others have been immersed in its study and research. By analysing its subject matter from various angles the scholars compiled numerous commentaries.

Some examples of commentaries are listed below:

1. Tafseer al-Tabari by Ibn Jareer Tabari – It contains the aathaar (sayings) of Sahabah and Tabieen (successors of Sahabah).
2. Tafseer Kash-shaaf by Zamakhshari – It contains intricate interesting points on the eloquence, beauty and literal brilliance of the Qur'aan.
3. Mafaateehul Ghaib by Fakhruddeen Raazi in 32 volumes – It contains points of Islamic beliefs and rebuttals of the enemies of Islam.

4. Ahkaamul Qur'aan by Abu Bakr Jassaas Raazi – It provides tafseer of verses dealing with juristic rulings.
5. Ahkaamul Qur'aan by Ibn Arabi Maaliki – It provides tafseer of verses dealing with juristic rulings.
6. Tafseer Mazhari by Qazi Thanaullah Paanipati – It explains aspects of tasawwuf.
7. Tafseer Ibn Katheer by Ibn Katheer – It provides tafseer of verses through other verses and ahaadith.
8. Tafseerul Qur'aan bikalaamir Rahmaan by Thanaullah Amritsari - It provides tafseer of verses through other verses.
9. Al-Jawahir by Allamah Tantawi – It discusses aspects of modern science.
10. Al-Jami' Li Ahkaamil Qur'aan by Imam Qurtubi – It contains rulings of fiqh, aspects of Arabic grammar, eloquence, etc.
11. Ruhul Ma'aani by Allaamah Aaloosi – It provides answers to the enemies of Islam. Specifically, it gives answers to the Shia Allamah Tabrasi's proofs against the Ahlus Sunnah Wal Jamaa'ah. (Aslaaf Ke Hairat Angez Kaarname page 229)

Apart from these, many scholars wrote voluminous works on the Qur'aan, but these were either lost or destroyed. We have only come to know about them from the references given in books of history. Some of them are mentioned below:
1. Al-Mukhtazan. A tafseer by Imam Abul Hasan Ash'ari in 70 volumes.
2. Al-Muheet. A tafseer by Qadhi Abdul Jabbaar Hamdaani in 100 volumes.
3. Hadaaiq Dhaat Bahjah. A tafseer by Abdus Salaam Qazweeni in 300 volumes or more. The author made his work waqf to the Abu Hanifah Masjid in Baghdaad, however it was destroyed when the Tartars plundered the city.
4. Tafseer Ibn An-Naqeeb Aqdasi. A tafseer in 100 volumes. Portions of it are extant in the libraries of Istanbul.
5. Tafseer Fathul Mannaan better known as Tafseer Allaami. Authored by Allamah Qatub ud-Deen Sheeraazi in 40 volumes. Its first volume is in the Shaahi library in Egypt while other portions are in the libraries of Istanbul.
6. Tafseer Allaamah Zaahid al-Bukhaari in 100 volumes.

7. A tafseer by Ibn Shaaheen consisting of 1000 volumes. (Aslaaf Ke Hairat Angez Kaarname, p233)

Apart from these many commentaries of the Qur'aan, numerous works have been penned by the scholars discussing individual concepts and subjects of the Qur'aan related to fiqh, politics, grammar, history, tasawwuf, science, etc.

5.) The Qur'aan is perfect. Till today, no person has been able to find one error in the Qur'aan. Allaah جَلَّجَلَالُهُ states,

لَا رَيْبَ فِيهِ

There is no doubt in it. (Baqarah verse 2)

The Noble Qur'aan challenged the eloquent and articulate Arabs,

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ

Then bring forth a speech similar to it if you are truthful. (Toor verse 34)

When they could not do so, the following verses were revealed,

قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ

Bring forth ten surahs similar to it. Call whoever you are able to, besides Allaah, if you are truthful. (Hood verse 13)

When they were unable to respond, Allaah تَبَارَكَوَتَعَالَىٰ granted them even more respite,

قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ

Then bring forth one surah similar to it. Call whoever you are able to, besides Allaah, if you are truthful. (Yunus verse 38)

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِين

If you are in doubt regarding that which We revealed upon Our servant, then bring forth one surah similar to it. Call your supporters and helpers leaving aside Allaah, if you are truthful. If you cannot do – and you will never be able to do - then fear the Fire, whose fuel is people and stones. This has been prepared for the disbelievers. (Baqarah verse 23-24)

This is such an amazing claim, which no author in the history of mankind has ever made. No author in the right frame of mind will ever attempt to make such a claim; since it is not possible for any human to write such a book which no other human can equal. Any book written by one author can definitely be excelled by another.

The claim of the Qur'aan; and its being unchallenged for over 1400 years is a clear proof that this is not human speech. These are words which have a divine origin. None can dare answer the challenge brought forward by a book derived from divine origin.

وَهُوَ الْحَقُّ مُصَدِّقاً لِّمَا مَعَهُمْ

And it is the truth, verifying that which is with them. *(Baqarah verse 91)*

وَالَّذِيَ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ

That which has been revealed to you from your Sustainer is the truth.
(Ra'd verse 1)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

Those who believe and perform righteous deeds, and believe in that which was revealed to Muhammad –and it is the truth from their Sustainer – Allaah will remove from them their sins and correct their matters.
(Muhammad verse 2)

The Qur'aan is free from contradiction. Allaah جَلَّجَلَالُهُ states, "Do they then not ponder over the Qur'aan. If it was from anyone other than Allaah, they would have found many contradictions in it." (Surah Nisaa, verse 82) The Qur'aan describes every topic with perfect clarity and accuracy. This is an outstanding characteristic of the Qur'aan, considering that it was revealed over a period of 23 years in varying circumstances. In contrast, the works of the greatest of human writers are riddled with inconsistencies in content and style, despite having been written in shorter periods of time. In addition, there has never been a single writer or poet in human history who excelled in every subject. Even the greatest of writers wrote with skill only in their fields of expertise. The Qur'aan is different. It discusses a vast range of subjects with such clarity

and perfection that one is constrained to admit that it cannot possibly be the work of a human being. (The Qur'aanic Miracle page 8-9)

6.) Chain of transmission - Distinct from other religious scriptures, the Qur'aan enjoys a sanad muttasil, (unbroken chain) that links its reciters directly with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Qur'aan has been passed on from generation to generation, from the era of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and this process will continue until Qiyaamah. Qaari Muhammad Tayyib Sahib رَحِمَهُ اللهُ stated that it is the greatest honour for this Ummah that the speech of Allaah (the Qur'aan) is present in the form of an unbroken chain of transmission. He said, "If someone were to ask me what is this chain…I will say, "My chain is linked to Allaah. I learnt the Qur'aan from my teachers and they from their teachers. This continues right up to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who heard it from Jibreel, who in turn heard it directly from Allaah جَلَّ جَلَالُهُ. So the chain of transmission of a Haafidh is linked to Allaah." (Qur'aan Kareem Ke Hairat Angez Atharaat Wa Barakaat page 574)

7.) Some of the distinctive features of the Qur'aan can also be understood from its special names which have been mentioned in the Qur'aan itself. For this reason, we will also briefly mention some of the names of the Qur'aan:

The Qur'aan has been called "al-Kitaab"– The Book (Surah Baqarah). This is because it possesses every attribute imaginable for it to be the perfect, most complete book. In fact, it is the only book which possesses all these attributes.

The Qur'aan has been called "Al-Qur'aan" – The Recited Word (Surah Waaqi'ah). This is because it comprises oceans of knowledge and is the most read and recited book in the world.

The Qur'aan has been called "Kalaam" – Speech (Surah Taubah). This is due to the fact that it has the very same effect on the heart that a wound would have on the body. (In Arabic, the word كَلَام also has the meaning of "inflicting a wound" and, as we know, words or speech could inflict worse wounds on the heart than knives could inflict on the body.)

The Qur'aan has been called "Noor"– Light (Surah Nisaa) because it leads the reciter out of the darkness of ignorance.

The Qur'aan has also been called "Hidaayat"– Guidance (Surah Luqmaan) because it shows us the path of truth and righteousness.

The Qur'aan has been called the "Fadhl" (Grace) and "Rahmat" (Mercy) of Allaah (Surah Yunus). Reciting the Qur'aan, loving it, pondering over its contents and practising upon it all draw the grace and mercy of Allaah جَلَّ جَلَالُهُ.

The Qur'aan has been called "Al-Furqaan" – The Distinguishing Factor (Surah Furqaan). This incredible scripture is what sets the truth clearly apart from falsehood, Muslims apart from non-Muslims and believers apart from hypocrites.

The Qur'aan is called "Mau'izah" – Admonishment (Surah Yunus). Every beautiful verse has some kind of advice and admonishment in it, for those who have eyes to see.

It has been called "Zikr" – Reminder (Surah Ambiyaa). The Qur'aan is a source of great honour for every bearer of Qur'aan. Reciting it is a great form of zikr. It will also prove to be a great reminder of the purpose of one's life when one recites it with understanding. (The word "Zikr" can have all 3 these meanings.)

The Qur'aan is "Kareem" – Noble (Surah Waaqi'ah). The Qur'aan itself possesses great honour and grandeur and, thus, it makes its bearer worthy of these very same attributes.

The Qur'aan has been called "Aliyy" – Exalted (Surah Zukhruf). Whatever one can imagine to be the meaning of exalted, the Qur'aan possesses that to the utmost degree.

The Qur'aan is "Hikmat" – Wisdom (Surah Qamar). Every injunction, every prohibition, every story and, indeed, every word is nothing but wisdom.

The Qur'aan is "Hakeem" – Full of Wisdom (Surah Yunus). It is absolutely astute and methodical in the way it brings about change and in the examples it mentions. A clear proof of the wisdom contained in the Qur'aan is that the one who practices upon it starts to abstain from lewdness and immorality.

The Qur'aan is "Muhaimin" – Supreme (Surah Maaidah). The Qur'aan is the overseer of all the other divine scriptures. All the truth of the other divine scriptures has been contained and encompassed in the Qur'aan. (This also means that, whatever is mentioned in the previously revealed divine scriptures, but contradicts what is in the Qur'aan, is clear evidence that it is false and will, therefore, not be accepted. The Qur'aan is to be used as a point of reference. (Translator))

The Qur'aan is "Mubaarak" – Blessed (Surah Saad). The place in which it is recited, the heart the contains it and the society in which the Qur'aan is found will all be showered with blessings.

The Qur'aan is the "Hablullaah" – The Rope of Allaah (Surah Aali 'Imraan). Whether it is a single person or an entire group holding on to this rope, they will certainly reach Allaah جَلَّ جَلَالُهُ.

The Qur'aan is the "Siraatum-Mustaqeem" – The Straight Path (Surah An'aam). Whoever strays from the Qur'aan, will certainly end up on the road to deviation, obstinacy and rebellion.

The Qur'aan is "Qayyim" – Upright and Correct (Surah Kahf). Not a single word, not a single story and not a single guideline of the Qur'aan has the slightest form of deviation in it.

The Qur'aan is "Fasl" – Decisive (Surah Taariq). This magnificent revelation is the deciding factor between truth and falsehood and, as far as proving its miraculous nature, it is also the final say.

The Qur'aan is "Naba'un-Azeem" – A Mighty Declaration (Surah Naba). From the inception of all existence until the revelation of the Qur'aan, mankind in its entirety had never heard anything greater than the Qur'aan.

The Qur'aan is "Ahsanul-Hadeeth" – The Best Speech (Surah Zumar). It is a word and divine speech in which there is nothing but good from every dimension and every angle.

The Qur'aan is "Tanzeel" – That which was revealed periodically (Surah Shu'araa). It was not revealed all at once. Rather, it was revealed over a period of time (23 years) so that it can be easily understood, explained and put into practice.

The Qur'aan is "Rooh" – Spirit or Essence (Surah Shura). The Qur'aan is the spirit and soul of all existence. Not only dead hearts come to life because of it, but the soul of everything that exists as well as its progress and prosperity are all linked to the Qur'aan. When the decision will be made for all of creation to be destroyed, Allaah جَلَّجَلَالُهُ will raise the letters of the Qur'aan from every book on earth.

The Qur'aan is "Wahy" – Revelation (Surah Shura). Every single letter of the Qur'aan is divine revelation. Not a single letter is excluded from being such (as opposed to the religious texts of other faiths).

The Qur'aan is "Mathaani" – Oft-Repeated (Surah Hijr). The stories and admonishments have been repeated time and time again throughout the Qur'aan and, together with this, it is recited over and over. (Every time it is recited, the reciter experiences a different enjoyment!)

The Qur'aan is "Arabiyy" – Arabic (Surah Zumar). Until this very day, it is recited in the original language it was revealed in – Arabic. Translations in Urdu, English, Hindi or any other language cannot be called "Qur'aan" – they are simply translations.

The Qur'aan is "Qawl" – The Spoken Word (Surah Qasas). It is not the words of the Nabi or any person. Rather, it is the words of Allaah جَلَّجَلَالُهُ the Most High!

The Qur'aan is "Basaair" – Deep Insight (Surah Jaathiyah). Those who have Imaan will find all kinds of deeply insightful messages and wisdom in the Qur'aan.

The Qur'aan is "Tibyaan" – Clear Declaration (Surah Nisaa). Facts have not been mentioned in the form of riddles or in ambiguous terms. Rather, it is straight forward and clear.

The Qur'aan is "Ilm" – Knowledge (Surah Ra'd). Whatever philosophies, theories and research contradicts the Qur'aan is not knowledge. Rather it is proof of ignorance.

The Qur'aan is "Haqq" – The Absolute Truth (Surah Aali 'Imraan). Every other information, knowledge or research will be compared to what has been revealed in the Qur'aan. Whatever corresponds with the Qur'aan is true, everything else is rejected.

The Qur'aan is "Haadi" – A Guide (Surah Israa). Whoever holds on to the Qur'aan with all his might, it will not only show him the path to his destination – it will take him right there!

The Qur'aan is "Ajab" – Amazing (Surah Jinn). The facts, the intricacies and the vast oceans of knowledge of the Qur'aan are unprecedented. As it opens up to those who recite and study the Qur'aan – whether man or jinn – their amazement and enthrallment only increase.

The Qur'aan is "Tazkirah" – A Reminder (Surah Muddathir). The Qur'aan is the embodiment of divine advice and it wants the best for everyone. (Except for that unfortunate soul who is not even a well-wisher for himself.)

The Qur'aan is "Al-Urwatul-Wuthqaa" – The Firm Grip (Surah Luqmaan). Whoever grabs hold of this grip will be protected from deviation and destruction.

The Qur'aan is "Mutashaabih" – Uniform or Consistent (Surah Zumar). From beginning to end, the reward, blessings, guidance, eloquence,

expressiveness, effect and meaningfulness are all consistent and unchanging.

The Qur'aan is "Sidq" – Honest and Truthful (Surah Zumar). It is a compilation of everlasting truths upon which no one and nothing can ever cast the slightest shadow of doubt.

The Qur'aan is "Adl" – Just and Fair (Surah An'aam). Whichever individuals of groups try the teachings and directives of the Qur'aan in matters pertaining to their own individual or collective needs, will have no option but to attest to the justice and moderation which are to be found in those teachings.

The Qur'aan is "Imaan" – Our Belief (Surah Aali 'Imraan). It is a scripture which calls to Imaan, protects Imaan and is a means of developing and nurturing Imaan in the hearts of man.

The Qur'aan is "Majeed" – Magnificent (Surah Burooj). It is a possessor of magnificence and honour, itself. Together with that, it is a means of those who bear it (and look after it) achieving the highest stages of magnificence and honour (in this world and the next).

The Qur'aan is "Zaboor" – Psalms[1] (Surah Ambiyaa). It is not merely a compilation of verbal supplications. Rather, each and every letter was physically written down in the very life of the one to whom it was revealed.

The Qur'aan is "Mubeen" – Clearly Explained (Surah Yusuf). Everything mentioned in the Qur'aan is clear and unambiguous. There is no kind of obscurity, complicated texts or vagueness in its message.

The Qur'aan is "Basheer wa Nadheer" – Bearer of glad tidings and a Warner of what is to come (Surah Fussilat). It conveys glad tidings of what is to come,

[1] This literally means "a book in which something is physically written", much like the books in which the angels record our deeds: وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ "And everything they do is recorded in (physical) books".

to all those who do good deeds. It also a warning and admonishment for those who lead sinful and wayward lives.

The Qur'aan is "Azeez" – Honourable (Surah Fussilat). It is the most honourable word – the Word of Allaah. Those who seek honour should endeavour to honour the Qur'aan.

The Qur'aan is "Balaagh" – A Message meant for all (Surah Ebrahim). It is an invigorating and revitalising message for all people, whether black, white, Arab and non-Arab, from their Maker and Creator.

The Qur'aan is "Qasas" – Stories (Surah Yusuf). Each story is amazing and inspires one's Imaan. (Extracted from Ushaaqe-Qur'aan ke Imaan Afroz Waaqi'aat)

8.) The Qur'aan is the rope of Allaah in this world. If the Muslims hold firm onto it, they will be saved from all trials in this world. If they abandon it, it will lead to their destruction and ruin. Allaah جَلَّجَلَالُهُ states,

وَاعْتَصِمُواْ بِحَبْلِ اللهِ جَمِيعًا

And all of you hold firmly onto the rope of Allaah. (Aal-Imraan verse 103)

The ahaadeeth have also referred to the Qur'aan as the rope of Allaah,

وَهُوَ حَبْلُ اللهِ المَتِينُ

And it is the firm rope of Allaah. (Tirmidhi no. 2906)

أَلَا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَحَدُهُمَا كِتَابُ اللهِ عَزَّ وَجَلَّ، هُوَ حَبْلُ اللهِ

Behold! I leave for you two heavy things: the Book of Allaah - it is the rope of Allaah…… (Muslim no. 2408)

إِنَّ هَذَا الْقُرْآنَ حَبْلُ اللهِ

Verily this Qur'aan is the rope of Allaah.
(Mustadrak of Haakim no. 2040, Daarimi no. 3358, Musannaf ibn Abi Shaibah no. 30630)

The meaning of this is:

a.) If a person wants to climb to a high place, he has to hold onto a firm rope so that he can reach his destination. If the rope is strong and the person holds firmly, then easily he will reach the top. If a person holds firmly onto the Noble Qur'aan, he will easily reach his destination to Allaah جَلَّجَلَالُهُ.

b.) Just as a drowning person holds firmly onto a rope so that he is saved from worldly destruction, if those drowning in the ocean of sins hold firmly onto the Qur'aan, it will save them from destruction in this world and the hereafter.

عَنْ عَلِيٍّ قَالَ اِنِّیْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّهَا سَتَكُوْنُ فِتْنَةٌ قُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُوْلَ اللّٰهِ؟ قَالَ كِتَابُ اللّٰهِ فِيْهِ نَبَأُ مَا قَبْلَكُمْ وَ خَبْرُ مَا بَعْدَكُمْ وَ حُكْمُ مَا بَيْنَكُمْ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ مَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ اللّٰهُ وَمَنِ ابْتَغَى الْهُدَىٰ فِیْ غَيْرِهِ اَضَلَّهُ اللّٰهُ وَهُوَ حَبْلُ اللّٰهِ الْمَتِيْنُ وَهُوَ الذِّكْرُ الحَكِيْمُ وَهُوَ الصِّرَاطُ الْمُسْتَقِيْمُ هُوَ الَّذِیْ لَا تَزِيْغُ بِهِ الْاَهْوَاءُ وَلَا تَلْتَبِسُ بِهِ الْاَلْسِنَةُ وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخلُقُ عَنْ كَثْرَةِ الرَّدِّ وَ لَا يَنْقَضِیْ عَجَائِبُهُ هُوَ الَّذِی لَمْ تَنْتَهِ الْجَنُّ اِذْ سَمِعَتْهُ حَتّٰى قَالُوا اِنَّا سَمِعْنَا قُرْاٰنً عَجَبًا يَّهْدِی اِلَى الرُّشْدِ فَاٰمَنَّا بِهِ مَنْ قَالَ بِهِ صَدَقَ وَ مَنْ عَمِلَ بِهِ اُجِرَ وَ مَنْ حَكَمَ بِهِ عَدَلَ وَ مَنْ دَعَا اِلَيْهِ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

Sayyidina Ali رَضِيَ اللَّهُ عَنْهُ narrated, "I heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Soon a severe trial will take place.' I asked him, 'What is the method of saving oneself from its evil?" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "The Book of Allaah! It contains [lesson-bearing] events of the people before you and information on what is to happen after you [the consequences of one's deeds and conduct which he will face in this life and the next. The Qur'aan foretells all that]. The Qur'aan also delivers judgement on the disputes that arise amongst you [between truth and falsehood, and between right and wrong]. It is the final word. It is not vain talk. If any oppressor and rebel ignores it [i.e. turns away from it out of pride and arrogance] then Allaah will tear him apart. If anyone looks for guidance outside the Qur'aan [not in it], then Allaah will mislead him [and he will be deprived of guidance]. The Qur'aan is the strong rope of Allaah [i.e. a reliable means of link with Allaah] and a firm book of advice. It is the straight path. The Qur'aan is the clear truth which keeps thoughts from straying. Tongues of people cannot corrupt it [i.e. while the earlier books were misread by people who read their own versions into the books by twisting their tongues; there

will be no such changes in the Qur'aan for Allaah will preserve it until the Last Day.] Scholars will never exhaust obtaining knowledge from it. [The act of pondering over it and the search for facts and intimate knowledge will never cease. The time will never come when its students will feel that they have exhausted its teachings and knowledge and they cannot expect anything more from it. More exactly, the more they learn from the Qur'aan, the more they will crave for knowledge from it, as they will realize that what they have learnt from it is insignificant compared to what is yet available in it to learn]. The Qur'aan will never become old with repeated reading. [Any other book curtails a person's enjoyment with repeated reading. The more the Qur'aan is read and pondered over, the more it is enjoyed]. Its marvels [finer meanings and truths] will never end. It is the greatness of the Qur'aan that instigated the Jinn to exclaim, "Surely we have heard a wonderful Qur'aan, it guides to righteousness, so we believe in it." He who spoke according to the Qur'aan, spoke the truth; and he who acts in accordance with its directions entitles himself to reward. Again, he who judges according to the Qur'aan is just and fair, and as for him who invites people to the Qur'aan, he is indeed guided on the right path." (Tirmidhi no. 2906)

9.) The Qur'aan will bless a person in this worldly life in many ways. Some of these blessings are:

a.) Honour in this world:

Allaah جَلَّجَلَالُهُ states,

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ

We have certainly revealed to you people a Book (the Qur'aan) in which is your honour. Will you still not understand? (Ambiyaa verse 10)

Umar رَضِيَٱللَّهُعَنْهُ appointed Naafi' ibn Abdul Haarith as the governor of Makkah Mukarramah. Once he asked him, "Who have you placed as governor in Makkah Mukarramah in your absence?" He replied, "Ibn Abzaa." "Who is that," enquired Umar رَضِيَٱللَّهُعَنْهُ. "One of our slaves," was the reply. Umar رَضِيَٱللَّهُعَنْهُ asked in astonishment, "You placed a slave in charge of them?" He replied, "O Amirul-Mu'mineen, he recites the book of Allaah and has knowledge of

inheritance." On hearing this, Umar رَضِيَ اللَّهُ عَنْهُ remarked, "You have done well. I heard your Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying,

اِنَّ اللّٰهَ يَرْفَعُ بِهٰذَا الْكِتَابِ اَقْوَامًا وَ يَضَعُ بِهٖ آخَرِيْنَ

Allaah elevates some people through this Book and debases others through it. *(Muslim no. 817)*

Note: The Qur'aan is the attribute of Allaah and His command and constitution for men. To be faithful and obedient to it is to be faithful and obedient to Allaah, and to turn away from it or show disobedience to it is to turn away from Allaah and be disobedient to Him. It is the decision of Allaah that whichever group of people, abide by the Qur'aan and keep a strong relationship with it, He will raise them in this life and the next, no matter who these people are, as regards descent, colour and language. In contrast, the people who disregard it and turn away from it will be lowered to the lowest level, even if they are on the highest of levels.

The history of Muslims and Islam confirms the truth of this hadith. In fact, it reflects these words of Allaah as if it were a mirror. The use of the word 'nations' in the hadith discloses that the law of rise and fall as described in this hadith applies not to individuals alone, but to nations. And Allaah knows best. (Ma'ariful-Hadith)

Those who fulfil the rights of the Qur'aan will be elevated whilst those who neglect them will be humiliated. Amongst the rights of the Qur'aan are: 1.) Belief in the Qur'aan 2.) Love of the Qur'aan 3.) Respect of the Qur'aan 4.) Learning the Qur'aan 5.) Teaching the Qur'aan 6.) Reciting the Qur'aan 7.) Practising on the laws of the Qur'aan 8.) Propagating the laws of the Qur'aan.

b.) Benefits in the home

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, "The house in which the Qur'aan is read, its household members increase, virtues and blessing multiply, angels come down upon them and Satan runs far away from there, but the house in which the Qur'aan is not read, life becomes difficult and empty of blessings,

angels leave the house and Satan settles in it." (Musannaf ibn Abi Shaibah no. 30650)

c.) Other worldly benefits

Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The similitude of the believer who recites the Qur'aan is like that of a citron. Its fragrance is beautiful and its taste is good. The similitude of the believer who does not recite the Qur'aan is like that of a date. It has no fragrance but its taste is good. The similitude of a hypocrite who recites the Qur'aan is like that of a sweet basil. Its fragrance is beautiful but its taste is bitter. The similitude of a hypocrite who does not recite the Qur'aan is like that of a colocynth. It has no fragrance and its taste is bitter." (Bukhaari no. 5020, 7560, Muslim no. 797)

Scholars have stated: A citron has five qualities: a.) It creates a pleasant fragrance in the mouth b.) Cleans the stomach c.) Aids in digestion d.) Keeps jinns away from the house in which it is kept e.) Strengthens the memory.

These are the qualities especially associated with the reading of the Qur'aan since fragrance in the mouth, internal purity and spiritual strength are all benefits found in the recitation of the Qur'aan. The jinns stay away from a house in which the Qur'aan is recited. In Ihyaa it is reported from Ali رَضِيَ اللَّهُ عَنْهُ that three things improve the memory 1.) miswaak 2.) fasting 3.) recitation of the Qur'aan. (Abridged from Fadhaail Qur'aan)

d.) Removal of rust from the heart and polishing it

Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The hearts rust just as metal rusts with water." When asked what would polish it again, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Frequent remembrance of death and the recitation of the Qur'aan." (Shuabul-Imaan no. 1859)

Note: Shah Waliyullah رَحِمَهُ اللَّهُ has written in Hujjatullahil-Balighah whilst discussing tilaawat of Qur'aan in the chapter of 'Ihsan,' "The soul of tilawat [recital] of the Qur'aan is that one should turn his attention towards Allaah whilst reciting together with fervour, love and excessive love and honour.

He should ponder over its advices and make an effort to take effect from it. He should recite with an intention to follow its laws and teachings. He should take lesson from its incidents and examples. When a quality of Allaah is mentioned, he should say 'SubhanAllaah'. When he passes by those verses which mention Jannat and the mercy of Allaah, he should supplicate for Allaah's grace and kindness, and ask for Jannat and the mercy of Allaah. When he passes by those verses which mention the anger of Allaah and Hell, then he should seek Allaah's refuge." Without doubt, making tilawat in this manner is a special polisher of the heart, and whoever is blessed with such type of tilawat has Allaah's special grace upon him. May Allaah جَلَّجَلَالُهُ not deprive us of His grace!

e.) Drawing close to Allaah:

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "You cannot draw closer to Allaah with anything as much as you can with that which comes from Him, namely the Qur'aan." (Tirmidhi no. 2911)

Note: The recitation of the Qur'aan is a sure means of drawing closer to Allaah جَلَّجَلَالُهُ. The more a person recites it, the closer he draws to Allaah. (Haafidh-e-Qur'aan Aur Uska Maqaam page 38)

Some scholars have stated that the final stage in the path of sulook (purification of the soul) is the Qur'aan. After progressing through the various stages of dhikrullah and attaining its benefits, the saalik (one who treads on the path to purify the soul) is told to recite Qur'aan in abundance, especially in Nafl Salaah.

Moulana Fadhlur Rahmaan Ganj Muraadabaadi رَحِمَهُٱللَّهُ stated, "The closeness to Allaah attained by reciting Qur'aan cannot be attained through other means. This nearness is attained by focus, respect and anticipation of divine reward. So recite and have the conviction that you are being rewarded. Every letter draws ten rewards. This desire should increase within your heart. The more you recite, the more you will be rewarded. If you have nurtured this quality within you, your recitation of Qur'aan will have soul and spirit." (Tuhfah-e-Huffaadh page 53)

Allaah جَلَّجَلَالُهُ loves the gatherings wherein Qur'aan is recited that He commanded Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to sit in that gathering. Abu Saeed Khudri رَضِيَٱللَّهُعَنْهُ said, "Once I was sitting with a group of poor muhaajireen (emigrants), who did not have sufficient clothes to cover their whole body, due to which some were concealing themselves behind others. A qaari (reciter) was reciting the Qur'aan to us. Suddenly Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ came and stood near us. On his arrival, the reader stopped reciting. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ greeted us and asked us what we had been doing. We replied that we were listening to the Book of Allaah. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ remarked, "All praise is due to Allaah who created such people amongst my followers that I have been ordered to stay with them." He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then sat in such a manner that we were all at an equal distance from him. He then made a sign to form a circle around him, which we did, with all our faces towards him صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then said, "O poor muhaajireen, I give you glad tidings of perfect illumination on the Day of Judgement. You will enter Paradise half a day before the wealthy ones. This half day is equal to five hundred years." (Abu Dawood no. 3666)

f.) Spiritually purifying oneself

There is no sincere Muslim who has true love for Allaah جَلَّجَلَالُهُ, who does not desire that his heart be purified of all traces of doubt and that the seeds of true conviction and recognition of the True Master be planted in the barren fields of his soul. This is what we call "reaching Allaah". We engage in Sulook and Tasawwuf, various exercises of spiritual reformation and purification in order to achieve this.

The most effective way to achieve this is to spend time in the company of the pious servants of Allaah جَلَّجَلَالُهُ. However, if it is not possible to get such company, the company of the Qur'aan is in no way less effective. In fact, the friends of Allaah instruct their followers to recite the Noble Qur'aan and to contemplate the meanings contained in the verses, because there is no path to Allaah which could be shorter or more guaranteed than this.

Someone asked Hazrat Nizaamud-Deen, Sultaanul-Mashaayikh رَحِمَهُ ٱللَّهُ regarding the happiness one will achieve in this life by attaining closeness to Allaah جَلَّ جَلَالُهُ through the recitation of Qur'aan. He answered thus, "The happiness is that recitation creates noor, spiritual states and a special effect on the heart."

The noor and spiritual states are specifically connected to the spiritual realm which is why it is very difficult to understand it. However, the effect which is referred to can clearly be seen in the physical life of the reciter. Therefore, other people are also able to notice it.

He further stated that, when a person cries during tilaawah, it is actually a result of the spiritual revolution which is taking place within him. This is why Hazrat Nizaamud-Deen رَحِمَهُ ٱللَّهُ instructed Ameer Khusroe to recite the Qur'aan as his method of sulook. He would wake up at night and recite 7 Juz of Qur'aan in his tahajjud salaah!

One day, Hazrat Nizaamud-Deen رَحِمَهُ ٱللَّهُ asked him, "What is the condition of your spiritual practices?" He responded: "For the last few days, I start crying towards the end of the night while reciting the Qur'aan. Hazrat was very pleased to hear this and said, "Alhamdu Lillaah! It seems there are some signs that you are on your way to reach Allaah."

In short, Hazrat Sultanul-Mashaayikh رَحِمَهُ ٱللَّهُ would emphasise sulook by means of Qur'aan greatly. He had a deep and profound connection with the Qur'aan. It seemed as if he would force every mureed to memorise the Qur'aan if he had it his way. Just think! Hasan 'Alaa Sanjari who was a poet as well as a very high-ranking military official. He was already quite old when he was blessed with the opportunity of pledging allegiance to Hazrat Nizaamud-Deen. Despite this, he was instructed to decrease his interest in poetry and let his relationship with the Qur'aan dominate his life. After this happened and he would deliver lectures, it seemed as if he had been forced to memorise the Qur'aan (from the way he would quote from it). (Fawaaidul-Fuaad, pg.93 with reference to Tazkirah Qaariyaan-e-Hind)

Ulama state that, “There are 4 stages to achieving perfection of the nafs:
a.) Reformation of the external self – i.e. abstaining from bad deeds
b.) Reformation of the internal self – i.e. abstaining from bad character and manners, as well as incorrect or corrupt beliefs
c.) Inculcating correct beliefs and good character
d.) To illuminate the internal self with Divine Light

Allaah جَلَّجَلَالُهُ states,

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

O people! Indeed an Advice (the Qur'aan) has come to you from your Rabb, a Cure for what (evil qualities, doubt and wrong beliefs) is in the breasts (hearts), (it is also a means of) Guidance and Mercy to the believers.

(Yunus verse 57)

In this verse, the following four attributes of the Qur’aan are mentioned: مَوْعِظَةٌ– Admonishment شِفَاءٌ– Cure هُدىً– Guidance رَحْمَةٌ– Mercy.

