

We owe it to *the Qur'an*

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بسم الله الرحمن الرحيم

All praises are due solely to Allah (ﷻ), by whose grace and mercy all good deeds are completed. May Allah (ﷻ)'s special and choicest salawaat and salaam be upon our beloved master and teacher Nabi Muhammad (ﷺ), whose life is the greatest example worthy of being followed and who conveyed to us the greatest message of Hidaayah– the Qur'an.

The Qur'an is the greatest gift of Allah to mankind. It is a source of guidance and mercy for those who belief in it, practice upon it and fulfil the rights which are due to it. Every Muslim should at least be aware of and endeavour to fulfil the primary rights of the Qur'an. The rights of the Qur'an are what we owe to the Qur'an. The following booklet discusses these rights which we owe to the Qur'an.

Much of the subject matter of this booklet was drawn from the advices of our respectable and beloved Shaykh Maulana Abdul-Hamid Ishaq (daamat barakaatuhu). Additional information was added from many other compilations and articles, as can be seen in the footnotes.

This booklet was prepared on the wonderful occasion of the completion of Hifzul-Qur'an by my beloved nephew Hf. Mohammed Ismail Kajee, Hf. AbdurRahmaan Cassim Peer and Hf. Muhammed Mansoor. May Allah (ﷻ) accept from all of them.

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

May Allah accept this booklet and make it a means of inspiration for the entire Ummah of Rasulullah ﷺ to reconnect ourselves with the Great Book of Allah, The Qur'an Kareem. Aameen.

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1. IMAAN BIL QUR'AN BELIEF IN THE QUR'AN

As a Muslim, we are bound to believe in the fact that the Qur'an is the word of Allah and His uncreated Speech. The Qur'an is our guide and it provides instructions for us at every stage of our journey of life.

THE MOST SOPHISTICATED MACHINERY AND ITS INSTRUCTION MANUAL

If a person manufactures some gadget, electronic device or some form of machinery, then the manufacturer ensures that instructions and directions are given on how to use it, which are included with the item in the box. These instructions are very important. The bigger the machine, the more detailed will the instruction manual be. If the operation of the machine is complicated and sophisticated, the manufacturers will even send an engineer or demonstrator to demonstrate and explain how to operate the machine, with all the finer details, and to train those who will be using the machine. Engineers will even be sent from foreign countries to teach these things to the consumer. They will train the consumer how to correct errors, if any occur. Even a small gadget comes with a troubleshooting list, which discusses the possible problems and their solutions. These machines have a note stating that you must read the instructions before use. The instruction manual also states that if you do not read and practice upon the instructions, then the guarantee and warranty is invalid. If the machine is used according to the instructions and the training, it will give good results. If it is used against the instructions, the machine will soon dysfunction and harm can be caused to others as well.

The greatest and most sophisticated machinery is the human being who was created and manufactured by Allah Himself. Allah ﷻ has also given instructions for the use of this miraculous machinery - the Qur'an, and its detailed explanation - the Hadith. If these instructions are not adhered to, then the guarantee for Jannah is invalid. The Qur'an is that manual which shows man how to live. Allah ﷻ has stated in the Qur'an: "There is no doubt in this book." These are those instructions in which there are no doubts whatsoever,

and there is no doubt that it has originated from the Maker and Manufacturer. Who will benefit from this Book? It is actually an instruction book for everyone, but will only benefit those who will pay attention to it. In it is guidance for those who want to live within the limits of the laws of Allah ﷻ, who we refer to as the people of Taqwa. For such people, this book will be a means of guidance, through and through. It is for those people who want complete success (the Muflihoon). This is an instruction book which directs us on how to live our lives.

Since man is the most sophisticated machinery created by Allah, Allah has also sent approximately 124000 demonstrators who are called Ambiya to train mankind and demonstrate to them how to operate this amazing machinery called the body. Every Nabi had worked tirelessly to explain to his people the instructions of the Manufacturer – Allah ﷻ. The final Rasul of Allah, Nabi Muhammad ﷺ, finally arrived. He instructed his people to comply with the instructions of Allah and explained to them the ultimate instruction-manual called the Qur'an over a period of 23 years.

So the Qur'an is an instruction book of Allah ﷻ, and Nabi ﷺ was that demonstrator who was sent by Allah, to guide us towards the manner of operating our lives so that we can enjoy it to the fullest. The trouble-shooting aspects have been taught to us and the solutions have been shown. All the details from childbirth till death have been discussed. If this human machinery is used according to the instructions of Allah ﷻ and the way shown to us by Rasulullah ﷺ, we will get perfect results, otherwise we will cause our own destruction and that of others. If a person does not regard the Qur'an as his instruction book, nor does he learn the teachings of the Qur'an, nor has he made the Qur'an the object of his life, then what will be the condition of such a person? For the insignificant items and gadgets of the world, we pursue all the particulars and details. The worldly gadgets only work for a short time yet we pay so much of attention to them. Unfortunately, we do not have time for our Deen, whereas our

success in our life in this world, the grave, the Day of Qiyaamah and forever thereafter is based on Din.¹

Along with Imaan (belief) and conviction that the Qur'an is our only source of guidance and success, we are required to believe and wholeheartedly believe in every single verse of Qur'an. Every fact mentioned therein is totally true and every commandment mentioned therein is perfect, appropriate and applicable till the day of Qiyaamah. The Qur'an can never and will never be mistaken, incorrect, outdated or irrelevant. Justifying our sins and weaknesses by re-interpreting the Qur'an or presenting excuses for disobeying the Qur'an is detrimental to our belief in the Qur'an and can land a person in the abyss of kufr (disbelief). Therefore be wary of falling into any such ideologies. This applies to many issues which are today overlooked or disregarded, whether it pertains to issues such as the compulsion of Hijaab (total concealment of women when leaving their homes and in front of strange males), Islamic punishments, the shares which have been apportioned for every heir in matters of inheritance and the impermissibility of riba (interest-based dealings) etc.

2) AL HUBB LIL QUR'AN TO HAVE IMMENSE LOVE FOR THE QUR'AN

The Qura'n is a 114 chapter love letter which our True Beloved, Allah ﷻ, has sent to us, containing His messages of love, advices and warnings. When a person gets a love letter, how much does he not cherish it? Imam Ghazali ؒ has mentioned a quotation from the Taurah in which Allah ﷻ addresses man: "O my servant! Are you not ashamed of your behaviour 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).

¹ Extracted from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuhu)

But you show an attitude of indifference. Do you consider Me less important than even your friend? O 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?"²

Sahl ibn Abdilllah Tustari رحمہ اللہ said: "The sign that one possesses the love of Allah in his heart is that he possesses great love of the Qur'an in his heart. (Fadhaailul Qur'an)

AN ILLITERATE SHEPHERD WHO LOVED THE QUR'AN

A pious person from Punjab narrated: In our village lived a shepherd who was illiterate. Towards the end of his life, he would always express great regret over the fact that he had not learnt the Qur'an when he was young. He would say, "How sad that I cannot recite the speech of the Creator of the universe." However, he possessed great love for the Kalaam (speech) of Allah. When he passed away, a beautiful fragrant aroma emitted from his grave. Someone asked his wife as to what special action of her husband may have caused this. She replied, "There was no real special action that he would carry out. However, when he would return home after the Fajr salaah, he would sit down and open the Qur'an in front of him. Since he was illiterate, he was unable to recite the Qur'an. But he would open the Qur'an and pass his finger over one line and say, "O my Allah, this is also true." Then he would pass his finger over the second line and say, "O my Allah, this is also correct and true." In this manner, he would complete the entire Qur'an every day." The narrator said, "This belief and affirmation of the Qur'an was so beloved to Allah that Allah caused his grave to be fragrant."³

THE SIGN OF LOVE

From amongst the signs of love is to think of one's beloved in the absence of the beloved, and to miss one's beloved. Some people

² Ihya-ul-Uloom

³ Sacche Waaqi'at by Ml. Arsalaan bin Akhtar pg.943

cannot manage without their cellphones and smartphones. They are absolutely restless if they cannot locate their phones when it has been misplaced. This is the kind of fervor and love that one should have for the Qur'an. If a father manages to find his child that was missing, it will mean everything to that father. Similarly, if a husband loses his wife and then meets her, what joy is not experienced. A couple from South Africa went to Haram Sharif and they lost each other. They managed to find one another at the time of Asr. They hugged each other in the Haram and they returned home on the next flight, without even performing Hajj. This is the love that they had for one another. If we regard the Qur'an like a beloved that was lost, then we will see a great change in our attitude to the Qur'an. It was people who experienced such love who were able to recite one verse of the Qur'an throughout the entire night.

A SIMPLE METHOD OF ACQUIRING LOVE FOR THE QUR'AN

If one does not really have the love of the Qur'an in one's heart, but he at least holds the Qur'an daily and says that I love the Qur'an, then the seed of love will be planted. After the seed is planted, it will grow until eventually the true love of the Qur'an will enter one's heart. Then we will come to love the Qur'an as we love our families and material possessions.⁴

THE TV GUIDE

It is a sad reality that we today experience such attachment and love for our smartphones, laptops, magazines, novels and television sets that far outstrips the attachment and love we feel for the Qur'an. Some time ago, I read an interesting poem regarding this, which I reproduce hereunder. (The reader may substitute the word 'TV Guide' for whatever forms of technology or entertainment he finds himself devoting a great portion of his time to, and ponder over this amazing phenomena which has afflicted our lives)

They lie on the table side by side,
The Noble Qur'an and the TV Guide
One is well used and cherished with pride,

⁴ Extracted from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuhu)

Not the Qur'an, but the TV Guide
 One is used daily to help folks decide,
 Not the Qur'an, but the TV Guide
 So they open the book in which they confide,
 No, not the Qur'an, but the TV Guide
 The Word of Allah is seldom read,
 Maybe a verse before they fall into bed
 Exhausted and sleepy and tired as can be,
 Not from reading the Qur'an, from watching TV
 So then back to the table side by side,
 Lie the Noble Qur'an and the TV guide
 No time for prayer, no time for the Word,
 The plan of worship is rarely heard
 But forgiveness of sin, so full and free,
 Is found in the Qur'an and not on TV

OUR TRUE BEST FRIEND

Many of us have an addictive relationship with Facebook. We check our accounts compulsively, multiple times a day. It is sometimes the last thing many of us do before we sleep and the first thing we do when we wake up; time flies when we're on it, and it can become obsessive. Yet how many of us have an addictive relationship—have *any* relationship—with the Qur'an? This is the Book that transformed alcoholic, oppressive, baby-girl-burying people into callers for justice, defenders of the oppressed, soft-hearted, humble worshippers of the Creator of All the Worlds. If what is contained in this Book brought eternal peace to the hearts and freedom to the souls who were chained to the whims of their own desires, it undoubtedly can emancipate us from our own problems, heartaches and stresses. However, its ability to powerfully impact us may go a lifetime unrealized if we continue to decide that other relationships are more important.

Here are a few ways we can work to establish our relationships with the Qur'an and in doing so, elevate ourselves in this life and in the Next, by the will of Allah:

a) When we read stories about Nuh ﷺ, Musa ﷺ, Isa ﷺ, Maryam (radhiAllahu anha), Lut ﷺ etc. — when we read about their

struggles or the people who they called to the worship of Allah, we learn exiting and amazing information regarding the history of the world. Be eager to recite the Book of Allah and learn these life-changing facts. Allah's Book is more exciting and amazing than any form of social media.

b) When we read the descriptions of Paradise and Hell, know that Allah Most High is presenting images for us to focus on and be impacted by; when we're captivated or horrified by the image, comment through our actions! Do the actions which will include us amongst the dwellers of Paradise and save you from being in the excruciating fire. Ask Allah to grant you Jannah when you recite a verse of Jannah or ask Him save you from Jahannam when you recite a verse of Jahannam. Ask Him for His mercy when you come across mention of His mercy, and seek His protection from His anger and from committing sins when these are discussed. This is the method of interacting with Allah while reciting the Qur'an.

c) Oftentimes, when we're sad or lonely, when we're bursting with joy or excitement, when we're apathetic or just need some down time, we let everyone know how we're feeling, what we're thinking, something that went down in our day or what we wished didn't go down. Specifically, we tend to turn to our best friend. Let's start calling Allah's Book our BEST FRIEND. With ourselves, let's start using the term, "Best Friend," for the Qur'an. If we have a human best friend, think about the way we run to answer their call when we know they're about to tell us the outcome of a life-changing decision. Think about the way we laugh at jokes we share Think about the way that we dial their numbers before anyone else's, knowing almost with certainty that they will pick up the phone and be there for our comfort.

Now, apply that same understanding of our best friend relationship to the Qur'an. If we take the Qur'an as our Best Friend, we'll run to it when we see it near, knowing it's calling us, ready to listen to whatever it wants to share for our own benefit, guidance and happiness. When we're distraught, feeling lonely or at loss, we'll go to your Best Friend, hold it to our hearts, open it and begin reading it, reciting from it, reveling in its mind-blowing empathy, its heart-

warming sympathy, it's perfection of wisdom which relates directly to our situations. When we're excited beyond measure; ready to jump through the roof because we finally got into that school, got that job, regained our health, going to get married to that dream person or had the blessing of a child, we're going to pick it up and shed tears of joy or words of elation with it, knowing that in reality, we're going back to the One Who gave us all that we're excited about in the first place.

