



Lessons of the Qur'ān

Dars-e-Qur'ān

A Beneficial Booklet detailing the Benefits and
Virtues of Qur'ānic Lessons



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Introductory Remarks

Muhtaram Colonel Altāf 'Alī started Qur'ān Lessons in July 2000. This continues with punctuality. On 11 April 2004, Hadrat Maulānā Muhammad Qamr-uz-Zamān dāmat barakātuhum attended the fiftieth lesson. He was requested to make du'ā'.

Despite very little time, Hadrat Maulānā recited the Noble Qur'ān and a number of important and beneficial points that he mentioned were gathered so that he could mention it to those present. The composing and corrections were done by Maulānā Mahbūb Ahmad Nadwī, Maulānā Muhammad 'Abdullāh Qāsimī and Maulānā Muhammad 'Ubaydullāh Nadwī in a very short space of time. It was presented at the time of the lesson. I read out some of the subject matter and the people liked it.

This booklet of Hadrat Maulānā Muhammad Qamr-uz-Zamān dāmat barakātuhum is very balanced and clear. This is because a certain group feels that Lessons on the Qur'ān are necessary, no matter who does them. They do not take care to check if the person is able or not. Another group feels that it is not necessary at all to have Lessons on the Qur'ān, no matter how much ability a person has. They feel that it is not necessary

to attend these lectures and even forbid it. We seek the protection of Allāh.

Hadrat Maulānā tried to bring balance between the two extremes so that the reality can become clear. This brief and comprehensive booklet is a reflection of 'the best speech is that which is little and points out to vast meaning.'

May Allāh سُبْحَانَكَ وَتَعَالَى grant us the divine ability to benefit. Āmīn

Zayn-ul-Islām Qāsimī

Madrasah 'Arabia Bayt-ul-Ma'ārif, Ilahabad

Preface

نحمده ونصلي على رسوله الكريم

Regarding the Tafsīr of the Noble Qur'ān, we say:

Firstly, one must recite the Noble Qur'ān in abundance. This will help in meanings and secrets opening up.

Secondly, an abundance of Dhikr will purify the heart from lowly qualities. Together with this, one must make a habit of du'ā' during the early dawn hours. 'Allāmah Iqbal has presented this in the following lines, 'Whether it is 'Attār, Rūmī, Rāzī or Ghazālī, understanding will not come without making du'ā' during the early dawn hours.'

Definitely, through this, one gains the ability to understand the secrets and meanings of the Noble Qur'ān.

Thirdly, one must have a proper enthusiasm of understanding the Noble Qur'ān from a Sāhib-e-Nisbat research scholar, stay in his company and acquire the inner spiritual light. Therefore, Hadrat Maulānā Muhammad Ahmad Partābgarhī رَحْمَةُ اللهِ عَلَيْهِ has written a number of booklets on the theme of the necessity of

acquiring the light of Nubuwwah together with the knowledge of Nubuwwah.

Mufakkir-e-Islām Hadrat Maulānā 'Alī Nadwī رَحْمَةُ اللهِ says, 'I add the following to these knowledgeable experiences, when the real door of understanding the Noble Qur'ān opens, when a person speaks to the One whose words it is, without any human veil in between, then the method is an abundance of recitation of the Noble Qur'ān. In addition, the company of the servant of Allāh that is aware of the real enjoyment of this book, in whose veins these words have taken root. There is a need for the reciter to acquire a direct acquaintance and he should feel as though he is being directly addressed.'

Maulānā 'Alī Nadwī رَحْمَةُ اللهِ further says, 'One should not restrict the study of the Noble Qur'ān and understanding it to a certain time. This is because time comes and goes. Methods of thinking change. Even the prices of items do not remain stable. They rise and fall. In fact, a certain technical term that has been coined is not used in another time or environment.

The Noble Qur'ān is a heavenly scripture. It has its own identity. It is a treasure of knowledge and its

views are liking moving sand dunes. They are spread out, they come together and increase.¹

It is greatly pleasing to note that Maulānā Fadl Mahmūd was part of the compilation of this booklet. He played a role in choosing the subject matter and adding to it. He did the composing in the best way. May Allāh reward him with the best of rewards.