Of these four attributes, the first one (مَوْعِظَةٌ) alludes to the first of the above-mentioned stages of spiritual reformation and perfection, the second one (شِفَاءٌ) alludes to the second stage, the third one (هُدىً) alludes to the third stage and the forth one (رَحْمَةٌ) alludes to the last stage. If you study the lives of the lovers of Qur’aan, you will see glimpses of these four stages, all of which were granted to them solely through their connection with the Qur’aan.

g.) Tranquillity of the heart and an increase in imaan

Al-Baraa’ ibn ‘Aazib رَضِيَٱللَّهُعَنْهُ narrates, “A man was reciting Surah al-Kahf and alongside him was his horse tied with two ropes. A cloud overshadowed him, and began drawing nearer to him. His horse tried to flee from it. In the morning, he went to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and related this incident to him. He said, ‘That was tranquillity which descended for the (recitation of the) Qur’aan.’” (Bukhaari no. 5011. Muslim no. 795)

Abu Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "When a group of people gather in one of the houses of Allaah (i.e. in the masjids) to recite the Book of Allaah and study it, tranquillity descends upon them, mercy engulfs them, the angels surround them, and Allaah تَبَارَكَوَتَعَالَىٰ talks about them by those (angels) who are with Him." (Muslim no. 2699. Abu Dawood 1455)

Four great benefits for the gatherings of Qur'aan –

1. Tranquillity – Note: Sakeenah (tranquillity) can refer to 1.) gold utensil of Jannat which cleanses the hearts of the believers. 2) Special mercy of Allaah تَبَارَكَوَتَعَالَىٰ 3.) Dignity 4.) Angels 5.) Peace of mind.
According to research scholars all these meanings can be meant. The effect of this sakeenah is that one's imaan increases as mentioned in the Qur'aan, "He is the Being who sends down sakeenah in the hearts of the believers the result being that their imaan increases." (Fath verse 4)

2.) Mercy – The effect of this is that one will be able to save himself from sins as is mentioned in a du'aa, "O Allaah, shower Your mercy upon me by the leaving out of sin." (Tirmidhi no. 3570)

3.) Company of angels – By the company of angels, angelic qualities are transferred into one.

4.) Being mentioned by Allaah تَبَارَكَوَتَعَالَىٰ - This is the greatest bounty, as Allaah تَبَارَكَوَتَعَالَىٰ states, "And the Remembrance of Allaah is the greatest." (Ankaboot verse 45)

h.) Protection from Shaytaan

Ibn 'Abbaas رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "The person who has no part of the Qur'aan in his heart is like a deserted house." (Tirmidhi no. 2913)

Note: The heart is beautified with imaan and recital of the Qur'aan. When the heart is void of the Qur'aan, it is like a deserted house. None can derive

benefit therefrom. Snakes and wild animals inhabit the house. Similarly, a heart devoid of Qur'aan gets affected by Shaytaan.

i.) Safety from senility

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, "Whoever recites the Qur'aan will be saved from senility. The proof of this is the verse, "Then We returned him to the lowest level except he who believes." Believes means the one who recites the Qur'aan. (Haakim no. 3952) Ikrimah رَضِيَ اللَّهُ عَنْهُ said, "A person who is always engaged in recital of the Qur'aan, will not lose his senses in old age." (Tafseer Ibn Katheer Surah Teen verse 6 vol. 8 page 435)

j.) Cure for all sicknesses

Ali رَحِمَهُ اللَّهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The best medication is the Qur'aan." (Ibn Majah no. 3501)

10.) The Qur'aan will bless a person once he leaves this world. It will be a means of assistance for him in the grave and on the plains of Resurrection. It will save him from the Fire and grant him high ranks in the Hereafter.

a.) In the grave

Mu'aadh ibn Jabal رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When a man dies and his relatives are busy in funeral rites, there stands an extremely handsome man by his head. When the dead body is shrouded, that man gets in between the shroud and the chest of the deceased. When, after the burial, the people return home, two angels, Munkar and Nakeer (names of two special Angels), come in the grave and try to separate this handsome man so that they may be able to interrogate the dead man in privacy about his faith. But the handsome man says, "He is my companion, he is my friend. I will not leave him alone in any case. If you are appointed for interrogation, do your job. I cannot leave him until I get him admitted into Jannat." Thereafter he turns to his dead companion and says, "I am the Qur'aan, which you used to read, sometimes in a loud voice and sometimes in a low voice. Do not worry. After the interrogation of Munkar and Nakeer, you will have no grief." When the interrogation is over, the handsome man

arranges for him from al-Mala'ul A'laa (the angels in Heaven) a silk bedding filled with musk. (Musnad Bazzaar no. 2655)

b.) Intercessor on the plains of Resurrection

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Recite the Qur'aan, for it shall come on the day of Resurrection as an intercessor for those who recited it.'" (Muslim no. 804, As-Sunanul-Kubra of Bayhaqi vol. 2 page 554 no. 4056)

Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Fasting and the Qur'aan will intercede on behalf of a servant on the Day of Judgement. Fasting will say, "O my Sustainer, I prevented him from eating and drinking in the day, therefore accept my intercession regarding him. The Qur'aan will say, "O my Sustainer, I prevented him from sleep at night, therefore accept my intercession regarding him." Thereafter both of their intercessions will be accepted." (Musnad Ahmad no. 6626, Mustadrak of Haakim no. 2036, Al-Mu'jamul-Kabeer vol. 13 page 38 no. 88)

c.) Means of great rewards: Sayyidina Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites one letter of the Book of Allaah, he will be credited with one good deed, and each good deed gets a tenfold reward [according to Allaah's law of recompense]. [He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained further] I do not say that *Alif-Laam-Meem* is one letter, but *Alif* is a letter, *Laam* is a letter and *Meem* is a letter. [So one who reads *Alif-Laam-Meem* will get a reward of thirty good deeds)." (Tirmidhi no. 2910)

This hadeeth shows the great virtue of reciting the Qur'aan without even understanding. The example used by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is very striking. Alif-Laam-Meem are the huroof-muqata'aat whose meaning is known only by Allaah تَبَارَكَ وَتَعَالَى. When one recites these words, whose meaning is not known to anyone else, he is rewarded. This clearly refutes the statement of those who claim that there is no benefit in mere recitation without knowing the meaning. This is the bare minimum reward, which is for a person who recites without wudhu. Ali رَضِيَ اللَّهُ عَنْهُ narrates that for every letter read, there

are one hundred blessings for one who reads the Qur'aan while standing in salaah, fifty blessings for one who reads while sitting in salaah, twenty-five blessings for one who recites with wudhu outside salaah, ten blessings for one who recites without wudhu, and one blessing for him who does not read himself but listens to the reader. (Ihya Uloomid-deen vol. 1 page 275)

d.) Company of high ranking angels

Ayeshah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "One who recites the Qur'aan and is fluent in it will be with the noble, righteous angels. He who recites the Qur'aan while stuttering in its recitation and it is difficult for him (to recite it) will receive a double reward." (Bukhaari no. 4937, Muslim no. 798)

e.) Safety from the Fire

Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites the Qur'aan, memorizes it, accepts what it has declared halaal as halaal and what it has declared haraam as haraam, Allaah will grant him entrance into Jannat, and will accept his intercession for ten of his family members who were destined for Jahannum." (Tirmidhi no. 2905)

Uqbah ibn Aaamir رَضِيَ اللَّهُ عَنْهُ reports that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "If the Qur'aan were to be placed in a skin and then thrown into the Fire, it would not burn." (Daarimi no. 3353, Al-Mu'jamul-Kabeer no. 5901, Ahmad no. 17420) One meaning is that if a haafidh of Qur'aan is thrown into the Fire, it will not affect him.

Ayeshah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Recitation of the Qur'aan in salaah is better than recitation out of salaah; recitation of Qur'aan out of salaah is better than tasbeeh and takbeer. Tasbeeh is better than optional charity; optional charity is better than optional fasts; and fasting is a shield from the Fire." (Shuabul-Imaan no. 2049)

f.) Leads to Jannat

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The Qur'aan is an intercessor whose intercession is accepted; and a plaintiff whose dispute

will be heard. Whoever will place the Qur'aan in front of him, it will lead him to Jannat, and whoever will place the Qur'aan behind him it will drag him into the Fire." (Ibn Hibbaan no. 124, Musannaf Ibn Abi Shaibah no. 30677)

Ibn Masood رَضِيَ اللَّهُ عَنْهُ said, "The Qur'aan will intercede for the people of the Qur'aan on the Day of Judgement, and will show them the path to Jannat (save them from Hell)." (Daarimi no. 3368)

g.) High ranks in Jannat

Abdullaah ibn 'Amr ibn al'Aas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The person who was attached to the Qur'aan will be told, 'Recite and continue climbing (the stages of Jannat). Recite slowly (i.e. with tarteel) as you used to recite in the world. Your position will be at the last verse which you recite.'" (Abu Dawood no. 1464, Tirmidhi no. 2914)

8.) Treasure in the Hereafter

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abu Dharr رَضِيَ اللَّهُ عَنْهُ, "Hold firm onto the recital of the Qur'aan, since it is a light for you on the earth and a treasury for you in the hereafter." (Ibn Hibbaan no. 361)

9.) Divine light on the Day of Judgement

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever listens to one verse of the Qur'aan being recited will receive double reward and he who recited one verse will receive a divine light on the Day of Judgement." (Ahmad no. 8475)

10.) Honour for the reciter and his parents

Muaaz Juhani رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever will recite the Qur'aan and practise upon what it contains, his parents will be made to wear such crowns on the Day of Judgement that its radiance will eclipse the sun, even if it were to be kept in your homes. So imagine what reward there will be for the one who himself practised upon it!" (Abu Dawood no. 1453)

DISTINCTIVE FEATURES AND SPECIAL ATTRIBUTES OF THE NOBLE QUR'AAN

To conclude this section, I will quote Moulana Aslam Shaikhpuri regarding the distinctive features and special attributes of the Noble Qur'aan. The object of this is to create within ourselves the love of the Qur'aan and to dedicate ourselves to it.

He states, "After studying these features, every fair and rational human being will have no option but to confess that, if any book on earth deserves to be loved, it has to be the Qur'aan. Love for the Qur'aan is what nurtures and fosters love for Allaah, love for humanity and love for noble character.

The purpose of mentioning the distinctive features of the Qur'aan is not to defame of belie the previous divine scriptures. Alhamdu Lillaah! Muslims believe in all the divine scriptures as well as the messengers to whom they were revealed. Neither do we degrade or insult these messengers, nor do we trivialise and debase that which was revealed to them. Together with believing in the other divine scriptures (in their original and unadulterated forms), we also proclaim the honest truth that Allaah جَلَّ جَلَالُهُ has blessed the Noble Qur'aan with a number of extremely significant features which the other divine scriptures have not been favoured with:

1. The Qur'aan was revealed to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ periodically whereas all the other divine scriptures were revealed all at once.

2. The Noble Qur'aan comprises every element of one's religious and worldly life, politics, social conduct, business and trade, marriage, divorce, truces and war, good manners as well as inter-personal relationships. This comprehensiveness cannot be found in any other divine scripture.

3. The Qur'aan has its own distinctive language. It cannot be made to wear the proverbial apparel of any other language. No translation of the Qur'aan will ever be called "the Qur'aan".

4. The Qur'aan is the only divine scripture, the language of which is still as alive and vibrant as ever before. The language of the Torah is Hebrew, the language of the Gospels (of Isa عَلَيْهِ ٱلسَّلَامُ) is Aramaic, the language of the Vistas is Persian, the language of the Psalms (of Dawood عَلَيْهِ ٱلسَّلَامُ) is Assyrian and the language of the Vedas is Sanskrit. None of these languages are commonly spoken today.

5. The Qur'aan is the only book which is read and recited in its original language in practically every country around the world. Only a select few scholars and priests will be able to read the other divine scriptures in their original languages – no layman would be able to do it. In their classrooms, only the translations are taught – no book is taught in the original language.

6. The Qur'aan is the only divine scripture which can be called a single book. The Torah consists of tens of volumes and the Gospels are made up of at least 4 gospels.

7. The Qur'aan is the only divine scripture which is presently known off-by-heart (memorised) by millions of people around the world whereas you will not find a single person in this planet who has memorized the Torah, Gospels, Psalms, Garanth (Sikh scriptures) or the Vedas.

8. The Qur'aan is the most-read book on earth. Alhamdu Lillaah! The Qur'aan is even read and recited more in the strongholds of the adherents and followers of the other divine scriptures than their own divine scriptures!

9. The Qur'aan is the only book in which there is not a single man-made sentence (indeed, not even a single word). On the contrary, the other divine scriptures comprise pages upon pages which were all written by human beings.

10. The Qur'aan is the only divine scripture which has been narrated from someone (Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) by means of tawaatur (i.e. so many different people from so many different eras that it is impossible for all of them to have concocted the very same, 600-800 page lie, which they all recite in the exact same words, verbatim). Hundreds of Sahaabah learnt the

Qur'aan from Rasulullaah ﷺ. Then, the Sahaabah taught hundreds of thousands of Taabi'een who, in turn, taught hundreds of thousands of their followers and this process continued for the last 1400 years and – in sha-Allaah! – it will continue until the Day of Judgement.

11. The Qur'aan is the only divine scripture, the likes of which both Arab and non-Arab are incapable of producing. It never happened in the past, and until the Day of Judgement, no-one will be able to produce a book like it.

12. The Qur'aan is the only divine scripture which caused a revolution in mankind in such a short time (23 years). This revolution was also not from a single dimension or in a single sphere of human existence. Instead, it brought about a complete revolution in people's thinking, character, social dynamics, work ethics etc. There is no other example of such an extensive revolution in every aspect of life.

13. The Qur'aan is the only book with wonders and secrets that will never end. All the commentaries of the Qur'aan are clear evidence in support of this claim.

14. The Qur'aan is the only divine book which meets the standards of the latest and most advanced scientific research. The Torah and Gospels fall short of even the standards developed by the Jews and Christians themselves!

15. The Qur'aan is the only divine scripture of which every single copy and print throughout the world is exactly the same – there are no contradictions or discrepancies between them, at all. All the other divine scriptures are full of discrepancies and contradictions between the various versions and prints available.
The German cardinals of a certain Christian sect collected only those copies of the Bible which had been written in Greek, from around the world, and compared them. Subsequently, they were compelled to confess, in the following words, that "there are approximately 200 000 contradictory narrations". Thereafter, they collected 42 000 copies of the Qur'aan from

around the world and 3 generations of cardinals spent many years comparing them, only to conclude that "in all the copies of the Qur'aan, although there are typographical errors, there is not a single contradictory narration." (Khutubaat-e-Bahawalpur page pg.19, Dr Hameedullaah)

16. The Qur'aan is the only divine scripture that abrogated the scriptures before it. Now, if anyone wishes to attain divine guidance, they will only be able to do so if they follow the Qur'aan and the one to whom it was revealed – our Master, Muhammad ﷺ.

Once, Sayyidina 'Umar رَضِيَ اللَّهُ عَنْهُ was reading the Torah loudly in the presence of Rasulullaah ﷺ. Rasulullaah ﷺ became extremely angry and said: "If Moosa was alive, he would have no other option but to follow me!" (Musnad Ahmad no. 14631)

17. The Qur'aan is the only divine scripture to have introduced itself completely. It introduced the One who Revealed it, the one to whom it was revealed, in which language it was revealed, for whom it was revealed, when it was revealed, what its special features and characteristics are etc. No other divine revelation has introduced itself in such a comprehensive manner.

18. The Qur'aan is the only divine revelation which has had its veracity attested to by the disbelievers, polytheists and avowed enemies. As the saying goes:

أَلْفَضْلُ مَا شَهِدَتْ بِهِ الْأَعْدَاءُ

True virtue is what even your enemies attest to.

19. The Qur'aan is the only divine scripture which has a strong connection with scientific research and historical facts. When the Torah and Gospels were being revealed, human history was going through a very dark period. However, when the Qur'aan was being revealed, the world had turned over a new leaf in terms of modernisation and enlightenment. Especially today, in a time when scientific research and the latest discoveries have opened the eyes of mankind and left them astonished, only the Qur'aan is able to

meet the challenges and needs of this era of human development and discovery.

20. The Qur'aan is the only divine scripture which honours the messengers of the previously revealed religions. On the contrary, when you read the previous scriptures, you will find accusations levelled against the Noble Ambiyaa (may Allaah جَلَّ جَلَالُهُ protect us from such profanities) that they were alcoholics, committed adultery, worshipped idols and even did things as despicable as committing incest with their own daughters!

21. The Qur'aan is the only divine scripture for which we have a clear and unambiguous practical example in the life of the Blessed Messenger, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to which it was revealed, as well as his noble companions who were the first recipients of Allaah's divine commands.

22. The Qur'aan is the only divine scripture which announces its affiliation and connection with the previously revealed scriptures, together with attesting to their veracity (in their original, unadulterated form).

23. The Qur'aan is the only divine scripture in which one can find the foundations of every type of knowledge which is of benefit to man.

24. The Qur'aan is the only divine scripture which is everlasting and of which not a single verse, nay not a single letter, will be abrogated until the Day of Judgement.

25. The Qur'aan is the only divine scripture which is able to quench the spiritual and academic thirst of every single person on earth – from the most uneducated illiterate villager to those who have received the highest level of tertiary education available.

26. The Qur'aan is the only divine scripture which was not only available in book form prior to the demise of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to whom it was revealed, but also safely protected in the memories of many of the early recipients of divine guidance. (Extracted and edited from the translation of Ushaaqe-Qur'aan ke Imaan Afroz Waaqi'aat)

CHAPTER TWO -VIRTUES FOR THE HAAFIDH OF THE QUR'AAN

Allaah جَلَّجَلَالُهُ says,

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ

We have certainly made the Qur'aan easy to memorize, so is there anyone who is willing to memorize it. (Qamar verse 17)

1.) The greatest honour for a haafidh of Qur'aan is that he is given a title of Allaah جَلَّجَلَالُهُ Himself. Allaah جَلَّجَلَالُهُ states,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed We have revealed The Reminder and We are its protectors and preservers. (Hijr verse 9)

Allaah Himself is the protector of the Qur'aan, so He is Haafidh. However, He allows man, who is a combination of so many weaknesses and deficiencies, to be honoured with this title, when he attempts to memorize the Word of Allaah.

2.) Memorizing the Qur'aan is far better than all the worldly belongings and enjoyments of the world. Allaah جَلَّجَلَالُهُ says,

قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Say (O my beloved Messenger), "It is only over the grace of Allaah and His mercy that you should all rejoice. It is far better than whatever you collect (of worldly wealth, belongings and enjoyments)." (Yunus verse 57)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ explains that the grace of Allaah refers to Islaam, and mercy refers to allowing a person to be engaged with the Qur'aan. (Shuabul-Imaan no. 2359)

During lessons, Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ would instil the grandeur and honour of the Qur'aan in the hearts of his students. This is why, when he taught someone a single verse of the Qur'aan, he would also tell him:

لَهِيَ خَيْرٌ مِمَّا اطَّلَعَتْ عَلَيْهِ الشَّمْسُ – أَوْ مِمَّا عَلَى الْأَرْضِ مِنْ شَيْءٍ

Indeed, this (one verse) is more valuable than whatever the sun rises upon, or whatever is on the face of the earth.

He would not just say this after a specific verse. Rather, he would repeat it after every single verse he taught until he had said that about the entire Qur'aan! (Al-Mu'jamul-Kabeer no. 8663)

In the time of Rasulullaah ﷺ, camels were prized possessions as expensive cars are today. Rasulullaah ﷺ impressed upon the Sahabah رضي الله عنهم that learning merely one verse was more valuable than possessing these items, which is bound to perish sooner or later.

Uqbah ibn Aamir رضي الله عنه narrates, "Rasulullaah ﷺ came out of his home while we were in the Suffah (the shaded portion of al Masjid-An-Nabawi in the back section). He asked, "Which of you would like to go every morning to Buthaan," or he said, "to Aqeeq and bring back from there two humped female camels, without committing any sin or breaking any family ties." We replied, "O Rasulullaah, every one of us would love to do that." Rasulullaah ﷺ said, "If one of you goes to the Masjid in the morning and learns two verses of the book of Allaah, it will be better for him than receiving two camels. And three verses will be better for him than three female camels. And four verses will be better for him than four female camels. And whatever amount of verses which one learns will be better for him than a proportionate amount of camels."
(Muslim no. 803, Abu Dawood no. 1456 with a slight variation in wording) In the narration of Abu Dawood is an addition "humped fat female camels".

3.) The haafidh of Qur'aan is the truly wealthy person. Anas and Abu Hurayrah رضي الله عنهم narrate that Rasulullaah ﷺ said, "Indeed the Qur'aan is such a wealth after which one can never be poor, and without which one can never be wealthy." (Musnad Abu Ya'la no.2773, al-Mu'jamul-Kabeer no. 738)

4.) A person devoted to the Qur'aan is regarded amongst the family of Allaah. Anas رضي الله عنه narrated that Rasulullaah ﷺ said, "Verily Allaah has family members amongst people." The Sahabah رضي الله عنهم asked, "O Rasulullaah! Who are they?" He replied, "They are the people of the Qur'aan, the friends of Allaah and His special ones." (Ibn Majah no. 215)

5.) Those who have memorized the Qur'aan are the most honoured people of this ummah in the sight of Allaah جَلَّ جَلَالُهُ, even if people do not recognize their status. Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The Ashraaf (most noble) people of my Ummah are the carriers (Huffaadh) of the Qur'aan." (Al-Mu'jamul-Kabeer no. 12662)

6.) Those who are still memorizing the Qur'aan are beloved to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Kulayb ibn Shihaab رَحِمَهُ اللَّهُ narrates: Ali رَضِيَ اللَّهُ عَنْهُ was in the Masjid of Kufah. He heard loud voices (coming from the Masjid). He asked, "Who are these people (who are making so much noise in the Masjid)?" Kulayb replied, "Some people who are reciting the Qur'aan or learning the Qur'aan." Ali رَضِيَ اللَّهُ عَنْهُ commented, Listen! Those people were the most beloved people to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." (Musnad Al-Bazzaar no. 874)

7.) The person who knows more of the Qur'aan is worthy of the greatest position amongst the Muslims. He is best suited to be the imam of the greatest act of worship, which is salaat. 'Uqbah ibn 'Amr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The people should take as imam the one from among them who recites the Book of Allaah the best and the one most experienced in recitation. If they are all equal in recitation, then the first of them in respect of emigration should lead them in salaat. If they are equal in emigration, then the eldest in age should lead them in salaat."[2] (Muslim no. 637)

8.) The person who knows more of the Qur'aan was given worldly posts by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Uthmaan رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[2] Based on this hadeeth, Imam Shaafi'ee and Imam Ahmad maintain that the best reader should be given preference. According to Imam Abu Haneefah and Imam Maalik, one who is most knowledgeable regarding the sunnah should be preferred provided he recites in a manner which renders his salaat valid. They contend that recitation is limited to a single portion of the salaat, whereas knowledge is required for all portions of the salaat. In addition, during the terminal illness of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr led the salaat despite the presence of better reciters such as Ubayy ibn Ka'b.

sent a delegation to Yemen. He appointed over them as their Ameer the youngest amongst them. This delegation remained (at the outskirts of Al-Madinah) for a few days, without leaving. Rasulullaah ﷺ happened to meet one of them and asked, "O so-and-so! What is the matter? Have you not left yet?" He replied, "O Rasulullah, our Ameer is suffering with pain in his leg." So Nabi ﷺ came to him and, while blowing, recited the following words seven times over him,

In the name of Allaah and by the help of Allaah. I seek protection in the greatness and power of Allaah from the evil of what is in this (foot).

The man was instantly cured. An elderly man enquired, “O Rasulullaah, why have you appointed him as our Ameer, whereas he is the youngest amongst us?" Rasulullaah ﷺ explained that the actual reason for his appointment to this post of leadership was because of how much he had memorized of the Qur'aan. The old man said, "O Rasulullah, had I not feared that I would sleep over it (by neglecting Tahajjud) and not recite it, I would also learn the Qur'aan." Rasulullaah ﷺ said, “Learn the Qur'aan. The example of the Qur'aan is that of a leather bag which you fill with musk, and then tie its mouth closed. If it is opened, the fragrance of musk will spread everywhere. And if you leave it closed, the musk will remain in the bag. The example of the Qur'aan is just like that, when you recite it or it is retained in your chest. (al-Mu’jamul-Awsat no. 7126)

9.) The one who knows more of the Qur’aan was honoured by Rasulullaah ﷺ even after passing away. Jaabir رضي الله عنه narrates that Rasulullaah ﷺ would place two people from the martyrs of Uhud in one grave. He would then ask, “Which of the two memorized more of the Qur’aan?” When he was shown which of the two it was, he would place that person first in the grave (i.e. in the direction of the Qiblah). (Bukhaari no. 1353)

10.) The haafidh is so honourable that one who honours him is actually honouring Allaah جل جلاله. Abu Moosa رضي الله عنه narrates that Rasulullaah ﷺ said, “Part of honouring the majesty of Allaah is to honour an elderly Muslim, one who memorized the Qur’aan provided he does not

transgress the laws of the Qur'aan and does not abandon it, and a just ruler." (Abu Dawood no. 4843)

11.) A man becoming a haafidh is earning the best profit. Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates, "A man came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Rasulullaah! I bought some property in so and so area, and I made so much profit." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, Should I not inform you of some deal which will earn you more profit?" The man asked, "Is such a deal available?!!" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A man who learns ten verses (of the Qur'aan has made far greater profit)." The man went immediately and learnt ten verses, and then returned to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to inform him." (Al-Mu'jamul-Awsat no. 2872 and Al-Mu'jamul-Kabeer no. 8012)

12.) The Qur'aan will permeate his heart, more-so if he is young. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "One who learns the Qur'aan in his young age, Allaah will make it permeate in his flesh and blood." (Shuabul-Imaan no. 1799)
Note: Imam Bukhaari in his Sahih wrote a chapter with the title, 'Teaching Qur'aan to young children.' One of the benefits of children memorising Qur'aan is that it permeates the recesses of their hearts. A famous Arabic proverb states that knowledge acquired in childhood is like engraving upon stone.

13.) The person engaged in learning the Qur'aan is the best of people on the surface of the earth. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The best among you is one who learns the Qur'aan and teaches it." (Bukhaari no. 5027)

14.) The person engaged with the Qur'aan is granted more than those who supplicate and ask from Allaah جَلَّ جَلَالُهُ - Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that Allaah said, "One whose preoccupation with Qur'aan prevents him from making My dhikr and asking from Me in du'aa, I will grant him a better reward than that which I grant to all those who ask of Me. The superiority of the Word of Allaah over all other words is like the superiority of Allaah over His creation." (Tirmidhi no. 2926)

15.) The person who memorizes the Qur'aan will be granted one specially accepted du'aa, as was granted to the Ambiyaa. Jaabir ibn Abdillaah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites the Qur'aan" or he said "Whoever memorizes the Qur'aan, he will have one du'aa from Allaah which is *mustajaab* (guaranteed acceptance). If Allaah wills, Allaah will grant it to him in this world, and if He wills, He will store it for him as a treasure in the Aakhirah. (Al-Mu'jamul-Awsat no. 6606)

16.) The person who learns the Qur'aan well will be in the company of high-ranking angels, whilst those who struggle will not be deprived in the least bit. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "One who recites the Qur'aan proficiently will be with the righteous noble angels, and one who recites the Qur'aan but stammers while doing so because it is difficult for him will receive a double reward." (Bukhaari no. 4937, Muslim no. 798)

17.) A haafidh earns honour for himself and his parents on the Day of Judgement. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "One who recited the Qur'aan, learnt it and acted upon it, his parents will be made to wear a crown which will shine like the light of the sun, and they will be made to wear clothing which has no equal in the entire world. They will ask why they are being dressed in this way. It will be said, ''Because your son memorised the Qur'aan.'" (Mustadrak of Haakim no. 2085)

Mu'az Al-Juhani رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites (learns) the Qur'aan and practices upon it, each of his parents will be given a crown to wear on the day of Qiyaamah. The crown will outshine the brightness and beauty of the sun, had the sun been confined within some houses of this world amongst you. (If this is the honour awaiting the parents of the haafidh) What do you think will be the honour of the one who practiced upon this (Qur'aan)?" (Abu Dawood no. 1453)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever from amongst you teaches his son (or daughter) the Qur'aan while looking in (the Mushaf), all of his past and future sins will be forgiven. And whoever

teaches the Qur'aan to his son off by heart, Allaah will raise him on the day of Qiyaamah like the moon on the fourteenth night. The son will be told to recite. For every verse which he recites, Allaah will raise the status of the father by one rank, until he completes reciting whatever he had memorized of the Qur'aan." (Al-Mu'jamul-Awsat no. 1935)

Abu Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Whichever person teaches his child the Qur'aan in this world, this father will be crowned with a crown of Jannat on the day of Qiyaamah. The people of Jannat will recognize him by this crown. This will be granted to him because he taught his child the Qur'aan in the world. (Al-Mu'jamul-Awsat no. 96)

18.) A haafidh of Qur'aan will meet each verse he memorized in such a way that it will be pleased with him. Abu Umaamah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Whoever learns any verse of the Book of Allaah, that verse will welcome him on the Day of Qiyaamah, smiling in his face." (al-Mu'jamul-Kabeer no. 7588)

19.) The haafidh will be a leader on the Day of Judgement. Al-Husain ibn Ali رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah said, "The carriers (Huffaadh) of the Qur'aan will be the Urafaa (leaders) of the people of Jannat on the day of Qiyaamah." (al-Mu'jamul-Kabeer no. 2899)

20.) Five awards will be awaiting the haafidh of the Qur'aan on the Day of Judgement. Abu Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "A person of the Qur'aan (who had memorized it and practiced upon it) will come forward on the day of Qiyaamah. The Qur'aan will say, "O my Rabb, adorn him!" He will be given a crown of honour to wear. The Qur'aan will say, "O my Rabb, grant him something more." He will be given a suit (two pieces of fine and elegant clothing) of honour to wear. The Qur'aan will then say, "O my Rabb, be pleased with him." Allaah will declare, "I am pleased with him." He will then be told to recite and ascend (the stages of Jannat). And he will be granted a reward for every verse he recites." (Tirmidhi no. 2915)

21.) The haafidh of the Qur'aan will be saved from Jahannum. Uqbah ibn Aamir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If the Qur'aan was placed in a skin and then thrown in a fire, it would not burn." (Musnad Ahmad no. 17365) According to another similar report from Ismah, "If the Qur'aan was collected - contained in a skin, fire will never burn it." One of the narrators of Abu Ya'la's report therefore commented, "The one who had memorized the Qur'aan and then still enters the fire of Hell is worse than a swine." (Musnad Abu Ya'la no. 1745)

22.) The more a person memorises of the Qur'aan, the higher will be his rank in Jannat. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It will be said to the haafidh of the Qur'aan, 'Recite and ascend, and recite with tajweed as you used to recite in the world because your abode will be at the point where you recite the last verse.'" (Tirmidhi no. 2914, Abu Dawood no.1464)

From this we learn that the inhabitants of Jannat will recite Qur'aan. Allamah Tibi stated that the recitation of the Qur'aan for the people of Jannat will be greatest of pleasures. All other pleasures will be secondary in comparison. (Haafidh-e-Quraan aur unka Maqaam page 71)

Buraydah رَضِيَ اللَّهُ عَنْهُ narrates "I was sitting with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and I heard him say, "Learn Surah Al-Baqarah. Learning it is *barakah* (a source of unimaginable good and blessings) and failing to learn will be *hasrah* (an unimaginable source of regret in the Hereafter). The magicians will never be able to overpower it." He kept silent for a while. He then said, "Learn Surah Al-Baqarah and Surah Aal-Imraan. They are two shining Surahs which will provide shade for the ones who had learnt them on the day of Qiyaamah, as if they are two clouds, two shades or two rows of birds with their wings outstretched. Indeed the Qur'aan will meet the one who learnt it on the day of Qiyaamah when his grave splits open. It will seem like a pale weak man (resembling him since he stayed awake at night in salaat and fasted during the day).

It will ask, "Do you recognize me?" He will reply, "I don't recognize you." It will say, "I am your companion, the Qur'aan, which kept you thirsty on hot

days and which kept you awake in the nights. Every businessman expects profits from his business. Today, you will receive every kind of profit from your business." He will then be given 'kingdom' in his right hand, 'eternal life' in his left hand and 'the crown of dignity ' will be placed on his head. His parents will each be made to wear an (exquisite) two-piece garment which will value more than all of the wealth of the entire world. They will ask, "Why were we given such (exquisite) garments to wear?" They will be told, "Because your child had memorized the Qur'aan." The Haafidh will then be told, "Recite, and continue ascending through the stages of Jannat and its upper floors (penthouses)." He will continue ascending, as long as he continues reciting, whether he recites fast or slow. (Musnad Ahmad no. 22950)

23.) The haafidh of Qur'aan will be entered into Jannat and allowed to intercede for others. Ali ibn Abi Talib رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "One who recites the Qur'aan and memorises it and regards its halal as halal and its haram and haram, Allaah will enter him into Jannat and also accept his intercession for 10 people in his family upon whom Jahannam had become binding due to their sins." (Tirmidhi no. 2905)

CHAPTER THREE - IMPORTANT PRINCIPLES IN MEMORIZING AND RETAINING OF THE QUR'AAN

1. SINCERITY: For a person to receive divine help and assistance, the most important thing is sincerity. The primary objective for learning and memorizing the Qur'aan should be solely to gain the pleasure of Allaah جَلَّ جَلَالُهُ. There should be no worldly motives such as being appointed a leader or acquiring the mundane things of this world or even to boast about it before friends and contemporaries. One should not possess the desire that people honour and respect him or grant him lofty posts on account of his knowledge. If this is truly his intention, then he is at a great loss. He has actually purchased the petty gains of this world in lieu of something truly precious.