Like our best friends, we'll understand the Qur'an's special messages and the guidance it shares with us because we have a special connection that no one else can gauge. Making the Qur'an our best friend begins with a paradigm shift; this is not simply a Holy Book; it's the pinnacle of our life, it's our first supporter, our constant companion, our guide, the keeper of our secrets—it's our Best Friend.

d) Let's also consider our true best friends. The depth of our friendships likely didn't happen overnight; we become continuously attached to the person we've already connected with because of our consistent ability to reconnect and re-align.

Then what about the Qur'an? How can we expect to know our Creator if we do not even open the social media through which He reveals Himself to us? How can we develop a relationship if we are not willing to consistently converse with the One Who gave us the ability to speak (or sign) at all? How can we expect a depth of friendship to simply just happen with our loving Creator if we are not the ones taking any steps towards embellishing our relationship?

Remember that when we establish a relationship with the Qur'an, we are, in reality, establishing a relationship with the One Who created us and knows us best. He tells us, "I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me an arm's length, I draw near to him a fathom's length. And if he comes to Me walking, I go to him at speed," (Hadith Qudsi, Bukhari). When we think about Allah, when we make an effort to draw nearer to Him, He comes to

us with speed. Therefore, let us run to Him through our relationship with the Qur'an!

Here is how we can start: We can set a certain amount of Qur'an that we must read, regardless of the circumstances, every day. Read some portion in the Arabic and also read a translation of some amount. Do whatever amount we can do consistently and stick with it because the Rasulullah ﷺ taught us that the best actions are those that are small, but consistent (Bukhari). Reading the Qur'an daily, year-round, is better than reading a ton only in Ramadan and then disregarding it. How can a relationship flourish to its *fullest* if it is only maintained once a year?

Allah's Book is the greatest networking tool which will connect us to the Creator of the Universe, the One through Whom we can gain success in this life and the eternal hereafter. Let's go to Allah's Book—to our Best Friend—to the Qur'an—because the best “like” is when Allah ﷻ likes your life.⁵

3) AL ADHAMAH LIL QUR'AN IMMENSE RESPECT FOR THE QUR'AN

To have immense respect for the Qur'an and for those who have memorized the Qur'an is also a right of the Qur'an.

RESPECTING THE QUR'AN WILL BRING US HONOUR

Uthman Ghazi was a poor man. He lived in a village and was known to be very hospitable to his guests. The residents of his village began to pressurize him against this habit of his and they eventually decided to evict him from the village. Uthman Ghazi headed towards the home of his sheikh (spiritual mentor). He explained to the pious man what had happened to him. His sheikh invited him in and allowed him to sleep over the night in a room. Uthmani Ghazi was tired, so he laid down to sleep. But a few minutes later, he noticed a copy of the Quran on the wall and realized that his feet had been facing the Qur'an. He was not a very learned man, but his imaan was strong. He

⁵ Condensed with changes from an article by Maryam Amir Ebrahimi - www.virtualmosque.com

immediately sat up and realized his mistake. He then went towards the Quran and stood before it, displaying his respect. He stood like this for the entire night, seeking forgiveness from Allah for his mistake, “O my Allah, I have been disrespectful! I stretched my feet in the direction of the Qur’an. Please forgive me.” The next morning, the pious man came to him and mentioned to him that he had been inspired with the following inspiration, “Uthman, glad tidings to you! The Qur’an sought intercession for you in the court of Allah last night and it was accepted. The command has been issued that you will be a ruler and so too your offspring.” Uthman could not understand and said, “My people have evicted me.” But his sheikh again said, “You will be a ruler and so too your offspring.” Uthman again expressed his surprise and his sheikh gave the same reply. Finally, he greeted his sheikh and left. As he was walking, a group of 12 horsemen saw him and made him their leader. They gave him a horse and said that they would obey whatever he said. They set out and came to a village. Uthman gave the ruler the choice of paying them for protection or war. They decided to pay and came under the protection of Uthman. In this way, Uthman’s army and wealth grew as he travelled from one area to another. The Roman king was a Christian at the time. When he heard of Uthman’s strength, he made him his commander-in-chief. After the death of the Roman king, Uthman ﷺ became the leader.⁶

RESPECTING THE QUR’AN WILL SECURE FOR US PROTECTION

Fadhlul Haq, who was the minister of Bengal and Calcutta on behalf of the Muslim League, once needed to travel from Delhi to Calcutta. For the journey, he decided to buy a first-class train ticket. After boarding the train, he asked his attendant “Where is my Qur’an Majeed? Is it aboard the train?” The attendant replied, “All the luggage has not yet been loaded into the carriage, and the box in which we packed the Qur’an Majeed still needs to be loaded. I will bring it immediately.” When he heard this, Fadhlul Haq immediately said, “I have told you, on multiple occasions, to ensure that the Qur’an Majeed comes into the carriage first. Unload whatever

⁶ Tuhfa-e-Huffadh, p308, as quoted by MI Afzal Ismail

luggage has already been loaded, we will take the next train and ensure that the Qur'an Majeed goes into the carriage first." Saying this, Fadhlul Haq exited the carriage and left the train. On seeing Fadhlul Haq exit the carriage, some Hindus who were already seated inside began to laugh in mockery and said, "How strange! He left the train because his Qur'an did not come first!"

Later on, as the train Fadhlul Haq had abandoned neared Calcutta, the entire first-class carriage exploded. It turned out that some Hindus who were the enemies of Fadhlul Haq had planted a bomb under the first-class carriage in the hope of killing him. When the carriage exploded, most of the people in it were killed and the few survivors were critically injured. On learning of the fate of the first-class carriage which he had abandoned, Fadhlul Haq said, "The Hindus wish to kill me. They should bear in mind that the Qur'an Majeed always remains with me and nothing can thus harm me."

The few Hindus who survived the explosion later on wrote in an article, "When Fadhlul Haq exited the carriage, we were initially laughing. However, we now know that he was fortunate to have exited and we know that the Qur'an Majeed saved him."⁷

RESPECT FOR THE HAAFIDH

Moulana Badre Aalam , a great scholar of hadith, passed away in Madinah Munawwarah and is buried in Jannat al-Baqi. The authorities dug up his grave on 3 separate occasions in periods of 6 months after his burial in order to bury others in his grave. 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 the following 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 Quran. He would say, "Just as it is not appropriate to stretch one's feet in the direction of a Quran, it would also be disrespectful to stretch one's feet towards a person who bears the

⁷ Qur'an ke Hayrat Angez Waaqi'at pg. 322, as quoted by Uswatul Muslimah

Quran within his chest.” It is likely that the blessings of such respect have caused his body to remain intact.”⁸

HOW SHOULD WE RESPECT THE QUR’AN?

Ibrahim Nakha’i (rahimahullah) said: ‘The Sahabah and Tabi’een would say: ‘Show respect to the Quran.’ (Kitabul Masahif, pg.151)

The following are some forms of respecting the Qur’an:

- When carrying the Qur’an, hold it with the right hand and with respect, close to the heart. Never allow it to hang behind one’s back in a back-pack
- Cover the Qur’an and have a bag (juzdaan) to keep it in. The cover of the Qur’an must also be regularly removed and washed. The water that was used for washing the cover of the Qur’an should also not be thrown into the drains into which sewerage and other impurities flow. This blessed water which had washed a cover which was attached to the Qur’an should be sprinkled onto the walls of the house or thrown into the garden or onto the flowers etc.
- We should try not to place other books upon the Qur’an. The Qur’an should always be kept higher than all other books.
- Make Wudhu before reciting the Qur’an, even if one intends to recite it from memory. Remember that it is impermissible to touch the Qur’an without wudhu. This has been proven in the Hadith and is the reliable opinion of all 4 mazaahib (schools of Islamic jurisprudence).
- When one wishes to recite, choose a quiet place so that one is not disturbed during recitation.
- Sit down with respect and humility before the Qur’an.
- Sit facing the Qiblah when reciting.
- Before reciting, make miswaak and apply itr.
- Place the Qur’an in a slightly elevated position when reciting it. It is best to place it on a rihall (a Qur’anic desk). Never place it on the floor, as this constitutes grave disrespect.
- Ikrimah ibn Abi Jahl honoured the Qur’an so greatly that he would place it on his face, cry and say, “This is the speech of my Rabb.” (al-Mustadrak Lil Haakim, Sunan Daarmi)

⁸ Tuhfah-e-Huffaadh, p392, as quoted by Ml Afzal Ismail

- One should not put his saliva on the fingers to turn the pages of the Qur'an.
- While reciting, do not engage in discussion. Nafi ؓ stated that Abdullah ibn Umar ؓ would not talk while reciting the Quran. (Bukhari)
- One should not joke, laugh, utilize a cellphone or play when reciting the Qur'an. This is a dangerous practice.
- One should close the Qur'an out of respect if the necessity does arise to speak during one's recitation. Then repeat 'a'oozu billahi minash shaytaanir rajeem' before continuing the recitation.
- Do not leave the Qur'an open when one is not reciting from it.
- It is forbidden to use the Qur'an or any book of Islamic knowledge as a pillow.
- If somebody is reciting the Quran incorrectly then it is compulsory to correct him/her. This is a law of the Shari'ah, no matter who it may be or what the occasion may be.
- One should not face one's back towards the Qur'an or spread his/her legs towards the Qur'an.
- We should fix torn Qur'ans.
- When using a Qur'an in the Masjid, we should always place the Qur'an in its respective place after use.
- Always place the Qur'an neatly on the shelves.

4) TAJWEEDUL QUR'AN TO RECITE THE QUR'AN CORRECTLY ACCORDING TO THE LAWS OF TAJWEED

To learn to recite the Qur'an correctly, according to all the laws of Tajweed is a right of the Qur'an. If one has forgotten, a few days effort under a tutor will easily put one back on track.

Tajweed really means to recite the Qur'an in the manner and mode in which it was revealed to and recited by Rasulullaah ﷺ i.e. to read with the correct makhârij and sifât (pronunciation) and also to take into consideration the places of stopping. When a person does not read the Qur'aan with Tajweed, then he is sinful; firstly, due to discarding a compulsory act and secondly, due to distortion in recitation. At times due to incorrect recitation a person's salaah could

even be invalidated if his incorrect recitation distorts the meaning to that extent that the meaning entails kufr etc. However, even if a person made an error which did not nullify the salaah, then too there will be a deficiency in the salaah to the extent of the error perpetrated. There is no excuse for any person not to learn and acquire the knowledge of Tajweed. It should be known that there are the many learned Ulama and Qurra who are available to teach Tajweed. One should take full advantage and approach them, so that one's recitation is corrected. Thus, an all-out effort should be made to recite the Qur'aan correctly with Tajweed.⁹

It is the right of the Qur'an to recite it with Tajweed, which means to pronounce the letters correctly and to know where to stop and how to stop during recitation, as was explained by Ali ؑ. However, if we take a look at our situation today, we will find that even Imaams who have been appointed for large congregations do not recite correctly. If the Imaams recite incorrectly, how will the general public recite correctly?! Just look at how much we have fallen short in fulfilling this right of the Qur'an, whereas Rasulullah ﷺ had taught us how to recite correctly... What difficulty is there in learning Tajweed. There are only 28 letters. If one manages to learn just one letter per day correctly, you could be pronouncing and reciting correctly in just 28 days. If even this much is difficult, then at least try to learn as much as you can. Even if you are not successful, we will have to certainly endeavour and try. Wealth and riches are not acquired without effort. Despite this, we still make effort to acquire it. But when anyone decides to learn correct recitation of the Qur'an, Shaytan deceives him and says, "Do you think you have the capability to learn Qira'at?" When a person is told, "Correct your Qur'anic recitation", he says, "Brother, I am gone old. Do you think my tongue can change now?"

Remember also that just as your children have other rights over you, they also have this right that you should teach them the Qur'an. If you do not fulfil this duty and they recite the Qur'an incorrectly throughout their lives, you will have to answer to Allah ﷻ.¹⁰

⁹ Extracted and condensed from "A Gift to the Qari" by Qari Ismail Eshaq

¹⁰ Condensed from Tasheelul-Mawaaiz, Huququl-Qur'an, from a lecture of Ml. Ashraf Ali Thanwi ؒ, translated by Maulana Mahomed Mahomedy

5) TILAAWATUL QUR'AN RECITATION OF THE QUR'AN

To recite the Qur'an is also a great right of the Qur'an, rather it is the command of Allah which has been conveyed to us in the Qur'an itself. Tilaawah refers to reciting the Arabic text of the Qur'an from the beginning to the end with movement of the lips. Recital of the meaning is beneficial but is not referred to as tilaawah. Recital of certain surahs daily are rewarding, but are not referred to as tilaawah of the Qur'an. If a person merely looks into the Qur'an and mind reads, he will gain blessings, but this will not earn him the reward of tilaawah. For reciting, lip movement is essential.