Muhammad Qamr-uz-Zamān Ilahabadi

20 Safar 1425

11 April 2004

¹ Qur'ānī Ifādāt

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Honour of the Qur'ān & its Miraculous Nature

الحمد لله الذي أنزل الفرقان هداية للخلق ودستورا للامة والصلوة والسلام على من ادى الأمانة بالحجة وعلى آله وأصحابه أجمعين ، أما بعد ،

Allāh **سُبْحَانَهُ وَتَعَالَى** says, 'Indeed We have revealed the Qur'ān and We are its protectors.' (Al-Hijr, 9)

From this, we learn that Allāh **سُبْحَانَهُ وَتَعَالَى** is the protector of the Noble Qur'ān. Definitely, the Noble Qur'ān is the word of Allāh **سُبْحَانَهُ وَتَعَالَى**. It has virtue over other forms of speech just as Allāh **سُبْحَانَهُ وَتَعَالَى** has virtue over the creation. The Noble Qur'ān is a manual of life for man, a law for his life. In fact, it gives life to the entire humanity. It is a book that gives guidance to humanity; it is a book that brings the lost back to the straight path. It brings people out of disgrace and takes them to lofty heights of honour. It is a book that teaches the followers of Shaytān to become the servants of Allāh **سُبْحَانَهُ وَتَعَالَى**.

Looking at this book is worship, reading it is worship, teaching it is worship, hearing it is worship, understanding it, explaining it is worship, and practising upon it is the greatest form of worship in

this world. Just as a magnet attracts iron, in the same way, the Noble Qur'ān is a magnet that attracts the mercy of Allāh سُبْحَانَهُ وَتَعَالَى.

Allāh سُبْحَانَهُ وَتَعَالَى says, 'Indeed We have made the Qur'ān easy to acquire advice from, so is there anyone to heed the advice?' (Al-Qamar, 17)

Shah Waliullāh Muhaddith Dehlawī رَحْمَةُ اللَّهِ writes that there are two stages of learning the Noble Qur'ān. The first is the stage of the public. It has been made very easy for them. In this stage, man gets a certain amount of understanding where he can grasp encouragement, warning, and the stories of the development of nations and their destruction.

The second stage is that of the people who are firm in knowledge. These people dive deep into the oceans of Qur'ānic knowledge. They bring out the pearls of the laws of Allāh. These scholars spend their entire lives in pondering and reflecting over this.

Shah Waliullāh Muhaddith Dehlawī رَحْمَةُ اللَّهِ has divided the subject matter of the Qur'ān into five parts:

'Ilm-ut-Tadhkīr bi ālāillāh: Explanation of the bounties of Allāh, whether briefly or comprehensively.

'Ilm-ut-Tadhkīr bi ayyāmillāh: Explanation of events and occurrences.

'Ilm-ut-Tadhkīr bil Ma'ād: Matters of the hereafter, i.e. death and the grave, resurrection, question and answer, reward and punishment.

'Ilm-ul-Ahkām: Explanation of the laws of Allāh, His commands and prohibitions.

'Ilm-ul-Mukhāsamah: Refutation of the beliefs of the deviated and explaining the straight path.

The first of these five branches is linked to the initial condition of a person. The third is linked to the end and hereafter. The other three are linked to his life. It is as though this book covers the initial creation of man, his life, and matters of the hereafter.

'Allāmah Shātibī رَحْمَةُ اللَّهِ says, 'All the sciences are in the Qur'ān, but the minds of people cannot reach them.'

One of the clear miraculous aspects of the Noble Qur'ān is that every few verses, either the name of Allāh سُبْحَانَ اللَّهِ وَتَعَالَى will come or there will be a pronoun referring to Him. For example, in every verse of Sūrah Mujādalah, the word 'Allāh' is found. In every second verse of Sūrah Ar-Rahmān, one will find the word 'Rabb'. The rest of the Qur'ān mentions the name of Allāh every few lines. This miraculous aspect was not found in the previous scriptures. Therefore, one of the special aspects of recitation is that if a person reads a

few lines, then too, the name of Allāh will be mentioned a few times. Therefore, reciting it without understanding is also a means of reward.

Many intelligent people had to lower their heads in front of the Noble Qur'ān. 'The truth ascends and nothing goes above it'. A few important points regarding pondering over the Qur'ān:

1. Not pondering and reflecting over the Noble Qur'ān is a sign of the heart being hard. Allāh سُبْحَانَهُ وَتَعَالَى says, 'Do they not ponder over the Qur'ān, or are there locks over their hearts?'
2. Only those people will benefit from the teachings of the Noble Qur'ān who have desire in their hearts. They listen raptly and attentively to the talks of the Noble Qur'ān and they attend these gatherings eagerly. Allāh سُبْحَانَهُ وَتَعَالَى says, 'Indeed it has advice for those who have understanding hearts.' (Sūrah Qāf, 37)
3. It is also a reality that if a person has fear of the day of reckoning, his heart will be quickly affected by the teachings of the Noble Qur'ān. Allāh سُبْحَانَهُ وَتَعَالَى says, 'Remind through the Qur'ān those who fear My punishment.' (Sūrah Qāf, 45)