Allaah جَلَّ جَلَالُهُ states, "So worship Allaah (Alone) by doing religious deeds sincerely for Him only. Surely, the religion (i.e. worship and obedience) is for Allaah only." (Zumur verse 2/3)

According to a hadeeth qudsi, Allaah جَلَّ جَلَالُهُ says, "I am so self-sufficient that I am in no need of having an associate. Thus, he who does an action for the sake of someone else as well as for My sake will have that action rejected by Me, and I will leave it for the one whom he associated with Me." (Muslim no. 2985)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Actions are valued according to the intentions, and every man is credited with what he intended. If someone's emigration was to Allaah and His Messenger, his emigration was therefore to Allaah and His Messenger. And if someone's emigration was to acquire worldly benefit or to take a woman in marriage, then his emigration was to that for which he emigrated." (Bukhaari no.1, Muslim no. 1907)

On one occasion, Shufay رَحِمَهُ اللَّهُ travelled to Madinah, upon reaching which, he noticed a large crowd gathered around a person. He inquired as to who the person was. People informed him that this was Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ. Shufay says that he approached him and sat before him. He (Abu Hurayrah

رَضِيَ اللَّهُ عَنْهُ) was busy narrating ahaadeeth to people. When he became silent and the crowd dispersed, I said to him, "O Abu Hurayrah! By Allaah, I request you to narrate to me such a hadeeth from Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which you yourself had heard, understood and remember well." He replied, "Yes, I will see to your request. I will certainly narrate to you such a hadith which Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself narrated to me, which I understood extremely well and still remember." Upon saying these words, he began breathing heavily and fell unconscious. After some time, he regained consciousness and repeated, "I will narrate to you a hadith which I heard directly from Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a home wherein there was none besides us two." Upon saying these words, he yet again began breathing heavily and was close to falling unconscious. When he regained control of himself, he wiped his face and said, "I will see to your request. I will certainly narrate to you such a hadith which Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself narrated to me in the condition that there was none besides us two." Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ began breathing heavily yet again, but this time for a longer duration. He leant forward and was close to falling head first. I was therefore forced to support him up for a relatively prolonged period. He again regained consciousness and this time, he immediately remarked that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained that on the day of Qiyaamah, Allaah جَلَّ جَلَالُهُ will descend (the literal meaning is not intended) to His servants in order to pass judgment between them and every nation will stand on their knees. Then, the very first people to be summoned will be a Haafidh of the Qur'aan, a martyr and a wealthy person. Allaah جَلَّ جَلَالُهُ will inquire from the Haafidh, "Did We not favour you with the Qur'aan which was revealed to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" He will in turn reply, "O my Sustainer! Why not (most certainly)!" Allaah جَلَّ جَلَالُهُ will then ask him, "How much did you practice upon your knowledge of the Qur'aan?" He will reply that by means of it, I would stand in salaat during the course of the day and night. Allaah جَلَّ جَلَالُهُ will say, "You are lying." The angels will also agree. Allaah جَلَّ جَلَالُهُ will say that you had done this so people should say that you are a great reciter (this is precisely show and pomp) and this has been said." (You have already being compensated for your deeds in this world.)

Then a wealthy person will be brought. Allaah جَلَّجَلَالُهُ will ask, “Did I not grant you ample wealth to the extent that you were made independent?” He will in turn reply, “Why not (most certainly), O my Sustainer!” Allaah جَلَّجَلَالُهُ will then inquire, “Then what did you do with this wealth?” He will reply that I used it to mend ties and gave in charity. Allaah will declare, “You are lying.” The angels will agree. “You spent so people may call you generous and kind.” Then a martyr will be brought who had parted with his life in Jihad (in the battlefield). Allaah will inquire as to why he had attained martyrdom? He will reply, “I fought until I gave my life due to Your command of Jihad.” Allaah will in turn reply, “You are lying”, and the angels will agree. Allaah will say, “You did that so people may call you brave and that has already been said.” Sayyiduna Abu Hurayrah رَضِيَٱللَّهُعَنْهُ then stated that Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ got hold of his knees and said, “O Abu Hurayrah! These three individuals are all from the first of the creation of Allaah which the fire will ignite (and burn).” Abu ‘Uthmaan states that Ala’ Ibn Hakam, who was the executor of Mu’awiya رَضِيَٱللَّهُعَنْهُ, explains that a person came into the company of Mu’awiya رَضِيَٱللَّهُعَنْهُ and narrated this very same hadith of Abu Hurayrah رَضِيَٱللَّهُعَنْهُ. Upon hearing it, Mu’awiya رَضِيَٱللَّهُعَنْهُ remarked, “When this is the punishment that will be meted out to these people, then what will happen to others?” Mu’awiya رَضِيَٱللَّهُعَنْهُ then began weeping so excessively that we thought that he would lose his life. We in turn remarked that this person had brought upon us evil. Mu’awiya رَضِيَٱللَّهُعَنْهُ then regained consciousness and after wiping his face said, “Allaah and His Rasul have certainly spoken the truth and then recited the following verse,

مَنْ كَانَ يُرِيدُ الحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ

Whoever desires the life of this world and its splendour, We shall grant them the full rewards for their (good) deeds in this world and they will not be wronged (in lieu of their actions, they will attain good reputation, sound health and happiness). They are the ones who shall have only (nothing but) the fire for themselves in the Hereafter. Whatever (good actions) they did

in the world will be lost to them (in the Hereafter) and all their good deeds will be in vain."

(Tirmidhi no. 2382, Ibn Hibban no. 408, Ibn Khuzaimah no. 2482, shorter version in Muslim no. 1905, Nasai no. 3137)

Imaam Abu Hanifah رَحِمَهُ ٱللَّهُ said, "Whoever acquires knowledge (of Deen) for worldly purposes, he will be deprived of its blessings, it will not become embedded in his heart and people will hardly benefit from it. And whoever acquires it for the sake of Deen, he will be blessed in his knowledge, it will become entrenched in his heart and people who wish to acquire knowledge will benefit from his knowledge." (al-Manaaqib of al-Muwaffaq)

If a person's intention is correct, then he will be raised as a haafidh even if he passed away whilst not completing his hifdh. Sayyiduna Abu Sa'id Al Khudri رَضِيَ ٱللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whomsoever recites the Qur'aan and passes away before memorising it, an angel will come to him and teach him in his grave. He will meet Allaah in the condition that he has memorised the Qur'aan." (At Targhib Fi Fadailil A'amal of ibn Shaheen no. 195) Imam Abu Bakr Ibn Abid Dunya رَحِمَهُ ٱللَّهُ has recorded other narrations which also mention that angels will be appointed to teach a person Qur'aan in the grave if there was some portion left over and he passed away before completing. (Kitabu Dhikril Mawt no. 294-295-296)

The primary objective of a student of Deen should be to:

a.) To please Allaah and His Rasul صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ,

b.) To make tilaawat of the Qur'aan for the rest of one's life,

c.) To become a guardian and preserver of the Qur'aan

d.) To improve one's salaat and enjoy it

e.) To make one's imaan and belief structure in accordance with the Qur'aan,

f.) To implement the teachings of the Qur'aan in one's life

g.) To inculcate a life-long love and engagement with the Qur'aan

h.) To reform and adorn oneself with noble character, thereby gaining closeness to Allaah جَلَّ جَلَالُهُ

i.) To spread this imaan, actions, knowledge and character to all the people of the world till the Day of Qiyaamah, within one's means.
j.) To gain all the virtues mentioned regarding the haafidh of the Qur'aan
One should always refresh one's intentions. Whenever he suspects them of not being correct or faltering, he should correct them immediately.

When a student of Deen memorizes the Qur'aan solely for Allaah's pleasure, then whilst memorizing, he perceives an amazing feeling of enjoyment which pervades into the recesses of his heart. No other enjoyment in the world can equal this enjoyment. It is this enjoyment which converts all the difficulties encountered whilst doing hifdh into ease.

2. SUPPLICATION AND DU'AA TO ALLAAH جَلَّ جَلَالُهُ: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever is inspired to make du'aa, will not be deprived of acceptance." (Al-Ahaadeethul-Mukhtaarah no. 1814.) One of the best times to make du'aa is at the time of sehri.
Hereunder are some du'aas which a person can make for beneficial knowledge which are found in the Qur'aan and Ahaadith:

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

O my Sustainer! Open for me my chest, make my matter easy for me, open the knot from my tongue, so that they can understand my speech. (Surah Taahaa verse 28)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

O Allaah, I ask You for beneficial knowledge, pure sustenance and accepted actions.

(Ibn Majah no. 925, Musnad Ahmad no. 26602 – Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would recite this du'aa after the salaam of the Fajr salaat)

لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ، اللَّهُمَّ أَسْتَغْفِرُكَ لِذَنْبِي، وَأَسْأَلُكَ رَحْمَتَكَ، اللَّهُمَّ زِدْنِي عِلْمًا، وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ

There is none worthy of worship besides You. You are pure. O Allaah, I seek forgiveness for my sins and I ask You for Your mercy. O Allaah! Increase me

in knowledge and do not deviate my heart after you had guided me, and grant me mercy from Your side. You are the Granter of gifts.
(Abu Dawood no. 5061 - Rasulullaah ﷺ would recite this du'aa when awakening in the morning)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

O Allaah, I ask You for beneficial knowledge and I seek Your protection from knowledge which will not benefit. (Ibn Hibbaan no. 82)

اللَّهُمَّ زِدْنِي إِيمَانًا وفِقْهًا وَيَقِينًا وَعِلْمًا

O Allaah, increase me in imaan, understanding, conviction and knowledge.
(Ibn Mas'ood رضي الله عنه would recite this du'aa after reading the verse, "O my Rabb! Increase me in knowledge!" Ad-Durrul-Manthoor Surah Taha verse 114)

اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْمًا، الحَمْدُ لِلهِ عَلَى كُلِّ حَالٍ، وَأَعُوذُ بِاللهِ مِنْ حَالِ أَهْلِ النَّارِ

O Allaah, benefit me with that which You teach me, teach me that which will benefit me and increase me in knowledge. All praise be to Allaah in every condition and I seek Allaah's protection from the condition of the people of the Fire. (Tirmidhi no. 3599, Ibn Majah no. 3833)

اللَّهُمَّ أَغْنِنِي بِالْعِلْمِ، وَزَيِّنِّي بِالْحِلْمِ، وَأَكْرِمْنِي بِالتَّقْوَى، وَحَلِّنِي بِالْعَافِيَةِ

O Allaah! Endow me with knowledge, beautify me with tolerance, honour me with taqwa, and beautify me with aafiyah (well-being). (Tarteebul-Amaali Al-Khameesiyah of Shajari no. 230)

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ اللهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

O Allaah, I seek refuge in Thee from incapability, laziness, cowardice, miserliness, infirmity and from the torment of the grave. O Allaah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier. You are the Protecting Friend and Guardian. O Allaah, I seek Your refuge from the knowledge which does not benefit, from the heart that

does not entertain the fear (of Allaah), from the soul that does not feel contented and the supplication that is not accepted. *(Muslim no. 2722)*

SPECIAL DU'AAS AND A'MAAL FOR HIFDH

1.) Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that they were once sitting with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when Ali ibn Abi Taalib رَضِيَ اللَّهُ عَنْهُ arrived and said, "May my parents be sacrificed for you! The Qur'aan has escaped from my heart (my memory) and I fear that I will never be able to memorise it." "O Abul Hasan," Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consoled him, "Should I not teach you something by which Allaah shall give you great benefit and benefit those whom you teach it to as well? In addition to this, Allaah will also make whatever you learn remain fixed in your heart." "Of course, O Rasulullaah!" Ali رَضِيَ اللَّهُ عَنْهُ begged, "Do teach it to me."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then explained, "When the night of Jumu'ah arrives, you should awaken during the last third of the night because it is a time when the angels are present and du'aas are accepted. In fact, my brother Ya'qoob عَلَيْهِ السَّلَامُ said to his sons, 'I shall soon seek Allaah's forgiveness for you'. What he was saying was that he would wait until the night of Jumu'ah (before seeking forgiveness for them). However, if you are unable to do this, you may awaken at the middle of the night and if this too is not possible, then stand up in the beginning of the night. You should then perform four raka'ats of salaat, reciting Surah Faatiha and Surah Yaaseen in the first raka'at, Surah Faatiha and Surah HaaMeem Dukhaan in the second raka'at, Surah Faatiha and Surah Alif Laam Meem Sajdah in the third raka'at and Surah Faatiha and Surah Mulk (Tabaarak) in the fourth raka'at.

When you have completed the Tashahhud, praise Allaah very highly and then send abundant salutations to me and to all the Ambiyaa. Thereafter, seek forgiveness for all male and female believers and for all your brothers who have passed away before you with Imaan. After all of this, you should recite,

اللَّهُمَّ ارْحَمْنِي بِتَرْكِ المَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي، وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَعْنِينِي، وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالأَرْضِ ذَا الجَلَالِ وَالإِكْرَامِ وَالعِزَّةِ الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا أَللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي، وَارْزُقْنِي أَنْ أَتْلُوَهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّيَ، اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالأَرْضِ ذَا الجَلَالِ وَالإِكْرَامِ وَالعِزَّةِ الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا أَللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِي، وَأَنْ تُطْلِقَ بِهِ لِسَانِي، وَأَنْ تُفَرِّجَ بِهِ عَنْ قَلْبِي، وَأَنْ تَشْرَحَ بِهِ صَدْرِي، وَأَنْ تَغْسِلَ بِهِ بَدَنِي، فَإِنَّهُ لَا يُعِينُنِي عَلَى الحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ العَلِيِّ العَظِيمِ

O Allaah! Shower Your mercy on me by causing me to forsake sin for as long as I live and by not exerting myself in matters that hold no benefit for me. Also grant me the ability to give due attention to all things that will make You pleased with me. O Allaah the Originator of the heavens and the earth, Possessor of such majesty, honour and might that cannot even be imagined. O Allaah the Most Merciful! I ask You by Your honour and the light of Your countenance that my heart holds fast to what it remembers of the Qur'aan just as You teach it to me. Grant me the ability to recite it in a manner that pleases You. O Allaah the Originator of the heavens and the earth, Possessor of such majesty, honour and might that cannot even be imagined. O Allaah the Most Merciful! I ask You by Your honour and the light of Your countenance that You illuminate my sight with Your Book, that You make my tongue recite it at all times and that you cause it to alleviate the worries in my heart. I also beseech You to expand my chest with the Qur'aan and to wash away my sins through it because none but You can assist me in pursuing the truth and none can grant me this besides You. There is no power (to do good) or might (to stay away from sin) except from Allaah The Exalted and Greatest.'"

Rasulullaah ﷺ continued, "O Abul Hasan! If you do this for three, five or seven Fridays, your du'aa will surely be accepted by the will of Allaah. I swear by the Being Who has sent me with the truth that the du'aa of a believer is never rejected."

Abdullaah ibn Abbaas رضي الله عنه continues. He says, "By Allaah! Not even five or seven Fridays passed when Ali رضي الله عنه came to Rasulullaah ﷺ in a

similar gathering and said, 'O Rasulullaah! In the past I was unable to memorise even four verses without them escaping my memory. However, nowadays I can memorise something like forty verses and when I recite them, it is as if the Book of Allaah is before my very eyes. In fact, even when I used to hear a Hadith, it would escape my mind when I tried to repeat it to myself. Nowadays I can listen to several Ahadeeth and when rehearsing them to myself, I do not miss even a single letter.' Rasulullaah ﷺ then said to him, 'I swear by the Rabb of the Ka'bah that you are a true believer, O Abul Hasan!'" (Tirmidhi no. 3570)

2.) Sayyiduna Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "Whoever recites the following ten verses of Surah Baqarah in the morning,

(1) will be saved from Shaytaan till the evening, and whoever recites it in the evening will be protected from Shaytaan till the morning.

(2) Furthermore, he will not experience unpleasant surprises in his family or wealth.

(3) If these verses are recited on an insane person, he will be cured.'

(4) In another narration Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ added, 'If they are recited in a home, no Shaytaan shall enter it till the morning.'

(5) Sayyiduna 'Abdullah ibn Mas'ood's student; Imam Mughirah ibn Subay' رَحِمَهُ اللَّهُ said, "**'Whoever recites these ten verses before sleeping, will not forget the Qur'aan.'**" (Sunan of Daarimi no. 3425, 3426, 3428)

بسم الله الرحمن الرحيم

الم ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالآخِرَةِ هُمْ يُوقِنُونَ أُوْلَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ اللّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَاء وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ وَلاَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ لاَ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا وَاللّهُ سَمِيعٌ عَلِيمٌ اللّهُ وَلِيُّ الَّذِينَ آمَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّوُرِ وَالَّذِينَ كَفَرُواْ أَوْلِيَآؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

لِّلَّهِ ما فِي السَّمَاواتِ وَمَا فِي الأَرْضِ وَإِن تُبْدُواْ مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللّهُ فَيَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لاَ يُكَلِّفُ اللّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَآ أَنتَ مَوْلاَنَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

3.) Ali ibn Muhammad said, “I found the following prescription for hifdh in the book of Sakeenah, the wife of Shaikh Abul-Husain Baluti رَحِمَهُ ٱللَّهُ, “Recite Surah Faatihah, Surah Ikhlaas, Surah Falaq, Surah Naas, Ayatul-Kursi and these verses,

{سَنُقْرِئُكَ فَلاَ تَنْسَى} {إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ} {عَلَّمَهُ شَدِيدُ الْقُوَى} {عَلَّمَ الإِنْسَانَ مَا لَمْ يَعْلَمْ} {الرَّحْمنُ عَلَّمَ الْقُرْآنَ خَلَقَ الإِنْسَانَ عَلَّمَهُ الْبَيَانَ} {بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ} {كَذلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً} {فَفَهَّمْنَاهَا سُلَيْمَانَ} {قَالَ رَبِّ اشْرَحْ لِيْ صَدْرِي وَيَسِّرْ لِيْ أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي وَاجْعَلْ لِيْ وَزِيراً مِنْ أَهْلِي هَارُونَ أَخِي اشْدُدْ بِهِ أَزْرِي وَأَشْرِكْهُ فِي أَمْرِي كَيْ نُسَبِّحُكَ كَثِيراً وَنَذْكُرُكَ كَثِيراً إِنَّكَ كُنْتَ بِنَا بَصِيراً قَالَ قَدْ أُوْتِيْتَ سُؤْلَكَ يَا مُوْسَى}

(Akhbaar li-Hifdhil-Qur’aan of Ibn Asaakir no. 12)

3. LEARN AT APPROPRIATE TIMES: Khateeb Baghdadi has stated, “Know that for memorizing there are certain times in which it is appropriate for a person memorizing to keep in mind. The best of these times is the time of sehri, then midday, and then the morning, not the afternoon. Memorizing at night is better than memorizing during the day. Some-one was asked, “How did you acquire knowledge?” He replied, “By the lamp (learning at night) and sitting till the morning.” When another great scholar was asked, he replied, “By travelling, staying awake at night and waking up early in the morning.” (Al-Faqeeh wal-Mutafaqqih vol. 2 page 207)

Mundhir said to his son, Nu’maan, “O my beloved son! I love that you study books at night, because the heart in the day is flying around (in all thoughts), whilst it is tranquil at night. Whenever you place anything therein at night,

it will cling to it." Khateeb Baghdadi said, "They preferred studying at night because the heart is empty, and this leads to a person memorizing quicker. That is why when Hammad ibn Zaid was asked what assists one in memorizing the most, he replied, "Less worries." Less worries will only be found when the heart is empty. The night is the best time for this. Ahmad ibn Furaat said, "We used to always hear our mashaayikh mentioning different points regarding memorization. They were unanimous that there is nothing more effective in it except looking over and over, and memorizing at night is better than memorizing in the day."

I heard Ismail ibn Abi Uwais say, "When you want to memorize something, then sleep, wake up at the time of sehri, light your lamp and look at the text. In-sha-Allaah, you will not forget it thereafter." (Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1808-1810)

4. LEARN IN AN APPROPRIATE PLACE: Khateeb Baghdadi رَحِمَهُ ٱللَّهُ writes, "For memorization, there are places which are more appropriate for a person memorizing to stay: The best of places is the upper storey of a house, and not the lower floor; as well as every place which is far from such things which will distract one. The heart should be free from anything which will cause it fear, thus keeping it pre-occupied; or which will dominate the heart, thus preventing it from memorizing. It is not good for a person to memorize in front of plants and greenery, at the banks of a river and before a main road, since in these places generally such things will be found which prevents the mind and heart from concentrating and memorizing." (Al-Faqeeh wal-Mutafaqqih vol. 2 page 208)

5. LEARNING LOUDLY ASSISTS IN MEMORIZING: Zubair ibn Bakkaar رَحِمَهُ ٱللَّهُ said, "My father came to me whilst I was looking in a book and reciting in my mind. I was not reciting loudly. He said to me, "By studying this like, whatever your eye sees will reach your heart (only and you will not have the ability to pass on the narration to others.) But if you wish to narrate further to others, then look in the book and raise your voice. In this way, what the

eyes see will reach the heart and what the ear hears will also reach the heart." (Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1811)

6. CONTINUOUS REPETITION CREATES FIRMNESS IN ONE'S MEMORIZATION, WHETHER VERBALLY OR IN THE HEART.

Sufyan Thawri رَحِمَهُ ٱللَّهُ said,

اجْعَلُوا الْحَدِيثَ حَدِيثَ أَنْفُسِكُمْ وَفِكْرَ قُلُوبِكُمْ تَحْفَظُوهُ

Make the hadeeth (you want to memorize) the thoughts in your mind and heart, you will then remember it.

(Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1814)

Ibnul-Jawzi رَحِمَهُ ٱللَّهُ has written, "The way to strengthen what one has memorized it is to repeat it in abundance. There are some who remember with very little repetition, whilst others only remember after a lot of repetition. Therefore, it is appropriate that a person continues repeating after memorizing, so that whatever he memorized stays with him. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Look after the Qur'aan, because it escapes from the hearts of men quicker than the camels escape from their ropes." Abu Ishaq Shiraazi رَحِمَهُ ٱللَّهُ used to repeat his lesson one hundred times. Ilkiya used to repeat it seventy times. Hasan ibn Abi Bakr Naishapoori said, "I do not memorize until it is repeated fifty times." Hasan said to us, "A certain jurist used to repeat his lessons many times in his house. An old lady said to him, "By Allaah! I have also memorized the lesson." He asked her to repeat it, which she did. After a few days, he asked her to repeat the lesson again. This time she said, "I do not remember it." He said, "Therefore, I keep repeating it after I memorize it, so that I am not afflicted by that which afflicted you (i.e. forgetfulness)." (Al-Hath alaa Hifdhil-Ilm of Ibnul-Jawzi page 43-44)

7. CONTINUE RECITING NAZIRAH AS THIS ASSISTS IN MEMORIZING: Ahmad ibn Furaat said, "We used to always hear our mashaayikh mentioning different points regarding memorization. They were unanimous that there is nothing more effective in it except looking over and over, and memorizing

at night is better than memorizing in the day." (Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1810)

8. ADOPT TAQWA. Allaah تَبَارَكَ وَتَعَالَى says, "Adopt Taqwa and Allaah will teach you. Allaah is the knower of all things." (Surah Baqarah verse 282) Taqwa means to fulfil the faraaidh, waajib and sunnah muakkadah. If one is not engaged in studies, he should perform some nawaafil as well. The Sunnats of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ should be adopted in every facet of life.

One should abstain from all sins, major and minor especially the sins of the eyes (looking at young lads with lust or at strange women whether in real life or in pictures), tongue (lies, backbiting, carrying tales, quarrels), private parts (masturbation, fornication, homosexuality and lesbianism) and mind (fantasizing and harbouring evil thoughts about others.) Don't pass your time in idle thoughts, reading sport, fashion magazines and novels. Refrain from watching T.V., videos, DVD's, going to the cinema, listening to music, etc. Strictly avoid viewing and taking pictures etc. even on your cell-phones. Sins stunt a person from progressing spiritually and in every other way.

Abdullah ibn Mas'ood رَضِيَ اللهُ عَنْهُ states,

إِنِّي لَأَحْسِبُ الرَّجُلَ يَنْسَى الْعِلْمَ كُلَّمَا يَعْلَمُهُ الْخَطِيئَةَ يَعْمَلُهَا

Committing sins causes a person to forget. (Al-Mu'jamul-Kabeer no. 8930)

Sufyan ibn Uyainah was asked, "Is knowledge snatched away from a person because of a sin which he commits?" He replied, "Have you not heard the following verse,

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِفُونَ الكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُواْ حظًّا مِمَّا ذُكِّرُوا بِهِ

Due to their (Bani Israaeel) breaking their pact, We cursed them and made their hearts hard. They used to change the words from its places and they forgot a great portion of that which they were advised.

The portion refers to the Book of Allaah, which is the greatest knowledge, and it was their great portion which was solely for them. However that knowledge became a proof against them." (Akhbaar li Hifdhil-Qur'aan of Ibn Asaakir no. 6)

A person asked Imam Maalik رَحِمَهُ ٱللَّهُ, "Is there anything beneficial for memorization?" he replied, "If there is anything, it is abstinence from sins." (Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1783)

A person said to Wakee ibnul-Jarrah رَحِمَهُ ٱللَّهُ, "I am a weak-minded person. I cannot memorize anything. Teach me some medication which I can take for memory?" Wakee رَحِمَهُ ٱللَّهُ replied, "O my beloved son! By Allaah! I have not found any medication beneficial for memory like abstinence from sin. If you want to memorize hadeeth, then hold firmly onto this." (Akhbaar li Hifdhil-Qur'aan of Ibn Asaakir no. 9)

Wakee' also said,

تَرْكُ الْمَعَاصِي عَوْنٌ عَلَى الْحِفْظِ

Abandoning sins assists in memorization.

(Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1785)

Bishr ibn Haarith said,

إذا أردت أن تلقن العلم فلا تعصه

If you want to attain knowledge, then do not disobey Him.

(Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1810)

شكوت إلى وكيع سوء حفظي ..... فأرشدني إلى ترك المعاصي

وذلك أن حفظ العلم فضلٌ ..... وفضل الله لا يؤتاه عاص

I complained to Wakee' about my weakness in memorizing. He advised me to abstain from sinning. That is because memorizing of knowledge is a bounty, and the bounty of Allaah is not granted to a sinner.

(Akhbaar li Hifdhil-Qur'aan of Ibn Asaakir no. 13, similar poem in Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1786)

9.) BE PARTICULAR WITH THE FOODS YOU EAT. Ensure that it is halaal and wholesome. Abstain from junk foods as well as overeating. Try to eat such foods which strengthen the mind and abstain from foods which causes one to forget.

Hasan ibn Saalih رَحِمَهُ ٱللَّهُ said,

كُنَّا نَسْتَعِينُ عَلَى طَلَبِهِ بِالصَّوْمِ

We used to seek help in acquiring knowledge by fasting.

(Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1788)

This is obviously dependent on a person's physical strength. Some of our elders would prevent students from fasting in this day and age due to general physical weakness today. Hence, one should consult with his seniors in this matter.

Abu Abdur-Rahman Al-Umriy used to say, "If a person is pious, he will abstain from doubtful things for that in which there is no doubt." A man said to Isa عَلَيْهِ ٱلسَّلَامُ, "Advise me." He replied, "Look to see from where your bread is." (Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1790)

Asmai' said, "A village dweller advised his brother and said to him,

يَا أَخِي خُذْ مِنَ الدُّنْيَا مَا يَكْفِيكَ وَدَعْ مِنْهَا مَا يُطْغِيكَ وَإِيَّاكَ وَالْبَطْنَةَ فَإِنَّهَا تُعْمِي عَنِ الْفِطْنَةِ

O my brother, take from this world that which is sufficient for you, leave that which will make you disobedient, and beware of overeating, because it will remove intelligence.

(Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1791)

10.) Be punctual for your lessons and endeavour to maintain an excellent attendance record. One day's absenteeism takes away blessings of many days. There is a famous Arabic proverb, "Knowledge will not give you part of it until you don't hand over your entire self to it."

It is narrated in Manaaqib-e-Muwaffiq that Imaam Abu Yusuf mentioned, "One of my sons passed away. I could not be present and neither could I take part in the janaazah. I entrusted the responsibility of the shrouding and burial to the neighbours and relatives out of apprehension that I may miss out a lesson by Imaam Saahib, the grief of which will never end."

Yahya, the narrator of the Muwatta was studying in Madinah Munawwarah by Imaam Maalik. One day there was an announcement that an elephant had come into the town. An elephant is a very strange animal to the Arabs.

The students heard this announcement and immediately left the lessons and ran out. Yahya remained seated peacefully. Imaam Maalik asked him, “There are no elephants in the country that you live in. Why don’t you also go to see it?” Yahya replied, “My respected teacher! I left Andalus to meet you and learn from you. I did not leave my home town to see elephants.” Imaam Maalik was very pleased when he heard this reply and gave him the title: “The Sage of Andalus.”

11.) MAKE ISTIGHFAAR BEFORE THE LESSONS AS THIS WILL CLEANSE THE HEART. MAKE SHUKR AFTER THE LESSON SO THAT ALLAAH تَبَارَكَ وَتَعَالَى WILL INCREASE ONE IN KNOWLEDGE. Imaam Abu Hanifah was asked how he had managed to acquire such knowledge. He replied, “I acquired knowledge through two means; extensive effort and shukr (gratitude to Allaah). Whenever I came to understand any matter of Deen or any point of Fiqh, I would say Alhamdulillah, expressing my gratitude to Allaah. My knowledge would then increase." (Kashful Astaar page 9)

Be grateful to Allaah جَلَّ جَلَالُهُ by performing two raka’ats of salaatush-shukr or by at least saying Alhamdulillah from the bottom of your heart for this great bounty of being engaged in memorizing the Qur’aan.

12.) LOVE YOUR USTADHS FROM THE INNER RECESSES OF THE HEART. Uphold the honour and respect of one’s tutors in their presence and absence. Have a true desire to serve one’s Ustadh.

13.) RESPECT THE MEANS / AVENUES OF THE QUR’AAN. Have full regards for all the rules and regulations of the institute you are studying in. Respect the Qur’aan, desks, classrooms, Asaatidhah, the Madrasah as well as those associated to the Madrasah, to the extent of respecting the cook and cleaners of the Madrasah too. Have love and attachment for the institute and constantly make du’aa for the institute and Asaatidhah.

14.) PAY SPECIAL ATTENTION TO APPEARANCE AND BEHAVIOUR. Adopt the clothing of the pious and righteous Ulamaa, at home, during holidays

and at Madrasah. The hair, beard and moustache must be in conformity with the Shariah.

15.) DEVELOP A RELATIONSHIP AND CONTACT WITH A PIOUS SPIRITUAL MENTOR: Without the correct guidance to obtaining 'Ilm, practicing upon it and gaining perfection effortlessly is seldom achieved.

A few other important factors to be kept in mind:

a.) Ponder carefully before choosing a teacher – Allamah Zarnooji رَحِمَهُ ٱللَّهُ said, "A wise scholar advised some students, "When you go to Bukhara, then do not be hasty in going to any teacher. Ponder carefully for two months, because if you have to go to any scholar and he commences lessons immediately, then it may happen that you do not like his lessons. Then you will leave him and go to another scholar. In this, you will not attain blessings in learning knowledge. Therefore, think carefully for two months before choosing a teacher." (Ta'leemul-Muta'allim page 43)

One should choose such an Ustadh whom he is inclined to and has the desire to study by. In respect to this, he should consult with his seniors. When choosing an Ustadh, ensure that he is a pillar and epitome of good character and conduct, pious and upright and he possesses self-honour and dignity. Together with this, he should be an expert in the field of teaching and well-versed in his manner of explaining. If the Ustadh has gained expertise in the field of Tajweed and Qiraa'at (recitation), then what we can say! Excellent! It is a proven fact that one who specializes in the field of Qiraa'at is better versed in the intricacies related to that branch of knowledge as compared to one who simply studies one line of Qiraa'at. He should avoid studying by an individual who, despite being renowned for his depth in knowledge amongst his contemporaries is irreligious, lacks in nobility and character nor is he upright and abstinent. Similarly, he should not compel himself to study by famous Qurraa' (reciters). He should not ignore those who are less famous for after all, knowledge is the lost treasure of man. Therefore, wherever he is able to acquire it, he should hasten towards seeking it there from. If the ustadh is relatively unknown, but there is great hope of

acquiring blessings from his knowledge, then his (the latter's) knowledge will certainly become widespread. The reason for this is that occasionally, the ustadh may be less renowned, but on account of being a pillar of sincerity, students tend to absorb and appreciate more. They thus endeavour in their studies.