A LETTER TO ALLAH

Dear Allah Ta'ala,

It hailed here in Karachi last month, and as surprising and exciting as it was, it left me with a terrible, sinking feeling in my heart. Because of the sudden harsh weather, the girl who helps with the household work at our place could not leave for a good 2 hours after she was done, and so I made her coffee and asked her to rest for a while till the weather outside got better.

I myself snuggled in my blanket with Dan Brown's latest novel and a mug of hot coffee, feeling at bliss, while she sat across me – staring at me uncomfortably as her mug sat beside her untouched. I ignored her stare for a while, then lost my patience. “Koi masla hai (What's wrong)?”, I asked her, clearly annoyed. She lowered her gaze in embarrassment, then fumbled with her scarf as she asked me, in a very low voice, if I could lend her a copy of the Qur'an for a while. Her timid request surprised me a little, since she is a cheerful soul generally, but I got up nonetheless and brought her my Quran, cleaning the layer of dust that had settled on the cover with a tissue paper, which turned grey as it wiped away proof of my heedlessness.

Asking me to keep the Quran on the table, she went to the bathroom to make wudhu. She came back a few minutes later, her face glistening with water droplets that she hadn't wiped away, as she tied her scarf around her and sat down facing the Qiblah. I looked at her

curiously as she carefully picked up the Quran and kissed it soundlessly, the hardcopy resting on her lips for a few seconds before she put it down. She was illiterate, that I clearly knew. Illiterate enough to not be able to even recognize her own name – not in English, not in Urdu, and not, I was sure, in Arabic.

She opened the Qur'an, first the wrong way up, and looked at the words for a good minute or two before realizing her mistake and turning the book over so that the words now stood right. I then saw her staring at the top right corner of the page that opened, as if trying to make out which juz (para) she was on. Then she flipped a few more pages and landed on the fourth juz. Slowly, I saw her relax as the index finger of her right hand touched the first word on the page – لن. Her finger traced the curve of the laam as it joined with the noon, pausing for a bit, then going back to the curved neck of the laam. She did it again, and again, and again – then moved on. By now, her eyes were filled with tears, and I wondered what exactly she was trying to do. Unable to wait any longer, I called out to her.

At first, she did not hear me at all. The second time, however, she suddenly looked up in surprise, as if she had completely forgotten that there was someone else in the room too. “Kia karrahi ho? Tumhen parhna ata hai ye (What are you doing? Can you read?)” I asked, rather insensitively. She smiled sadly through her tears and shook her head.

And then, in her soft voice, on that cold afternoon, just sitting there armed with nothing but a book and some coffee, she dropped bombs of guilt on me. She told me she has no idea what these words say, or what they would even sound like in her voice. She told me she can't begin to imagine what treasures are hidden in these words, and how much she longs to be able to understand them. She said she “reads” the Qur'an every day, for an hour on her busy days and for more when she is free, which essentially includes just staring at its words. She traces each letter, each curve of the laam, the sheen, the kaaf, each dot, and hopes that some miracle would occur, that somehow, through the intensity of her gaze and the severity of her longing, a bridge will be formed – a bridge of love, perhaps – that will bring the treasures

encapsulated in those words to her heart, and they will accumulate there, slowly spreading throughout her body with every heartbeat, slowly becoming a part of her very being.

I sat in my place, unmoving, and looked at the 19 year old illiterate, uneducated girl in front me, who had now shifted her attention back to the book in her hand. Looking down myself, I saw my hands holding Dan Brown's Origin, a book I had been reading for 3 days now. The tissue paper I had wiped the Quran with still lay at one side, still grey with the dust it had wiped – still witness to my heedlessness. I thought of the multiple copies of tafseer, both English and Urdu, that sat in the one cabinet at our place which was designated for religious books – the one least opened. I thought of the other copy of the Qur'an I own, the one with translations, and of how I have no idea where it currently is. Beside the dusty tissue paper lay my phone, my gateway to the world, holding thousands of lectures by renowned religious scholars, explanations of different Surahs in text that just require my time from the comfort of my own room – basically everything that I had been conveniently ignoring because Robert Langdon's codes were more important for me to decipher than the book I genuinely believe to hold the secret to success in both the worlds.

It was in that moment, o my Allah, that I realized what being blessed truly means. Within a matter of minutes, the poor, illiterate girl who scrubbed toilet floors for a living had shown me where I stand. And I am sorry, Allah. Sorry because You sent me a love letter 1400 years ago, and it's still a mystery to me because I just wasn't interested in finding out what it says. Sorry because I spent 18 years of my life getting an education which guarantees me prestige and good money, and not one year trying to learn something that guarantees me You. Sorry because, whatever excuses I may give for my negligence towards Your book, the truth is simple: it has, all my life, been the last item on my priority list. ¹¹

SIX GREAT BENEFITS IN TILAAWAH OF THE QUR'AN

¹¹ jamiat.org.za

1.) It removes the rust of the heart: Abdullah ibn Umar ؓ narrates that Rasulallah ﷺ said, “The hearts rust just as metal rusts with water.” When asked what would cleanse it again, Rasulallah ﷺ replied, “Frequent remembrance of death and the recitation of the Qur’an.” (Shu’abul-Imaan)

2.) It brings with it many worldly benefits: Abu Moosa Ash’ari ؓ narrates that Rasulallah ﷺ said, “The similitude of the believer who recites the Qur’an 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’an is like that of a date. It has no fragrance and its taste is good. The similitude of a hypocrite who recites the Qur’an 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’an is like that of a colocynth. It has no fragrance and its taste is bitter.” (Bukhari, Muslim)

Scholars have stated: A citron has five qualities: a.) It creates a pleasant fragrance in the mouth b.) It cleanses the stomach c.) It aids in digestion d.) It keeps jinn away from the house in which it is kept e.) It strengthens the memory. These are the qualities that are especially associated with the reading of the Qur’an, since a beautiful fragrance in the mouth, internal purity and spiritual strength are all benefits found in the recitation of the Qur’aan. The evil jinn stay away from a house in which the Qur’aan is recited. In Ihya-ul-Uloom, it is reported from Ali ؓ that three things strengthen the memory 1.) miswaak 2.) fasting 3.) recitation of the Qur’aan. (Abridged from Fadha’ilul Qur’an)

3.) Rewards in the hereafter: Ibn Mas’ud ؓ narrates that Rasulallah ﷺ said, “The person who recites one letter of the Book of Allah shall receive one reward, and a reward is multiplied ten times. I do not say that alif laam meem is one letter. Rather, alif is one letter, laam is one letter, and meem is one letter.” (Tirmizi)

This hadeeth proves the great virtue of reciting the Qur’an without even understanding. The example used by Rasulallah ﷺ is very striking. Alif Laam Meem are the huroof-muqata’aat whose meaning is known only by Allah ﷻ. 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.

According to what has been written in Kitaabul Adad of Ibn Abdil Kafi, (as quoted in ‘A gift for the Qari’) there are 386877 letters in the Qur’an. Since we have been promised at least 10 rewards for every letter we recite of the Qur’an, a person who completes the Qur’an once will at least receive 3 868 770 rewards in his book of deeds, each reward being a key to some treasure or a token to some bounty in Jannah. Therefore, such a person will become a triple millionaire in the true sense of the word.

This is the bare minimum reward, which is for a person who recites without wudhu. Ali ؑ narrates that for every letter read, there are one hundred rewards for one who reads the Qur’an while standing in salaah, fifty 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.

4.) It will earn for one Nur (spiritual light) on the earth and a treasure in the hereafter: Rasulullah ﷺ said to Abu Zarr ؓ, “Hold firm onto the recital of the Qur’an, since it is a light for you on the earth and a treasury for you in the hereafter.” (Ibn Hibbaan)

5.) Goodness in the home of the reciter: Abu Hurairah ؓ says, “The house in which the Qur’an 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’an is not read, life becomes difficult and empty of blessings, angels leave the house and Satan settles in it.” (Musannaf Ibn Abi Shaibah)

6.) Safety from senility in old-age: Ibn Abbaas ؓ said, “Whoever recites the Qur’an will be saved from senility. The proof of this is the verse, “Then We returned him to the lowest level except he who believes.” He who believes means the one who recites the Qur’an. (Haakim) Ikramah ؓ said, “A person who is always engaged in

recital of the Qur'an will not lose his senses in old age.” (Tafseer Ibn Katheer Surah Teen verse 6)¹²

WHY DO WE READ QURAN, EVEN IF WE CAN'T UNDERSTAND A SINGLE ARABIC WORD?

There was once a grandfather who had great love for the Qur'an Majeed. Every night without fail, he would make wudhu, apply 'itr, remove his beloved Qur'an from its velvet cover and sit with utmost respect reciting the word of Allah Ta'ala in a most melodious tone. As he would recite, however, his young grandson would stare at him in bemusement and scratch his head in confusion. One day, his grandson came up to him and asked, “Grandpa, you recite the Qur'an Majeed EVERY night but you don't even know Arabic! You read so much but you don't even understand what you're reading! What a waste of time!” His grandfather looked at him, smiled and said, “My child, do you see the coal basket in the corner? Good! Empty out the coal, take the basket to the stream, fill it with water and rush back as quickly as your little legs can carry you.” The young boy ran off on his “mission”, heading towards the stream. He filled the basket, turned, and ran straight back to the house. “Grandpa!” he complained, “The water doesn't stay in the basket because of all the holes! I think I'm wasting my time!” “I think you need to run faster.” suggested Grandfather. And so off he went again, running even faster than before. When he returned this time, there were at least a few drops of water at the bottom of the basket but even those dripped out before he could put the basket down. “One more time! Run your absolute fastest now!” urged Grandfather before the child could again complain. Now when the child returned, huffing and puffing from the exertion, there was at least a small puddle – but even that rapidly drained out before their eyes. “I give up Grandpa!” he exclaimed, “And I've wasted my time!” “Hold it! Not so hasty my child.” responded Grandfather. “Why don't you examine the basket and tell me what you see?” he prompted. The child turned the basket in his hands, looking first at the inside and then turned it the other way, looking at the outside. “It looks brand new!” he marveled. “It's all shiny again! All the soot has been washed off!” he said. “Exactly!” replied Grandfather. “The basket is perhaps unable to

¹² Condensed from 'Commentary of Qaseedah Burdah' by Maulana Moosa Kaje

hold the water, but that doesn't mean the water doesn't affect it in any way. Rather the water cleanses and polishes it, removing all the dirt and grime. That, my child, is exactly what happens when we read the Qur'an Majeed without understanding the meaning. Allah Ta'ala not only gives us great reward but also cleanses our hearts through our recitation" he explained. "Wow! Will you teach me to read too?" he asked. "Definitely!" replied Grandfather.

A person suffering from a splitting headache, despite not knowing the pharmacological effect, group schedule or origin of panado, won't think twice before swallowing the tablet. He understands that this lack of knowledge and understanding in no way hinders or obstructs the tablet benefitting him by alleviating his pain. Similarly, when a person recites the Qur'an Majeed with dedication and devotion, it serves to cleanse his heart of the layers of muck and grime that engulf his heart by him sinning. This is regardless of whether or not he understands the meaning of the Qur'an Majeed.

The Qur'an Majeed was revealed in Arabic and the people to whom it was directly revealed were Arabs who spoke the most eloquent form and dialect of the language. Despite them being completely conversant and fluent in the language, Nabi ﷺ was tasked with a separate responsibility in his capacity as the Nabi – the responsibility to teach them the RECITATION of the Qur'an Majeed. The recitation of the Qur'an Majeed holds such a degree of importance that teaching the recitation alone formed a separate department from the other departments of deen. Allah Ta'ala not only showed its importance but even expressed it to be a great favour on the Ummah that they learn to recite the Qur'an Majeed. This is because the recitation of the words of the Qur'an Majeed is an irreplaceable 'ibaadah that plays an extremely important role in the life of a Muslim.

Imaam Ahmad ibn Hambal رحمه الله once saw Allah Ta'ala in a dream and asked, "O Rabb, what is the best means of acquiring Your closeness?" Allah replied, "O Ahmad, by the Qur'an." I asked, "O Rabb, by reciting it with understanding or without understanding?" Allah replied, "Whether it is recited with our without understand, it is

the best means of acquiring My closeness.” (Ithaafus Saadatil Muttaqeen vol. 4, pg. 466)

Some Muslims are misled by the idea that reciting the Qur’an Majeed without any idea of the meaning is a “waste of time” as it is merely reading in a “parrot fashion”. Hence they abandon reading the Qur’an Majeed. Such people in reality are doing themselves a great disservice and depriving themselves of the abundant reward Allah Ta’ala has offered. Nabi ﷺ said, ““The person who recites one letter of the Book of Allah shall receive one reward, and a reward is multiplied ten times. I do not say that Alif Laam Meem is one letter. Rather, Alif is one letter, Laam is one letter, and Meem is one letter.” (Tirmizi) If a person recites just the three letters “alif laam meem” (at the beginning of Surah Baqarah) and nothing else, Nabi ﷺ has promised this person a minimum of 30 rewards! This is despite the fact that the Ummah of Nabi ﷺ does not know the meaning of these three letters with certainty. This proves without a doubt that recitation of the Qur’an Majeed – although the meaning is not known to the reciter – guarantees immense reward. Are we, as Muslims, willing to deny this reward and thus challenge the promise of our Nabi ﷺ?

To understand the meaning of the Qur’an Majeed is indeed very important and striving to learn it at the hands of a true ‘Aalim of Deen is a praiseworthy effort. In the event of not knowing the meaning, however, the RECITATION should never be abandoned. We face a dark future if we begin to distance ourselves from the Quraan Majeed, the word of our Allah Ta’ala, due to not understanding its meaning. Will we allow the day to come when we abandon even salaah due to not understanding Arabic?¹³

HOW MUCH SHOULD A PERSON RECITE DAILY?

As for a non-Hafiz, he should begin by endeavoring to make 2 complete recitals of the Qur’an every year. According to Imam Abu Hanifah (as quoted in Ihya-ul-Uloom of Imam Ghazali) it is the minimum right of the Qur’an that it should be read completely twice a year. An easy method of doing so is to complete one recitation

¹³ Condensed and modified from article by Ibn Masud Institute

throughout the entire year (by reciting approximately 3 pages daily) and complete one recitation in the month of Ramadhan. Thereafter, one should gradually increase his recitation till he recites at least one Juz (Para) daily. Every person should recite Quraan Sharif in this manner. No person should be deprived of reciting the Quraan Sharif. If a person does not recite Quraan Sharif daily, then he should regard this as a great injustice to the Qur'an which he is perpetrating.¹⁴

6) AMAL BIL QUR'AN PRACTICING UPON THE QUR'AN

To act upon the injunctions of the Qur'an and to practice upon its teachings is perhaps the greatest right of the Qur'an upon us, lest it becomes a proof against us on the Day of Qiyaamah.

On every page of the Qur'an is an invitation to surrender and submit, to act and change. At every step, the reader is confronted to decide and commit himself. Those who do not submit to it are declared to be a kaafir, zaalim (wrongdoer) and faasiq (disobedient sinner) (Surah Maa'idah v.43-47). Those who are given the Book of Allah but do not understand it nor act upon it are described as 'asses which carry loads', but neither know nor benefit from what they carry (Surah Jumu'ah v.5). They are those against whom Rasulullah ﷺ will argue on the Day of Judgment: O my Rabb! Indeed (some of) my people have abandoned this Qur'an (Surah Furqan v.30). To abandon the Qur'an, to leave it, and to cast it aside means not to read it, not to understand it, not to live by it, to consider it a 'thing of the past', which has ceased to be relevant.

Rasulullah ﷺ was no less emphatic in stressing the necessity of obeying the Qur'an. From his sayings are the following:

- a) Many of the hypocrites in my Ummah will be from among the readers of the Qur'an (Ahmad).
- b) He is not a true believer in the Qur'an who treats as halal (permissible) what it has made haram (prohibited). Read the Qur'an so that it enables you to desist (from what it prohibits). If it does not enable you to desist, you have not really read it (Tabraani).

¹⁴ Extracted from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuh)

What you must remember is that to live by the Qur'an requires a major decision on your part: you have to completely alter the course of your life, irrespective of what may be the dominant thought-patterns around you, of what your society may be dictating, or what others may be doing. This decision requires major sacrifices. But unless you, as believers in the Qur'an being the word of Allah, are prepared to take the plunge, not much good will come to you. From the very first moment, at the first step, it is made abundantly clear that the Qur'an is a guidance for those who are prepared to act to save themselves from the harm that comes from living against Allah's commands, from earning His displeasure, and who fear the consequences—they are the al-muttaqoon (al-Baqarah 2: 1-5).¹⁵

DO NOT ABANDON THE QUR'AN

It is the best of speech, the way of guidance, the book of wisdom, and it will remain unchanged and protected until the Day of Judgement. Muslims usually decorate its pages and outside cover and always place it on the highest shelf in their homes to signify its elevated status. Most Muslims begin the most important ceremonies of their lives with the recitation of its blessed words. Yet when it is recited, few are those who listen to it carefully and even fewer are those who dedicate their lives to practice upon it. A human would never abstain from the elements that are necessary for nourishing his body, yet so many humans go for extended periods of time depriving themselves from that which nourishes the hearts and the minds—the Holy Qur'an.

The Qur'an is our connection to Allah ﷻ. Therefore, he who abandons the Qur'an has, in fact, abandoned his connection and relationship with Allah ﷻ, which is what gives true life to the hearts of the believers. If a Muslim continues abandoning the Qur'an, his Imaan weakens, he commits sin unrepentantly and he prefers the enjoyments of this temporary life over the life of the Akhirah. His heart becomes a dark dungeon; the filth of sins veils it and no light of guidance penetrates it.

¹⁵ Condensed from - Way to The Quran by Khurram Murad

The coming of a time when people would abandon the Qur'an was foretold in the Qur'an itself. In Surah Furqan (v.30), Allah says: "And the Messenger will say (on the day of Qiyaamah), 'O my Rabb! Indeed (some of) my people have abandoned this Qur'an.'"

From the statements of the Ulama, it becomes evident that abandonment of the Qur'an is of different levels:

a) The worst level of abandonment is to disbelieve in the Qur'an and prevent others from listening to it by making a noise and speaking loudly while the Qur'an is being recited to drown out its sound, as did the pagan Arabs of Makkah in the time of Rasulullah ﷺ.

b) The second level of abandonment is to not seek out its message, as is the case with so many human beings who go all through life, not giving any priority to Allah and hence they do not make any attempt to discover His true revelation.

c) The third level of abandonment is committed by those who believe in the Qur'an, that is: Muslims who do not even listen to the Qur'an. This does not mean that the Qur'an is never recited in the presence of those Muslims, but rather it means that when it is recited, they do not respect it to the extent that they concentrate on listening to it. Those who have abandoned the Qur'an in this way even continue their idle conversations, joke or laugh aloud during the recitation of the Qur'an. An even worse level of abandonment would be listening to songs, music, poetry, or any other form of speech, instead of the Qur'an.

d) The fourth level of abandonment is to abandon reading of the Qur'an. This includes those who make no effort to learn the Arabic alphabet and vowels so as to be able to read the Qur'an. It also includes those who know how to read it, but make many mistakes out of carelessness, such as not pronouncing the letters properly while having the ability to do so, or not adhering to the most basic rules of tajweed, or reciting it so fast that one easily skips over certain vowels or the like. This doesn't refer to those who will make mistakes while trying to learn; in fact, they receive a double reward if recitation of the Qur'an is difficult for them. (Bukhari, Muslim)

e) The fifth level is abandonment of memorization of the Qur'an. This could refer to those who go through life memorizing only a small portion of the Qur'an, or those who memorize the Qur'an but allow themselves to forget it by not reviewing. As for those who don't memorize anything of the Qur'an or very little, the following narration refers to them. Ibn Abbaas ؓ related that Rasulullah ﷺ said: "One whose heart doesn't contain anything from the Qur'an, his heart is like a deserted house." (Tirmizi)

In regard to those who do memorize, the following narration warns of the effort needed to preserve the Qur'an in one's mind and heart. Abu Musa al-Ash'ari ؓ related that Rasulullah ﷺ said: "Preserve the Qur'an in your hearts, by Allah in whose hand lays the life of Muhammad, it goes out of memory faster than a camel escapes from its rope." (Bukhari, Muslim) This or any level of abandonment usually comes from ignorance of the virtue of every aspect surrounding the Qur'an. In addition, if the youth knew how much they will regret not having taken advantage of the "golden" years, the stage at which the mind can memorize more easily, they would not delay memorization of the Qur'an for one moment.

f) Abandonment of reflection is the sixth stage. This is mostly due to lack of understanding of the Arabic language.

g) The last and most dangerous level is the abandonment of practice. The essence of this type of abandonment is illustrated in the following narration in which the Messenger of Allah ﷺ said: "...the Qur'an is either an argument for you or against you." (Muslim) Imam Nawawi ؒ states in regard to the meaning of this hadith: "[It means] that you will benefit from it if you recite it and act by it, otherwise it will be an argument against you." This means that on the Day of Judgement, the Qur'an will be a proof or a witness against those who disobeyed Allah ﷻ and did not follow the path He outlined in His Book.

The very purpose of listening, reading, memorizing, and reflecting upon the Qur'an is to be able to practice it and hence this is the gravest level of abandonment. Those who don't practice the Qur'an will be in ruin and this is true even on the level of nations and civilizations. `Umar ibn al-Khattab ؓ narrated that Rasulullah ﷺ

said: “Allah will elevate some nations through this book and degrade others with it.”(Muslim) This level of abandonment, when applied to nations, means their ruling by laws or systems other than the Qur’an. The most potent example of how the Qur’an elevates nations is the example of Rasulullah ﷺ and his companions. `A’isha (radhiAllahu anha) described Rasulullah ﷺ by saying that his character was the Qur’an, itself. He embodied the perfect and complete practice of Qur’anic tenets in his life and his companions followed suit by emulating his character. Through their adherence to Allah’s Holy Book, in a matter of no more than 23 years, a group of 40 oppressed and poor men and woman grew to become the most powerful force in the Arabian Peninsula. Muslims of today need not ask why they are now living a humiliating reality, even while not lacking in numbers or wealth. They need not look further than the Qur’an for the solution.¹⁶

IMMEDIATELY IMPLEMENTING THE TEACHINGS OF QUR’AN

The first generations of Muslims strove to implement the teachings of Qur’an to the greatest extent. They never resorted to any excuses and never justified any actions which were contrary to the teachings of the Qur’an. Whenever they were advised in the light of the Qur’an, they immediately accepted the advice and acted upon the Qur’anic injunctions, even to the detriment of their wealth, status and honour. Hereunder are just three incidents which prove the above:

1.) Ibn Abbaas ؓ narrates, “Uyaynah ibn Hisn came and lived as a guest with his nephew, Hurr ibn Qays. The latter was from the group whom Umar ؓ used to keep in his close company. Those who were well versed in the Qur’aan were part of the assembly of Umar ؓ and those with whom he used to consult. This group contained both old and young men. Uyaynah said to his nephew: “O my nephew! You have a special relationship with this leader (referring to Umar ؓ). Obtain permission for me to meet him.” He sought permission and Umar ؓ granted it. When Uyaynah went to Umar ؓ, he said: “Hey, son of Khattaab! By Allah, you do not give us sufficient stipends nor do you rule with justice among us.” Umar ؓ became angry and was

¹⁶ Condensed from an article by Iman Badawi

about to punish him. Hurr said to him, “O leader of the believers! Allah said to His Nabi, ‘Accustom yourself to pardon, command good, and ignore the ignorant ones’, and this man (Uyaynah) is from the ignorant ones.” By Allah, when Hurr recited this verse, Umar ؓ did not step any further. He always adhered strictly to the Book of Allah.” (Bukhari)

Abdullah ibn Umar ؓ says, "I have never seen a time when Umar ؓ became angry and was not dissuaded from taking action (against the perpetrator) by the mention of Allah, mention of fear for Allah or by someone reciting a verse of the Qur'an to him." (Tabaqaatul-Kubraa vol. 3 page 309, Taareekh Dimishq vol. 44 page 310)

Once Bilaal ؓ sought permission to meet Umar ؓ. Aslam said to him, “He is sleeping.” Bilaal ؓ then asked Aslam, "How do you find Umar?" Aslam replied, "He is an excellent man. However, matters are grave when he becomes angry." Bilaal ؓ advised him saying, “If you are with him at a time when he becomes angry, just recite the Qur'an until his anger vanishes.” (Tabaqaatul-Kubraa vol. 3 page 309, Taareekh Dimishq vol. 44 page 382)

2.) Mistah ؓ, who had taken active part in the incident of slander (against Aishah رَضِيَ اللهُ عَنْهَا), was amongst the poor muhaajireen (emigrants). He was the maternal cousin of Abu Bakr Siddique ؓ, who used to assist him financially. When he participated in this incident, Abu Bakr Siddique ؓ was extremely hurt, which was a natural feeling. He took an oath that he would not assist him in future. To financially assist any specific poor person is not compulsory, and not to assist is not a sin. However, Allah ﷻ had chosen the Sahaabah رَضِيَ اللهُ عَنْهُمْ to be ideal models for all of humanity. Therefore, on one hand, those who erred were encouraged to repent and were favoured with many bounties. On the other hand, the personality who had undertaken not to assist such poor people was tutored to embody the highest levels of character. In verse 22 of Surah Noor, Allah ﷻ commanded him to break his oath, pay kaffarah, and to continue assisting him financially. Just as Allah ﷻ had forgiven him, those of great rank too should forgive him. In the last portion of this verse, Allah ﷻ said, “*Do you not love that Allâh forgives your sins?*” Immediately, Abu Bakr ؓ uttered, “By Allâh! I

love that Allaah forgives me.” (Bukhari) Without delay, he recommenced assisting him and said, “From now, I will not stop my assistance.” (Bukhari)

3.) It is narrated regarding Sayyiduna Zainul Abideen عليه السلام: Once his slave girl was pouring water for him whilst he was making wudhu. The jug slipped from her hands, causing an injury to his face. He looked up at her angrily. Immediately, she recited **وَالْكَاطِمِينَ الْغَيْظَ** (those who control their anger), to which he said, “I have controlled my anger.” Then she recited **وَالْعَافِينَ عَنِ النَّاسِ** (those who forgive people). He replied, “I have forgiven you.” Finally she recited **وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ** (And Allaah loves those who do good.) He replied, “Very well! I set you free for Allah’s pleasure.” (Shuabul-Imaan, Taareekh Madeenah Dimishq)¹⁷

7) TA’ALLUMUL QUR’AN AND TA’LEEMUL QUR’AN LEARNING AND TEACHING THE QUR’AN

To learn the Qur’an and teach the Qur’an according to one’s capacity, either personally or by aiding those involved in its teaching is another right of the Qur’an.