Thereafter, one should endeavour not to change his teacher. Staying by one ustadh creates a pure spiritual and psychological connection between him and the student. They become aware of each other's nature, character and habits, due to which it becomes easier to memorize. Also, the ustadh will now place his full attention to his student, due to which perfection will be attained.

b.) Before learning the new lesson, one should make sure he can pronounce and recite it correctly. If not, it becomes difficult to correct what one has learnt initially.

c.) The new sabaq learnt should be like Surah Fatihah – Remember that if the foundation is weak, then the whole structure will be weak. If the daily sabaq given is weak, then one will find his hifdh weak throughout his life. It is generally more difficult to create perfection later on.

d.) One should not move on to a new portion until he has perfectly memorized the previous portion, so that it will stick in his mind. One thing that will help the student to memorize it is to preoccupy himself with it night and day, by reciting it in salaat silently, where Qur'aan is to be recited silently; and if he is leading others in salaat, by reciting it out aloud. He can also recite it during his nafl prayers, and while waiting for fardh salaat. In this way, it will become easy for him to memorize Qur'aan.

e.) Mistakes should be marked with a pencil or pen. If one does not do so, then the person will continuously make that mistake.

f.) The underlined mistake should be read with two or three words preceding it at least a hundred times, so that one never repeats that mistake again. This is the soul of retention and memorizing, and in some aspects

surpasses a sharp mind. Without this repetition, one will never be successful in perfectly retaining the Qur'aan.

g.) One should have a special notebook in which a note is made of sabaq, sabaq-dor and dor (revision). He will witness the beneficial results of this with his own eyes.

h.) One should utilize one size Qur'aan throughout his life in which he has memorized the Qur'aan. One should not keep changing. Even after completion, one size should be used, since the verses and words as well as the form of the pages and lines are stored in the mind. When reciting, these come to mind. By changing, a person can become confused.

i.) One should not rely upon training by himself; he should recite what he has memorized to another haafidh, or to someone else who can follow his recitation in the Mushaf. This other person should be someone who knows how to recite Qur'aan properly, so that he can point out any mistakes or omissions in pronunciation or reading. It often happens that an individual may memorize a surah incorrectly by himself, and he does not realize this even when he looks at the Mushaf. The person who wants to memorize a surah looks in the Mushaf and does not see where he is making a mistake in his recitation. Reciting to another person is an excellent means of correcting one's mistakes.

j.) One should ensure that he does revision of whatever he has memorized. One only has to leave it for a little while and it escapes one's mind and is quickly forgotten. So one has to keep reviewing it and always work hard at retaining what one has memorized of the Qur'aan. There is no 'holiday' for a haafidh of the Qur'aan. There are many who rush through sabaq to complete their hifdh, but are not particular with their revision. Later on, they have to relearn whatever they had learnt like new sabaq.

k.) One should pay special attention to the mutashabihaat (those portions which resemble one another.)

l.) One should make the best use of his time, especially if he is young. The one who is truly blessed is the one whom Allaah enables to make the most of the best years for memorizing, which come approximately between the ages of five and twenty-three. During these years, a person is able to memorize things very well. Before the age of five, he is not able to do that, and after the age of twenty-three his ability to memorize declines whilst his ability to understand increases. So young people of these ages should make the most of it and memorize the Book of Allaah, because they are at the age when they will be able to learn it quickly and will be slow to forget it, unlike when they get older. He spoke the truth who said, ***"Learning by heart when one is young is like engraving something on stone; learning something when one is old is like engraving something on water."***

ADVICES FOR PARENTS

Memorizing the entire Qur'aan is a dream many Muslim parents today have for their children. And indeed, this is a goal nobler than many if not all others. However, after children have memorized a number of surahs and perhaps even a juz or two of the Qur'aan, there is a question that plagues many parents: how do I know if my child is ready to commit to memorizing the entire Qur'aan?

Parents should be aware that doing hifdh of the Qur'aan is not a small task. It requires a tremendous amount of effort, focus, and dedication on behalf of the student, parent(s), and the teacher. Therefore, when deciding whether or not to enrol your children in a hifdh program, you should make sure that you, the child, and the teacher are prepared for this huge and blessed commitment. If the child has a Qur'aan teacher, ask the teacher if s/he feels your child is capable of doing hifdh of the Qur'aan. If the teacher thinks that the child indeed has the focus and persistence needed to memorize the Qur'aan and that he does a very good job memorizing surahs, then you may consider enrolling the child in a hifdh class. However, first you, the parent, must make sure that you are willing to expend the time and effort needed to support your child during this endeavour. If not, it may not

be best to put this responsibility on the child's shoulders. Last, but certainly not least, the child should be asked if he or she is willing to strive to become a haafidh or haafidha. If the child says no, then the parent should drop the idea, at least until the child is willing to make this commitment. Parents often force their children to do hifdh, when it is not fardh (obligatory) on everyone to memorize the entire Qur'aan. Children should only be enrolled in a hifdh class if they are happy and willing to commit to this blessed task.

After children are enrolled in a hifdh class, the children's parents and teachers should encourage them and teach him with love, care, softness, and gentleness. When children are taught by someone with these characteristics they soar and reach heights they may have never imagined.

In contrast, under no circumstances should the parents or the teacher beat children for not memorizing or doing well in their lessons. When parents and teachers show children such harsh behaviour, there is a danger of them losing their desire to recite the Qur'aan and love for Islam. How many students are there who memorized the Qur'aan under a harsh teacher and, after completing the memorization, stopped revising the Qur'aan and therefore forgot what they had worked so hard to memorize? How many huffadh went on to become astray and began leading a life of sin? There are unfortunately many such cases, and often the reason is that those students had been taught the Qur'aan with harshness and force.

It is much better if a child happily memorizes half, or even a juz, of the Qur'aan rather than being beaten and forced into memorizing the entire Qur'aan.

The following are some additional things the parents of hifdh students can do to help their children succeed:

1.) Du'aa for the child: Parents' du'aa for their children is extremely valuable and it is the best gift they can give them. Allaah جَلَّ جَلَالُهُ is the only one who can truly help a person in any matter, which of course includes memorizing His Blessed words.

2.) Help and encourage the child to abstain from sins: Light and darkness cannot coexist in the same place. Similarly, by nature, the dazzling radiance of the Qur'aan and the darkness of sins simply cannot gather in one place. Watching movies, missing salaat, listening to music, and engaging in other sins are displeasing to Allaah جَلَّجَلَالُهُ, and this has a detrimental impact on both students' memorization and on their connection with Allaah جَلَّجَلَالُهُ. However, parents must keep in mind that they should remind children to abstain from sins with love and softness rather than through fear and force. Parents should endeavour to create an environment at home in which the child can be protected from sin.

3.) Be a good role model: When your children see you reading the Qur'aan, then they will very likely be encouraged to do the same, In-sha-Allaah. The same goes for performing salaat, engaging in zikr, etc.

4.) Make sure your child is eating the right foods: It is crucial to make sure that one's child consumes only halaal foods. Consumption of haraam foods is of course prohibited, and it may negatively impact a person's progress in his or her memorization of the Qur'aan. Also, one should ensure that the child eats nutritious meals and that they maintain a balanced diet.

5.) Help the child create a schedule. If the child is not in a boarding, then it is necessary for hifdh students to devote at least a few hours every day for their memorization and revision. It is beneficial to create a set time for this task, as it will help ensure that neither memorization nor revision ever gets "skipped." The times after Fajr and after Maghrib are very blessed times for memorization and revision, but any time of the day that is convenient will work, In-sha-Allaah.

Of course, even if the parents and teacher put their maximum effort into helping a student, if the student is not willing to strive to achieve his or her goals, then there will be very little progress. The following are a few, but not all, of the qualities that should be found in every student willing to memorize the Qur'aan. Some of these qualities come with time, so if the

child is lacking in any of them, then the parents should try their best to patiently and gently instil these qualities in them.

a.) Sincerity. Hifdh students should recognize that the only reason they are memorizing the Qur'aan is to please Allaah جَلَّجَلَالُهُ.

b.) Devotion and discipline. Hifdh students must be aware of the blessing and responsibility that Allaah جَلَّجَلَالُهُ has gifted them with. They should recognize that memorizing the Qur'aan takes a great amount of time and effort and they should be willing to expend that time and effort on their memorization and revision. They should know that learning Qur'aan may sometimes mean that they will have to wait a couple hours before getting to play or engage in other activities, but that they must finish their memorization and revision before play in order to progress and reach their goals.

c.) Concentration. When hifdh students are memorizing their lessons or revising their previous lessons, they should be fully concentrating on what they are reading. All distractions should be eliminated and their attention should be on the blessed words of their Creator.

d.) Patience. Hifdh students should realize that some lessons are not as easy as others and that they might not always see the results of their efforts as soon as they like. Hifdh takes time and students should not become frustrated if they are not reaching their goals quickly. Hifdh students should know that although memorizing may sometimes seem a little difficult, they should never give up and that their efforts are never done in vain—for any effort to please Allaah جَلَّجَلَالُهُ is never done in vain. Hifdh students should know that if they keep trying their best to perfect their memorization of Allaah's words, Allaah will make it easier for them and allow them to reach their goals, In-sha-Allaah.

e.) Humility. It is natural for students, children and adults alike, to compare themselves to their peers, and sometimes students who memorize the Qur'aan begin to think of themselves as better than others. However, it is

very important for parents and educators to gently remind students that this opportunity of memorizing the Qur'aan is a gift from Allaah جَلَّجَلَالُهُ and that we have no reason to be arrogant because of it. Allaah جَلَّجَلَالُهُ does not like arrogance and He can easily take that gift away, Allaah forbid, and give it to someone else instead. Hifdh students should be humble and should know that the fact that they are memorizing the Qur'aan does not necessarily make them better than their peers. The heavier the fruit, the lower the branch bows. Similarly, the more knowledge Allaah جَلَّجَلَالُهُ gives a person, the more humble the person should become, as we are absolutely nothing compared to Allaah's infinite greatness.

6.) After completing hifdh, ensure that the child takes out time for revision. It takes approximately 10,000 focused hours to excel in any field [of] this world, which means that it will take at least that much time to excel in a field of Deen. Hence, the time spent doing the actual memorization is just the formation of the base—the real excellence in hifdh comes much later. Huffaadh and their parents alike often forget the importance of regularly revising the Qur'aan after the memorization has been completed and students get busy with school and other responsibilities. However, it is crucial for huffaadh to remember the gift and responsibility Allaah جَلَّجَلَالُهُ has given them and, thus, to continue to consistently revise the Qur'aan for the rest of their lives—which they will naturally be driven to do if they had a soft, encouraging, gentle, loving, and caring learning experience, In-sha-Allaah.

CHAPTER FOUR – CONDUCT OF A STUDENT IN THE CLASSRROOM WITH HIS USTADH

Now some etiquettes and principles that concern a student with his Ustadh will be mentioned. He should respect and honour his Ustadh and he should adopt exemplary etiquette and conduct with him. If any student will abide by these, then he will surely be granted the ability to benefit from the knowledge and deep foresight of his Ustadh. Below are several etiquettes that ought to be adhered to:-

1.) When entering the classroom he should observe salaam in a raised voice so that all those present are able to hear. This is on condition that they are not engaged in teaching, learning, etc.

2.) When he intends leaving the presence of his Ustadh or the classroom, then he should do so only after making salaam and seeking permission.

3.) If the Ustadh makes salaam before his students, then they should respond to his salaam.

4.) Before doing any work, the student should seek permission from his Ustadh.

5.) The student should sit with respect and dignity before his Ustadh. In this aspect to this, the hadith of Jibreel عَلَيْهِ ٱلسَّلَامُ is the best piece of guidance. Jibreel عَلَيْهِ ٱلسَّلَامُ came into the illustrious company of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ solely for the purpose of teaching the Ummah and sat like a student before his Ustadh. He sat in the tashahhud position and his knees touched the knees of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He placed both his hands on his thighs. (Muslim no. 8)

6.) He should ensure that he is a practical example of the advices of his Ustadh.

7.) He should always submit to the instructions of his Ustadh and never act contrary for after all, the Ustadh knows what is of greater benefit for him.

8.) The student should always endeavour to seek the pleasure of his Ustadh (in those acts that conform to Shariah) and by virtue of serving him, ultimately gain the closeness of Allaah. With regards to this, let us look at the example of the great Sahaabi, Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ who was the cousin of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He held the stirrup of the animal of Zaid Ibn Thabit رَضِيَ اللَّهُ عَنْهُ upon which Zaid رَضِيَ اللَّهُ عَنْهُ exclaimed, "O cousin of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Leave the stirrup." Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ replied that this is how we treat and conduct ourselves with our seniors and ulama. (Mustadrak of Haakim no. 5785)
Reflect over the great merit and position of knowledge that even Moosa عَلَيْهِ السَّلَامُ went to Khidr عَلَيْهِ السَّلَامُ despite him (the former) being a Nabi. He then very respectfully requested to acquire knowledge from him. Furthermore, we find that the beloved of Allaah, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not instructed to supplicate for increase in anything apart from knowledge. Allaah جَلَّ جَلَالُهُ commands, 'And say! O my Rabb! Increase me in my knowledge)'

9.) When the Ustadh is speaking or correcting an error of his whilst reading, he (the student) should maintain silence and avoid speaking at the same time as the Ustadh.

10.) The student should honour the Ustadh, both in his presence and in his absence. There should be no laxity or shortcoming in as far as him respecting, honouring and appreciating his Ustadh is concerned. In fact, this should be verbally expressed before his Ustadh.

11.) In every condition, he should speak good of his Ustadh and strictly abstain from speaking ill (as this is a means of deprivation from knowledge)

12.) The student should regard his Ustadh to be a leader and example in his character and conduct and in fact, in every good trait and quality.

13.) He should always entertain positive assumptions about the actions and dealings of his Ustadh.

14.) When speaking with his Ustadh, he should observe utmost etiquette. He should neither raise his voice before his Ustadh nor interrupt his conversation.

15.) When addressing his Ustadh, he should not merely suffice on his name, but together with it, he should add a title of honour such as, 'O my Honourable Hadhrat Ustadh', 'O Hadhrat Ustadh', 'Hadhrat Maulana', 'Hadhrat Shaykh so and so' (whatever title may be prevalent in his locality).

16.) A student should recognize the rights of his Ustadh. He should never ignore and forget the favours of his Ustadh, both in the latter's lifetime and after his death.

17.) He should supplicate often for his Ustadh during the course of his life and even after his demise.

18.) He should also offer charity on behalf of his Ustadh (thereby conveying the rewards to him). Furthermore, after the demise of his Ustadh, he should try to emulate his good manners and noble traits.

19.) He should bear patience on the lack of attention shown to him by his Ustadh. He should constantly beseech Allaah and seek His forgiveness as this is a means of gaining the love of his Ustadh and a way of tilting his heart too. It also proves profitable in both this world as well as the hereafter. He should be grateful to his Ustadh for guiding him towards righteous deeds or for highlighting any fault and rebuking him in that regard as in that is hidden his reformation. He should thus regard the attention and interest of his Ustadh to be a bounty from Allaah جَلَّجَلَالُهُ. On account of this, the Ustadh will possess no ill-feeling towards him and he will thereby take a greater interest in his affairs and in ensuring that he derives benefit.

20.) When the Ustadh indicates towards the finer aspects and weaknesses of his conduct and he (the latter) is aware of these, he should not make it apparent to his Ustadh that he is already acquainted with these, despite which he has remained negligent. He should in fact express gratitude to his

Ustadh for being of benefit and thereby bringing to his attention those weaknesses. He should then submit to his words of advice.

21.) He should always take into consideration the comfort of his Ustadh. Therefore, he should only visit the residence of his Ustadh at such times that are designated for this purpose.

22.) When sitting by his Ustadh, he should be most respectful and avoid prolonging his visit without a genuine need. Yes! If the Ustadh instructs him to prolong his visit, then there is no harm in him doing so.

23.) When the Ustadh gifts him something, then he should take it with his right hand and not with his left as this is disregard for etiquette. Similarly, when he himself presents the Ustadh with something, he should hand it over with his right hand.

24.) When he walks with his Ustadh, he should consider appropriate conduct. He should not walk ahead of his Ustadh without a genuine need. He should leave a small gap and walk so that he does not become a hindrance for his Ustadh.

25.) When there is someone else with his Ustadh and the two happen to be discussing a matter, then the student should distance himself.

26.) He should recognize the rights of his Ustadh even more so when it comes to safeguarding his secrets. He should not divulge anything (personally related or of secretive nature) he hears from his Ustadh.

27.) If his Ustadh happens to make any unjustified comments regarding another Ustadh in his presence or on the contrary, any other Ustadh happens to do the same about his Ustadh, he should never let this reach any of the two.

28.) If the Ustadh is backbiting about another, he should try to excuse himself from the gathering. He should not sit in this gathering.

29.) If the Ustadh consults with his student on any matter and the latter feels that the opinion of his Ustadh is incorrect, then he should indicate to

this in a very gentle and polite manner. He should not openly say that your opinion is erroneous and on the contrary, my opinion is correct. He should rather say that the way I see it, this is appropriate or that is where goodness lies. In other words, according to the occasion (place and time), he may use the appropriate expression.

30.) He should ensure to be punctual with class.

(The above was extracted, edited and amended from Etiquettes for teachers and students of the Noble Qur'aan by Moulana Hussein Ahmed translated into English by Moulana Munier Adam, the original being Aadaab Al-Mu'allim wal Muta'allim fi Halaqaat Tahfeez Al-Qur'aan by Shaykh Abdullah Ibn Naaji Al-Makhlafi)

CHAPTER FIVE – CONDUCT OF A STUDENT WITH FELLOW CLASSMATES

Man by nature is inclined and fond of communicating with people. He dreads seclusion and solitude. He is constantly in search of a companion. Therefore, a student should seek such a companion who associates with him in matters related to goodness and who is a means of increase in his imaan. In respect to this, the following etiquettes are necessary to abide by:-

1.) Whenever he meets any of his classmates, he should initiate salaam. (By doing this, love is created.)

2.) He should not stir discord amongst fellow students by means of carrying tales. He should discuss good and beneficial things with each one.

3.) He should not harbour hatred and animosity for others. In fact, he should reconcile between those who are guilty of this. Let alone it being encouraged, it is waajib (incumbent) for him to do so. Allaah جَلَّجَلَالُهُ declares, "The believers are all brothers (because they all belong to the same Deen), so reconcile (create harmony) between your brothers (when a dispute arises). Fear Allaah so that mercy may be shown to you." (Surah Hujuraat verse 10)

4.) He should not harm anyone by means of his tongue. There are many ways of doing this. We hereby list several:-

(a) He should not backbite any of his classmates as backbiting has been declared forbidden. Allaah جَلَّجَلَالُهُ declares, "Never backbite each other. Do any of you like to eat the flesh of his dead brother, which you so detest? (Backbiting equals the sin of eating the dead flesh of one's brother.) Fear Allaah. (If you repent for these sins, then remember that) Allaah is Most Pardoning, Most Merciful."

(b) He should desist from mocking or teasing any of his classmates or anyone for that matter. He should also abstain from calling others offensive and insulting names. Allaah جَلَّجَلَالُهُ commands, "O you who believe! Men should not mock (scoff) other men for perchance (perhaps) they (those

mocked) may be better than them (those who mock). Neither should any women mock other women; perchance they (the mocked ones) may be better than them (those who mock). Never find with fault nor defame each other (Muslims) and do not call each other (by offensive and insulting) names. (To accuse a person falsely) of sin after (he has accepted) imaan is indeed evil. Those who do not repent are indeed oppressors (of their own selves because they will be subjecting themselves to punishment)." (Hujuraat verse 11)

(c) He should refrain from abusing and insulting others. He should abstain from cursing and rebuking unnecessarily. He should also not raise his voice before his classmates or anyone for that matter.

(d) A student should not instruct a fellow classmate to get up from his place in order to occupy his spot. Any student that is first to a seating position is more deserving and rightful of it. Abdullah Ibn Umar رَضِيَ ٱللَّهُ عَنْهُ narrates that Nabi عَلَيْهِ ٱلسَّلَامُ said, "No person should instruct another to get up from his place in order to occupy his spot, but (one should) make space for others in the gathering and find ways to do this." (Bukhaari no. 911, Muslim no. 2177)

5.) Students should happily and willingly create space for others in the gathering. Allaah جَلَّ جَلَالُهُ declares, "O you who believe! When it is said to you, "Make space (for others)" in gatherings, then make space, Allaah shall make way (room) for you (in Jannat)." (Mujaadalah verse 11) Ibn Kathir رَحِمَهُ ٱللَّهُ writes in his commentary that here, Allaah جَلَّ جَلَالُهُ teaches his servants the etiquettes of a gathering by commanding them to be considerate and gentle with one another in this regard. Qatadah رَحِمَهُ ٱللَّهُ states that this verse was revealed in respect to the etiquettes of a gathering. The reason for this verse being revealed was that whilst seated in the gathering of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, when the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ would notice any person approaching to join the gathering, they would not move or make space for the incoming person. Allaah جَلَّ جَلَالُهُ therefore instructs them to be considerate by making space for others.

6.) He should join his classmates and companions in acts of righteousness and distance himself from all forms of vice.

7.) He should be ever desirous of good for his classmates and assist in matters related to piety and abstinence. He should motivate them to do good and even assist them in accomplishing this. Allaah جَلَّ جَلَالُهُ commands, "Assist each other in good works (virtue) and Taqwa (piety) and do not assist each other in sin and transgression (oppression and injustice). Fear (the punishment of) Allaah! Most surely Allaah is severe in punishment." (Maa'idah verse 2)

8.) He should respect and honour his classmates. He should present himself in a humble, modest and gentle manner. He should speak the truth to his classmates and never lie. He should fulfil all his promises and treat his classmates as is demanded by the conduct of a Muslim. He should love his brother only for the sake of Allaah and in fact, express this verbally. He should be desirous and hopeful of attaining the promises of lofty status and position in the hereafter for loving one's fellow Muslim brother. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah will announce on the day of Qiyaamah, 'Where are those who would love one another entirely for My sake (on account of My Might and My Grandeur)? Today, I will grant them place in My shade, whereas this is such a day where there will be no other shade but Mine'." (Muslim no. 2566)

Sayyiduna Mu'adh رَضِيَ اللَّهُ عَنْهُ narrates that he heard Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Allaah declares, "Those who love one another for My sake will be granted platforms of light, looking at which even the Ambiyaa and martyrs will envy." (Tirmidhi no. 2390)

9.) A student should possess the quality of giving preference to others. He should not be a victim of personal motives and self-aggrandizement. If Allaah جَلَّ جَلَالُهُ grants outstanding abilities and diligence to any of his classmates, then this should not lead to him becoming jealous. Rather, he should convince his heart that the remarkable achievements of his

classmate are entirely based on the decision of Allaah. By doing so, he will cleanse his heart from the malady of jealousy.

10.) When meeting any of his classmates, he should ensure to do so with a cheerful and smiling face so as to practice on the following hadith narrated by Sayyiduna Abu Dhar رَضِيَ اللَّهُ عَنْهُ whereby Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said, "Smiling at your Muslim brother is charity." (Tirmidhi no. 1956) In other words, being cheerful with your brother is a means of attaining reward. Abu Dhar رَضِيَ اللَّهُ عَنْهُ also narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not regard any act of virtue to be insignificant, even if it means expressing a cheerful face before your brother." (Muslim no. 2626)

11.) On account of wealth and fame, a student should not show off his splendour before his classmates.

12.) He should not hurt his classmates by fighting over matters related to colour, appearance and lineage. He should avoid being boastful and arrogant at all costs. Remember that distinction is on the basis of piety. Allaah جَلَّ جَلَالُهُ declares, "O people! We have certainly created you from a single male and female and made you into various families and tribes so that you may recognize each other. Verily, the most honoured of you in Allaah's sight is the one with the most taqwa. Allaah is certainly All-Knowing, Informed." (Hujuraat verse 13)

Let positive assumptions be the distinguishing attribute when socializing and dealing with classmates.

(The above was extracted, edited and amended from Etiquettes for teachers and students of the Noble Qur'aan by Moulana Hussein Ahmed translated into English by Moulana Munier Adam, the original being Aadaab Al-Mu'allim wal Muta'allim fi Halaqaat Tahfeez Al-Qur'aan by Shaykh Abdullah Ibn Naaji Al-Makhlafi)

CHAPTER SIX – ADVICES TO THE HAAFIDH

1.1) Advice of Rasulullaah ﷺ:

Sayyiduna Ubaidah Mulayki رضي الله عنه narrated that Rasulullaah ﷺ said,

يَا اَهْلَ الْقُرْاٰنِ لَاتَتَوَسَّدُوْا الْقُرْآنَ وَاتْلُوْهُ حَقَّ تِلَاوَتِهِ مِنْ آنَاءِ اللَّيْلِ وَالنَّهَارِ وَافْشُوْهُ وَتَغَنَّوْهُ وَ تَدَبَّرُوْا فِيْهِ لَعَلَّكُمْ تُفْلِحُوْنَ وَلَا تَعَجَّلُوْا ثَوَابَهُ فَإِنَّ لَهُ ثَوَابًا

O people of the Qur'aan! Do not make the Qur'aan as your pillow. Recite it during the night and the day as it deserves to be recited. Propagate it and read it with a beautiful voice. Ponder over it so that you may be successful. Do not seek to get reward for it quickly, since you are to receive its reward from Allaah [on its time]. *(Shua'bul-Imaan no. 1852)*

The meaning of the hadith is that those slaves of Allaah whom He has given the wealth of Qur'aan should not adopt a complacent attitude once they have the Qur'aan with them and become negligent. Instead, they should give the Qur'aan its due rights. During the hours of the night and day, they should recite it as it deserves to be recited, they should introduce it to other people and distribute its teachings to them, they should recite it with ecstasy and they should ponder over its contents – its commands, guidance, incidents of the past and advice. If they do the above, then there is great hope for success. They should not seek a reward for their service to the Qur'aan in this very life. They will get a reward and recompense for their effort from Allaah at the proper time. (Ma'ariful-Hadeeth)

From this hadeeth, we learn some of the rights of the Qur'aan:

1.) Showing respect to it.
2.) Reciting it in tahajjud and during the day
3.) Reciting it as it ought to be recited
4.) Propagating the Qur'aan
5.) Becoming independent due to it/ Reciting it in a beautiful voice
6.) Pondering over it
7.) Having sincerity and seeking the Hereafter by means of it.

1.2) Abdullah ibn Amr ibn Al-Aas رَضِيَٱللَّهُعَنْهُ narrated that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “A man will be brought forward on the Day of Qiyaamah. The Qur’aan will appear before him in the form of a person. This man would neglect what the Qur’aan had ordained (the fardh duties), trespass its boundaries, not obey its commands and carry out that which it declared to be sinful. The Qur’aan will say, 'O my Sustainer! You had entrusted my verses to a terrible carrier (Haafidh). He would trespass my boundaries, neglect what I had ordained (the fardh duties), not obey my commands and carry out that which I declared to be sinful.' The Qur’aan will continue bringing forward various proofs - arguments against him until it is told, 'You may do to him whatever pleases you.' The Qur’aan will take hold of him by his hand and will not leave him until it flings him headlong and nose-first into the fire.
Another man will be brought forward. This man would protect himself from ever trespassing the limits set by the Qur’aan, practice upon what the Qur’aan had ordained (the fardh duties), obey its commands and abstain from that which it declared to be sinful. The Qur’aan will argue in his favour. The Qur’aan will say, 'O my Sustainer, You had entrusted my verses to a wonderful carrier (Haafidh).He would protect himself from ever trespassing the limits which I had set, practice upon what I had ordained (the fardh duties), obey my commands and abstain from that which I declared to be sinful.' The Qur’aan will continue bringing forward various proofs - arguments in his favour until it is told, 'You may do to him whatever pleases you.' The Qur’aan will take hold of him by his hand and will not leave him until it dresses him in a pair of silken clothing, confers upon him the crown of Jannat and favours him with a drink from the goblet of Jannat.” (Kashful-Astaar no. 2337)

1.3) Umar رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Islam will become dominant until the horses will cross the oceans and travellers will move to and fro in the ocean. Then a group of people will appear who will recite the Qur’aan. They will say, “Who can recite better than us? Who has more understanding than us” Then Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked, “Is there any goodness in such people?” The Sahabah said, “Allaah and His Messenger

know best!" He ﷺ said, "They are the fuel of the Fire, and they are amongst you from this ummat." (This means that they should not be proud of this bounty and make claims of greatness.) (Bazzaar no. 283, Al-Mu'jamul-Awsat no. 6242)

1.4) Abu Saeed Khudree رضي الله عنه narrates that Rasulullaah ﷺ said, "Learn the Qur'aan and ask Allaah for Jannat by means of it, before a group of people come who will learn it to attain the world. Three types of people learn the Qur'aan: a person who wishes to boast; a person who wishes to acquire things of this world and a person who recites for Allaah." (Shuabul-Imaan no. 2389)

1.5) Rasulullaah ﷺ said, "Whoever recites (memorizes the Qur'aan has secured the knowledge of Nubuwwah between his ribs (in his chest), although Wahy (revelation) is not revealed to him. It is not appropriate for the one endowed with the Qur'aan (the Haafidh/ Haafidhah) to become angry with those who become angry and to behave ignorantly (display evil character) with those who behave ignorantly, while the speech of Allaah is in their chests." (Al-Mu'jamul-Kabeer no. 14575)

2.1) Advice of Umar رضي الله عنه: Kinaanah Adawi narrates that Umar رضي الله عنه wrote to the commanders of his armies to send him a list of all the men who were Huffaadh of the Qur'aan so that he could dispatch them to the ends of the empire to teach the Qur'aan. Abu Moosa Ash'ari رحمه الله wrote back to Umar رضي الله عنه, stating that the Huffaadh with him numbered just over three hundred. Umar's رضي الله عنه reply to him was as follows,

'In the name of Allaah the Most Kind, the Most Merciful.

From the servant of Allaah, Umar, to the servant of Allaah, Qays, and all the Huffaadh with him,

'Peace be upon you all. This Qur'aan is a great source of reward and honour for you and shall be a treasure for you in the hereafter. You should therefore follow its dictates and never allow it to follow yours (by distorting its interpretation to suit your desires) because the person whose dictates the Qur'aan is forced to follow shall have it shoved on to his neck to throw him

into Jahannam. As for the one who follows the Qur'aan, the Qur'aan shall lead him to Jannatul Firdous. So as far as you can, let it be an intercessor for you and never let it be a complainant against you. The person for whom the Qur'aan intercedes shall enter Jannat and the one against whom the Qur'aan complains shall surely enter Jahannam. Always bear in mind that the Qur'aan is a fountainhead of guidance, a flower of knowledge and the final scripture from the Most Merciful. It is by this Qur'aan that Allaah opens blind eyes, deaf ears and locked hearts.

You must also bear in mind that when a man wakes up at night, brushes his teeth with a miswaak, performs wudhu, says 'Allaahu Akbar' and then recites the Qur'aan, an angel places his mouth on the person's mouth and says, "Recite, recite. You are doing an excellent thing and it is most excellent for you." If he performs wudhu without using the miswaak, the angel protects him and does nothing else. Behold! Recitation of the Qur'aan in salaah is a hidden treasure and the most wonderful form of worship. You should therefore do as much of it as you possibly can. Salaah is a noor (celestial light), zakaah is a proof, patience is an illumination, fasting is a shield and the Qur'aan is a proof either for you or against you. You should therefore honour the Qur'aan and never cause it disgrace because Allaah will honour the one who honours the Qur'aan and will disgrace the one who brings it disgrace.

You also ought to know that the person who recites the Qur'aan, memorizes it, practices on it and abides by its injunctions shall have his du'aas accepted by Allaah. If Allaah pleases, He may accept them in this world and if He wills, he may reserve them as a treasure for the hereafter. Remember that what remains with Allaah is better and more lasting for those who have Imaan and who rely on their Sustainer.' (Kanzul-Ummaal (4019) and Al-Jaamiul-Kabeer (2957/2) from Ibn Zanjwayh)

2.2) Umar رَضِيَ اللَّهُ عَنْهُ said, "Let not the one who recites the Qur'aan deceive you. It is a speech which is being uttered. However, look at the one who practises on it." (Saeed ibn Mansoor no. 127)

3.1) Advice of Abdullaah ibn Mas'ood: Abdullaah ibn Mas'ood رَضِيَٱللَّهُعَنْهُ said, "It is only befitting that a person of the Qur'aan be recognized by his nights (when he is engaged in Ibaadah) when others are asleep, by his days (spent fasting) when others are eating, by his sorrow (pondering about his plight in the hereafter) when others are rejoicing, by his weeping when others are laughing, by his silence when others are socializing and by his humility when others are behaving arrogantly. It is also befitting of a person of the Qur'aan to be weeping and sorrowful, wise and tolerant, knowledgeable and composed. It does not behove a person of the Qur'aan to be uncouth, negligent, boisterous, rowdy and short-tempered." (Hilyatul-Awliyaa vol. 1 no. 129, Musannaf Ibn Abi Shaybah no. 35584)

3.2) Abdullaah ibn Mas'ood رَضِيَٱللَّهُعَنْهُ once addressed the people of Kufa. After greeting them with Salaam and instructing them to observe Taqwa, he said, "Never dispute about the Qur'aan and never oppose each other concerning it because there are no discrepancies in the Qur'aan, it will never be (completely) forgotten and constant repetition of the Qur'aan will never tire one. Do you not see that the restrictions, the Faraa'idh and Allaah's explicit commands in the Shari'ah of Islaam are one? It would be said that the Qur'aan has discrepancies if a part of it commands an act which another part forbids. Every part of the Qur'aan rather complements the rest of it. I am convinced that such deep understanding and knowledge shall surface amongst you people that surpasses all other people. If a camel could take me to a person who has more knowledge of what has been revealed to Muhammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ than I have, I shall certainly go to him to increase the knowledge I have. I know well that while the entire Qur'aan would be recited to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ once every year, it was recited to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ twice during the year that he passed away (every Ramadhaan Jibreel would recite the Qur'aan to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and Rasulullaah would recite to him). Whenever I recited Qur'aan to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, he would approve of my recitation, therefore whoever recites Qur'aan in the manner that I recite, should not turn away and forsake it. In a like manner, whoever recites the Qur'aan in another authentic manner

should also not turn away and forsake it because whoever rejects any one of the various manners of recitation will reject them all." (Shuabul-Imaan no. 2074, Tareekh Dimishq vol. 33 page 141)

3.3) Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "Do your best to be a listener (rather than always speaking) and take careful note when you hear Allaah say, يَا أَيُّهَا الَّذِينَ آمَنُوا 'O you who have Imaan!' because it is only something good that you are being instructed to do or something evil that you are being prohibited from." (Hilyatul-Awliya vol. 1 page 130)

4.1) Advice of Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ: Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ gathered together the Huffaadh (of the army he commanded), they numbered close to three hundred. Abu Moosa رَضِيَ اللَّهُ عَنْهُ lectured to them about the greatness of the Qur'aan saying, "Verily this Qur'aan shall be either a source of reward for you or a burden (in the Aakhirah). You should therefore follow the dictates of the Qur'aan and never force it to follows yours because the one who follows the Qur'aan shall be with it in the gardens of Jannat while the one who forces the Qur'aan to follow his desires shall have it shoved on his neck and it will fling him into Jahannam." (Hilyatul-Awliya vol.1 page 257)

4.2) Abul Aswad Daly reports that Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ once gathered all the Qurraa, emphasising that none but the Huffaadh should come to him. It was approximately three hundred men who came to him. He the addressed them saying, "You men are the Qurraa of the city and should therefore never allow the passage of time to harden your hearts as it happened to the Ahlul Kitaab. A Surah had been revealed that we thought resembled Surah Baraa'ah in length and in the stern subject matter it contained. A verse from it which I had memorised stated, "If man had two valleys of gold he would seek to have a third, and it would only be the sand (of his grave) that would be able to fill his belly." Thereafter, another Surah was revealed which we thought resembled the *Musabbihaat* because it begins with the words (*Sabbaha Lillaah*). The verse from it that I had memorised is,

يَأَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ فَتُكْتَبَ شَهَادَةٌ فِي أَعْنَاقِكُمْ ثُمَّ تُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ

O you who have Imaan! Why do you claim that which you did not do? Testimony will therefore be taken for everything you do and you will be questioned about it on the Day of Qiyaamah.