Rasulullah ﷺ had explained the great virtues of learning and teaching the Qur’aan. One of his ﷺ teachings was, “The best and most virtuous amongst you are those who learn the Qur’aan and teach it.” (Bukhari) We learn from this Hadith that the occupation of (learning and teaching) the Qur’aan is one of the greatest forms of worship, and that those who are engaged in learning and teaching it are the best amongst all.

Do not underestimate the knowledge we have. Teach whatever we know. Actually, by teaching basic aspects of Deen which are practiced daily, there is hope of greater reward and one will receive rewards as long as that person practices upon or recites whatever he was taught. At the very minimum, teach Surah Faatihah and the short Surahs to our children. As long as they recite it in every salaah, we will receive reward, even long after our deaths.

¹⁷ Condensed from ‘Commentary of Qaseedah Burdah’ by Maulana Moosa Kajee

Abu Mansoor Muhammad Al-Baghdadi ﷺ was a pious saint who was blessed with many karaamaat - miracles. He had taught the entire Qur'aan to 70 blind students. After his demise someone saw him in a dream and enquired as to how Allah Ta'ala had treated him, to which he replied, "Allah Ta'ala forgave me by virtue of my having taught little children Surah Faatiha."

LEARNING THE QUR'AAN FOR CHILDREN AND ADULTS

We should ensure that every Muslim child receives Islamic education and knows how to recite the Qur'aan fluently. No child in our community should be deprived of Islamic education. Every adult should also know how to recite Qur'aan Sharif. Once or twice a week, there should be an adult class for about 15 minutes before Isha Salaah. Those that are not fluent in recitation can easily brush up on their recitation, or on their tajwid (pronunciation).¹⁸

The lap of the mother, the first maktab for a child

People generally suppose that a child should be left to play in its first few years, so the child is left to do as he pleases. This is the type of foundation that we have laid for the child. Of course, this does not mean that the child should be formally taught, but a Muslim home should be a Maktab. There cannot possibly be a better teacher for the child than the mother and father themselves. It is ironic that those who play nursery rhymes, music, videos and television channels to their children in their homes later complain about their children. They have no right to complain. Their example is of a person who chops his own legs with a chopper and then complains of the consequences. Our rise and fall is within us. It is extremely important that we teach the Qur'aan Sharif to our children at home.¹⁹

The wisdom behind completing a recital of Qur'aan by young children

When a child completes a recital of the Qur'aan, then an Islamic temperament and outlook is ingrained within the child. The Mizaaj (temperament and outlook) of a true Muslim is created by the

¹⁸ Extracted from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuh)

¹⁹ Extracted from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuh)

Qur'aan Sharif. The Qur'aan (spiritually) grows and builds the heart and mind of a person.²⁰ Rasulullah ﷺ said: "Whoever learns the Quran when he is young, [Allah will] mix it with his flesh and blood. (Shu'abul Imaan of Baihaqi, Haakim authenticated one chain by declaring it Mahfuz)

5 WAYS EVERY PERSON CAN SERVE QUR'ANIC EDUCATION

- 1) **Involve ourselves in the service of the local maktab:** Everyone should devote himself to the teaching of the Qur'aan Sharif. We should take a personal interest in the Makaatib (primary Madrasahs for the Islamic education of the children) that are established in our areas. A person who is interested in the future of his community should get involved in the Maktab system. We should ensure that we have a proper smooth-functioning Maktab system with the best of teachers.
- 2) **Turn our homes and businesses into maktab:** Every Muslim home should be a Maktab. There are those people who have allocated time for Ta'leem (imparting Islamic education) in their business places. In fact, some have initiated madrasahs that are operating at their businesses. A very good friend of mine, who is an Aalim, has a great passion for the Qur'aan Sharif. He visits the offices and businesses of people and teaches them Qur'aan, specifically accommodating those that have forgotten how to recite the Qur'aan Sharif. Others are under the impression that he is visiting for some work with the boss, while he is actually teaching him the Qur'aan Sharif. We should therefore make our businesses into Madrassahs as well.
- 3) **Teach Qur'aan wherever we get the opportunity:** We should all try and engage in the teaching of the Qur'aan. A person that knows how to recite Surah Fatiha should teach Surah Fatiha to another. One who has memorized a few Surahs should teach those few Surahs. A new-Muslim should be taught that much by which he can perform his Salaah, even if it means that he repeat the Surah in all the rak'ats. If the maid at home had accepted

²⁰ Extracted from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuh)

Islam, we should teach her, and not just push over the responsibility to the Imaam or local Aalim.

- 4) **Sponsor a maktab student, a Haafiz or an Aalim:** If one feels that he is unable to impart the knowledge of Deen, then at least sponsor a Hafiz, so that you may have a Hafiz to your credit on the day of Qiyaamah. What great rewards have been stored for a person who makes his son a Hafidh-ul-Quraan?! If one is unable to do so, then at least sponsor a student.
- 5) **Sponsor an entire maktab, local or abroad:** Currently there is a demand for South Africans to run Makaatib in other countries. There are brothers that are overseeing institutes in Mozambique, Malawi and other countries. Involve a few businessmen and incorporate an Aalim as well in these projects. Once these projects have taken off, make regular visits to ensure the smooth functioning of these institutes. South Africans have a share in many parts of the world. We should therefore try to work locally or abroad, or both if it is within our means. ²¹

8) TABLIGHUL QUR'AN TO PROPAGATE THE QUR'AN AND ITS MESSAGE

Allah commands our Beloved Rasul ﷺ: “O Messenger, convey whatever has been revealed to you from your Rabb.” He ﷺ was commanded in the Qur'an: “(O my beloved Muhammad) Say, this is my way, I call towards Allah with insight, my way as well as the way of all those who follow me.” This verse teaches us that it is our duty as the Ummah of Rasulullah ﷺ to propagate and convey the Qur'an and its message to all and sundry. This great effort is split into two branches: 1) Tabligh to Muslims 2) Tabligh to non-Muslims. Both are absolutely essential.

Maulana Ashraf Ali Thanwi رحمه الله had beautifully elucidated its importance, “Since Islam alone is the perfect religion, it should be conveyed to those who have not been blessed with this bounty. Firstly, it is contrary to human compassion and sympathy to benefit from something beneficial and deprive others of it. Secondly, we

²¹ Extracted from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuh)

have been commanded by the Shari'ah to present the beauty of Islam to those unacquainted with its specialities. There are thus two types of people; those who have the bounty of Islam, but only partially, for whom an effort has to be made to turn them into complete muslims - a branch which could be called 'perfection of Islam', and those who have not received this bounty, to whom Islam has to be conveyed - a branch which could be called 'preaching Islam'. The muslims have been very lax in this regard for quite a long time. All have forgotten this responsibility, whereas this was the actual work of the Ambiyaa ﷺ...Our condition has reached such a level that this work is understood as very insignificant. Even those who have understood its necessity and rank go to such places for the purpose of tabligh where they will be respected and honoured. None go to the kuffaar for tabligh, since there is no question of being respected and honoured there. One will sometimes have to even hear a mouthful from them. This is the reason many abstain from making tabligh to the kuffaar.²²

9) TADABBURUL QUR'AN PONDER OVER THE MESSAGE OF THE QUR'AN

Pondering over the meanings and taking lessons from the advices and admonishments in the Qur'an in an important aspect of our relationship with the Qur'an.

Nabi ﷺ said: "Soon people will emerge from my Ummah who drink the Quran like they drink milk"²³ Allamah Munawi رحمه الله explains, "They will recite the Quran without pondering and reflecting over its meanings and laws. The words will merely slide off their tongues just as milk hastily slides down the throat"²⁴

Moulana Shah Wasiyullah رحمه الله writes, "The Noble Qur'aan also acted as guidance, but that was then when it was read and understood. Unfortunately today, we too recite of its verses, but it does not shaken or soften us in the least."²⁵

²² Dawat wa Tabligh ke Usool wa Ahkaam ch.13 pg.185

²³ Al-Mu'jamul Kabeer of Tabraani – narrators declared reliable by Haythami

²⁴ Faydul Qadir

²⁵ Tahaarate Qalb

Maulana Ashraf Ali Thanwi ﷺ had said, “Once you have corrected your recitation of the Qur’an, you should read its translation... For this, choose the translation of one who is qualified to translate the Qur’an, a person who possess the qualities and qualifications of the Ulama.”²⁶

The Qur’an 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’an as his instruction book, nor does he learn the teachings of the Qur’an, nor has he made the Qur’an 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’an, 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’an. 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’an is filled with barakah (blessings), but it is not only for barakah. The main purpose of the Qur’an 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’an. However, reading a reliable translation of the Qur’an is the minimum we can do. How many non-Muslims have accepted Islam after just hearing one verse of the Qur’an or studying the knowledge contained in one verse.²⁷

The method of studying of the Qur’an

For the above purpose, for those who do not understand Arabic, the useless compiler suggests that one utilize such a translation of the Qur’an which has been prepared with a brief commentary and which has been compiled by a reliable scholar of the Ahlus-Sunnah wal

²⁶ Tasheelul-Mawaaiz – Huququl Qur’an

²⁷ Extracted from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuh)

Jama'ah. Do not utilize the translation and commentary of Abdullah Yusuf Ali, as it contains serious deviant beliefs which oppose the beliefs of the Sahaabah and the Muslims of the first eras. The following are easy, well prepared and enjoyable commentaries which can be utilized for this purpose and which I recommend:

- 1) Qur'an Made Easy – prepared under the supervision of Mufti Afzal Hossen Elias
- 2) The Noble Qur'an – Mufti Muhammad Taqi Uthmani
- 3) Tafsir Uthmani – Maulana Mahmud Hasan Deobandi and Maulana Shabbir Ahmad Uthmani

During one's study of such translations, if one comes across any aspect which is confusing or which one cannot understand or comprehend fully, approach a reliable scholar for clarification. Do not pursue such matters through other means and do not base your understanding of the Qur'an upon conclusions you reach after surfing the internet. Also, never consider yourself as qualified to comment on matters of Tafseer and Fiqh by merely studying some translations of the Qur'an, as even the Qur'an commands us to refer always to the people of knowledge in matters of difference. Rasulullah ﷺ warned that the person who comments on the commentary of the Qur'an according to his opinion while unqualified to do so will have Jahannam as his abode. (Tirmizi) Along with the study of such a translation, it is recommended that one attends lessons on the explanation of the Qur'an by a reliable scholar, which will give one greater insight into the knowledge and explanation of the Qur'an.

The importance of reciting some portions with deep contemplation alongside one's daily recital

A righteous man once said, "I used to complete a full recitation of the Quran once every week, another once every month and another once every year. Added to that, for the last 30 years I have been trying to complete one recitation of the Quran but I have not yet been able to do so (due to the deep pondering it required)." (Ihya) The different recitals mentioned here are due to the times spent in pondering and contemplation for each recital, which were all varying. Therefore, if one recital is done specifically for pondering while reciting when the heart is unoccupied with anything else, this

would be excellent. It would not cause harm to your normal recital, and you will gain the above as an added virtue.²⁸

STATES OF CONSCIOUSNESS

There are seven states of consciousness which you must try to develop while reciting the Qur'an. This will be achieved by remembering certain things, absorbing them and by frequently reminding yourself of them while reciting the Qur'an.

First: Say to yourself: My Qur'an reading will not be truly tilaawah unless my inner self participates in it as Allah desires it to participate. The Qur'an itself in many places tells you vividly how it was received by the Rasulullah ﷺ and by his Sahaabah and those whose hearts were gripped by it, as described in the Qur'an. My recitation should increase me in Imaan (faith), my skin should shiver with the realization of whose speech I am reciting, my heart should soften, tears should flow from my eyes and I should humble myself before Allah.

Second: Say to yourself: I am in Allah's presence; He is seeing me. You must remain alive to the reality that, while you are reading the Qur'an, you are in the very presence of Him who has sent these words to you. Allah Himself tells us in a verse of the Qur'an, the summary of which is, 'We are present when you read the Qur'an' (Surah Yunus v.61): never forget this. Additionally, remember that not only are you in His presence, but that He remembers you as long as you are reading the Qur'an: 'Remember Me and I will remember you' (Surah Baqarah v.152). The best way to remember Allah, undoubtedly, is to read the Qur'an.