(Hilyatul-Awliyaa vol. 1 page 257, Mustakhraj Abu Uwanah no. 4410, shortened version in Musannaf ibn Abi Shaibah no. 34823)

5.) Abu Sulayman Daarani رَحِمَهُ ٱللَّهُ said, "The Zabaaniyah (angels of punishment) on the Day of Judgement will hasten to the bearers of Qur'aan who disobeyed Allaah faster than to the idol-worshippers, due to anger, since they disobeyed Allaah after reciting the Qur'aan." (Shuabul-Imaan no. 2382)

6.) Hasan Basri رَحِمَهُ ٱللَّهُ said, "Those before you saw the Qur'aan as a message from their Sustainer. They would ponder over it during the night and implement its commands during the day." (Ihya Uloomid-Deen vol. 1 page 275)

7.) Hasan Basri رَحِمَهُ ٱللَّهُ said, "Today slaves and children are reciting this Qur'aan, whereas they have no knowledge of its meaning. From the beginning, they are habituated to being indifferent, whereas Allaah جَلَّ جَلَالُهُ states, "This is a blessed Book which We have revealed to you, so that you may ponder over its verses." In reality, they have not pondered over its verses, following the command of the Qur'aan. Allaah knows well what I am saying. Listen, by Allaah! Qur'aan does not mean memorizing the letters, but destroying its bounds. At times, a person says, "I recited the whole Qur'aan and never left out one letter," whereas, by Allaah, he left out the whole Qur'aan. The Qur'aan is not seen in his character nor in his actions. One of them will say (out of pride), "I recited a whole surah in one breath." By Allaah, they are neither reciters (qurra), scholars, wise men or pious. When were the qurra like this? May Allaah not increase people like them?" (Kitabuz-Zuhd of Ibnul-Mubarak no. 793)

8.) Fudhail ibn Ayadh رَحِمَهُ ٱللَّهُ said, "The bearer of the Qur'aan is the bearer of the flag of Islam. (Due to the honour of the Qur'aan), it is not appropriate for him to be involved in futilities with those who are involved in futilities;

to be unmindful with those who are unmindful; and to err with those who err. It is appropriate for the bearer of the Qur'aan not to place any need by any of the creation; neither by the leaders, or anyone below them. In fact, it is appropriate that the creation be in need of him." (Hilyatul-Awliya vol. 8 page 92)

9.) Imam Ghazali رَحِمَهُ ٱللَّهُ has mentioned a quotation from the Taurah in which Allaah جَلَّ جَلَالُهُ addresses man, "O my servant! Are you not ashamed of your behavior towards Me? If you receive a letter from a friend while you are travelling on a road, you stop on the side of the road and sit at a suitable place. You then read it with full attention and try to understand every word therein, so that no single point escapes you. But here is My Book which I have revealed to you. In it, I have expounded and explained everything in detail for your sake. In it, I have repeatedly emphasized important matters, so that you may ponder over its length and breadth (i.e. every detail). But you show an attitude of indifference. Do you consider Me less important than even your friend? 0 my servant! When one of your friends sits with you and talks to you, you pay full attention to him. You listen to his words and take them to heart. If anybody speaks to you or interrupts your conversation with him, you stop him with a gesture. But when I turn my attention towards you and talk to you through My Book, you turn your attention away from Me. Do you consider Me less important than your friends?" (Ihyaa-ul-Uloom)

10.) Maulana Ashraf Ali Thanwi رَحِمَهُ ٱللَّهُ had said, "Once you have corrected your recitation of the Qur'aan, you should read its translation… For this, choose the translation of one who is qualified to translate the Qur'aan, a person who possess the qualities and qualifications of the Ulama." (Tasheelul-Mawaaiz – Huququl Qur'aan)

11.) Advice of my ustadh, Moulana Ismail Kathrada رَحِمَهُ ٱللَّهُ to his son one hour before passing away on Thursday, "Your Qur'aan must never be forgotten, because that is the most blessed thing in the world. You will only realise when you go into the Qabr (grave), not before that. Start realising from now what a great ni'mat (bounty) is the Qur'aan. May Allaah جَلَّ جَلَالُهُ grant us

hidaayah (guidance) to make amal (to practise) on it, so that when we meet our Allaah, He must welcome us with a smile, seeing that the Qur'aan is within us."

12.) Advices of my ustadh and shaikh, Hadhrat Moulana Abdul-Hamid Ishaq (daamat barakaatuhu) which he had delivered to Huffadh/Haafidhaat on various occasions:

We are not worthy of the great gift of being a Haafidh/Haafidhah. It is not our capabilities which have allowed us to achieve the memorization of Qur'aan. Allaah جَلَّجَلَالُهُ says: "Whatever good comes to you is from Allaah."

Make sure that your beliefs are correct. Consult reliable Ulama and study reliable literature on this subject.

Be punctual with your five daily salaah on its time. For men, it should be performed in the Masjid.

A Haafidh/Haafidhah should recite at least one juz' a day, and no less than this. It should be gradually brought up to 3 juz'. A good method is to recite 1 juz' looking in the Mushaf, then recite the same juz' to another and finally recite it once in nafl salaah or in sunnah salaah. If one's recollection of the Qur'aan is weak, recite half a juz' 6 times. If it is even weaker, recite quarter juz' 12 times. In this manner, in a short while, one's hifdh will be strengthened.

Create an environment of reciting Qur'aan aloud at home, especially after Fajr or Maghrib with one's family.

To become from the Ashraaf (honourable individuals) of the Ummah, a Haafidh/Haafidhah should perform Tahajjud. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "The Ashraaf (honourable individuals) of the Ummah are those who are carriers of the Qur'aan and who perform salaah at night." (Shu'abul Imaan) If one is unable to wake up in the latter portion of the night, then perform 2 or 4 rak'ats before sleeping, or at least after the 2 sunnah rak'ats after Isha. People who do so will also be included amongst Ashaabul-Layl (those who perform salaah at night). However, a Haafidh/Haafidhah should make an

effort to gradually increase the extent of Tahajjud, by even just five minutes every six months. Those who do not perform any salaah at night are unfortunate people.

Be punctual with zikr daily and the sunnah morning and evening du'aas.

Inculcate within us the love of Allaah, love of the Qur'aan and the love of the pious friends of Allaah. Build up a connection with Allaah, by creating His love and remembrance in your heart. For this, refer to some pious friend of Allaah.

Dress according to the command of Allaah and the sunnah of Rasulullaah ﷺ. It is waajib (compulsory) for men to keep beards up to one full fist-length and to keep their garments above their ankles. Likewise, it is waajib (compulsory) for women to cover their faces and the rest of their bodies (excluding the hands and feet under the ankles) when emerging from their homes due to some necessity, and to abstain from wearing revealing and tight-fitting clothing. This is very important. Do not be perturbed by the criticism and comments of others.

Your company and friends have a great impact on you. See who you associate with and who you befriend. Rasulullaah ﷺ said, "A person follows the Deen of his friends who he associates with. Each person should reflect over whom he associates with." (Tirmidhi no. 2378, Abi Dawood no. 4833)

Do not visit places of evil. Never be present in any gathering where sin is taking place. Remember that the Qur'aan is in your chest.

The Huffaadh and Haafidhaat ought to have the best Akhlaaq.

Make an intention to reform yourself according to the Qur'aan, and begin working towards it.

Endeavour to teach the Qur'aan after having memorized it. The very least one should do is to teach the entire Qur'aan to at least one student in your lifetime.

THREE IMPORTANT REMINDERS

a) Remember that the greater one's position and status, the greater the responsibilities.
b) The fact is that the Haafidh/Haafidhah does not really look after the Qur'aan, but the Qur'aan looks after the Haafidh/Haafidhah.
c) If a person does not respect or appreciate this great gift of the Qur'aan, it is sometimes taken away.

The Qur'aan is the instruction book of Allah. In it, all details from childbirth till death have been discussed. If a person does not regard the Qur'aan as his instruction book, nor does he learn the teachings of the Qur'aan, nor has he made the Qur'aan the object of his life, then what will be the condition of such a person? If your instruction book 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. If we do not understand the Qur'aan, 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. The bare 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'as that we make. These are all important matters which deserve attention. For the insignificant things of the world, we want to know all the particulars and details. Unfortunately, we have a don't-care attitude for the various aspects pertaining to Din. The Qur'aan is filled with barakah (blessings), but it is not only for barakah. The main purpose of the Qur'aan is that it is a book of guidance. Yet, how often do we take guidance from it? It is certainly the duty of the Ulama to delve deep into the understanding and tafseer of the Qur'aan. However, reading a reliable translation of the Qur'aan is the minimum we can do. How many non-Muslims have accepted Islam after just hearing one verse of the Qur'aan or studying the knowledge contained in one verse." (Extracted from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuh))

CHAPTER SEVEN – ETIQUETTES AND MASAAIL OF THE NOBLE QUR'AAN

Amongst the due rights of the Qur'aan are:

1.) It is mustahab to make wudhu for recital of the Noble Qur'aan when reading from memory, as this is the greatest form of zikr.
However, if a person does not have wudhu, it is permissible to recite without wudhu, even though it is more virtuous to make wudhu or even tayammum despite the presence of water. Ali رَضِيَ اللَّهُ عَنْهُ states, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite the Qur'aan to us in all conditions, as long as he was not in the state of janabat (major impurity)." (Tirmidhi no. 146, Nasai no. 266)
If a person is reading and wants to pass wind, he should stop reading, until his wind has emerged completely. Zurzur says that he heard Ataa ibn Abi Rabah رَحِمَهُ اللَّهُ being asked about a man who is reciting Qur'aan, and he wants to pass wind. He said, "He should stop reciting, until the wind goes out." (Musannaf Abdur-Razzaq no. 1326)
As for a person in the state of janabat (major impurity) or for a woman in haidh, it is forbidden for them to recite.[3] It is however permissible for them

[3] 1.) It is not permissible for a woman who is in haidh or nifaas to read the Qur'aan or touch it. However, if the Qur'aan is in a casing, or wrapped in a cloth, or covered with a cloth jacket which is not stitched to the Qur'aan and which can be removed; then in such a case, the Qur'aan could be touched and could also be carried.
2.) Touching a coin, saucer, amulet *(ta'wiz)*, etc. on which some Qur'aanic verse is written is also not permissible. However, if these things are kept in a packet or container, it is permissible to carry that packet or container.
3.) It is not permissible to hold or carry the Qur'aan with the sleeve of the dress or the edge of a scarf. However, if it is a cloth that is not attached to the body, it will be permissible to carry it with that cloth.
4.) It is permissible to read a word from a verse *(ayat)* or half a verse. However, that half verse should not equal any full verse in length.
5.) If the entire Surah Fatihah is recited with the intention of du'aa, or if any other du'aas in the Qur'aan are recited with the intention of du'aa and not with the intention of tilaawat (recitation); then it will be permissible and there is no sin in this.
6.) It is also permissible to read Du'aa-e-Qunoot. (the du'aa which is read in Witr salaat).
7.) If a woman is teaching the Qur'an to girls, then in such a case it will be permissible for her to spell out the words. When she is teaching them to read with fluency, she should not recite the entire verse, but should read one or two words at a time and after every word or two,

to look into the mushaf, and to go over the verses in their mind. As for a person whose mouth has some impurity on it, it is makrooh for him to recite. It is haraam (prohibited) to touch the mushaf with one's hand when there is impurity on it (even if one is in the state of wudhu.)[4]

2.) It is masnoon to recite in a clean place, the best being the masjid. It is makrooh to recite Qur'aan in a hammam (bathing place) and even worse in a toilet or a place where there is impurities.
As for reading whilst walking on the road, then the accepted view is that it is permissible as long as a person doesn't get confused whilst walking. If he cannot concentrate, then it is makrooh. For this reason, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ disliked a sleepy person reciting Qur'aan as he would get confused and recite wrongly.

3.) It is mustahab to sit facing the Qiblah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Everything has a leader, and the leader of seating places is facing the Qiblah." (Al-Mu'jamul-Awsat no. 2354) It is also mustahab to sit with dignity and respect, lowering the head, keeping in mind all etiquettes. One should not sit leaning, cross-legged, or in a manner which exhibits pride. Even when sitting alone with the Qur'aan, he should sit as though he is before his teacher.
The best condition is to recite the Qur'aan in salaat whilst standing in the masjid. This is amongst the most virtuous of actions. If a person recites

she should break her breath. She should teach them to read fluently by stopping regularly. (Extracted from Behishti Zewar)

[4] As for reciting the Qur'aan when the adhaan is taking place, some fuqaha are of the view that one must stop reciting and answer the adhaan. (Badaai'us-Sanaa'i) Some of the view that it is better to do so. (Al-Muheetul-Burhaani) In Fatawa Ahl-Samarqand, it is stated, "I saw in the Fawaid of Faqeeh Abu Ja'far that if the muadhin gives adhaan and a person is reading Qur'aan, then one view of Imam Abu Hanifah رَحِمَهُ اللَّهُ is that the person should answer the adhaan with his heart. According to Imam Muhammad رَحِمَهُ اللَّهُ, he should continue with his recital, and not answer either with his heart or tongue." (Al-Muheetul-Burhaani)
Some are of the view that if one is in the masjid, it is not necessary to stop reciting. However, if he is out of the masjid, he should stop his recital and proceed to the masjid. (Majma'ul-Anhur)

whilst lying on his bed, or without wudhu, there is also virtue, but to a lesser degree. Allaah جَلَّجَلَالُهُ states, “The intelligent ones are those who remember Allaah whilst standing, sitting and whilst lying down…” (Aal-Imraan verse 119) Allaah جَلَّجَلَالُهُ praised all three groups, but mentioned those standing first, then those sitting and finally those lying down. Ayeshah رَضِيَٱللَّهُعَنْهَا said, “I recite my portion of the Qur’aan whilst I am lying down on my bed.” (Musannaf Abdur-Razzaq no. 1322)

Ali رَضِيَٱللَّهُعَنْهُ narrates that for every letter read, there are one hundred blessings for one who reads the Quraan while standing in salaah, fifty blessings for one who reads while sitting in salaah, twenty-five blessings for one who recites with wudhu outside salaah, ten blessings for one who recites without wudhu, and one blessing for him who does not read himself but listens to the reader. (Ihya Uloomid-deen vol. 1 page 275)
Qur’aan recited during tahajjud is most excellent as the heart is most free (from all other matters.) Abu Dharr رَضِيَٱللَّهُعَنْهُ used to say, “Abundance of sajdahs (i.e. many rak’ats) during the day and lengthy qiraat at night are most virtuous.” (Ihya Uloomid-Deen vol. 1 page 275)

4.) The pious predecessors had different habits in reciting the Qur’aan. The most amount mentioned is of those who used to finish eight khatams daily, four in the day and four at night. Some used to finish four, three, two or one khatam daily.

However certain of the pious predecessors رَضِيَٱللَّهُعَنْهُمْ disliked this. They preferred that a person should complete the Qur’aan in at least three days, due to the following narrations. The best in determining an amount is to return to the words of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ,

لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلاَثٍ

“Whoever recites the Quraan in less than three days has not understood it.” (Tirmidhi no. 2949, Abu Dawood no. 1394)

The reason for this is that reciting so much prevents a person from reciting with tarteel (a slow and distinct manner). A man said to Ayeshah رَضِيَٱللَّهُعَنْهَا that

a certain man recites the entire Qur'aan twice or thrice in a night. She said, "They have read, but they have not read. I stood with Nabi ﷺ on the fourteenth night. He recited Surahs Baqarah, Aal-Imraan and Nisaa. Whenever he passed by those verses in which there were glad tidings, he should supplicate and desire them. Whenever he passed by those verses in which there were warnings, he would supplicate and seek protection." (Musnad Ahmad no. 24875)

Nabi ﷺ commanded Abdullaah ibn Amr رضي الله عنه to complete a recitation of the Qur'aan in seven days. (Bukhaari no. 5054, Muslim no. 182)
Similarly, a group of Sahaabah رضي الله عنهم used to complete a recital of the entire Qur'aan every Jumuah. Amongst them were Uthmaan, Zaid ibn Thaabit, Ibn Masood and Ubayy ibn Ka'b رضي الله عنهم.

A person can complete the Qur'aan in four days, five days, six days or in seven days, and this is desired. Many Sahabah رضي الله عنهم used to complete the Qur'aan weekly, like Uthmaan رضي الله عنه, Zaid ibn Thabit, رضي الله عنه, Ibn Mas'ood رضي الله عنه and Ubayy ibn Ka'b رضي الله عنه.

Rasulullaah ﷺ said to Abdullaah ibn Amr رضي الله عنه, "And complete one recitation of the Qur'aan in a month." He said, "O Nabi of Allaah! I have the strength to do more than that." Rasulullaah ﷺ said, "Then complete a recitation every twenty days." He said, "O Nabi of Allaah! I have the strength to do more than that." Rasulullaah ﷺ said, "Then complete a recitation every ten days." He said, "O Nabi of Allaah! I have the strength to do more than that." Rasulullaah ﷺ then said, "Then complete a recitation every seven days, and do not do more than that." ('Abdullaah says), "However, I imposed a difficulty upon myself and I therefore experienced difficulty. Rasulullaah ﷺ said to me, 'You do not know, you may perhaps have a long life.' I eventually reached that old age which Rasulullaah ﷺ spoke of. When I became old, I wished that I should have accepted the concession of the Nabi of Allaah.'" (Bukhaari no. 1975, Muslim no. 1159)

If one is unable to do so, he could complete a recital in eight days, ten days, in a month or even two months. Ibn Abi Dawood رَحِمَهُ ٱللَّهُ narrated from Makhool, “The strong amongst the Sahabah used to complete the Qur’aan every week. Some would complete it every month, some every two months and some over a longer period.” In Muheetul-Burhani, it is mentioned, “One man recites the whole Qur’aan in one day. Another person recites Surah Ikhlaas 5000 times in a day. If the person can read the Qur’aan, then reciting the whole Qur’aan is more virtuous, since he will find in the khatam that which he will not find in a small section.”

Abul-Laith Samarqandi رَحِمَهُ ٱللَّهُ has mentioned in Bustanul-Arifeen, “It is appropriate for a person to at least make a khatam twice in a year, if he cannot do more. Hasan ibn Ziyad narrates from Imam Abu Hanifah رَحِمَهُ ٱللَّهُ that he said, “Whoever reads the Qur’aan twice in a year has fulfilled its right, because Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ recited the Qur’aan to Jibreel twice in the year he passed away.”

However others have disliked delaying one’s khatam to more than forty days without an excuse, as stated by Imam Ahmad رَحِمَهُ ٱللَّهُ, because Abdullaah ibn Umar رَضِيَ ٱللَّهُ عَنْهُ asked Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, “How long should we take to complete a Qur’aan?” Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied, “In forty days.”

Imam Ghazali رَحِمَهُ ٱللَّهُ states in Ihya,
“There are then four levels in reciting the entire Qur’aan:
a.) Reciting the entire Qur’aan in one day and night. A group of ulama have disliked this.
b.) Reciting the entire Qur’aan in a month i.e. one juz every day. This seems to be an excess reduction in the amount of recital, just as the first in an excess in over-reading.
Between these levels are two moderate levels:
c.) Reciting the entire Qur’aan once a week
d.) Reciting the entire Qur’aan twice in a week, which is approximately about one third of the Qur’aan daily (10 juz). In this instance, it is best to complete one recital in the day and one at night. One completion should be

in the two rak'ats of Fajr on Monday or after them. The completion at night should be on in the two rak'ats of Maghrib or after them on Thursday night. The reason for this is so that a person can commence his day and night with a completion of the Qur'aan. The angels continue making du'aa for a person until the morning if he completes a recitation at night; and they continue making du'aa for him until the evening if he completes a recitation in the day. The blessings of these two recitals will thus encompass the whole day and night.

A bit more detail regarding the amount of Qur'aan to be recited:
If a person is amongst the worshippers traversing the path to Allaah by performing physical acts of worship, then it is not appropriate that he recites less than two recitals a week.
If a person is amongst those traversing the path by actions of the heart and by performing different types of meditations, or he is engaged in the spread of knowledge, then there is no harm if he suffices on one recital a week.
If a person is pondering deeply over the meanings of the Qur'aan, then it is sufficient for him to complete its reading once in a month, since he is in need of repeating the verses and reflecting on them many times."

Imam Nawawi رَحِمَهُ ٱللَّهُ states in Adhkaar, "The best view is that this will depend on the individual. If a person is deeply pondering over the Qur'aan and extracting finer points, then he should suffice on that amount by which he will gain full understanding. Similar is the case with the person engaged in important matters of Deen and general benefit like spreading knowledge, judging cases amongst Muslims, etc. He should suffice on that amount which will not cause him harm or deficiency or attaining perfection in those matters which he deputed to do. If he is not amongst these people, then he should recite as much as he can, as long as it does not lead him to tiredness or reciting too fast."

As for the one who recites the entire Qur'aan every week, he will divide it into seven portions (ahzaab). A delegation went to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ from Thaqeef. After Ishaa, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would address them. One

night, he ﷺ came later than usual. When asked the reason, he ﷺ replied, “Because I was unable to complete my fixed daily portions of the Qur’aan. I did not want to leave until I had completed.” The following morning, this group asked the Sahaabah رضي الله عنهم about how Rasulullaah ﷺ divided the portions of the Qur’aan he recited. They explained that Rasulullaah ﷺ divided the Qur’aan into (seven parts consisting of) 3 surahs (Faatihah to Al Imraan), five surahs (Nisaa to Anfaal), seven surahs (Taubah to Hijr), nine surahs (Nahl to Noor), eleven surahs (Furqaan to Faatir), thirteen surahs (Yaaseen to Fatah) and the mufassal surahs (Hujuraat to Naas). (Musnad Ahmad no. 16166, 19021, Abu Dawood no. 1393, Ibn Majah no. 1345)

It is narrated that Uthmaan رضي الله عنه would commence reciting from Surah Baqarah till the end of Surah Maaidah on Lailatul-Jumuah (Thursday night), from Surah Anaam till Surah Hood on Friday night, from Surah Yusuf till Surah Maryam on Saturday night, from Surah Tahaa till Surah Taa-Seem-Meem on Sunday night, from Surah Ankaboot till Surah Saad on Monday night, from Surah Tanzeel till Surah Rahmaan on Tuesday night, and he would complete the Qur’aan on Wednesday night. Ibn Mas’ood رضي الله عنه used to divide the Qur’aan into seven parts, but not in this order.

5.) It is mustahab to utilize the miswaak out of respect for the Qur’aan and to purify the mouth. Ali رضي الله عنه said, “Verily your mouths are pathways to the Qur’aan. So purify them with the miswaak.” (Ibn Majah no. 291)

Abu Abdur-Rahman As-Sulami رحمه الله narrated that Ali رضي الله عنه commanded the usage of the miswaak and said that Nabi ﷺ said, “When a person makes miswaak, then stands and performs salaat, an angel stands behind him. It hears his recitation and comes closer to him, until it places its mouth on his mouth. Whatever portion of the Qur’aan emerges from his mouth goes into the belly of the angel. Therefore purify your mouths when reciting the Qur’aan.” (Musnad Bazzaar no. 603 – some have narrated this hadith marfoo’ whilst others state it is mawqoof)

It is stated in Itqaan, “If a person stops reciting and then recites after some time, then since recital of ta’awwuz is mustahab, it would necessitate repetition of miswaak being mustahab.

6.) It is mustahab to recite ta’awwuz (isti’aazah) before reciting the Qur’aan. Allaah جَلَّجَلَالُهُ states,

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ

When you do intend reciting the Qur’aan then seek Allaah’s protection from Shaitaan, the rejected one. (Nahl verse 98)

Isti’aazhah according to the majority of Qurra and Ulema is Sunnat. (Ithaaf) Some Qurra have interpreted this as sunnah-muakkadah-aini which means that it is an emphasized sunnat which has to be read by every individual before commencing the recitation of the Qur’aan.

Mulla Ali Qari رَحِمَهُ ٱللَّهُ says that the proof and the reason why the ta’awwuz is Mustahab (Sunnat) is because the tilawat (recitation) of the Qur’aan itself being the objective, is mustahab, hence Isti’azhah, a prelude to the tilaawat will also be mustahab.

The preferred wording for Isti’aazhah is;

أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ

because of its resemblance to the wording of the verse of Surah Nahl;

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ

When you (intend to) recite the Qur’aan, then seek the help of Allaah from the accursed Shaytaan. (Nahl verse 98)

Allamah Abul-Hasan Sakhawi رَحِمَهُ ٱللَّهُ has stated that it is the general view of the majority of the Ulema of the Ummat that the Isti’aazhah be read according to the above words.

Allamah Abu-Amr Daani رَحِمَهُ ٱللَّهُ says, “The experts and proficient amongst the Qurra were in favour of the above wordings.” This is the view of the four Imams of Fiqh as well.

Allaamah Jazri رَحِمَهُ ٱللَّهُ has narrated in his kitaab, An-Nashr, various ahaadeeth substantiating the above. However due to the above-mentioned verse being general in its purport, any wordings could be formulated for the Isti'azhah. There could even be additions or deletions, for example;

أَعُوذُ بِاَللَّهِ مِنْ الشَّيْطَانِ

أَعُوذُ بِاَللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ إنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ

أَعُوذُ بِاَللَّهِ الْعَظِيمِ مِنْ الشَّيْطَانِ الرَّجِيمِ

أَعُوذُ بِاَللَّهِ السَّمِيعُ الْعَلِيمُ مِنْ الشَّيْطَانِ الرَّجِيمِ

أَعُوذُ بِاَللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ إنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

However the wording (أَعُوذُ بِاَللَّهِ مِنْ الشَّـــيْطَانِ الرَّجِيمِ) is the more accepted and preferred one.

When a person stops his recital or speaks to anyone, even if it is salaam, then he should recite ta'awwuz again. If however, the matter is related to the Qur'aan, then it is not necessary to do so.

There are three views as to whether the Isti'aazhah should be read audibly or silently:

a.) It should be read aloud, whether the recitation of the Qur'aan is audible or silent, because the Isti'azhah is a token, symbol and an outstanding feature related to the Qur'aan only, therefore, it is to be read audibly. This is similar to Takbeer-e-Tashreeq and the Talbiyah which are read audibly on the days of Eid and Haj respectively, as they are tokens and symbols for their respective occasions. Another benefit of reading it audibly is that the listener becomes aware from the very beginning that the recitation is now going to commence, so that no part of it is missed. This is in compliance to the command of the verse, "And when the Qur'aan is being read then listen attentively, and be quite." (A'raaf verse 204)

Furthermore, it is read audibly so as to differentiate between the Qur'aan and that which is not Qur'aan.

b.) It should be read silently, because Isti'aazhah is a du'aa, which has to be made without raising the voice as is established from the purport of the

following verse, “Call unto your Lord with humility and in silence.” (A‘raaf verse 55) Similarly it is stated in the Qur’aan, “And remember Your Lord in Your soul with humility and silently, without raising your voices.” (A’raaf verse 205)
Due to the above verses, it is preferable to read the Isti’aazhah silently.

c.) The Isti’aazhah should conform and be consistent with the recitation. If the recitation is audible than the Isti’aazhah too should be audible, and if the recitation is in-audible than the Isti’aazhah too should be in-audible. This is the unanimous and preferred view of the Qurra. (Nihaayatul-Qawlil-Mufeed page 307)
However the first two views will not be related to the Bismillaah, because the Bismillaah is linked directly to the recitation of the Qur’aan, whereas the Isti’aazhah is not directly linked to the Qur’aan.

7.) Bismillaah is to be read at the beginning of every Surah besides Surah Baraa’at (10th Juz). If a person terminated his recital, and intends to start from Surah Tawbah, he can read isti’aazah and bismillaah.[5]

The bismillaah could be read when the recitation is initiated anywhere in-between besides the beginning of the Surah. The actual position and location for Bismillaah is the beginning of a Surah. Therefore, the Bismillaah read in this instance i.e. in-between, will be read to gain blessings.

8.) There is no need for intention when reciting the Qur’aan as well as other azkaar, unless a person has made a vow to do so. However, if a person makes intention, then he will be rewarded according to his intention.

9.1) It is sunnah to recite the Qur’aan with tarteel. Allaah جَلَّ جَلَالُهُ states, “And recite with tarteel.” (Muzzammil verse 4)

[5] However, in Tuhfatul-Qari, it is stated, “The Bismillaah under all circumstances will not be read at the beginning of Surah Taubah, whether the recitation is initiated from the beginning of the Surah or when joining Surah Anfaaal with it.There are some Ulema who state that it will be permissible to commence Surah Taubah with Bismillaah, but this is not the view of the majority.” Therefore, although permissible, it is best to abstain. (author)

Tarteel means to recite in a slow and distinct manner. The object of reciting is to ponder. Tarteel helps to achieve this. Ummu-Salamah رَضِيَ اللَّهُ عَنْهَا when asked about the recital of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied that every letter was recited distinctly. (Abu Dawood no. 1466, Tirmidhi no. 2927)

Ulama state that tarteel is preferred so that one can ponder over it, it shows greater honour and dignity for the Qur'aan and it has a greater effect on the heart. Therefore, tarteel is preferred even for a non-Arabic speaking person who does not understand its meaning.
Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, "Reciting Surah Baqarah and Aal-Imraan slowly whilst pondering over its meaning is more beloved to me than reciting the whole Qur'aan swiftly." (As-Sunanul-Kubra vol. 2466)

Ubaid Muktib said to Mujaahid رَحِمَهُ اللَّهُ, "A man recited Surah Baqarah and Aal-Imraan, and another recited only Surah Baqarah. The time they stood, went into ruku', sajdah and their sitting was the same. Which one is better?" He replied, "The one who recited Surah Baqarah." He then recited the following verse, "We have divided the Qur'aan so that you (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) may recite it steadily (at intervals) to the people (so that they may understand and learn it) and We have revealed it gradually." (Isra verse 106) (Fadhailul-Qur'aan of Abu Ubaid page 15, Musannaf Abdur-Razzaq no. 2866)

In Nashr, it is stated, "There is difference of opinion. Is it better to recite less with tarteel or to recite more whilst reciting fast? Some imams have beautifully stated, "The reward of reciting with tarteel is greater with regards to value, and the reward of reciting more is greater in number, because for every letter there are ten rewards."

9.2) It is sunnah to recite the Qur'aan with understanding and to ponder over the meaning. This is the main object, and by this, the heart and chest becomes enlightened. The manner of doing so is to ponder over the meaning of whatever one utters, and understand the meaning of every verse. He should ponder over the commands and prohibitions. In his heart, he should accept every one of them. If he was deficient in any of them in

the past, he should seek forgiveness. If he passes by a verse of mercy, he should become happy and ask Allaah جَلَّجَلَالُهُ. If he passes by a verse of punishment, he should be fearful and seek protection. If he passes by a verse proclaiming Allaah's purity, he should also do so, and if he passes by a supplication, he should humble himself and ask from Allaah جَلَّجَلَالُهُ.