Third: Say to yourself: My Allah is speaking to me. As a part of your effort to involve your inner self, you should try to think as if you are hearing the Qur'an from the Sender himself. The Qur'an is the speech of Allah. For, just as you cannot see Him while He is always with you, you cannot hear Him while it is He who is speaking. Once Ja'far al-Saadiq (رحمه الله) fell unconscious during Salah due to ecstasy. Upon

²⁸ Condensed from "Tabligh-e-Deen", the translation of Al-Arba'een by Imaam Ghazaali

recovery, people asked him what had happened. He explained, “I continued repeating the verse of the Qur’an in my heart until I finally heard it from the Speaker (Allah) Himself. My body could not remain steady when I saw His power.” It is at a level such as this when the sweetness of recitation and conversation with Allah become intensely profound. For this reason, a wise person once said, “I used to recite the Qur’an, but I never experienced the sweetness of it until I recited it imagining that I was listening to it from Nabi ﷺ while he recited it to his Sahaabah. I then rose to a higher level of recitation imagining that I was listening to it from Jibrail عليه السلام he recited it to Nabi ﷺ. Then Allah took me to another level. I now listen to it from the Speaker (Allah) Himself. At this stage, I found such pleasure and delight that I could not contain myself. (Ihya) Such feeling will imbue you with a delight and sweetness that will make your inner self fully enveloped by the Qur’an.

Fourth: Say to yourself: Allah addresses me directly, through His Messenger, when I read the Qur’an. No doubt the Qur’an was sent down at a specific point in history, and you have received it indirectly through persons, time and space. But the Qur’an is the word of the Ever-living Allah, it is eternally valid and it addresses every person. The Qur’an is talking directly to you, as an individual in your time.

Fifth: Say to yourself: Every word in the Qur’an is meant for me. If the Qur’an is eternally valid, and if it is addressing you today, then you must take every message as something which is totally and urgently relevant to your life and concerns, whether it be a value or norm, a statement or piece of knowledge, a character or dialogue, a promise or a warning, a command or a prohibition.

Sixth: Say to yourself: I am conversing with Allah when I am reading the Qur’an. The Qur’an contains Allah's words, addressed to you and meant for you. Though those words are on your lips and inscribed on your heart, they are yet a dialogue between Allah and man, between Him and you. This is actually my private conversation with My Creator.

Seventh: Say to yourself: Allah will surely give me all the rewards He has promised me through His Messenger for reading the Qur'an and following it.²⁹

SEARCHING FOR GUIDANCE IN ALL OUR AFFAIRS WITHIN THE QUR'AN

Mufti Atiqur-Rahmin ﷺ penned the following incident in his column in the daily newspaper, Islam: “Shamim Waasti was my very close friend. A fascinating revolution took place in him. He was such a person who was allergic to the masjid, madrassah and even the name moulana. In fact, he possessed extreme hatred for all of this, when suddenly he changed. Sporting a thick beard and zulfa (long hair) as well as a hat (Islamic headgear), he became a peg in the masjid and a die-hard for the madrassahs. All people, far and close, were amazed at this wonderful change.

My contact with Waasti commenced after his change. At that time, I was living in Tandû Âdam, whilst he resided in the tablighi markaz in Hyderabad. Once on my way to participate in a tablighi ijtimâ', he came to pick us up in his vehicle, and drove us to Hyderabad. During the one-hour journey, he narrated to me this incident of the effects of the Qur'an. I asked him, “How did this Islamic revolution take place in your life?”

He commenced his story, “I was a person who bore communist ideologies. I was averse to religious thought patterns and I possessed a hatred for belief in Allah, His Messenger ﷺ and the hereafter. Our belief was in money. The motto of communists is “There is no deity, and life is materialism.” I was in charge of safeguarding the interests of the communists. From the side of the Soviet Union, I was used to dispatch literature all over. To spread their ideologies, we formed a party in Pakistan, of which I was the founder member and chairman.

When General Ziaul Haqq had established martial law, there were problems for the communists and comrades. Many were locked up. I too was locked up. I was extremely frightened. Daily my fear increased due to the threats and actions of different agencies. I was

²⁹ Condensed from ‘The way to the Qur'an’ by Khurram Murad

given mental torture and questioned about the future plans of 'communist colonization'. Despite utilizing different tactics, these people were unsuccessful in getting any information from me. This thought overpowered me at every moment – I do not know what is going to happen to me. I saw my future as bleak, and the daily brutality completely destroyed me internally. I had to a great extent lost hope in life. These people had become fed up with me. One day, these investigating officers whilst questioning me continued bruising me with sharp instruments. I kept dodging their questions by keeping quiet rather successfully, even though I was undergoing great difficulty. One officer from the investigating team jumped up suddenly. He lifted me up and threw me down on a nearby steel bed with full force. In a roaring voice, he screamed out, "If you are not prepared to assist us, we will not leave you alive." He immediately went into another room, fetched a piece of cloth, tied it around my legs and began squeezing it tightly. Darkness appeared before my eyes. For the first time in my life, I thought of God. I said within the crevices of my heart, "O God! If you are actually in existence, then show Your power and save me." The thought had just crossed my mind when suddenly pieces of the cloth around my legs flew up and my feet were free."

Saying this, he kept quiet for a while. He wiped away the tears falling from his eyes with his handkerchief, and then continued with a choked voice, "Mufti Sahib! I never believed in Allah. I was a rebel. I therefore thought that perhaps the cloth was worn out, and could not withstand the pressure exercised by the officer, causing it to tear. Perhaps the officer thought the same. He went into the other room, and fetched a thick rope made of yarn. He then began twisting it around my legs, and this rope too broke into bits. Till now, one communist and one Muslim were of the opinion that a piece of cloth and a rope broke into smithereens due to it being too old. For a third time, he went into the room, brought out a thick chain normally used to tow military vehicles and began tying my legs with full force. When this chain also broke and fell to the ground, the officer breathing heavily went and stood in one corner completely helpless. The remaining members of the team had also witnessed this amazing spectacle. In the recesses of my heart, I remained completely

astounded and shocked over the power of Allah. My tongue spontaneously uttered kalimah shahaadah.”

On reaching this juncture, Waasti stopped for a moment. With welled-up tears, we both glanced at each other. I perceived that he was trying to say something, but words would not emerge. He gained control of himself. With trembling lips, he began speaking again, “On seeing the help of Allah, my whole belief structure was torn to shreds. My heart testified that Allah exists and that He possesses complete control over the entire universe. Without His command, a leaf cannot even move... He is so tolerant and even loves sinners. He immediately assisted me when I had secretly called out to Him. He granted me safety from these people’s tyranny and honoured me with the wealth of imaan. My heart had completely changed. Lying on this bed, I had made a pact with My Creator from the depths of my heart. All the members of the investigating team appeared to be looking perplexed. For some time, they engaged in consultation, heads joined together. They shoved me into a room and lowering their heads they quietly left the room. Every vein of my body was filled with gratitude. My eyes flowed with tears of regret and spontaneously, the following words emerged on my tongue, “O Allah, it is only You, O Allah, it is only You.” At times, I would continuously utter these words, whilst at other times, I would commence the recital of *kalimah tayyibah* and *kalimah shahaadah*.

At this moment, I realized the importance of the Aalim who taught us the kalimah and salaah in our childhood days and who we would overlook as a lowly muezzin or imaam. My heart involuntarily desired to send salaams to these quiet soldiers of Islam for their unselfish services. I went forward and stood before the window, waiting for the attention of the officer on duty. When he turned his attention to me, I requested a a musalla, a jug and a translation of the Qur’an. He was amazed at my request, but he hastened to do my bidding. I eventually performed wudhû and fell prostrate before my Creator.”

Continuing his narrative, he said, “After becoming mature, this was the first time I was placing my forehead before Allah with the fervour of imaan. I am unable to explain the enjoyment and relish I

experienced. I do not know how many sajdahs I performed, whilst tears of sorrow continued streaming down my face. After completing my salaah, I began reciting the Qur'an Shareef. This became now my daily practice. I would remain throughout the day engaged in tilaawah of the Qur'an and in salaah. The soldiers now began honouring me. The investigations now became extremely concise and a mere formality.

However after a few days, the investigating members were substituted. Once again, they began their torture and oppression on me. I was not allowed to meet or speak to anyone. A deluge of questions overcame my heart. There was none to answer me. From childhood, I had heard that the person reciting the Qur'an is actually speaking to Allah. I therefore decided to get my questions answered by Allah. Undoubtedly, my connection with Allah became strongly established by means of the Qur'an Shareef. Whatever question I had in my heart, would be answered by some verse or the other during my tilaawah, which would be a cause of comfort and assurance for me."

I said, "Waasti, inform me of a few of your questions which were answered by the Qur'an Karim?" He said, "One day, I was deeply troubled by the thought that what is my party doing for me. I had not received any news of their efforts to secure my release. When I sat to recite the Qur'an, the following verse answered my question **كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ**"³⁰ "Every group is happy with that which they possess." I realized that they were concerned about themselves and were totally unconcerned regarding my plight. Then this thought began vexing me – I do not know if any family member is making effort. Perhaps through their efforts, I will secure my release. Whilst reciting, I came across the following verse, **يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ** The meaning of it is, "The day when a man will run away from his brother, his mother, his father, his wife and his children. Every person from amongst them on that day will have his own problems which will make his unconcerned of all others."³¹ I realized that when no one would come to aid on the frightening day

³⁰Surah Mu'minun verse 53

³¹Surah Abasa verse 34 to 36

of Judgement, what reliance could I place on them in this world? This became clear to me that my close family members and friends would be of no benefit to me. In this way, whatever I had heard in my childhood days was now becoming practical before me. My conviction in the Qur'an began growing daily. Now it is my habit that whenever I am faced with some worry or difficulty, I begin tilaawah. The Qur'an Shareef consoles as well as guides me."

I asked, "At that time, which translation were you using?" He replied, "This is also amazing. The translation which was a cause of guidance for one prisoner was written by another prisoner who had borne and underwent the difficulties of jail. This is Tafsir Uthmaani which the prisoner of Malta, Shaikul-Hind, Moulana Mahmud Hasan had written whilst in incarceration in Malta as a punishment for his movement for the freedom of India. It was completed by his famous student, and one of the forerunners in the establishment of Pakistan, Moulana Shabbir Ahmad Uthmaani (rahimahumullah). Tafsir Uthmaani remained my companion in the solitude of the cell. For this reason, I still continue to study it diligently and hold it in great esteem. I had made a pact with Allah that if I was freed, I would spend the rest of my life engaged in the service of Qur'an. Within a few months, the army officials freed me. As soon as I gained freedom, I began teaching the children of my local masjid the Qur'an. During this time, I fell into contact with the tablighi jama'at. Joining this universal effort of dawat and tabligh, I am passing my life with the object of spreading Islam and the Qur'anic teachings."

After some time, I went to visit a sick person in the Civil Hospital in Hyderabad. I found Waasti lying on a bed in one ward. His sickness had emaciated and drained him. I could only see a frame of bones. I went closer and asked him his condition. He answered, "All praise is only due to Allah! I am happy with the condition my Allah has kept me." His repentance most surely would have removed his sins, and this sickness only served to increase his ranks. Sometime later, I read in a newspaper that he had passed away. This servant of Allah had gone to meet His Sustainer. (May Allah raise his stages! Aameen)³²

³² Commentary of the beautiful names of Allah, translated by Ml. Moosa Kajee

10) MA'RIFATULLAH MINAL QUR'AN RECOGNIZING ALLAH THROUGH THE QUR'AN

The word Aayah is commonly translated as “verse” but it really means “a sign”. There are more than 6000 Aayaat in the Qur’aan Sharief. These Aayaat are signs from Allah Ta’ala - which offer us direction to the Zaat (Being) of Allah Ta’ala. ...The Qur’an leads us to the beautiful destination of Allah Ta’ala’s Ma’rifah (recognition), Mahabbah (love) and Pleasure.

As an example: We are currently in Azaadville. If we want to travel to Johannesburg, which is towards the east of Azaadville, we will have to follow the respective signboards to reach Johannesburg. If a person wants to reach any other city, he will have to follow the appropriate signboards to reach that city. ...Similarly, with every Aayah of the Qur’an, one gets direction to Allah Ta’ala.

To illustrate: A person undertakes a journey. In spite of many signboards that are placed strategically, offering directions, he gets lost. He even has a GPS to show him the correct route but he still finds himself lost. He then asks someone for directions and the person gives directions, pointing out land marks on the route, and informing him where to turn right or left, etc. The person even draws a sketch with details and landmarks, and keeps in contact with the person, via the cell phone, to ensure that the person is on the right course. If the person still does not reach his destination after all these directions, what would we say of such a person?

Like a comprehensive map, the Qur’an outlines and details the route to Allah Ta’ala; to Najaah (salvation) and to Jannah. **From Allah Ta’ala’s side, He has given us 6000+ signs so that we do not get lost.** In many places in the Qur’aan Sharief, Allah Ta’ala uses the plural, “Aayaat”. Together with this beautiful guidance, we, ourselves, and every part of our bodies are signs to recognize Allah Ta’ala. The morning the evening, the mountains, the seas, everything around us, our waking up and our sleeping are all magnificent signs of Allah Ta’ala!

Allah Ta'ala does not give meaningless directions. Allah Ta'ala gives us clear and detailed directions and repeatedly reminds us so that we may stay on course, that we don't mistakenly take any wrong turns – and that we reach Him in the easiest, safest and quickest way. If we still have not found Allah Ta'ala and we still have not recognized Allah Ta'ala, then there is definitely some failing from our side.

We should reflect over what effort we have made in giving up sins? Sins are like concrete walls which separate us from Allah Ta'ala. They block our path to Allah Ta'ala. They block our access to the Qurb (closeness) and Ma'rifah (recognition) of Allah Ta'ala. ...If we want to reach Allah Ta'ala, we will have to undertake some sacrifice against our desires and we will have to give up our sins.

We should also reflect over our intentions when reading the Qur'an or teaching the Qur'an. The Qur'an is Hidaayah – so we should be seeking its guidance. It is Ma'rifah of Allah Ta'ala – so we should be seeking this Ma'rifah (recognition). It is Qurb (brings us closer to Allah) – so we should be seeking this Qurb. It is Noor (spiritual light) – so we should be seeking this Noor. It is Rahmah – so we should be seeking this Rahmah. It is Shifa (cure) from all physical and spiritual ailments – so we should be seeking this Shifa.

Hasan Basri رحمہ اللہ had said: "O son of Aadam, how will your heart be softened by the recitation of Qur'an if all you read for, is to reach the end of the Surah?"

May Allah Ta'ala grant us all the full blessings of the Qur'aan Sharief and the Taufeeq of practising on it entirely.³³

11) AT-TADAAWI BIL QUR'AN SEEKING PHYSICAL CURE FROM THE QURAN

Sayyidah Aaishah (radiyallahu anha) relates: Rasulullah ﷺ once entered her home and a woman was treating her or reciting something (to treat her). Nabi ﷺ said, 'Treat her with the Book of

³³ Condensed from the advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuhu) - hameediyah.blogspot.com

Allah.” (Sahih Ibn Hibban) The Qur’an describes itself as a shifaa (cure), which includes both spiritual and physical sicknesses. We should thus use this great cure to treat our physical sicknesses as well, and we should do so with the conviction that Allah has placed the greatest properties of cure in the Qur’an.

SURAH FAATIHAH AS A CURE

Rasulullah ﷺ said, “In Surah Faatihah is a cure from every sickness.” (Sunan Daarmi)

A group of Sahabah, during a journey, had to stop over in a certain village for a night. They asked the village-men to host them, but were refused. A slave girl came to them and said, “The chief of our village has been bitten by a snake, and no one is here to treat him. Do you have anyone amongst you who is an expert in incantations?” Abu Saeed Khudri ؓ stood up, went up to the leader, recited some incantation and blew on him, and the leader was immediately cured. Some Sahaabah later asked him, “Are you really an expert in incantations?”, since they had never thought of him to be an expert in this science. He replied, “No, I just recited Surah Faatihah on him.” He had recited it seven times. When they reached Madinah, they related the incident to Rasulullah ﷺ, who exclaimed in surprise, “How did he know that this is (such a potent) incantation?” (Bukhari, Muslim, Tirmidhi)

Ilaaqah ibn Suhaar ؓ, a Sahaabi, narrates that they passed by an Arab tribe, who had heard that they were returning from Madinah. They came to them and requested, “We have been informed that you people have brought some good from this man. Do you have any medicine or incantation, for we have a mad-man here (who had been possessed by demons) who we have locked up in chains. Ilaaqah ؓ says, “We asked them to bring him to us and I recited upon him Surah Faatihah for three days morning and evening, after which I would gather a few drops of saliva in my mouth and blow it on him. After three days, that man was completely cured, as if he was let loose from a rope which was keeping him tied down. (Sunan Abi Daud)

Ibnul Qayyim رحمہ اللہ states, “This is the easiest and lightest medicine. If a person treats himself using Surah Faatihah properly, he will find it possesses unique curative and medicinal properties. Such a time came to me in my life when I was afflicted by a range of sicknesses in Makkah. I could not find any doctor, nor medicine. I would treat myself by reciting Surah Faatihah. I would take Zam-Zam water, recite this surah over the water multiple times, and I would then drink it. I was totally cured with this treatment. I began relying on this prescription for many of my sicknesses, and I found a lot of benefit in it. I would prescribe it to many people who were suffering some ailment, and many of them recovered very quickly.”³⁴

AN AMAZING CURE FROM THE QUR’AN

In the Pakistani province of Sindh lived a Hindu man who was diagnosed with tuberculosis (T.B.). (It should be remembered that T.B. in those days was considered to be a life-threatening disease which many doctors then assumed to be incurable.) His elder brother was a qualified and an expert medical doctor. With great effort, the doctor endeavoured to treat his dear brother, but his condition continued to deteriorate. One day, the doctor said to him in frustration, “It is now useless and senseless for you to continue treatment. Your condition is so bad that you may now do as you please. There is no need for you to take any medicine or follow any diet. Eat whatever you want.” With these words ringing in his ears, he was sent home.

He was around his early forties at that time. He returned home in a sad, worried and depressed state, all the time imagining his death, which he assumed would occur over the next few days. While sitting and lovingly conversing with his wife, he blurted out, “Brother says that there is no hope for my recovery. There is no need for me to take any medicine or follow any diet. Now the time has come for me to separate from you, since there is now no chance of my recovery.” His wife said, “If you promise to listen to me and do whatever I tell you to, I will give you such a medicine to drink which will cure you.” “But the doctors are unable to find any medicines which can cure me. What kind of special thing could you have”? he retorted.

³⁴ Finding Solace during Sickness

“You love me, don’t you?” enquired his wife. He replied, “Of course, I really love you.” His wife commented, “If you really love me, then promise! You will get better, after which we can pass the rest of our lives together. Just promise that you will do whatever I tell you to do!” The husband finally consented and said, “There is nothing more dear to a man than his own life. If you do manage to cure me, I promise to do whatever you tell me to do.” She reassured him, “Now, you don’t worry. I will treat you.” She placed a chair besides his bed, sat on it, took a jug full of water and began reciting something. She then blew upon him and blew into the water. She poured some of this water into a glass and presented it to her husband. From then on, whenever he would become thirsty, she would only give him water to drink from that jug. Since her father was a staunch Aryan Hindu, he had taught her the Vedas. I assumed she was reciting some Vedic mantra and blowing in the water.

Within a week, the husband was feeling much better and healthier. Previously, he was unable to get off the bed. He was now able to walk easily and move freely within the house. By the next week, he was able to leave the house on errands. By the third week, he returned to his business. As the fourth week began, he was back to normal. He was hale and healthy again. He was eating and drinking normally. He went to a laboratory where he underwent various tests. His results all showed that the tuberculosis had disappeared. His wife advised him to have himself checked in another laboratory, where too the results turned out clear. He was amazed and astounded.

He said to his wife, “My sickness has really disappeared and I am feeling better. But tell me the truth, what happened here?” His wife responded, “First you will have to fulfil the promise which you made to me, then I will tell you the reality of the matter.” The husband agreed and said, “Fine, go ahead and make your request, I will do whatever you tell me to.” Calmly, she requested, “Recite the kalima - Laa ilaaha illAllah and become a Muslim.” Her husband was shocked. He stared at her face intently and asked, “What did you just say?” She repeated herself, “I am your wife. You have been cured. You made a promise to me, now fulfil your promise, recite the kalima and become a Muslim!” He responded, “I never imagined you would make such a request.” She replied, “Yes, what you are saying

is true, but you are bound to fulfill your promise.” He asked inquisitively, “Are you a Muslim?” She answered in the affirmative. He said, “But your father is such a staunch Hindu that he hates the Muslims. If he comes to know of your condition, he will slaughter you. You come from such a background, how did you ever become a Muslim?” She retorted, “That is a long story which I will tell you later, first recite the kalima and become a Muslim!” Her husband was forced to recite the kalima and he (Alhamdulillah) became a Muslim. She then narrated before him her incident:

“When I was a young girl still in school, there was a Muslim girl in my class who became my best friend. Her father was the Imaam of the Masjid and would teach the Muslim children how to recite the Qur’an and other details about Islam. Her mother would teach the Muslim girls how to recite the Qur’an and other details of Islam at home. Since she lived close-by to my house, I would be in and out of her house. I would regularly discuss and debate on religious issues with her mother. One day, she asked me, “Daughter, have you studied the Vedas?” I replied, “Yes, and I studied it thoroughly.” She suggested, “It is my suggestion that you also study the translation of the Qur’an under me. When you complete that, then you will be in a better position to debate me.” I agreed to her suggestion. Daily, she would first insist that I perform wudhu. After that, she would teach me a portion of the translation of the Qur’an. After completing one Para (Juz’) of the Qur’an, I said, “I am not getting the full enjoyment out of this. Rather teach me how to read the Qur’an (in Arabic) and teach me the translation at the same time.” She happily agreed. It is easy for anyone who knows how to read the Urdu language to learn the method of reciting the Qur’an. I now restarted the Qur’an, learning the Arabic and its translation simultaneously. I completed a recitation of the entire Qur’an in this manner within one year. After completing, she asked me, “Yes, my dear daughter, now you tell me what objections you still have regarding Islam.” Tears welled up in my eyes. I said, “The truth of the matter is that no other book can ever be compared to the Qur’an, not even in the slightest aspect. The Vedas has no reality when compared to the Qur’an. Please make me a Muslim.” She asked me to take a bath, gave me some clean clothes to wear and taught me how to perform salaah. She also said to me, “Daughter, do not tell anyone about this! Do not expose your Islam

to others! Your father is an evil man who will cause us great harm if he comes to know of this. For now, keep your Islam a secret. Only expose your Islam at the appropriate occasion, when no fear or danger remains. You can come to my house to perform your daily salaah.” I promised never to tell anyone.

I once said to her, “Aunty, other children are able to read Qur’an at home, but I can’t do so.” She said to me, “There is a surah in the Qur’an named ‘Alam Nashrah’. If you recite this surah and thereafter blow on any sick person or in water which you then give a sick person to drink, he will Inshaa-Allah be cured. A pious man once mentioned this to me. I am telling you this, you remember it, maybe, one day, it will come to your help.” She used to mention many such things to me.

I grew older and was engaged to be married. A few days before marriage, I went to her and, sitting by her side, I cried incessantly. I said, “Aunty, your daughter was my best friend. This was the reason for me coming to your house, which became the means of my reciting the kalima and learning the Qur’an. I am a Muslim by heart. Now I am soon to be married off, and, that too, into such people amongst who I cannot declare my imaan, nor will I have a Qur’an with me. What am I going to do?!!” My teacher said to me, “My daughter, don’t worry. I will make some plan to get a Qur’an sent to you in one of your bridal gifts.” I was quite surprised. She sent a message to my mother, explaining that since I was best friends with her daughter, her daughter wishes to send me a gift of clothes which she would sew, if my parents consented. My parents gave permission, in consideration of the fact that we had been classmates from primary school right up till college and had been good friends.

My teacher promised to send a gift containing seven outfits. She sewed seven extremely expensive outfits for me, and gift-wrapped it in a very beautiful manner, in the middle of which she gift-wrapped the Qur’an. She then sent it to my house with a message that since she had gift-wrapped it so beautifully, my parents should not open it at home, but should rather send it to my new home where I would be able to open it out in front of my husband, which would be pleasing to him as well.

My parents were quite pleased with the idea. When I came to your house, the first thing I did was to take out the Qur'an and hide it in the room I was going to be staying in. When you would go to work daily, I would open the Qur'an and recite it, and just before you would return, I would hide it very well so that you don't ever see it. For so many years of my life, I hid my imaan from you.

Now that you were sick, and medicines had failed, I was sure in my heart that only the speech of Allah would be able to cure you, since Allah Himself says in it that it is 'a cure for all sicknesses'. When you lost hope of life and confided in me that you are about to die, I made you promise to agree to do whatever I tell you to and I gave you that water to drink. You agreed, so I recited that same Surah 'Alam Nashrah' and blew on you and into the water, through which Allah cured you. I am also a Muslim from before, and now you too have become one. Allah has now given you a new life, so use it only in the service of his religion." Her husband responded, "If I have been cured through the blessings of the Qur'an, then I really have no excuse to avoid accepting Islam." The wife asked him to take a bath, made him wear clean clothes and then taught him the kalimah 'Laa ilaaha illAllah'. She even immediately taught him the method of performing salaah. Her husband requested, "Keep this as a secret for now. We will expose our Islam at the appropriate occasion.

The husband narrated: "At that time, I was working in my father's shop. I was receiving a substantial amount of income from my father. After saving up a significant amount, I opened up another branch. My father financially supported me in my initiative. When I gauged that my shop was running satisfactorily, I along with my wife announced our conversion to Islam. My father and father-in-law were enraged. My father dispossessed me. But my mother transferred her property onto my name. The Hindus have tried hard to deprive me of even that property." Finally, the matter was taken to court, where the judge ultimately passed judgement in his favour.