Hudhayfah ibn al-Yamaan رَضِيَٱللَّهُعَنْهُ narrates, "I performed salaat with Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ one night. He commenced reciting Surah Baqarah. I thought to myself that he will go into ruku' after reciting 100 verses, but he continued reciting. I then thought to myself that he will recite the entire Surah in the salaat (two rak'ats), but he continued. I then thought that he will go into ruku' at the end of the surah. He then started with Surah an-Nisaa' and read the entire surah. He then commenced Surah Aal 'Imraan and read the entire surah. His recitation was slow and measured. When he recited a verse which contained glorification, he glorified (Allaah). When he recited a verse of request, he asked (from Allaah). When he recited a verse seeking refuge, he sought refuge (in Allaah). He then went into ruku' and said, "Subhaana Rabbiyal-Azeem." (Glory be to my Sustainer, the Mighty). The duration of his ruku' was similar to his standing posture. He then said, "Sami'Allaahu liman Hamidah Rabbana lakal-hamd" (Allaah heard the one who praised Him. O our Sustainer! All praise is due to You). He then remained standing for a long time, almost as long as his ruku'. He then prostrated and said, "Subhaana Rabbiyal-A'laa" (Glory be to my Sustainer, the Most High). The duration of his prostration was almost as long as his standing posture." (Muslim no. 772)

10.) There is no harm in repeating a verse whilst reciting, so that one can ponder over the meanings. This can even be done in nafl salaat. Abu Dharr رَضِيَٱللَّهُعَنْهُ narrated that Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ stood one night repeating the following verse till the morning, "If You punish them, they are Your servants. And if You forgive them, You alone are All Powerful, All Wise." (Surah al-Maa'idah verse 118). (Nasai no. 1010, Ibn Majah no. 1350)

11.) It is mustahab to cry whilst reciting the Qur'aan, and to imitate those who cry if one cannot cry. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The Qur'aan has been revealed with sorrow. When you recite the Qur'aan, then weep. If you cannot weep, then act as though you are weeping." (Ibn Majah no. 1337)

Saalih Murri said, "I recited Qur'aan to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a dream. He said to me, 'O Saalih! This is the reciting, where is the weeping?'"
Ibn Abbaas رَضِيَ اللهُ عَنْهُ said, "When you recite the sajdah of Subhaan (Bani Israaeel), do not hasten to prostrate until you cry. If your eye does not weep, then let your heart weep."

The manner of forcing oneself to weep is to create grief in the heart. When grief is created, then weeping will occur." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Recite the Qur'aan with grief because it was revealed with grief." (Abu Nuaym in Hilyah vol. 6 page 196)

The method of creating grief is to ponder over the threats, warnings, pacts and promises found in the Qur'aan. Then one should ponder over his shortcomings in fulfilling the commandments and its warnings. Grief will definitely be created and one will then weep. Then too, if one does not feel grief and weep, as those with purified hearts do, then he should cry due to lack of grief and tears, since this is the greatest of misfortunes. (Ihya vol. 1 page 277)

12.) It is sunnat to recite with a beautiful voice. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Beautify the Qur'aan with your voices." (Abu Dawood no. 1468, Nasai no. 1015, Ibn Majah no. 1342)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said, "He is not from us who does not recite the Qur'aan in a beautiful voice." (Bukhaari no. 7527) Some are of the view that (taghanni) refers to being independent, whilst others feel that it means to recite in a melodious voice. This latter view is closest to the truth according to the linguists.

Once Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ listened to Abdullaah ibn Mas'ood رَضِيَ اللهُ عَنْهُ reciting. Abu Bakr رَضِيَ اللهُ عَنْهُ and Umar رَضِيَ اللهُ عَنْهُ were standing with him. They

stood listening for a long time. Then he ﷺ said, “Whoever intends to recite the Qur’aan as fresh as it was revealed should recite in the manner of Ibn Ummi Abd (i.e. Abdullaah ibn Mas’ood رضي الله عنه.)” (Musnad Ahmad no. 175, Ibn Majah no. 138 (the last portion))

Once Rasulullaah ﷺ was waiting for Ayeshah رضي الله عنها who delayed in coming. He asked her as to what had delayed her. She replied, “O Rasulullaah! I was listening to the recital of a man. I never heard a better voice than him.” Rasulullaah ﷺ stood up, (went to the masjid), listened to him for a long time and then returned. He ﷺ said, “This is Saalim, the freed slave of Abu Hudhaifah. All praise is due to Allaah who made people like him amongst my followers.” (Ibn Majah no. 1338)

Haytham Qaari saw Rasulullaah ﷺ in a dream. He relates, “Are you the Haytham who adorns the Qur’aan with your voice.” He replied in the affirmative. He ﷺ said, May Allaah grant you a good recompense!”

13.) It is mustahab to ask some-one with a beautiful voice to recite and to carefully listen to the recital. Rasulullaah ﷺ said to Ibn Masood, “Recite to me.” He رضي الله عنه said, “O Rasulullaah! Should I recite to you, whereas it was revealed to you?” Rasulullaah ﷺ said, “I desire to hear it from others.” He began reading, and Rasulullaah ﷺ began weeping. (Bukhaari no. 4583, Muslim no. 800)

Rasulullaah ﷺ heard the recital of Abu Moosa رضي الله عنه and said, “He has been given one of the flutes of the family of Dawood.” This news reached Abu Moosa رضي الله عنه who said, “O Rasulullaah! If I knew that you were listening, I would have adorned it fully.” (Saheeh ibn Hibbaan no. 7197, Mustadrak of Haakim no. 5966)

It is narrated, “When the Sahaabah رضي الله عنهم would gather, they would command one of them to recite a Surah of the Qur’aan.”

Umar رضي الله عنه used to say to Abu Moosa رضي الله عنه, “Remind us of Your Sustainer!” So, he used to recite by him until the middle of the salaah time.

Someone would say, “O Ameerul-Mu’mineen! Salaah, salaah.” He would say, “Are we not in salaah?” indicating to the verse, “and the zikr of Allaah is the greatest.”

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Whoever listens to a verse of the Book of Allaah, it will be a light for him on the Day of Judgement.” (Musannaf Abdur-Razzaaq no. 6012 – mawqoof narration of Ibn Abbaas رَضِيَٱللَّهُعَنْهُ)

One narration states, “Ten rewards will be written for him.” Since the reward of listening is great, and the reciter is the cause of it, he will receive a share of the reward, unless his intention is show and ostentation.

14.) There is no doubt that it is necessary to recite the Qur’aan so loudly to the extent that one can hear himself, since recital (qiraat) refers to clearly distinguishing the letters with sounds; thus, sound is necessary. The lowest degree is such that one can hear himself. If one cannot hear himself, his salaah will not be correct.

As for reading so loud that others can hear, it is considered praiseworthy in one aspect and disliked in another aspect.

The following narrations are proofs that reading silently is praiseworthy:

a.) Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “The one who recites Qur’aan loudly is like one who gives charity publicly, whilst the one who recites the Qur’aan silently is like one who gives charity secretly.” (Abu Dawood no. 1333, Nasai no. 2561, Tirmidhi no. 2919)

b.) A general narration states that actions performed secretly are seventy times more virtuous than actions performed publicly. (Shuabul-Imaan no. 6451)

c.) Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “The best dhikr is that which is silent, and the best sustenance is that which is sufficient.” (Ahmad no. 1477, Ibn Hibbaan no. 809)

d.) Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ warned, “Some of you should not raise your voice over others in reciting the Qur’aan (or in salaah).” (Sunanul-Kubra of Nasai no. 8038)

e.) One night, Saeed ibnul-Musayyab رَحِمَهُٱللَّهُ heard Umar ibn Abdil-Azeez رَحِمَهُٱللَّهُ reciting Qur’aan in salaah aloud in the masjid of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He had a wonderful voice. Saeed رَحِمَهُٱللَّهُ commanded his slave,

“Go to this person performing salaah and order him to lower his voice.” The slave said, “The masjid is not reserved for us; that person also has a portion in it.” (Rejecting the slave’s argument), Saeed raised his voice, “O devotee! If you intend the pleasure of Allaah تَبَارَكَ وَتَعَالَىٰ by your salaah, then lower your voice, and if you intend the people, then they will never benefit you in the least bit before Allaah.” Umar ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ kept quiet and shortened his rak’at. After making salaam, he took his shoes and went away. At that time, he was the governor of Madinah Munawwarah. (Ihya vol. 1 page 278)

On the other hand, there are narrations wherein Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ heard different Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ reciting Qur’aan aloud in tahajjud and he approved of this. Similarly, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “When one of you stands to perform salaah (tahajjud) at night, then he should recite aloud, because the angels perform salaat with him and listen to his recital.” (Musnad Bazzaar no. 2655)

Imam Ghazali رَحِمَهُ ٱللَّهُ writes, “The method of reconciliation amongst these (apparently conflicting) narrations is that reciting silently is furthest from show and ostentation. This is best for a person who fears this for himself. If one does not have fear of this and reciting will not disturb another, then reciting aloud is better because:

a.) it involves more effort

b.) its benefit is connected to others – any good which benefits others is better than that which benefits the person only

c.) it awakens the mind of the reciter, gathers his concern for reflection on the (meaning of the) Qur’aan and turns his ear to it

d.) it repels sleep when one raises his voice

e.) it increases the reciter’s enthusiasm to read, and removes laziness

f.) waking a sleeping man can be hoped for by loud reading in which case, the reciter will be the cause for him awakening (from his sleep due to laziness)

g.) a lazy, unmindful person gets encouraged by his fervour and gains the desire to serve (Allaah تَبَارَكَ وَتَعَالَىٰ).

When any of these intentions is present, then reciting aloud is better than reciting softly. If all these intentions are made, the rewards will multiply. Due to abundance of intentions, the actions of the pious increase, and their rewards multiply. If in a single act, there are ten intentions, then there are ten rewards. (Ihya vol. 1 page 279)

15.) Reciting from the Mushaf is better than reciting from memory, since looking into the Qur'aan is an independent act of worship. Imam Ghazali رَحِمَهُ ٱللَّهُ states, "Reading from the mushaf is better (than reading from memory), because looking at the Qur'aan, thinking about it and carrying it are additional rewards to the recital. Thus, the rewards will be more. It has been said, "Reciting the entire Qur'aan by looking into it is better than reciting seven times (from memory), because looking at the Qur'aan is also an act of worship."

Uthmaan رَضِيَ ٱللَّهُ عَنْهُ tore two mushafs by reciting so much from them. Many Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ used to read from mushafs, and they disliked a day passing in which they did not look at the mushaf.

A jurist of Egypt came to Imam Shaafi'ee رَحِمَهُ ٱللَّهُ at dawn. He رَحِمَهُ ٱللَّهُ had a mushaf before him. Imam Shaafi'ee رَحِمَهُ ٱللَّهُ said to him, "Excessive study of fiqh has prevented you from reading the Qur'aan. I perform Isha salaah and then place the mushaf before me; I do not close it till the morning." (Ihya vol. 1 page 279)

A second view is of Imam Nawawi رَحِمَهُ ٱللَّهُ who says, "If it is said that this differs with each person, it should have been better. If a person's concentration and devotion are equal when looking into the Mushaf and when reciting from memory, then it is better to look into the Mushaf. On the other hand, if a person has more concentration when reciting from memory, then it will be better for him to recite from memory." (Tibyaan page 70)

A third view is that it is best to read from memory. This is the view of Ibn Abdis-Salaam.

Halimi has combined both the views. He says a person should read at times from memory and at times from the mushaf. The reason for this is that there are benefits in both. The benefit of reading from memory is that it stays in the mind and makes it easier for a person to ponder. The benefit of reciting from the mushaf is that one does not err by increasing or decreasing a letter, or by placing the words in the wrong place. He also uses his eyes and tongue, compared to the one reciting from memory who only utilizes his tongue. Also one reading from the mushaf fulfils the right of the Qur'aan as well as the mushaf.
Therefore, it is best to recite at times from the mushaf and at times from memory.

16.) It is sunnah (or waajib according to others) to listen when the Qur'aan is being recited, and to abstain from speaking and making noise. Allaah جَلَّ جَلَالُهُ states, "When the Qur'aan is recited, then listen carefully and keep quiet, so that mercy can be showered upon you." (A'raaf verse 204)

17.) When reciting the Noble Quraan, verses of sajdah appear. Generally, there is great laxity with regards to performing these sajdahs, more-so for those who are engaged in learning and teaching hifdh. Daily, many verses of sajdah are recited, but the sajdah is not performed. According to the Hanafis, it is waajib for a person to perform the sajdah-tilaawat. If he does not perform it immediately, it remains binding upon him. It is makrooh-tanzihi to unnecessarily delay reading it. If a person does not have wudhu at that time, he could make wudhu at a later stage and then make the sajdah. It is not necessary to make sajdah immediately. However, it is better to make it immediately because it is possible that the person might forget later. (If a person is unable to make sajdah-tilaawat immediately after hearing the verse of sajdah being recited, it is mustahab for him to recite the following dua: sami'naa wa ata'naa ghufraanaka rabbanaa wa ilaykal maseer. Sajdah-tilaawat will still have to be made at a later stage.)

If he passes away without having read those sajdahs, he will be a sinner and fidyah will have to be given in lieu for every sajdah missed. Due regard

should be taken by all, and more-so those involved in the teaching of hifdh to perform these sajdahs and ensure that the students do likewise. Masaail of sajdah tilaawat will be mentioned at the end of this chapter in-sha-Allaah.

18.) It is makrooh to stop one's qira'at to speak to anyone. Halimi said, "It is not appropriate to give preference to the speech of Allaah over speech with anyone else."
When Ibn Umar رَضِيَ اللَّهُ عَنْهُ would recite the Qur'aan, he would not speak until he completed his recital. (Bukhaari no. 4526)

19.) It is better to recite according to the order in the mushaf in salaat and out of salaat, unless it is narrated from Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Then this can be done in nafl salaat, since there is more ease in nafl salaat. An example of this is the salaat of hifdh wherein one recites Surah Sajdah in the first raka'at, Surah Haameem Dukhaan in the second raka'at, Surah Yaseen in the third raka'at and Surah Mulk in the fourth raka'at.

20.) Some of the tabi'een would fast on the day when they make a khatm of the Qur'aan. It is desirable to gather one's family and friends and make du'aa. When Anas رَضِيَ اللَّهُ عَنْهُ would complete the recitation of Qur'aan, he would gather his wife and children and make du'aa for them." (Al-Mu'jamul-Kabeer no. 674)

To make du'aa after the completion of the Qur'aan is Mustahab. Du'aas are readily accepted at this time. Irbaad ibn Saariyah رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever performs a fardh salaat, then for him is an accepted du'aa. Whoever completes the Qur'aan, then for him is an accepted du'aa." (Al-Mu'jamul-Kabeer no. 647 vol. 18 page 259)

Anas رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "With every completion, there is a du'a which is accepted by Allaah." (Shuabul-Imaan no. 1919)

Habeeb ibn Abi Amrah said, "When a person completes a reading of the Qur'aan, the angels kisses him between his eyes." (Shuabul-Imaan no. 1910)

Humaid Al-A'raj رَحِمَهُ ٱللَّهُ said, "Four thousand angels say Aameen to the du'aa of the person who completes the recitation of the Qur'aan." (Daarimi no. 3524)

Hakam ibn Utaibah says, "Mujahid sent for me and said, "We have called you, because we want to complete the Qur'aan, and it has reached us that du'aa is accepted when the Qur'aan is completed." Then they made many du'aas. (Daarimi no. 3525).

When completing the Qur'aan, it is Mustahab to read Surah Fatihah and the first five verses of Surah Baqarah upto (muflihoon). Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ says, "Somebody asked Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ as to which of the acts is the most virtuous. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Al-Haal-Al-Murtahil." The man enquired, "O Rasulullaah! What is Al-Haal-Al-Murtahil?" Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'It is that particular reader of the Qur'aan who starts reading from the beginning and continues till he reaches its end, and after the end, he starts at the beginning again. Whenever he stops, he proceeds further." (Tirmidhi no. 2948)

To render the completion at the beginning of the day, or beginning of the night is preferable. It is reported in a hadeeth that if the completion is rendered at the beginning of the day then the angels seek forgiveness for the person the entire day. If the completion is rendered at the beginning of the night, then the angels seek forgiveness for the person the entire night.

Imaam Ghazali رَحِمَهُ ٱللَّهُ has written that if the completion is rendered in the morning then to complete it in the Fajr salaat will be preferable, and if the completion is rendered in the evening than it will be preferable to complete the Qur'aan in the Sunnats of Maghrib.

Abdullaah ibn Mubarak رَحِمَهُ ٱللَّهُ says, "In the summer months the completion should be done in the morning and in the winter months the completion should be done in the evenings."

(Most of the above have been extracted and abridged from Az-Ziyadatu wal-Ihsan. In some places, a few additions has been made.)

Imaam An-Nasaa'ee named a chapter in his book,"What to conclude the recitation of the Quraan with."

Ayeshah رَضِيَ اللَّهُ عَنْهَا narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was never in a gathering, never recited the Qur'aan, nor did he ever perform any salaat, except that he ended them all with these words,

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَه إِلَّا أَنْت أستغفرك وَأَتُوب إِلَيْك .

So I said to him, "O Messenger of Allaah, I noticed that you never are in any gathering, nor do you ever recite the Qur'aan, nor perform any salaat, except that you end it off with these words?" He replied, "Yes! Whoever has said good (words) would have them placed as a seal over the good he has done, and whoever has said evil (words) would have them used as an expiation for the evil he uttered." (As-Sunanul-Kubra of Nasai no. 10067)

MASAAIL OF SAJDAH TILAAWAT

Hereunder are various masaail regarding sajdah-tilaawat:

1. There are fourteen places of sajdah-tilaawat in the Qur'aan. Wherever the word "sajdah" appears on the margin of the Qur'aan, then on reciting that verse, sajdah becomes wajib. This sajdah is known as sajdah-tilaawat.

2. The method of making sajdah-tilaawat is as follows: the person should say Allaahu Akbar and go into sajdah. When saying Allaahu Akbar the hands should not be raised. While in sajdah, he should say: 'Subhaana rabbiyal'a'laa' at least three times. Thereafter, he should say Allaahu Akbar and raise his head. The sajdah-tilaawat is now complete. It is preferable to stand up, say Allaahu Akbar and go into sajdah. And thereafter to say Allaahu Akbar and stand up from the sajdah. It is also permissible to go into sajdah and come up from it while in the sitting position without standing up at all.

At times, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would recite this du'aa in sajdah-tilaawat.

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ

(Abu Dawood no. 1414, Tirmidhi no. 3425)

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا، وَضَعْ عَنِّي بِهَا وِزْرًا، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ

(Ibn Hibban no. 2786)

3. Sajdah-tilaawat becomes wajib on the person who recites a verse of sajdah and also on the person who hears it being recited. This is irrespective of whether the person had sat down with the intention of listening to the Qur'aan, whether he was preoccupied with some work, or whether he heard it without intending to listen to it. It is therefore better to recite the verse of sajdah softly so that sajdah-tilaawat does not become wajib on anyone else.

4. Those factors that are a prerequisite for salaat are also prerequisites for sajdah-tilaawat. That is, the person must be in a state of wudhu, the place must be clean, the body and clothing must be pure, sajdah must be made in the direction of the qiblah, etc.

5. If a woman hears a verse of sajdah while she is in her haid or nifaas, sajdah-tilaawat is not wajib on her. But if she hears it when she is in a state when ghusl was wajib on her, it will be wajib on her to make sajdah-tilaawat after having a bath.

6. If a person recites a verse of sajdah while he is in salaat, then upon reciting the verse he should immediately go into sajdah, thereafter continue with the rest of the Surah, and then go into ruku. If a person does not go immediately into sajdah, but goes into sajdah after reciting two or three more verses, this sajdah will still be proper. And if he recites several more verses and then goes into sajdah, the sajdah will be proper but he will be sinning.

7. If he recites a verse of sajdah while in salaat but does not make sajdah in the salaat, the sajdah will not be valid if he makes it out of salaat. He will remain a sinner forever. Now there is no way of absolving himself except through repentance and seeking forgiveness.

8. If a person recites a verse of sajdah and immediately thereafter goes into ruku and makes this intention that he is making this ruku for the sajdah-tilaawat as well, even then the sajdah will be considered to be valid. If he did not make this intention in his ruku, the sajdahs that he makes after the ruku will also suffice for the sajdah-tilaawat. This is irrespective of whether he makes any intention or not.

9. While in salaat, a person hears a verse of sajdah being recited by someone else. He should not make sajdah-tilaawat in his salaat, but after completing his salaat. If he makes it in his salaat, it will not be valid. He will have to repeat it, and he will also be committing a sin.

10. A person was sitting in one place and reciting the same verse of sajdah several times - only one sajdah-tilaawat will be wajib. He could either recite that verse as many times as he wishes and then make one sajdah right at the end, or he could recite that verse once, make one sajdah and then recite that verse as many times as he wishes. But if he changes his place, and then repeats that verse, then goes to a third place and recites that same verse, and in this way he continues changing places and also continues reciting that same verse - then for every time that he repeats that verse he will have to make sajdah for it.

11. If a person sits at one place and recites several verses of sajdah, he will have to make sajdah-tilaawat for every verse of sajdah.

12. While sitting down, a person recited a verse of sajdah. He then stood up but did not move from that place of sitting, i.e. he stood on the same spot where he had been sitting. He then repeated that same verse - he will only have to make one sajdah-tilaawat .

13. He recited a verse of sajdah at one place, got up and went to do some work, came back and sat at that same spot and recited that same verse again. He will have to make two sajdahs.

14. While sitting in one place he recited a verse of sajdah. On completing the recitation of the Qur'aan, he remained sitting in that place and started

doing some other work. For example, he started eating, or a woman started sewing or feeding her child. Thereafter he (or she) recited that same verse of sajdah again. Even then, two sajdahs will have to be made. When a person engages in any other task, it will be regarded as if the place has changed.

15. A person recited a verse of sajdah in one corner of a small room or veranda. He then went and recited the same verse in another corner - even then only one sajdah will suffice irrespective of how many times he recites that verse. However, if he commences with some other work and then recites that verse again, he will have to make another sajdah. And if he occupies himself with a third type of work, a third sajdah will become wajib.

16. If it is a big house, then by repeating the verse in another corner, he will have to make another sajdah. And if he repeats it in a third corner, he will have to make a third sajdah.

17. The rule that applies to a small room also applies to a musjid. That is, if he repeats the same verse of sajdah several times, only one sajdah will be wajib irrespective of whether he recites it while sitting down in one place or he recites it while walking about in the musjid.

18. If a person recites the same verse of sajdah several times in one salaat, even then he will only have to make one sajdah. If he wishes, he could recite it for as many times as he wishes and thereafter make one sajdah, or he could recite it once, make one sajdah and thereafter recite it as many times as he wishes in that same raka'at or even in the next raka'at.

19. A person recited a verse of sajdah but did not make sajdah-tilaawat. Thereafter, he stood up at that very spot, commenced offering salaat, and recited that very verse in his salaat and also made sajdah-tilaawat in his salaat. This sajdah which he made will be sufficient for both the recitations. However, if he changed his place, it will be wajib to make two sajdahs.

20. He recited a verse of sajdah and also made sajdah-tilaawat. Thereafter, he stood up, commenced offering a salaat, and recited that same verse in his salaat. Now he will have to make a sajdah again in salaat.

21. The person who was reciting did not change his place. He recited the same verse of sajdah several times. However, the place of the person who was listening changed: he heard the verse in one place for the first time, he then heard it in another place a second time, and in another place a third time. Only one sajdah-tilaawat will be wajib on the person who was reciting. But the person who was listening will have to make a sajdah for every time that he hears it.

22. If the place of the person who was listening did not change but the place of the person who was reciting changed, then several sajdahs will become wajib on the person who was reciting while the person who was listening will have to make only one sajdah.

23. It is makruh to recite the entire Surah and leave out the verse of sajdah. That verse should not be left out merely to save oneself from making sajdah. In doing so, it will be regarded as if the person is rejecting that verse.

24. There is no harm in reciting the verse of sajdah only and leaving out the entire surah. If this is done in salaat, then an additional condition is that this one verse must be such that it equals three short verses. However, it is better to recite a few verses together with the verse of sajdah.

25. If a person hears an imam reciting a verse of sajdah and he joins the jama'at thereafter, he should make the sajdah-tilaawat with the imam. But if the imam has already made the sajdah, there are two conditions for this: (1) If he gets that raka'at in which he heard the imam reciting the verse, he will not have to make a sajdah. By getting that raka'at, it will be regarded as if he got that sajdah as well. (2) He did not get that raka'at. After completing his salaat, it will be wajib on him to make that sajdah out of salaat.

26. When sajdah-tilaawat becomes wajib in salaat, it is wajib to make that sajdah immediately. It is not permissible to delay it.

27. Sajdah-tilaawat which became wajib out of salaat cannot be made in salaat. Similarly, if it becomes wajib in salaat, it cannot be made out of

salaat. In fact, it cannot even be made in another salaat. If a person recites a verse of sajdah in salaat and does not make sajdah-tilaawat in salaat, the sin for that will rest on his shoulders. He can do nothing except make taubah and ask Allaah جَلَّجَلَالُهُ to forgive him through His bounty.

28. The verses of sajdah should not be recited in the Jumu'ah salaat, eid salaats, and in those salaats which are offered silently. This is because there is a fear of putting the muqtadis into doubt.

29. Sajdah-tilaawat is prohibited whilst the sun is rising, precisely at noon, and from the time the colour of the sun changes before sunset until the sun has fully set.

30. If a person listens to live recital over the radio or live-streaming, then it is waajib to make sajdah-tilaawat. If however, one hears the sajdah-tilaawat on a tape or CD, sajdah-tilaawat will not be wajib.

31. If one is travelling in a car and he is out of his own town or city, then it is permissible for him to make a gesture of sajdah while sitting in the car.

32. A person read a verse of sajdah, e.g. the sajdah in Surah Alaq. After going into sajdah, he stands up. Now he should recite few verses before going into ruku. If one immediately went into ruku after performing sajdah-tilaawat without reciting anything, it will be makrooh, though the Salaah will be valid.

33. If the verse of sajdah is recited in the mind, there is no sajdah-tilaawat.

34. One should not make sajdah-tilaawat for the second sajdah in the seventeenth para. If he had done so, then he should make sajdah-sahw at the end of the salaah.

35. If a person verbally reads the translation of a verse of sajdah, he will have to make sajdah-tilaawat.

CHAPTER EIGHT – FORGETTING THE NOBLE QUR'AAN

1.) Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "How evil it is for anyone of you to say, "I forgot so-and-so verse." In fact, he has been made to forget (because of some wrong which he has done, therefore he should seek forgiveness.) Continue revising the Qur'aan (because without revision,) it escapes faster from the hearts of man than camels (when untied)." (Bukhaari no. 5032, Muslim no. 790)

2.) Abu Moosa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Safeguard this Qur'aan. I take an oath by that Being in whose control is the life of Muhammad that it escapes faster than a camel whose rope is untied." (Bukhaari no. 5033, Muslim no. 790)

Note: If a person who is looking after a camel is slightly unmindful and careless, the camel will escape. Similarly, if a person has leant to recite the Qur'aan or he has memorized it, then he must continue reciting. If he displays some indifference, the Qur'aan can easily be forgotten. There is a greater need to look after these spiritual bounties than the greatest material bounties. Therefore the Qur'aan should be granted due importance. Allaah جَلَّ جَلَالُهُ is independent. He grants a person the greatest gift i.e. the Noble Qur'aan. If a person shows indifference to this bounty, Allaah جَلَّ جَلَالُهُ eventually will snatch it away and give it to those who will appreciate it.

3.) Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The similitude of the person who memorized the Qur'aan is like that of a camel; if he guards it, it will remain tied. If he opens it, it will flee." (Bukhaari no. 5031, Muslim no. 789, Muwatta Maalik no. 541)

Note: Whether a person has memorized the whole Qur'aan or even certain portions, they must be revised punctually so that one does not forget. If a camel is guarded, it will remain within one's control. If left, it will easily escape. To catch it thereafter is difficult. A person who forgets the Qur'aan after learning it finds great difficulty in memorizing or learning a second time.

There are severe admonitions for those who forget the Qur'aan after learning it.

4.) Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is reported to have said, "The sins of my followers were shown to me. I did not find any sin as great as that of forgetting the Qur'aan after having read it." (Tirmidhi no. 2916)

5.) Sa'd ibn Ubaadah رَضِيَٱللَّهُعَنْهُ narrated that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "There is no person who recites the Qur'aan and then forgets it, except that he will meet Allaah Ta'ala on the Day of Judgement as a leper." (Abu Dawood no. 1474)

6.) Ikrimah and Mujaahid said, "When a man learns the Qur'aan and forgets it, it will appear on the Day of Judgement and say, "If you remember me, I would have made you reach a high position. However, since you were deficient with regards to me, I will be deficient with regards to you." (Mukhtasar Qiyamul-Layl page 178)

7.) Talq ibn Habeeb said, "Whoever learns the Qur'aan and then forgets it without any valid reason, he will be lowered by one rank for every verse, and he will appear on the Day of Judgement with a loss." (Musannaf ibn Abi Shaibah no. 29997)

If a person forgets the Qur'aan due to old age, weakness of memory, sickness, etc. there is no sin on him. The only time there will be sin is when he forgets it due to indifference, since he is showing ungratefulness to the bounty of Allaah جَلَّجَلَالُهُ. According to Imam Abu Hanifah رَحِمَهُٱللَّهُ, this hadith refers to a person who even forgets how to look inside and read. Therefore, a person should not be discouraged from becoming a haafidh because of this hadith. This hadith discourages abandoning recital of the Qur'aan after being granted that bounty.

Forgetfulness occurs for many reasons. From them are:

1.) Committing of sins

Abdullah ibn Mas'ood رَضِيَٱللَّهُعَنْهُ states,

إِنِّي لَأَحْسِبُ الرَّجُلَ يَنْسَى الْعِلْمَ كُلَّمَا يَعْلَمُهُ الْخَطِيئَةَ يَعْمَلُهَا

Committing sins causes a person to forget. (Al-Mu'jamul-Kabeer no. 8930)

Sufyan ibn Uyainah was asked, “Is knowledge snatched away from a person because of a sin which he commits?” He replied, “Have you not heard the following verse,

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ

“Due to their (Bani Israaeel) breaking their pact, We cursed them and made their hearts hard. They used to change the words from its places and they forgot a great portion of that which they were advised.”

The portion refers to the Book of Allaah, which is the greatest knowledge, and it was their great portion which was solely for them. However that knowledge became a proof against them.” (Akhbaar li Hifdhil-Qur’aan of Ibn Asaakir no. 6)

Dhahaak ibn Mazaahim رَحِمَهُ ٱللَّهُ said, “There is no one who learns the Qur’aan, then forgets it, except that it was a sin that he did. For this, Allaah said, “And whatever misfortune befalls you, it is because of what your hands have earned. And He pardons much.” And forgetting the Qur’aan is from the greatest misfortunes.” (Musannaf ibn Abi Shaibah no. 29996, Shuabul-Imaan no. 1813)

Sins connected to one’s lust like fornication, masturbation, viewing of pornography, etc. cause one to forget easily. Similarly, the television, video games and excessive usage of smart phones affect a person’s memory and ability to concentrate.

2.) Disrespect to the Qur’aan or the teacher of Qur’aan or other pious servants of Allaah

Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah said, ‘I declare war on a person who harbours enmity towards a friend of Mine.’” (Bukhaari no. 6502)

Ibnu Hajar said, speaking about Al-Haafidh Ibn Sanad Al-Lakhmi, “In his later years, he ended up forgetting everything that he’d memorised, even the Qur’aan. It was said that this was a punishment from Allaah due to how frequently he’d speak ill of others.” (Ad-Durarul-Kaaminah no. 2094)

If, Allaah forbid, you showed disrespect to your teachers or were rude to them, then immediately, with total humility, ask their forgiveness. One can never obtain any benefit from one's teacher, if he harbours any ill feelings for him.

There have been students that were eternally lost because of earning the displeasure and resentment of their teachers. Some of them could never memorize the Qur'aan (or have completely lost it) even after many attempts to continue or regain its memorization. They, who were once able to recite the Qur'aan beautifully and efficiently from memory, were reduced to having to recite the Qur'aan (discreetly) from a mus'haf during Taraweeh Salaat.

3. Giving much importance to affairs in the worldly life, and being busy from reviewing what was memorized.

MEMORY

Shaykh Awwamah writes, "The four deeds below are effective in increasing one's memory and protection from forgetfulness:

1. Pray two rak'ats of nafl salaah; in the first raka'at after Surah Fatihah, recite

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ

We explained the decision [as mentioned in the previous verses] to Sulayman صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and granted wisdom and knowledge to both of them. We placed the mountains and birds at Dawood's service and they all engaged in Allaah's glorification [with him]. We are the ones Who can do [who can make such things possible].

In the second raka'at after Surah Fatihah, recite Surah Kawthar. After the Salaam, recite the following du'aa:

اللّٰهُمَّ افْتَحْ عَلَيْنا حِكْمَتَكَ وَ انْشُرْ عَلَيْنا رَحْمَتَكَ وَ أَنْزِلْ عَلَيْنا بَرَكاتِكَ وَ لا تُنْسِنا ذِكْرَكَ وَ صَلِّ وَ سَلِّمْ عَلىٰ خَيْرِ خَلْقِكَ مُحَمَّدٍ وَّ آلِهِ وَ أَصْحابِهِ أَجْمَعِينَ

O Allaah, open Your wisdom for us, spread Your mercy upon us, do not let us forget Your remembrance, and send blessings and salutations upon Your greatest creation Muhammad ﷺ, his family, and all his companions.

2. After reading any book, recite the following du'aa:

سُبْحانَ اللهِ وَ الْحَمْدُ لِلهِ وَ لا إِلٰهَ إِلّا اللهُ وَ اللهُ أَكْبَرُ وَ لا حَوْلَ وَ لا قُوَّةَ إِلّا بِاللهِ الْعَلِيِّ الْعَظِيمِ عَدَدَ كُلِّ حَرْفٍ كُتِبَ وَ عَدَدَ كُلِّ حَرْفٍ يُكْتَبُ إِلىٰ يَوْمِ الدِّينِ

All Glory and praise belongs to Allaah! There is none worthy of worship besides Allaah! Allaah is the greatest! There is no might and power except with Allaah the Most High (May Allaah be praised with this) to the number of letters that have been written and that will be written till the Day of Qiyaamah!