He continued: "My father-in-law decided to send my brother-in-law to my wife with the sole purpose of convincing her to return to Hinduism. He was well educated, having studied both secular sciences and the Vedas. He came to our house and said to his sister,

“What good have you seen in Islam?!! These Muslims slaughter cows and eat them.” She responded, “My brother. You have yourself read the Vedas. Did you not read the incident of a certain Rajah (king) who was faced with a plague during the period of his rule? The pundits (priests) advised him to slaughter 100 cows and leave the meat in the jungle for the wild beasts and birds to feast upon. They claimed that this was the only way to ward off that plague. The king did as he was told and the plague was repelled. Now, you tell me, if by the wild beasts and birds consuming that cow-meat (beef), a plague was ward off, what harm and problem could there be if humans consume it? (Actually, it should be even more beneficial)”

Her brother was dumbfounded. He posed a second question, “According to the Muslims, if a mouse or rat falls into a well and dies, 20 to 30 buckets of water must be scooped out from the well. If a chicken falls in and dies, 40 to 50 buckets must be scooped out from the well. If a cat falls in and dies, 70 to 80 buckets must be scooped out from the well.³⁵ These laws are illogical and make no sense. If the well becomes impure by any of these animals dying in the water, how can it become pure by scooping out 20, 30, 40 or 50 buckets of water? Logic demands that all the water should be removed to purify the well.” She answered, “You are a qualified medical practitioner. Don’t you know that when a person suffers from a blood disorder or infection, many doctors would treat it by drawing out a little blood through venesection (blood-letting) or cupping. This would then result in the rest of the blood being restored back to normal. Nobody would ever draw out all the blood. Likewise, when the water of a well becomes polluted by any of these animals dying in it, a little water will be extracted which will restore the water back to its original purity. There is no need to draw out all the water.” He was again left speechless.

My wife then said to him, “You have read in the Vedas that there are some words written on the door of Paradise. Until and unless a person does not recite those words, he will never be able to enter

³⁵ This Hindu man had, in ignorance, even distorted the true facts. The law of the Shari’ah with regards to both the chicken and the cat is the same; i.e. 40 buckets should be scooped out, although scooping out 60 is preferable.

Paradise. Hindu priests never reveal those words to others. But my teacher had said to me this much that these are the very words which are referred to as ‘an kahni’ (the unutterable statement). When a Hindu suffers the pangs of death for days on end, but is not breathing his last and giving up his soul, he is told by the sympathetic priests to recite the ‘an kahni’. Once he recites ‘Laa ilaaha illAllah. Muhammadur Rasulullah’, his soul departs from his body with great ease and he passes away peacefully.” Her brother returned home without saying a word more. He said to their father, “There is no hope of her ever becoming a Hindu again. She became a Muslim after learning and understanding it thoroughly.””³⁶ The great power of the Qur’an can be understood from the above incident.

THE QUR’AN CURES AND LEAVES THE SURGEONS SPEECHLESS

A woman named A’ishah, from Pakistan, relates the following experience: I was once busy reciting the Qur’an Majeed, as was my habit, when my eldest son, Shafee’, who was approximately six years old at the time, emerged from the house to play outside. We are still unsure as to exactly how it happened, but he somehow closed the door of the car on his finger! His hand was injured so badly that his third finger was almost totally separated from his right hand. The finger just managed to remain attached to his hand by a thin strip of skin.

I was seated in our home, reciting Surah Ar-Rahmaan, and remained oblivious to what had transpired. My husband, on seeing our son injured, did not wait to inform me of what had happened but instead instantly bundled him into the car and raced off to the nearest doctor. On arriving at the doctor’s surgery, the doctor urged him to rush Shafee’ to the Civil Hospital.

I was just about completing Surah Ar-Rahmaan when the guard started urgently shouting for me. I did not turn my attention to him

³⁶ The above incident has been collected and translated from the narratives of Moulana Zafar Ahmad Uthmani  who had heard this incident directly from the husband, as in Fadhaail Huffaaz-e-Qur’an pg.1000-1004, and the narrative of Moulana ZulFiquar Ahmad Naqshbandi, as in Khutbaat Zul Fiquar v.10 pg.106-112

and indicated that he should wait as I wished to complete the surah before hearing his message. When I had completed reciting the surah, I turned to him and he informed me of the tragedy that had befallen my son. On receiving the news, I also set out for the Civil Hospital.

The doctors had used stitches to reattach his finger but felt that the finger would not successfully connect and join with the hand and it would thus be better to remove it altogether. I, however, could not tolerate the thought of my son living with only four fingers on his hand and begged them to give the finger a chance. In this way, two days passed with the finger attached, until the signs of infection and decay became apparent. The hand began to emit the odor of disease and we now feared that the infection had spread to the rest of his hand. In desperation, one of the most prominent surgeons of Karachi, Dr. Pinthu, was summoned.

When Dr. Pinthu examined my son's hand, he supported the opinion of the other surgeons, claiming that my son's finger was beyond saving, and also declared that the right hand would have to be amputated until the wrist on account of the infection. Overcome by a mother's love for her child, I pleaded with Dr Pinthu to prescribe more medication which would hopefully remove the infection and save my son's hand. Dr. Pinthu became angry and admonished me saying, "If you refuse to allow us to amputate until his wrist, the infection will spread! Within 24 hours, we will be forced to amputate until his elbow!"

Hearing this, I stood up and exited the hospital. I had turned to the best surgeons in the city and they had failed to save my son's hand. I should rather turn to Allah Ta'ala and place my reliance and faith in Him. Still standing outside the hospital, I began to make du'aa to Allah Ta'ala saying, "O Allah! This tragedy struck while I was reciting your Qur'an Majeed! O Allah! You have complete control over the entire world and You are all powerful! Do not let me become despondent of Your mercy! O Allah, have mercy on my son! O Allah! I will recite one entire Qur'an in the next day, You save my son!" In order to console me, the Doctor gave me two capsules to

give my son and a bottle of Dettol to disinfect his wound. The amputation, however, was scheduled to take place in 24 hours.

I turned my complete attention to Allah Ta‘ala and placed my complete confidence in Him alone for that 24 hours. I remained in the Hospital and began to recite the Qur’an Majeed with my husband until we had together completed a complete recital of the Qur’an Majeed in 17 hours. In these 17 hours, the wounds on the hand of Shafee’ miraculously dried and all the signs of infection miraculously disappeared. What all the doctors and surgeons combined were unable to accomplish, Allah Ta‘ala had done for us in just a few moments. The surgeons were speechless and realized that all their degrees were worthless before the Qur’an Majeed of Allah Ta‘ala. This incident transpired 14 years ago and the hand of Shafee’ healed so completely that not even a scar can be seen today.³⁷

CURE FOR DIABETES

Dr Naseerud-Deen Ahmad narrates: On one occasion, I had given a friend of mine by the name of Sayyid Iftikhaar Husain Bukhari a little booklet entitled ‘small actions which reap great reward’. When I met him again the next month, he excitedly told me that I had done him a great favour by giving him that booklet last month. I enquired as to why he said that. He said, “My wife was suffering from diabetes for many years. Even on an empty stomach, her sugar levels would normally stay above 20. In this booklet, the author had included a verse of the Qur’an through which one should seek cure from Allah for diabetes. My wife began reciting this verse in abundance, and she recited it from the bottom of her heart. A few days later, she felt some relief in her body. She sent samples of her blood to the laboratory to test her sugar levels, and found that it was already below 10. After recovery, she began consuming even sweet edibles, and would test her sugar levels regularly. By the power of Allah, her sugar was staying below what is considered as normal sugar levels.” On hearing this, I was overjoyed. When I met him again, I asked about his wife, and he said to me that her sugar is

³⁷ Quraan ke Hayrat Angez Waaqi‘aat pg. 151, as quoted by Uswatul Muslimah

completely under control, and that she was still reciting this verse continuously.

The verse which she was reciting is verse 80 of Surah Bani Isra'il. However, one should have conviction that Allah has placed cure in the verses of His Book, as was the case of the lady mentioned above. By the favour of Allah, thousands of people have found relief from diabetes after reciting this verse:

رَبِّ أَذْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

O my Rabb, allow me to enter pleasantly and allow me to leave pleasantly, and grant me such power (authority) which is coupled with (Your) assistance (so that I may overcome all difficulties).

It would be best if one recites this verse thrice. Recite Durud on Nabi ﷺ three times before and three times after. At the end, blow in water and drink it.³⁸

12) AI-ISTI'AANAH WAL-ISTI'AAZAH BIL QUR'AN SEEKING THE HELP OF ALLAH AND THE PROTECTION OF ALLAH THROUGH THE QUR'AN

It was the common practice of the Companions of Rasulullah ﷺ to recite verses of the Qur'an, when desiring the help and assistance of Allah. There are hundreds of incidents of this nature. Rasulullah ﷺ was the one who had taught them to do so. In actual fact, all the Qur'anic duas which Rasulullah ﷺ had taught us for the fulfillment of our needs and for our protection, including the Qur'anic duas which we ought to recite every morning and evening, fall within this category. Hereunder are two such verses that a person can recite for attaining the help and assistance of Allah:

a) Ibnus-Sunni has reported through a reliable chain of narrators from Ibrahim ibn Haarith Tamimi رحمه الله, "Rasulullah ﷺ once sent us out on an expedition. He instructed us to recite the following verse morning and evening:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

(Did you think that we have created you in vain and that you will not be returned back to us?)

³⁸ Condensed from Sacche Waaqi'at by Ml. Arsalaan bin Akhtar pg.952,953

So we recited it, (won the battle), earned plenty of booty and remained safe and sound.”

b) Abud Dardaa رضي الله عنه narrates that Rasulullah ﷺ stated, “Whoever recites this 7 times morning and evening, then Allah ﷻ will suffice him for all matters of his deen (religion) and dunya (matters of this world) which worries and grieves him:³⁹

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

(Allah is sufficient for me, there is none worthy of worship except Him, upon Him alone do I trust, He is the Rabb of the Grand Arsh.)

Abus-Shaykh has quoted the following incident from Muhammad ibn Ka'b: An expedition was sent (for jihad) to the Byzantine Lands. One man fell off his animal and broke his thigh bone. His companions were unable to carry him. So they tied his horse nearby and left some water and food for him. When they left, a person (an angel) came to him and asked him why he was there. He replied, “My thigh bone broke, so my companions left me behind. The man (angel) said, “Place your hand where you feel the pain and recite:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

(If they turn away, then say “Allah is sufficient for me, there is none worthy of worship except Him, upon Him alone do I trust, He is the Rabb of the Grand Arsh.”)

He recited this, and his thigh was immediately cured. He mounted his horse and caught up with his companions. (Ruhul-Ma'ani)

As for seeking the protection of Allah through the Qur'an, there are numerous Ahaadith which encourage the recital of Aayatul-Kursi, Surah Ikhlāas, Surah Falaq and Surah Naas etc for this purpose. The following incident illustrates the level of protection which the Qur'an provides:

PROTECTION FROM SATANIC EFFECTS

A young man went to London for business training. He was a righteous individual and punctual with his Salaah. After training,

³⁹ Ibnus Sunni; a similar narration is found in Sunan Abi Daud which quotes this as the words of Abud-Dardaa رضي الله عنه

during his spare time, he would quietly listen to the Qur'aan in his hostel room. The recitation was so soft that it could not even be heard outside the door of the room. Residing in a hostel in a predominantly non-Muslim country, he was careful not to play it so loudly that his neighbors may take offence to the recitation. A young woman also lived in the hostel, a fair distance from his room. One night, as he was listening to the Qur'an, he heard a knock at the door. When he opened it, the young woman stood in front of him and asked him to switch off his "music" as she could not engage in her worship. (She assumed the Qur'an recitation was music.) The young man stepped out of his room and could not hear the recitation from inside the room. "Your room is in another corridor and quite a distance from here. I cannot even hear it outside the door of my room," he explained to her. But she was adamant and insisted that he switch off the recitation.

A few days later, the young man gathered all the Muslim residents of the hostel in his room in order to listen to a beautiful recitation of the Qur'an. He closed the door so that the sound could not be heard outside. While listening they heard a knock at the door. When he opened it, the young woman was again standing there complaining. "You are disrupting my worship with your music," she shouted angrily. They explained to her that this was not music, but the words of Allah. But she was not prepared to listen. After failing to make her understand, one of the Muslims finally asked her, "Who do you worship?" She replied, "Satan!" Shocked by her reply, they asked her to show them her method of worship. Happily she led them to her room. As they entered they saw a human skeleton and other bones scattered about the room. The woman would cast spells using these bones. Now the truth became apparent to them. The power of the Qur'an had prevented her satanic worship. They left and the young man continued listening to the Qur'an during his spare time. Finally, the young woman could not take it any longer and booked out of the hostel.⁴⁰

⁴⁰ Quran Kareem ke Hairat Angez Atharaat wa Barakaat, p117, as quoted by Ml. Afzal Ismail