3. Before the lesson recite,

اللّٰهُمَّ افْتَحْ عَلَيْنا حِكْمَتَكَ وَانْشُرْ عَلَيْنا رَحْمَتَكَ يا ذا الْجَلالِ وَالْإِكْرامِ

O Allaah! O Possessor of Grandeur and Honour! Open up Your wisdom to us and spread Your mercy upon us!

4. Recite the following form of salaat/durud on Nabi ﷺ frequently between Maghrib and 'Isha Salaats,

اللّٰهُمّ صَلِّ وَ سَلِّمْ وَ بارِكْ عَلىٰ سَيِّدِنا مُحَمَّدٍ وَّآلِهِ كَما لا نِهايَةَ لِكَمالِكَ وَ عَدَدَ كَمالِهِ

O Allaah send blessing and salutations upon our Master Muhammad ﷺ and his family to the amount of Your limitless perfection and the number of his perfection. *(End of article)*

Note: These deeds are proven through experience [and not necessarily from Hadith] to be effective in increasing one's memory.

Here under are more such practices:

ACTIONS OR FOODS THAT STRENGTHEN THE MEMORY

1. The correct Intention.
2. Practicing upon the acquired knowledge.
3. Propagating knowledge.
4. Muzakarah/Takrar (discussions) of knowledge.
5. To revise the lesson in one's mind.
6. Writing / to take notes.
7. Cupping.
8. To scent a good fragrance.
9. Honey.
10. Raisins.
11. Cow's milk.
12. Rose water.
13. Frankincense.
14. Resin of Mastic tree.
15. To eat and drink less.
16. Fasting.
17. Reciting the Noble Qur'aan while looking into it.
18. Reciting the first four verses of Surah Baqarah, Aayatul-Kursi, with the two verses that follow it and the last three verses of Surah Baqarah before sleeping as mentioned before.
19. Salutations upon Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ- as directed above-
20. Salaatul hifdh.

Imam Bukhaari رَحِمَهُ ٱللَّهُ was once asked as to what was most beneficial for increasing the memory, he replied:

21. True greed for knowledge, and
22. Persistent mutala'ah (studying).

Imam Shaafi'ee رَحِمَهُ ٱللَّهُ had prescribed the following four methods:

23. The use of a Miswak.
24. Sitting in the company of the 'Ulama (Scholars).

25. Sitting in the company of the Pious.
26. Abandoning futile talk.

References for the above: Al-Faqih wal Mutafaqqih, vol. 1, pg. 103, Al-Jami'u li akhlaqir rawiy, pgs. 400-406, Muqaddimah ibn salah, pg. 247, Sunan Darimiy, vol. 1, pg. 155-158, Al-Hath 'ala talabil 'ilm of 'Askariy, pg. 73, Ta'limul Muta'allim, pg. 41, At-Tibbun Nabawy of Abu Nu'aym, pg. 210, and Zadul Ma'ad, vol. 4, pg. 376)

DEEDS OR FOODS THAT WEAKEN THE MEMORY

1. Sins.
2. Sour Apples.
3. Vinegar.
4. All those things that cause phlegm.
5. Moist coriander.
6. Salted meat.
7. Hot bread.
8. Eating from a pot.
9. The leftover drink of a rat.
10. Reading tombstones.
11. Witnessing a crucifixion.
12. Looking at stagnant water.
13. Looking at one's own private parts.
14. Looking at the private parts of a woman.
15. Masturbation.
16. For a person in need of a Fard bath to look at the sky.
17. Looking into the mirror of a cupper (one who does cupping).
18. Using a broken comb.
19. Urinating in stagnant water.
20. Urinating on the side of the road.
21. Urinating under a fruit tree.
22. Urinating into ash.
23. Making wudhu in an impure place.
24. Wiping the hands or face with the tail of the clothing/kurta/qamis etc.
25. Entering the Masjid with the left foot or leaving with the right.
26. Dusting clothes in the Masjid.

27. Sweeping with a cloth.
28. Using a pants or turban as a pillow.
29. Excessive joking.
30. Laughing in the graveyard.
31. Excessive worries of the world.
32. Cupping on the nape.
33. Throwing of live lice.

References for the above: Al-Mu'jamul Kabeer of Tabaraani, Kitabul 'ilm of Ibn Abi Khaythamah, pg. 31, Al-Jami'u li akhlaqir rawiy, pgs. 400 and 404, Ta'limul Muta'allim pg. 43, Al-Maqasidul Hasanah pg. 519, Tazhkiratu Samiy' Wal Mutakallim pg. 77, At-tibb of Imam Dhahabiy, pgs. 174-175 and Raddul Muhtar.

Note: Majority of the above are mainly based on the experiences and advices of the 'Ulama and are not from the Qur'aan or Hadith. Therefore, one should not regard them as such.

Caution: Some the foods mentioned above may agree with certain individuals and not others. Please consult reliable herbalists.

(Above was taken from the Al-Miftaah website)

SOME BENEFICIAL FOODS FOR MEMORY

Foods which should be eaten:

a.) Zuhri رَحِمَهُ ٱللَّهُ said, "Use honey, since it is beneficial for hifdh."

b.) Haashimi has stated, "Whoever wants to memorize hadeeth should consume raisins." (Some have stated that one should consume 21 raisins first thing in the morning.)

c.) Sweet pomegranate

d.) A person went to Ali رَضِيَ ٱللَّهُ عَنْهُ and complained of forgetfulness. He said, "Use milk, since it makes the heart brave and removes forgetfulness." (Al-Jaamiu'-li-Akhlaaqir-Raawi wa Adaabis-Saami' of Khateeb Baghdadi no. 1794-1797)

Others have stated:

e.) Boil some mint leaves (fodina), add a few drops of kaloonji oil and a tablespoon of honey, and drink in the morning. One's memorizing ability will remain fresh and one will feel energetic.

f.) Mixing honey with kaloonji oil is very beneficial for a good voice and removal of phlegm.

g.) Drink Zamzam with the intention of gaining good memory, because Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Zamzam water will be for that which it is drunk.” Amongst the pious predecessors, there were many who drank Zamzam with different intentions, which were accepted. Some especially drank with the intention of possessing a good memory.

h.) Doctor Hassaan Shamsi Pasha has stated that such vitamins are found in fresh fish which gives strength to the mind.

i.) The following prescription was given to me by Hakeem Jaleel Pandor from the book “Mujarrabate-Binnoriyah”:

Take 20 badams (almonds), 20 grams wheat starch and 10 grams khuskhus. Soak them in water and train with a sieve. Mix with ghee and braze till it becomes thick. Then remove from the stove, add sugar to sweeten and consume. This is beneficial for strengthening the mind and removal of phlegm.

CHAPTER NINE – AMAZING INCIDENTS

SOME AMAZING INCIDENTS OF LEARNING AND TEACHING HIFDH

1.) Anas رَضِيَ اللَّهُ عَنْهُ says, “Abu Talhah once arrived (at the Masjid) to find Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ teaching the men of Suffa Qur’aan with a portion of a rock tied to his belly in order to keep his back straight because of extreme hunger.” (Hilyatul-Awliya vol. 1 page 342)

2.) Anas رَضِيَ اللَّهُ عَنْهُ relates, “(Abu Moosa) Ash'ari رَضِيَ اللَّهُ عَنْهُ once sent me to Umar رَضِيَ اللَّهُ عَنْهُ. Umar رَضِيَ اللَّهُ عَنْهُ asked, “How was Ash'ari when you left?” I replied, “He was busy teaching Qur'aan to the people when I left.” Umar رَضِيَ اللَّهُ عَنْهُ remarked, 'Take note that he is an extremely intelligent man. You should however never let this reach his ears. How were the Bedouins when you left?' 'The Ash'ari people?' I asked. 'No, the people of Basra,' he replied. 'They will be extremely offended to hear that (you are referring to them as Bedouins),' I remarked. Umar رَضِيَ اللَّهُ عَنْهُ said, 'Then you need not inform them. They will all remain Bedouins except for the man amongst them whom Allaah blesses with the inspiration to wage Jihaad in the path of Allaah.” (At-Tabaqaatul-Kubraa vol. 2 page 262)

Abu Rajaa Utaaridi says, “Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ used to come around to us in this Masjid of Basrah and sit in each gathering. I can still picture him wearing two white sheets as he taught the Qur'aan. It was from him that I learnt Surah Alaq. It was the first Surah revealed to Allaah's Rasul, Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” (Hilyatul-Awliyaa vol. 1 page 256)

3.) Ali رَضِيَ اللَّهُ عَنْهُ says, “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left this world, I vowed never to remove my shawl from my back (would not rest) until I had memorised what was contained between the two covers (of the Qur'aan). I therefore did not remove the shawl until I had memorised the entire Qur'aan.” (Hilyatul-Awliyaa vol. 1 page 67)

4.) Maymoon reports that Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ learnt Surah Baqarah in four years. (At-Tabaqaatul-Kubraa vol. 4 page 123)

5.) Whenever Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ taught a verse of the Qur'aan to someone, he would say, "This (verse) is better than everything upon which the sun rises and everything upon the surface of the earth." He would then say this for every verse of the Qur'aan. (Al-Mu'jamul-Kabeer no. 8663)

Another narration states that when people arrived at his house every morning, Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ would bade them to sit down and then passing by each person learning the Qur'aan, he would ask them which verse they had reached. When they informed him, he would then teach them the next verse and say, "Learn it because it is better for you than everything between the heavens and the earth. In fact, for a person to even look at a verse of the Qur'aan written somewhere outside the Qur'aan is better than everything between the heavens and the earth." He would then proceed to the next person and tell him the same thing, until he had said it to each one of them. (Al-Mu'jamul-Kabeer no. 8662)

6.) Hasan رَحِمَهُ اللَّهُ narrates that Umar رَضِيَ اللَّهُ عَنْهُ once said to a man who very often came to his door, "Go and learn the Book of Allaah." The men left and Umar رَضِيَ اللَّهُ عَنْهُ actually started to miss him. When Umar رَضِيَ اللَّهُ عَنْهُ met him again, Umar رَضِيَ اللَّهُ عَنْهُ almost rebuked him. The man said, "I have found in the Book of Allaah such things that have made me independent of being at Umar's door." (Musannaf ibn Abi Shaibah no. 35639)

7.) Imam Muhammad رَحِمَهُ اللَّهُ, one of the prominent students of Imam Abu Hanifah was not initially a Haafidh. However, Allaah جَلَّ جَلَالُهُ instilled within him the love for fiqh, so he came to the scholarly circle of Imam Abu Hanifah رَحِمَهُ اللَّهُ who advised him to first memorise the entire Qur'aan because the principles of fiqh according to the Hanafi madhhab placed great importance upon the Qur'aan. So Imam Muhammad left and began to memorise the Qur'aan. After 7 days, he returned to Imam Abu Hanifah رَحِمَهُ اللَّهُ and said that he had memorised the entire Qur'aan. (Al-Imtaa' page 152)

8.) From 863 AH to 919 AH, Mahmood Begtray ruled Gujarat and his reign in Gujarat proved to be a period of great progress in all forms of Islamic

learning. Once, king Mahmood was sitting in the company of leaders and 'ulamaa on the night of the 26th Ramadhaan. The merits of reciting the Noble Qur'aan were mentioned when one of the scholars mentioned, "On the Day of Qiyaamah, when the sun will be just above our heads, everyone will be in a state of panic. However, the man who has memorised the Blessed Word of Allaah will find his predecessors and relatives protected under an umbrella of Allaah's mercy and the heat will not affect them at all. None of our sons have been able to achieve this so that we may also be blessed with that great honour."

King Mahmood's son (Khaleel Khan) was also present in that gathering. After Eid salaah he went straight to the area where he lived and engaged himself in the memorisation of the Qur'aan. He exerted himself to such an extent that his eyes turned red and the doctor said that this was caused by excessive recitation of Qur'aan and not sleeping at night. Khaleel Khan said, "So what if my eyes have gone red? This redness in this world will grant me even more radiance in the hereafter. I will not decrease the amount of time I spend studying".

In short, together with fulfilling all his mundane duties and responsibilities, he memorised the entire Qur'aan in a year and a few months, proving himself to be a loyal son. Just before Ramadhaan, he went to the king and asked for permission to lead the taraaweeh salaat. The kings asked in astonishment, "When did you memorise the Qur'aan?" The prince reminded him of that meeting in Ramadhaan and explained that he started immediately after. Hearing this, the king became extremely happy.

Khaleel Khan started on the first night of Ramadhaan and recited the entire Qur'aan that very night. He did the same on the second and third night and continued to do so until 16 nights of Ramadhaan had passed and he had completed the Qur'aan 16 times. The king listened every single night and on the 16th night, he embraced his son, kissed him on the forehead and made du'aa for him for a long time. Thereafter, he said, "How can I possibly express my gratitude to Khaleel Khan and how can I possibly reward him for

protecting my forefathers and me from the anxiety of the Day of Qiyaamah?"
Saying this, he took Khaleel Khan's hand, seated him on the royal throne, and sat somewhere else.[6]

9.) The famous debater, Moulana 'Abdush-Shakoor Faaruqi Lakhnawi رَحِمَهُ ٱللَّهُ, who spent his life defending and praising the Sahaabah was the editor of "An-Najm". He had many other responsibilities as well. Although he was already quite old, he developed the urge to memorise the Qur'aan. Accordingly, he completed his memorisation of the Noble Qur'aan at the ripe old age of 75!

10.) In the biography of the father of Sheikhul-Hadith, Moulana Muhammad Zakariyya Saheb Kandehlawi رَحِمَهُ ٱللَّهُ, Moulana Muhammad Yahya Saheb Kandehlawi رَحِمَهُ ٱللَّهُ, Moulana 'Aashiq Ilaahi Saheb رَحِمَهُ ٱللَّهُ wrote, "Hazrat memorised the Qur'aan at the age of 7 and, for the next 6 months, his father had instructed him to recite the entire Qur'aan by heart every single day, failing which he would not be given anything to eat. Yes, when he had completed it, he could play for the rest of the day".
Moulana used to say, "I would generally complete the entire Qur'aan by Zuhr time, have lunch and then, I would learn Persian just for fun. While I was engaged on memorising the Qur'aan, I also read a few compilations of Persian poetry and story books, although I kept them hidden from my father. Despite reading these books, I did not allow it to affect my memorisation of the Qur'aan." (Tazkiratul-Khaleel page.200)

[6] **Note:** There are a number of dimensions to the life of Khaleel Khan رَحِمَهُ ٱللَّهُ from which we should take lesson. He was a prince and was raised in the lap of luxury. He was not idle at all. In fact, he was responsible for running and overseeing a large part of his father's kingdom. He was also not obliged to memorise the Qur'aan. He only did it to fulfil his father's wish and remove his sadness and regret. Furthermore, he fulfilled the task and that too, in a very short space of time. However, despite completing in a short space of time, he was so thorough that he was able to complete the entire Qur'aan in a single night of taraaweeh.
Faithful and reliable children are able to accomplish such tasks and will go out of their way to make sure that their parents are honoured and cared for in this world and the next.

Moulana ‘Aashiq Ilaahi رَحِمَهُ ٱللَّهُ further wrote, “I once requested him to come to Meerath to lead the taraaweeh prayers during Ramadhaan. I saw him walking around all day reciting the Qur’aan and would generally hear Surah Naas on his lips at the time of breaking fast. We got off the train at the time of ‘Eshaa. He had the habit of always remaining in a state of wudhu which is why he had no problem walking into any masjid and going straight to the musalla to lead the prayers. He would recite 10 juz of Qur’aan in 3 hours and he would recite so clearly and nonchalantly that he would neither get stuck or stutter anywhere, nor get confused with any verse. It was as though the Qur’aan was open in front of him. He completed the Qur’aan on the third day and then returned to Khandlah. He neither needed to revise his work nor did he need anyone to listen to him. (Ibid page 204)

Sheikhul Hadith Moulana Mohammed Zakariyya Sahib said: I heard from my father and from elderly females in my family that when my father was weaned off milk during infancy, he had already memorised a quarter juz of the Qur’aan. By the age of seven he had memorised the entire Qur’aan. (Qur’aan Kareem ke Hairat Angez Atharaat wa Barakaat page 261)

11.) Regarding his teacher and mentor, Mufti Rasheed Ahmad Saheb رَحِمَهُ ٱللَّهُ, the Respected Mufti Muhammad Ebrahim Saheb رَحِمَهُ ٱللَّهُ wrote, “My Master and Mentor, Mufti Rasheed Ahmad Saheb رَحِمَهُ ٱللَّهُ once mentioned the story of how he memorised the Qur’aan. He said: ‘When all three my sons had completed their Hifdh and, finally, in 1387 AH my daughter, Asmaa also completed memorising the Qur’aan, I thought to myself that I have managed to secure a crown in Jannat for myself and my wife by making my children Huffaadh of the Qur’aan, but I have done nothing for my own parents! This stirred within me the ardent desire to memorise the Qur’aan. Accordingly, despite all the occupations I already had, I memorised the Qur’aan in just about 3 months. All praise be to Allaah for that!’”

“Hazrat also said. ‘I established through experience that I was comfortably able to memorise an entire Juz of Qur’aan in just about an hour. The first time I would read the ruku’ and concentrate on remembering the words. The second time I would recite it off by heart, but get stuck with a few

words. By the third time, I was able to recite the entire ruku' without making an error'."(Anwaarur-Rasheed; vol.1 page 335) Remember, when Hazrat رَحِمَهُ ٱللَّهُ completed memorising the Qur'aan, he was 46 years old!

12.) Moulana Mufti Muhammad 'Abdullaah Saheb رَحِمَهُ ٱللَّهُ was a mufti at Jami'ah Khayrul-Madaaris, a master teacher of Hadith and a famous academic of his time. If I remember correctly, while he was gone for either Hajj or 'Umrah, he saw a dream during his stay in Madinah Munawwarah that he was sitting in Qaari Raheem Bakhsh's madrasah rectifying his Qur'aan. When he returned to Pakistan, he mentioned the dream to Qaari Saheb and also mentioned the interpretation – That he should join Qaari Saheb's madrasah and complete his memorisation of the Qur'aan. Accordingly, he asked for permission to join the class.

Qaari Saheb رَحِمَهُ ٱللَّهُ humbly excused himself stating that Mufti Saheb was a teacher of hadith and that he, as a teacher, gives no preferential treatment to any student in the class. He said: "I consider all the students to be equal and there is no way I can bend any of the rules or principles I have set for teaching".

Based on the dream, Mufti Saheb insisted that he wanted to learn and promised to follow all the rules. Accordingly, he was given a slot from 11 o'clock to 12 o'clock every day and, so, he started memorising the Qur'aan. One day, he came 5 minutes late and Qaari Saheb asked why. He explained that some of the students had questions after his lesson and that he got delayed by answering them. Qaari Saheb said, "I am not asking about your classroom, I am asking about my classroom. What am I supposed to do about these 5 minutes which you have lost?" As punishment, Qaari Saheb made him stand in class for 5 minutes and Mufti Saheb remained standing without the slightest hesitation or complaint.[7]

[7] Indeed, the teacher was extraordinary and so was the student. This is how a teacher should be. All the students; whether they are rich or poor, young or old, should be on an equal plain and an equal footing the moment they walk into the class. Similarly, the student should

13.) Moulana Qaasim Nanotwi رَحِمَهُ ٱللَّهُ was a profound scholar and founder of Darul Uloom Deoband. When he proceeded for Haj by ship, the moon for Ramadhaan was sighted. The passengers on board desired to listen to the Qur'aan in taraweeh, but there was no Haafidh on the ship. Moulana was also not a Haafidh at the time. Upon insistence, Moulana agreed to lead them in taraweeh. He would memorise one juz of the Qur'aan during the day and recite it in taraweeh at night. In this way, he memorised the entire Qur'aan. (Qur'aan Kareem ke Hairat Angez Atharaat wa Barakaat page 256)

14.) Moulana Husain Ahmad Madani رَحِمَهُ ٱللَّهُ was imprisoned by the British at Malta in 1362 Hijri. While in prison, he could not engage in any activity, so he began to memorise the Qur'aan. During the day he would memorise, and at night he would recite it in Taraweeh Salah. Like this he memorised the entire Qur'aan. At that time he was 70-75 years of age. Despite the fact that memory fades during old age, it is a miracle of the Qur'aan that it is easily memorised by those who focus their attention towards it. Moulana also learnt a fair portion of the Turkish language from a Turkish prisoner during this time. (Qur'aan Kareem ke Hairat Angez Atharaat wa Barakaat, page 242, 256)

15.) As a person ages, his memory generally becomes weaker. In fact, sickness due to old age often results in psychological problems as well. However, the love for Qur'aan is such a powerful force that it has led aged men to memorize it. Shaikh Ahmad Fayyaadh was a scholar of tafseer, hadith and history. During the latter years of his life he became ill and bed-

forget all about his financial, social or academic standing the moment he walks into the class… he should just be a student of Deen.

Mufti Muhammad 'Abdullaah Saheb was no trivial person. He was the mufti and teacher of hadith in a massive and prestigious Darul Uloom. There was also no major age gap between him and Qaari Saheb, however, he humbled himself like every other student and came to learn according to the teacher's rules and principles. As a result, Allaah blessed him with the bounty of Qur'aan and he truly appreciated this bounty. He would recite the Qur'aan constantly; while travelling, walking around, sitting, standing… in every condition and he would say: "I have been blessed with 2 great bounties because of Qaari Saheb: Firstly, I have memorised the Qur'aan and secondly, I learnt to recite the Qur'aan abundantly".

ridden. Amazingly, he memorized the entire Qur'aan in one year while in this state. (Aslaaf Ke Hairat Angez Kaarname page 203)

16.) Moulana Badre Aalam, a great scholar of hadith, passed away in Madinah Munawwarah and is buried in Baqi. The authorities dug up his grave on 3 occasions 6 months apart following his burial in order to bury the bodies of others. On each occasion his body was found to be perfectly intact. His body had not decomposed in the least. It was as if he had just been buried. Even his burial shroud had not disintegrated. What was the reason for this? Moulana Aaftaab Aalam, his son, offered an explanation, "My father had a unique quality. Despite being a great scholar himself, he would never stretch his feet towards children who were huffaadh of Qur'aan. He would say, 'Just as it is not appropriate to stretch one's feet in the direction of a Qur'aan, it would also be disrespectful to stretch one's feet towards a person who bears the Qur'aan within his chest.' It is likely that the blessings of such respect have caused his body to remain intact." (Tuhfah-e-Huffaadh, page 392)

17.) A 95 year old Muslim man from Russia provided a first-hand account of how the Ulama of Russia taught the Qur'aan during the days of communism. He was 25 years of age when the execution and oppression of the Muslims commenced and he lived through this entire period of time. He explains, "We used to construct large homes with an open hall in the centre. On all sides of this hall, we would build sound-proof chambers. There was a secret door, leading out of the hall towards these chambers, where we would place a show-case displaying bottles of liquor. We would place portraits of Lenin and others, a television screen and other such obscene items close to the wall where the secret door was situated. Whenever the police arrived and searched the house, they would find nothing. They would notice the liquor bottles and assume that the residents' beliefs and ideologies were in conformity with their own. They would leave, satisfied, but deceived by what they had observed. Little did they realise that, just a few meters away from those bottles of liquor, were young innocent children reciting the Qur'aan. We would lock ourselves up in those chambers for six months at a

time, teaching our young children how to recite the Qur'aan. The Sahih Bukhaari was taught there as well. Beyond the confines of those chambers, the black winds of communism were blowing unabatedly, but within, the words of Allaah and His Nabi ﷺ were being recited and memorised."
(Aazaad Riyasato Ke Chashm Deeda Haalaat page 17)

18.) Ahmet Sarikaya from Turkey called an imam at 01:30 am at night, full of energy, asking the Imam if he could recite Qur'aan to him. The Imam said, "Do you know what time it is? It's 1:30!" Ahmet asked, "Day or night?" The Imam said, "Night" Ahmet's response hit the heart. He said, "My teacher, it's always night for me." He said that because he is blind.
Ahmet Sarikaya was born blind but he says, "Allaah has illuminated my sight through the Qur'aan and I am completely overjoyed by it. So why should others feel sad for me?"
His mother says that when he was just a few months old, he used to love to listen to the Qur'aan. Ahmet says, "We'd sit next to the Shaykh and he would recite to us to help us memorise the Qur'aan."
The teacher would repeat the verses on the page three times and before he could recite it a fourth time, Ahmet would have completely memorised the page. It took him 10 minutes to memorise a page of the Qur'aan!
But there was an issue. No one wanted to teach him. They saw that he was blind. A lost cause. It would be too difficult to teach him. Rejection after rejection. Yet Ahmet never gave in.
He travelled 3 hours away from his hometown to memorise in another city. Allaah had plans for him. He returned home 9 months later having completely memorised the Qur'aan at the age of 9. He learnt through listening and he says that listening is superior to sight, "There are millions who memorise the Qur'aan yet do not know Arabic. Yet I am blind, unable to see the world around me. Despite this, I memorised the Qur'aan. Such that the Qur'aan is closer to me than my own name."

19.) This is a story from a medical student, who came from a family of doctors and dentists. [My family] is not a religious family by any means. But I started my hifdh when I was studying medicine. During my placement year

there was this patient who was moving his lips. The patient had an accident and lost lots of blood which caused some brain damage. But the patient was always reading something moving his lips. He said: "Since I'm getting better every-day I recite a portion of the Qur'aan. But how? And why? He smiled and pointed at his heart and said Allaah placed it in my heart and this is what protected me in the accident I had. He had peace in his heart. He was so content. He had this belief that was so strong. He asked me, 'It must be very stressful being a doctor, how much Qur'aan do you get to recite? When he asked me that question I didn't know what to say. I was so embarrassed and I felt guilty.

What was my excuse? Here was a man in ICU reciting Qur'aan and then there was me. He asked me, "What's stopping you today (from reciting Qur'aan)? It's never too late!" From that day on my hifdh journey started. I did a 6 months intensive tajweed course and moved my way up to 7 Juz'. If you really want something Allaah will make it easy for you.

20.) At the age of 80, a person entered Masjidun-Nabawi and he went straight to the Qur'aan teacher saying with command, "I want to memorise!"

But the teacher responded saying, "My father, you're old in age, you cannot memorise, but you may sit with us and listen.

The 80-year-old man says, 'But I want to memorise'!

So the teacher says, "Go recite to him (over there)."

So the 80-year-old man says, "But I can't read, I need to learn how to read the letters."

So the teacher began teaching him the basics. The old man would listen to the letters and repeat them just like a child would. But where did this hard work get him?

Five years later, Allaah had blessed him with memorising the entire Qur'aan!

The teacher said: "When the love of obedience enters into the heart of a Muslim, every difficulty is overcome and made manageable for him. This old man was sent as an example for those younger. Allaah has made it easy for whom He pleases. So is there a competitor for this old man?"

21.) This is another story that reminds us that age is no barrier.
An Imam used to lead the taraweeh salaat in a big masjid for 5 years. During the last 10 nights, it gets intense. It requires speed and focus from both the Imam and those listening.
Something happened…
He made a mistake! Then he made more mistakes the next night.
But there was someone other than the scholars that corrected him. They didn't catch on. Who was this person?
The Imam asked, "Who corrected me in such a smart way?"
They said, "Don't you know, it's the Judge!"
The Imam said, "Wait, he's not a shaykh?!"
Intrigued by this revelation, the Imam requested to meet with the judge. They finally got to meet and the Imam asked him:
"How old are you and what do you do?"
The judge said, "I am 58 and I am a court judge"
So the Imam asked him, "How were you able to keep up with me and correct me with just one word when I was reciting so fast? You must have memorised the Qur'aan when you were young right?"
Now, the Imam was in for a surprise.
The court judge says, "No, I only just memorised the Qur'aan three years ago. I was 55 years old!"
The Imam was shocked and said, "No way! I must know your story. There's no way you could have kept up with me!"
So the judge said, "I've always been busy with the legal world. I had to help make law, but the other judges were in Jeddah. When I was there, I decided to memorise the Qur'aan as I had time. I committed myself to a teacher and I did it! Then I recited the Qur'aan more than 50 times from memory. I now make a completion every week. Age is not a barrier!"

22.) This man was a pilot. He memorised the entire Qur'aan on his job. He says, "One flight changed my life forever!"
There was a really strong turbulence. I feared for my life. I was scared for all the passengers. Panic took over.

Then one man started to recite Qur'aan loudly. Everyone went quiet. Everyone started to follow his lead. That moment I will never forget. As soon as the Qur'aan echoed throughout the aeroplane, the turbulence was getting slower and slower. For me that was enough, Alhamdulillaah we landed safely. I made sajdah to Allaah and as I set off to my hotel I thought 'I need to memorise some surahs."

So I started memorising from surah an-Naas. I loved it! As I would get plenty time in the aeroplane, I started to memorise there. Subhan'Allaah. Everyday I would read and I would tell Ahmad (a close friend) to test me. Our friendship even got stronger with Qur'aan. Subhan'Allaah! After 3 and half years I memorised the entire Qur'aan! I then made intention to go to my local mosque and get the ustaad to listen to my hifdh. It wasn't always easy but I stayed consistent.

23.) Muhammad in Cairo memorised the Qur'aan when he 28 years old. He used to go to work driving his own car in what was an hour's journey (30 minutes commute there and back). Muhammad recognised he liked a particular Qur'aan (15 lines, Madani 'Uthmaani Mushaf). He also recognised that he was a good listener. He knew that due to work and family he didn't have time to memorise. He made the ingenious decision to use his commute as his memorisation time.

His daily commute back and forth from work became an agreement between a chauffeur. The agreement was that he would, instead of driving, have a Haafidh drive him to and back from work. On the way one would read to the other, and on the way back, the other would read. He set a target of 1 year for complete memorisation. Taking out holidays, taking out sick leave etc. he calculated what he would need to learn to achieve that. It so happens that he did it! He memorised the entire Qur'aan in a car!

For him to do that he had to refine his technique. So he figured out a way to combine the help of the driver (listening), visual aid of Qur'aan, and time. This meant he had to figure out a way to memorise as best as he could within the time frame he had. The technique had to match it. For example, if you wanted to memorise a page you might take an hour, two hours, or

three doing it. This could be smaller if you use the right sense aids but also experiment with technique.

24.) A brother worked as a lorry driver and listened to a surah at a time on repeat until he eventually memorised the entire Qur'aan. He used to listen to Shaikh 'Abdul al-Basit 'Abdus-Samad رَحِمَهُ ٱللَّهُ. He says, "When I was young, my father used to play the same audio tapes and CD's of the Qur'aan over and over. This has had a great impact on me growing up."

25.) One sister said, "When I had no time on my hands, I just listened to the audio of my favourite Qari reciting the whole Qur'aan. I did this for 2 years. I listened to the whole Qur'aan nearly 100 times. After this, I became so familiar with the Qur'aan that doing new Hifdh became really easy. I can hear the Qari's voice in my ear when I recite Qur'aan. If you have given up on your Hifdh try this: just listen to the audio in all free time. After a year or so you will be ready to memorise."

26.) For 36 years, he served in the military and had a family of five children. But something was missing. He wanted the Qur'aan. So he worked so hard for 6 years and became a haafidh at age 59. All of his five children had also memorised with ijazah. This is a family in Dubai.

27.) She had learned how to recite the Qur'aan with her mother by the age of 10. Her mother was a teacher in their small town teaching girls. Things changed. She got busy with life and for the next 50 years, she left reciting the Qur'aan.
Full of guilt and remorse, at the age of 60, she started memorising the Qur'aan. She ignored all those who mocked her age and ability. She kept going and 12 years later aged 72, she had memorised the Qur'aan!

28.) A student became ill one day while memorising the Qur'aan. As a result, he was unable to recite his portion of the Qur'aan to his teacher that day. He needed to go see a doctor. When the doctor arrived, he asked the young man what he does. So he responded by telling him that he is a student and he's memorising the Qur'aan.

So when the doctor asked him if he had memorised his portion for the day, the student responded that he had, but that he wouldn't be able to recite it.

The doctor surprised him. Instead, he asked him to recite his memorisation to him. The student was taken aback. Perhaps a part of him was wondering how this was happening. The student challenged him, saying, "You're a doctor, how can you listen to my memorisation?"

The doctor said, "I am a Haafidh, and I memorised the Qur'aan on the job". The student was astounded by the doctor's achievement and wanted to know how he did it.

So the doctor explained that he spent time with the Qur'aan during his breaks between seeing patients, during travel, and any spare moment. This is how he memorised the Qur'aan.

That is dedication. It took him around 5 years to complete it like this. This was an inspiring moment for the student who then went on to memorise the Qur'aan himself.

29.) A person asked a brother as to why he became a haafidh. He said that he met a girl in university and proposed to her, but she declined! He asked her, "Why don't you want to marry me?" She says, "I'm only going to marry a Haafidh," he reasoned, it should not be so difficult! In a very determined way, he began to memorise the Qur'aan spending his nights memorising. He was 22 and in his first year of university. He set himself a deadline of completing memorisation by the end of the third year. SubhanAllaah! He succeeds!

He returns to the girl and tells her that he is a haafidh. So he asks her again if she would marry him. She replied saying, "My engagement has been fixed with someone else."

He was so heartbroken that he stopped reading the Qur'aan. It was only until he met another haafidh at work that saw his heart turn. His work colleague told him, "When a girl said no to you, you dropped the Qur'aan, what about Allaah?!"

So he started revising again, but this time it wasn't for the girl, but for Allaah! What did he get in return? A contented heart, happiness, and a close relationship with his Master. Finally, something he had been looking yearning for. He said, "Sometimes we may not understand the plan of Allaah but know that He won't ever forsake you."

30.) With her desire to know Allaah, in May 2020, Raya Shokatford completed memorizing the Qur'aan and as she described "this was the best day of my life". After nearly 30 years of daily memorization, she finished the entire Qur'aan and she was 73 years old!

31.) Muhammad, a brother who after attending a workshop on memorising Qur'aan and utilising all the available mediums, went on to memorise the entire Qur'aan within just 50 days (i.e. 2 months) Within 2 months?! Yes. Within 2 months. This is his account and he says, "I declared a state of Jihad upon my soul and put death before my eyes. I made an intention to memorise the Noble Qur'aan. So I abandoned telephone calls and unnecessary visits, and I changed all the negative thoughts associated with hifdh (memorisation) to positive and practical ones e.g. when a thought came to me saying 'I can't do it!' I'd say, 'I can do it.' If it said, 'My memory is weak!' I'd say 'I take pleasure in having a great memory.' I chose the masjid as the place of my hifdh as it preserves three: 1. The eyes 2. The ears 3. The tongue

I followed a specific dietary program consisting of eating dates, fruits and honey - and fasting helped me a great deal in that. I used to wake up before Fajr Salaat by 2 and a half hours and I slept 2 hours after 'Isha. I used to wake up for Tahajjud (the night prayer), prolonging my sajdah wherein I would call upon Allaah جَلَّجَلَالُهُ to ease for me my affair. I would also seek forgiveness 100 times. I began to memorise 5 pages and would recite them in the Sunnahs of Fajr. After Fajr Salaat, I would begin the memorisation of 5 new pages and at the end, I would recite them in the 2 raka'ats of Salaatud-Duhaa, all the time thanking Allaah for easing the memorisation. I would perfect the recitation of what I had memorised by listening to tapes of one

of the reciters. I would study qiraa'ah in books or via the Muqaddimah al-Jazariyyah (a poem on the laws of tajweed). After Zuhr Salaat, I would repeat everything that I had memorised previously beginning from the 1st Juz, until Asr Salaat. After the 'Asr Salaat, I would repeat the new portion of hifdh and the juz before. After the Maghrib Salaat, I would prepare the recitation of 10 new pages and it was only after Isha Salaat that I'd review the Qur'aan with my teacher, may Allaah reward him well. Before retiring to bed, I would listen to all that I memorised in the day from cassettes and I would be sitting for 6 continuous hours, without any boredom or feeling tired. In the 1st week, I would sit for 6 hours, memorising and revising. In the 2nd week, I would sit for 8 hours. In the 3rd week, it was 10 hours and in the 4th week, it was 12 hours. In the last 10 days, I was sitting for 14 hours memorising and revising.

The hardest times for me were when it came to sleeping and eating. I ardently wished that the period of sleep would end quickly so that I could start my hifdh of the Noble Qur'aan. Every time I began to read the Qur'aan and memorise, I felt such delight and enjoyment that I had never felt before. Du'aa was an important factor for me before and after hifdh. I would memorise a page whilst sitting down and then repeat it whilst walking.
My teacher played an important role in encouraging me, in revision, in correcting me and benefiting me in terms of Tajweed. In the last week, on the night of 20th Ramadan, only 4 and a half juz remained until completion of hifdh. So I turned to Allaah to open up my way and ease it for me. I went on to memorise it in 6 days with the Help of Allaah. Laylatul-Qadr came, the night of delight and happiness - it was like a wedding night to me.

My completion of hifdh took place between Maghrib and 'Isha in the masjid with the Imam and those in i'tikaaf. We began the khatma (reciting from beginning till end of the Qur'aan). In the end, during the du'aa, my heart opened up greatly and I began to weep like never before. It was the most beautiful hour of my life. Allaah had honoured me with the memorisation of His Book.

During the du'aa, I remembered a dream I had more than 10 years ago… I was a Mu'adhin of a masjid and after Fajr Salaat, I sat remembering Allaah in the masjid. I felt sleepy so I took a nap in the middle of the masjid, and behold! I found myself amidst a gathering. A powerful ray of light descended from the sky down to the middle of the masjid. From that light came many angels and between them were 2 big angels. One of them turned towards me and took me to the light. I entered along with the 2 angels. I then found myself on top of a large green tree - I began to climb it in the companionship of the 2 angels. We found angels standing by the door of the 1st heaven. They said to me 'Where are you going?' They opened up a book and said, 'We don't have your name with us, so climb onwards to the top.' And likewise, all the time (through each heaven), they said the same thing to me. Upon arriving at the 7th heaven, we reached the end of the tree. I found angels standing at the door and they said, 'Are you Muhammad?' I said, 'Yes.' They said, 'Enter, for the Messenger of Allaah ﷺ wants you.' I said to the 2 angels that were with me 'Come in with me.' They said, 'We can't enter. But we will wait for you.'

So I entered Jannat and behold, I saw therein what no eye has seen, no ear has heard and had never entered in the heart of Man. Angels were surrounding me and there was a door, on top of it was written (There is no deity but Allaah and Muhammad is His Messenger. Al-Firdaws Jannat). The Angels opened the door and I entered. Before me was the Messenger of Allaah ﷺ sitting at the top end and beside him were men, some that I recognised and some that I didn't. In front of him were a very large group of men, women and children. They wore white clothes, and they were so many that they had a beginning but no end. All of them were reciting Qur'aan. Rasulullaah ﷺ called me and I went up to him. He got up and made some space for me. I kissed him and he sat me down beside him. I asked him 'Who are these people, O Messenger of Allaah?' He said, 'These are the people who have memorised the Book of Allaah.' The dream then ended. I never spoke to anyone about it until the night that I completed the memorisation of the Qur'aan." Allaahu Akbar, if this is not tawfeeq from

Allaah and determination… I don't know what is! (Transcribed and edited from the audio 'When will I see you as a Haafidh?' by Shaykh Yasir Salamah)

32.) Khodre Kanj had just completed his Umrah pilgrimage the day before, having his sins forgiven, and then departed to Madinah the following day. He performed Zuhr Salaat in the front row of the Rawdah and spent a further two hours in the worship of Allaah. However, as Maghrib approached, his health took a turn and he began to feel strong pains in his chest and back. He called for an ambulance as his family sat beside him supplicating for his safety. He began to recite the Shahadah until Allaah ordained for his soul to be lifted. He passed away as the Athaan of Maghrib was being called.

No doubt, this was an amazing death that many of us will pray to Allaah for on a regular basis. In fact to be buried in Madinah, (the Baqee) is one of the greatest honours, whereby Rasulullaah ﷺ guaranteed his intercession for those buried there.

However when we look into the life of Khodre, we realise that earning such an honourable death did not come easy – and he worked tirelessly to achieve such an honour.

Khodre Kanj was a regular at the Masjid in Sydney, Australia and would often be seen reading the Qur'aan from Fajr to 9 a.m. almost every morning, striving to memorise the Qur'aan. This was despite the fact, memorising the Qur'aan was never easy for him and at times he would spend an entire week struggling to complete a page.

Those that knew him also commented on how he was always striving in his free time to memorise the Qur'aan. It wasn't until last year however that he gave it his all, by packing up with his family and leaving to South Africa to complete his memorisation in a full-time Hifdh school.

If it wasn't his dedication for the Qur'aan that helped raise his ranks, it was his dutifulness to his parents. Last year when his mother was sick in the

hospital, he returned to Sydney from South Africa to stay at the side of his mother until she passed away.

The story of Khodre Kanj is a clear indication of the famous saying "You will die the way you lived". It's an inspirational example for all of us to take heed from and start preparing for the day we die, so we too will have an honourable death by the permission of Allaah.
We ask Allaah to raise Khodre Kanj with the people of the Qur'aan on the Day of Resurrection and grant him the highest station of Jannat.

33.) A student of the Qur'aan writes: I do not know how to begin writing this story, which has been roaming around in my heart for quite a while. I hesitated to write this, since what I wish to share requires that I speak about myself and my experience. And speaking about oneself with what may be perceived as self-praise is evil, even if such praise was not intended. And were it not for the lessons which it contains, I would not have written it.

I began memorising the Qur'aan when I was close to the age of fifteen, during the month of Sha'ban. I would sit after the Asr salaah in the living room with the door locked, facing the Qiblah, I wouldn't speak nor would anyone speak to me. There, I would memorise two pages in half an hour, then I would review my revision in another half an hour, and it was a blessed hour indeed. After that, I would perform the Maghrib salaah and go to a Qur'aan class in Al-Masjidun Nabawi and recite to the teacher what I had memorised, as well as what I intended to memorise tomorrow. I would then revise further with one of my classmates. We would take turns in our revision. I would then perform the 'Isha salaah and return home.

Then my desire for the Qur'aan increased, and continued to grow bit by bit. By the time I memorised two or three ajzaa, I began memorising the two pages (with such a frame of mind) as if they had been revealed at that very moment. Rather, as is they had been revealed regarding me specifically! It was as if I could feel the longing of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ towards hearing the Qur'aan from Jibreel عَلَيْهِ ٱلسَّلَامُ, and I experienced on the days that I had not memorised his sorrow at the intervals of silence the revelation had gone

through. I found in the memorizing of new portions of the Qur'aan such a pleasure that could not be compared to all the pleasures of this world. To further my pleasure, I would not listen to, nor read, any portion from the Qur'aan that I had not previously memorised. I would regard it all as revelation which was yet to be revealed. When I would hear those verses which I had not yet memorised, I would yearn for it so much that none knows its true extent except Allaah. Finally, I no longer had control over that yearning when I had reached Surah Taha, for I memorised it in a single sitting. And I memorised after it Surah Maryam, and Surah Kahf, and Surah Israa, each of them within a single day, in a single sitting. And I memorised Surah Yusuf within a single sitting as well, for how could I have waited until the next day whilst the story had yet to be completed?...

Then came such sorrow that completely overcame over me as I completed my memorisation of Surah Ma'idah and realised that only three Surahs remain. I would memorise with a mixed feeling of yearning and sorrow, like a lover clinging to his beloved, fearing separation. Eventually the sorrow overcame that craving once I reached Surah Baqarah. I would only memorise a page daily, dragging along.

When the day for my completion arrived, 3 days before the month of Sha'ban– I grieved with such severe sorrow. It was one of the most difficult days I have ever endured. I felt on that day as if Rasulullaah ﷺ himself had passed away, and that the revelation had ended. I completed my recitation to my teacher, and the people congratulated me and made du'aa for me. But, by Allaah I was so preoccupied with my own sorrow that I do not know what they were saying.

I then started my process of revision, so I would review 5 ajzaa' everyday and then doubled that portion. On the day of my exam, I began reciting Fatihah after the Fajr salaah and completed Surah Naas before Zuhr.

I came to know of one scholar who would give his ijaazah (permission to recite through his chain of transmission upto Rasulullaah ﷺ) to those students who recited the entire Qur'aan to him, so I went to him and

sought his permission to recite. He welcomed me despite his many students. He was a great worshipper, who engaged in a lot of zikr, salaah and fasting. So I started reciting to him. I approached him one day whilst he was all alone and I recited Surah al-An'aam in a single sitting. I then learnt that it is from those chapters that were revealed all at once. I once overheard a man reciting to the Shaykh. I noticed errors in his recitation, yet the teacher did not stop him to correct him. So I asked about this after they had completed. They informed me that this was the qiraa'ah of Qaalun from Naafi'. The Shaykh went on to briefly explain to me the meaning of the different modes of recitation.

I felt such happiness and yearning in my chest that it removed from me some of the sorrow I felt after completing. How could it not have? I had just learnt that there is, from the Speech of Allaah, words which I had not yet memorised. So my memorisation of the Qur'aan was still to be completed! Then I learnt that there are two different ways to complete one's memorisation of the different qiraa'aat, either by combining them all in one khatm or separating each one. I opted to separate them, so that I could always await and yearn for the new qiraa'ah. I completed the qiraa'ah of Hafs with my Shaykh in five months, whereas it was the norm for students to usually finish within eight. But the Shaykh – may Allaah reward him well – paid special attention to me and thus granted me time for private sessions. I then began the qiraa'ah of Warsh from Nafi' and I completed it within three months, then Qaalun from Nafi' and from it I read Surah al An'aam in a single sitting before the Jumu'ah prayer, and I completed the entire qiraa'ah in two months.

After finishing school every Tuesday & Wednesday before Zuhr, I used to wait for the Shaykh in front of his door and recite to him as he walked to al-Masjidun-Nabawi. On Thursdays and Fridays (both weekend days in Saudi Arabia), I would perform salaah with him, and we would go 2 hours before Jumu'ah. Then the Shaykh informed me that he did not have other than these 3 riwaayah.

The student who I previously studied with informed me of a Shaykh who had a different version of the riwaayah of Hafs, so I went to that Shaykh and kissed him on his head (as a customary sign of respect), but he grabbed my hand and kissed it instead. I quickly kissed his hand and he kissed my head in return! I learned afterwards that this was something he would do to those who would try to kiss his hand from the huffadh of the Qur'aan. I then asked him if I could recite to him and he welcomed me to do so. I went on to recite to him and found him a great scholar of Fiqh as well as Tafseer. Whatever he read of the Qur'aan that he could to implement immediately, he would do so. If I read a verse regarding charity, he would get up and do so whilst I was still reciting, or after I'd completed. I once read the verse, "And in yourselves (there are signs), do you not see?" so he stretched out his hand and looked at it, pondering over it and this verse. He would cry often during my recitation to him. I still remember the way he wept when I reached the end of Surah al Ma'idah, after which I began reciting Surah al An'aam and his tears did not cease until I completed the Surah. As though Allaah wanted me to read it in a single sitting, it just so happened that on that specific day, not a single student besides myself had attended. He would explain the meanings of some of the verses I recited and specifically the less common words within them, and through him Allaah had benefited me a great deal. I completed the recitation of the Qur'aan with him in five months, and by Allaah I wish they had been longer, yet still I sat with him many times thereafter. When I sat with him, I would always remove my ring and a watch that was gifted to me (and which I thought was a bit grand), out of respect for the lifestyle of asceticism he lead. The worldly life had no part in his gathering, neither in his speech nor in his appearance. I came to him one morning and made salaam to him. After I left, some of his students caught up to me and said, "Glad tidings, the Shaykh said about you after you left, 'I do not hope for one to be given the position of leading the salaah in al-Masjidul Haraam for anyone as I hope it for this gentleman.'

After this, my previous Qur'aan teacher whom I completed my memorisation with directed me towards his own teacher, who was from the

major scholars of qiraa'ah in Madinah. He had impeccably beautiful character, and was truly awe inspiring. I went to him and sought permission to recite to him. He welcomed me and granted me permission. I began with the qiraa'ah of Abu 'Amr al-Basri, since I was eager to recite those qiraa'aat which I had yet to learn. Allaah placed in the Shaykh's heart love for me, so he gave me precedence over his other students. They would recite in a day seven pages, whilst I would read nine or ten, or more than that if I increased my tone of voice and beautified my recitation. On one occasion, I kept on reciting and reciting until I had completed Surah al An'aam in a single sitting, and this recurring experience that I would have with Surah An'aam continues to baffle me until this very moment. Because I never intended to do what I did (i.e. complete the whole Surah in a single sitting).

I went on to complete this qiraa'ah in four months, and I then completed the qiraa'ah of Warsh as well. I then asked if I could combine the recitation of Qaalun with Ibn Kathir and he allowed me to do so. I then completed the remaining from the 10 famous qiraa'aat in their well-known proper sequence.

I completed (all 10) in the city of Makkah, in front of the Ka'bah, altogether within less than 4 years, collecting their respective ijaazaat along the way, averaging 4 months per qira'aah. The Shaykh told me that I was the quickest student to finish with him ever since he began teaching in al-Masjidun Nabawi 50 years prior, and I would read to him every day after Maghrib, even on Fridays (a weekend in Saudi Arabia). I would not miss a day except very rarely.

At present – by the Grace of Allaah and His Virtue – I try to complete the Qur'aan every seven days, each time in a different qiraa'ah or riwaayah. Whenever I complete its recital, I desire to reciting it again. When I recite a Surah, I recite it with the same emotions I felt when I first memorised it. By this, I came to truly believe that this Qur'aan does not wear from continuous repetition, nor will you ever get bored of its speech. Rather, if you keep reciting it, it only increases in beauty. We ask Allaah that He does not turn

us away from His Verses as a result of our sins, and that he does not deprive us from us its blessings due to our shortcomings.

I have written this story to encourage those who gather knowledge of different subjects, yet he does not memorise the Qur'aan, or he does not perfect its memorisation. He claims that the love of his Rabb has filled his heart, yet not the love of his Words?! And as I always tell myself, had I known of a message from my beloved that was in the furthest part of the earth, I would have set off towards it. Is there then any journey greater than towards the Speech of Allaah? And had I known that there was a single letter of Allaah's speech that I did not know of, and I could not reach it except through exchanging it with my family and wealth, then I would have willingly traded them. (This was translated from the Arabic by Siblings Of Ilm. It was then summarized and edited from siblingsofilm.com/story-of-completion-of-the-Qur'aan.)

34.) A lady narrates her meeting with a lady in Syria: I walked up the stairs along with my daughter Nour in the poorly lit corridor. I entered the room shyly and in broken Arabic greeted all the sisters in the room. A family in this Syrian village had invited me for dinner and I looked forward to such invites. Not only because I finally got to eat well-prepared food but also because I met new sisters in such gatherings. Some of these sisters and their stories in this war-ravaged country astonished me, and some ingrained themselves in me, forever changing me.

After we had eaten, a sister brought in a frail man and gently sat him against the cushions on the wall. I was struck by the noor emanating from the sister's face. I stared at her in wonderment of why her face lit like a bright light. The brother had a white beard humbling resting on his face and the softness of his face resembled that of a child.

She fed him soup, and he barely moving, swallowed slowly. I assumed that this must be her frail father she is taking care of, though he looked too young to be her father.

When I got home, I couldn't forget the sister and the brother. Coincidently, I found myself at her house few weeks later as we were passing through the village. I noticed the brother again in her house.
"Umm Muhammad, who is he, the one you take care of?"
"He is my husband. He wasn't always like that. In the 80's my husband was part of Muslim Brotherhood, he was an active da'ee and a haafidh al Qur'aan. When Bashar's father released his relentless force against the Muslims in Hama, my husband was arrested. I was left with three young children. For nearly a decade, I had no idea if he was alive or dead.

She continued. "One day, he was home. Just like that. But he had been tortured severely, he was beaten ruthlessly, electrocuted, and made to endure all sorts of psychological torture during his time in detention. Even though a year after his release, I was blessed with a son- his health started deteriorating every year. And today, he has lost all normal function. He doesn't remember his children, he doesn't speak at all, and he can barely comprehend anything around him. So I feed, bathe and take care of him as a child"

I couldn't believe how much this sister had borne. A decade without a husband, and now have lost her home, her wealth and are refugees on the border of the country. Though her husband is now finally with her, he is not her companion in the loss and pain this war has brought her family. He can't help her or their children nor even comfort her.
"SubhanAllaah, sister, how did you manage all these years?"
"I chose Qur'aan, the words of Allaah to accompany me. I read Quraan every single day, each day increasing in the amount I read. I found a teacher to teach me tajweed. And SubhanAllaah by the time my husband was released, I had memorised the whole Quraan and had raised our three children in his absence."

She got up to head for the kitchen and prepare the afternoon meal. I heard her reciting Quraan the entire time. She brought a tray of rice and soup. After we ate, I asked her more questions about her life.

“My 16 year old was martyred few months ago. The son that was born after my husband’s release.” She said this with a smile and you could not find misery in any corner of her eyes.
“Would you like to hear what happened to him? She explained that he went out for the protest. He dragged an injured man on the street, trying to save him. But as soon as he brings the man to safety, he was shot and fell flat on the pavement. Her son was killed saving another. As this mother relates the incident of her son getting shot, she did not wince, nor tear up. Rather she smiled, as if watching the moment she was given an award.
“Does your husband understand that his son is now killed?”
“No, he has no understanding. I buried my son and sat in his grave and asked Allaah to remove all grief in my heart and He did.”

This is why this mother’s face endeared me to her. Her patience, her tawakkul in Allaah, her love for the Qur’aan and her struggle and sacrifice in the path of Allaah was inspiring.
“There is one time though, my husband does speak”
“Oh, when is that?”
“I recite all day, reviewing a juz or two a day. No matter where in the house, I am reciting- if I make a mistake, he speaks up and corrects it.”

I felt hair on my arms stand up in amazement of their faith. These are the sisters in war that we do not hear of. We hear of misery and pain but we rarely hear of the sisters who are backbone of resistance, who are an inspiration not just to other women but to the men in their path.
(This story was shared by sister Umm Nour as a recollection from her time in Syria.)

35.) Salmaa who was known as Ummul Khayr - She was the daughter of Muhaqqiq Ibnul Jazri. He himself wrote about her in Tabaqaatul-Qurraa as-Sughra. She began memorizing the Qur’aan in 813 A.H. She then memorized Al-Muqaddamatul Jazriyyah and Muqaddamatun-Nahw. She then memorized Tayyibatun-Nashr (a book on the various Qira’aat) and subsequently recited all ten Qira’aat to her father by memory, which she completed on 12 Rabiul Awwal 832 A.H. Her recital was impeccable and she

would never miss a single ikhtilaaf (method of reciting according to the different Qira'aat) when reciting. She was such a master that her father claimed that she has no parallel in the world, neither man nor woman. She had also studied the science of Hadith under the tutorship of her father.

36.) Khadijah bint Ahmad Faasiyyah - She was an expert reciter and very proficient in the science of Tajwid. She had memorized the Qur'aan in all seven Qira'aat. She possessed great knowledge of the Qira'aat, its laws and wujuh (methods of recitation). She passed her life teaching the Qur'aan. Due to her engrossment with the Qur'aan, she never indulged in any futile or useless talk, let alone gossip and sinful speech. She passed away after the year 1323 A.H.

37.) Amatullah bint Shah Abdul Ghani Dehlawi - In the 14th century the most important expert of hadeeth was Amatullah bint Shah Abdul Ghani Dehlawi in Madinah. Her father began her education by teaching her the Qur'aan Kareem, which she memorized. She then studied the books of Hanafi Fiqh under him, as well as books on Nahw, Sarf and Adab. She studied with her father, many times over, all the Six Sihaah Books, as well as many ajzaa' and thabats (notebooks containing details of one's narrations or teachers). She also received from him all the Musalsalaat. Her father took a lot of interest in her education and obtained high ijaazah's for her from the leading traditionalists of that time, many of whom were his own teachers. She paid a lot of attention to educating females on matters concerning their Deen. At her home in Madinah, she taught Mukhtasar Al-Qudoori as well as short books of hadeeth. She was from the last major female scholars of Madinah and the last living student of her father. Many senior Ulama and Mashaayikh would visit her home to seek ijaazah (permission to narrate through her lofty chain). Allamah Yusuf Banuri رَحِمَهُ ٱللَّهُ had received ijaazah from her during the last year of her life. She lived past the age of one hundred. She passed away in 1357 A.H. (Al-Anaaqeedul-Ghaaliyah) (Some incidents of hers are recorded in 'Malfoozaat Faqeehul Ummah'.

38.) Sayyidah Khayrun-Nisaa Behtar - She was the mother of Moulana Sayyid Abdul-Ali Hasani and Moulana Sayyid Abul Hasan Ali An-Nadwi. She was born in 1295 and passed away in 1388. She was a role-model to all Muslim women of her time, due to her strong Imaan, love for Allaah, disinclination to the world and desire for Aakhirah, passion for making du'aa and enjoyment in Salaah and reciting Qur'aan. She had learnt how to read and write at home. She studied the Qur'aan and its meaning in Urdu with her father Moulana Dhiyaa'un-Nabi Hasani. She studied many kitaabs which left a deep impression on her heart and mind.

A desire was developed within her to memorize the Qur'aan. She began memorizing under the tutorship of her brother Sayyid Ubaydullah and completed in three years. Her sister, niece and two other female relatives also joined her in memorizing and completed at around the same time. The five of them would get together in the month of Ramadhaan and perform Taraaweeh until close to the time of Sehri, each of them reciting one juz'. Therefore, each of them would complete one khatm of Qur'aan in Taraaweeh and listen to four khatms of Qur'aan. She was punctual with her daily recital in Tahajjud and recited Qur'aan abundantly throughout her life. Her only solace was in du'aa, which she made with great fervour, and she was very particular of the Masnoon du'aas, many of which even the Ulama were not aware of. Many of her books have been published. Her two daughters Amatul-Aziz and Amatullah Tasneem were also Aalimahs and authors.

39.) Bi Safiyyah, the grand-daughter of Moulana Muzaffar Hussain Kandehlwi - Bi Safiyyah was the mother of Muhaddith Moulana Muhammad Yahya, Moulana Muhammad Ismail and Moulana Muhammad Ilyas (the founder of the effort known as 'Da'wah and Tabligh'). Her grandsons included people like Shaykhul-Hadith Moulana Muhammad Zakariyya Kandehlwi and Moulana Muhammad Yusuf Kandehlwi. Bi Saffiyah was an excellent reciter and memorizer of the Holy Qur'aan. She had memorized the Qur'aan during her son Yahya's suckling and she remembered it so well that few could stand to contest. It was due to the blessings of this abundant

recital that his father had memorized a quarter of the 30th juz' of the Qur'aan before even being weaned. He then went on to complete memorizing the entire Qur'aan by the age of seven. It was also her practice to perform the household duties and the recitation of Qur'aan and zikrs simultaneously.

Her daily practice other than Ramadhan was that she would recite: *Durood* 5000 times, *Ism Dhat* (zikr of the name 'Allaah') 5000 times, Bismillaahir-Rahmaanir-Raheem 900 times,Ya Mughnee 1100 times, istighfaar 500 times, Hasbiyallaahu wa ni'mal-wakeel 500 times Subhanallaah 200 times, Alhamdulillaah 200 times, Laa ilaaha illallaah 200 times, Allaahu Akbar 200 times, Wa–Ufawwidu Amri ilallaah 100 times, Hasbunallahu wa ni'mal-wakeel 100 times, Rabbi Anni maghloobun Fantasir 100 times, Rabbi Anni Massaniyaddurru wa Anta Arhamur-Raahimeen 100 times, Laailaaha ilaaha illa anta subhaanaka inni kuntu minaz-zaalimeen 100 times. Moreover she would recite one manzil of the Holy Qur'aan, due to which she would complete Qur'aan every seven days. In the month of Ramadhaan she used to complete the recitation of the entire Quraan Majeed forty times. (Akaabir ka Ramzaan page 73) Her condition in salaat was one of absorption.

She would teach her children how to recite Qur'aan, the Tafsir of the Qur'aan, Mazaahir-e-Haq, Mashaariqul Anwaar, Al-Hisul Haseen and other such books. She would love to narrate the incidents of the Sahaabah and pious Ulama of the past.

40.) Umm al-Sa'ad Iskandariyyah - Umm Al-Sa'ad was born into a poor family in a town called Bandaariya, one of the towns of the larger city Munofiya (north of Cairo). She was afflicted by blindness shortly after her first year and, as was the practice of many in rural areas in dealing with blindness, her family sent her to learn the Qur'aan. She completed her memorization in Alexandria at the age of 15. She then completed the memorization of the ten recitations of the Qur'aan from Shaykha Nafeesah when she had reached the age of 23.

After Umm Al-Sa'ad completed her memorization of the Qur'aan, she went to Shaykhah Nafeesah bint Abul Alaa, who was known as "The Shaykhah (woman scholar) of her time" to request from her to learn the 10 Qira'aat (recitations). Nafeesa agreed on a peculiar condition; that Umm Al-Sa'ad never marry. She used to refuse to teach girls because they would marry, become busy, and neglect the Qur'aan.

She had one of the highest Isnaads (chains of narration) in the world. Her isnaad in the recitation of Hafs from Aasim had 27 Shaykhs in between her and the Messenger of Allaah. This put her on the same level with well-known Shuyukh of recitation such as Shaykh Abdul Basit Hashim and Shaykh Muhammad Abdul-Hameed Abdullah.

And what proved her unique status was that she was the only woman to whom Qurra' and huffaadh (those who had memorized the Qur'aan) of the Qur'aan would travel to receive ijaazah in the ten qira'aat [recitations]. The only woman to specialize in the ten qira'aat, she had spent over fifty years granting ijaazahs in the ten qira'aat.

Umm Al-Sa'ad said, "It is from the blessings of my Lord that anyone who has obtained an ijaaza [license] in the Qur'aan, in any Qiraa'ah, in Alexandria either received it directly from me (munaawala) or from someone whom I had given an ijaazah to."

Umm Al-Sa'ad once commented: "Sixty years of memorizing the Qur'aan and its recitations has made me unable to forget any of it. I can recall every ayah [verse], its surah [chapter] and its juz, I know the ayaat [verses] that are similar (mutashabih) and how to recite the same ayah in different qira'aat. I feel like I know the Qur'aan like my name, I cannot imagine forgetting a letter of it or making a mistake in it. I don't know anything other than the Qur'aan and its recitations. I never learned a science, listened to a lecture, or memorized anything other than the Qur'aan and the mutoon that were related to the Qur'aan and tajweed. I don't know anything other than that."

Waves of people could be seen entering and leaving her humble apartment, students who dreamed of memorizing the Qur'aan, comprised of different age groups. Classes for the women and girls would begin from 8 AM until 2 PM after which the classes for men and boys would start until 8 PM. Umm Al-Sa'ad would continue all day with no breaks except for prayer and a light meal to sustain her. Each student would recite what they had memorized and she would correct their mistakes bit by bit, until they memorize the Qur'aan in one of its qira'aat.

When asked about her students Umm Al-Sa'ad said: "I remember every one of them, there were some who received Ijaazah in one of the recitations, and there were some (and they were very few) who received ijaazah in all ten recitations. They are the ones who receive an ijaazah with a special seal that I have that I always keep with me, I never give it to anyone no matter how much I have trust in them."

The happiest days for Umm Al-Sa'ad are the days of khatm, when she would grant a student an ijaazah, even though she has experienced this day over 300 times! She keeps a copy of every ijaazah. The most beloved of those ijaazahs that she granted was to a student from Saudi Arabia who received it when she was seventeen years old!

She said: "And some of the men hesitated to recite to me considering that I'm a woman, and some refused, but Shaykh Muhammad Isma'eel (a well known shaykh in Alexandria) gave a fatwa that they could when he learned of my age, and he sent his entire family to me to recite to me!"[8]

Her husband was Shaykh Muhammad Fareed Nu'man, who - before his death some years ago - was the most well-known reciter on Alexandria

[8] This is the ruling of the great fuqaha (jurists). The Qur'aan has relaxed the rules of Hijaab for women who have reached old age. However, such women are still encouraged to adopt the highest level of chastity, cover themselves before men and speak in gruff tones, although it is not compulsory.

radio. He too was blind and had memorized the Qur’aan at an early age. She was married to him for forty years and had no children.

She commentated on that saying, "Alhamdullilaah, I feel like Allaah chooses for me the good always. Maybe if I had children I would have become busy with them and neglected the Qur’aan or forgot it."
Umm Al-Sa'ad passed away to the Mercy of Allaah in 2006.

CHAPTER TEN – RIGHTS OF THE NOBLE QUR'AAN

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

إِنَّ لِكُلِّ شَيْءٍ شَرَفًا يَتَبَاهَوْنَ بِهِ وَإِنَّ بَهَاءَ أُمَّتِي وَشَرَفَهَا الْقُرْآنُ

Most definitely, for every nation there is a thing for which they have pride, and the pride and honour of my Ummat is the Qur'aan. (Hilyatul-Awliyaa vol. 2 page 175)

Since the Qur'aan is so great, it has some basics rights over us:

1. **IMAAN BIL QUR'AAN** - To believe every single verse of Qur'aan, especially when it concerns Hijaab, Islamic punishments, inheritance etc.

2. **AL HUBB WAL ADHAMAH LIL QUR'AAN** - To have immense love and respect for the Qur'aan and for those who have memorized the Qur'aan. To honour the Qur'aan, by placing nothing on top of it, not stretching one's feet to it, by handling it with respect and placing it high up in a respectable position, etc.

3. **TAJWEEDUL QUR'AAN** - To learn to recite the Qur'aan correctly, with all the laws of Tajweed. If one has forgotten, a few days effort under a tutor will easily put one back on track.

4. **TILAAWATUL QUR'AAN** - To recite the Qur'aan. For reciting, lip movement is essential. Mere mind reading will not suffice.

5. **AMAL BIL QUR'AAN –** To act upon the injunctions of the Qur'aan and to practice upon its teachings, lest it becomes a proof against us on the Day of Qiyaamah.

6. **TA'LEEMUL QUR'AAN** – To teach the Qur'aan according to one's capacity, either personally or by aiding those involved in its teaching.

7. **TABLIGHUL QUR'AAN** – To propagate the Qur'aan and its message to those unaware, Muslim and non-Muslim.

May Allaah تَبَارَكَوَتَعَالَى accept this weak effort and make it a means of our guidance and success in this world and the hereafter. Aameen

As human beings, we are bound to make mistakes. Any corrections, constructive criticisms and ideas will be appreciated.

moosakajee@gmail.com

سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ

الْحَمْدُ للهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

مَا شَاء اللهُ لَا قُوَّةَ إِلَّا بِاللهِ

جَزَى اللهُ عَنَّا مُحَمَّدًا مَّا هُوَ اَهْلُهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ، وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

سُبْحَانَ اللهِ وَبِحَمْدِهِ،سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ للهِ رَبِّ الْعَالَمِينَ