4. Those who look away from the teachings of the Noble Qur'ān and follow their desires, they will have to face severe reckoning on the Day of Qiyāmah. Allāh سُبْحَانَهُ وَتَعَالَى says, 'And the Rasūl will say, 'O my Rabb, indeed my nation has deserted the Qur'ān.' (Sūrah Furqān, 30)
5. Allāh سُبْحَانَهُ وَتَعَالَى has placed such an effect in the Noble Qur'ān that it makes a path in the heart of the listener just as a river makes its path. Whenever a disbeliever came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would recite the Noble Qur'ān in front of him. Maulānā Hālī describes this in the following lines, 'he came down from Mount Hira and he brought a prescription of alchemy, it was a strike of lightning or a voice of guidance that caused the land of Arabia to shake.' The polytheists of Makkah Mukarramah used to consult with one another and say, "We should never listen to this Qur'ān. We should plug our ears using our fingers. This will be a way to overpower." Allāh سُبْحَانَهُ وَتَعَالَى says, 'The disbelievers used to say, 'Do not listen to this Qur'ān and make a noise so that you can overpower.' (Sūrah Hā Mīm Sajdah, 26)

Let us read and see how the Noble Qur'ān rendered the disbelievers helpless. The Qur'ān gave a silencing reply

to them, “Very soon you will be overpowered and you will be gathered to Jahannam, and Jahannam is a terrible abode.” (Sūrah Al-‘Imrān, 12)

Just as it is a useless exercise for a mosquito to blow at the Himalayas and make it shake, in the same way, all the efforts of those who try to wipe out the Qur'ān will be useless. When the disbelievers had no way out, they said, ‘Indeed this is magic of old.’ (Sūrah Muddath-thir, 24)

The Noble Qur'ān told the disbelievers,

Say, ‘If all the human beings and Jinn had to gather to bring a Qur'ān like this, they will not be able to produce the like of it even if they help each other’ (Sūrah Isrā’, 88)

When the disbelievers were unsuccessful in taking on this challenge, they were given a second one. ‘Bring ten Sūrahs the like of it.’ When they were not able to do this, they were told, ‘Bring one Sūrah like it.’ (Sūrah Yūnus, 38)

When the disbelievers were unable to do this, the Qur'ān warned them in the following way, ‘If you cannot do this, and you will never be able to do it, then

fear the fire whose fuel is man and stones, it has been prepared for the disbelievers' (Sūrah Baqarah, 24)¹

Hadrat Maulānā 'Alī Nadwī رحمۃ اللہ علیہ said regarding Ijāz-e-Qur'ān in Qur'ānī Ifādāt p.33, 'If we are rich, then it is through this treasure of the Qur'ān. One will get pearls through the study of the Qur'ān, this is what we are presenting. This is sufficient for humanity and the entire progeny of Adam عليه السلام.

If there is something that can be given in exchange of the world to very wealthy people, it is the Noble Qur'ān.

The Qur'ān can lift a person from the lowest of the low and raise him to the highest of the high. Those who do not practice upon it, it will drop them on their faces. Where did this Qur'ān take the Arab Bedouins who were hungry to? It made them into leaders and people who were worthy of being followed.

They were not on the path but they became guides for others

What was the gaze that made the dead into living

It was this very same Noble Qur'ān that made the Arabs into the leaders and people who were to be

¹ Qur'ān Majīd ke Adabī Asrār wa Rumūz

followed. They set foot on the crown of Chosroes and Caesar.

A person wrapped in a shawl spent a few nights in the cave of Hira, a nation was born, he gave them a law, they made a government, his eyes were deprived of sleep for a few nights, but his nation became worthy of sleeping on the throne of Chosroes. The slaves of the unlettered Nabī took control of the land of Chosroes and Caesar.

The Qur'ān makes sand into gold, and the one who does not appreciate it turns to dust. This is the law of Allāh. It is a double-edged sword. If it is not used, then it can destroy nations. The law of Allāh has no malice. The law of every person with self-honour is without malice. The speech of every noble person has honour. When the law of a country is implemented, then it is necessary to obey it.'

Translation of the Qur'ān

Hadrat Shah Waliullāh رَحْمَةُ اللَّهِ saw the need and translated the Noble Qur'ān into Persian. This translation was named, 'Fath-ur-Rahmān bi Tarjumah Al-Qur'ān'. He wrote about it, 'This translation of the Qur'ān is for the person who has finished Nāzirah or Hifz of the Qur'ān and he has learnt Persian to a certain degree so that he can easily understand

Persian. The professionals and workers should teach this to their children whom they feel will not be able to acquire full mastery over Arabic.'

Note: Now, the Noble Qur'ān is available in many languages besides Persian. Therefore, it should be in every language like Urdu, Hindi, English etc.

The view of Shah Saheb رَحْمَةُ اللهِ is that this translation of the Qur'ān should be taught to the children in the Maktab and together with this, the masses should also learn it. Those who are involved in the world should be taught it, little by little.'¹

This translation of Shah Saheb رَحْمَةُ اللهِ in Persian was done in 1150 A.H/1742 C.E. His able and worthy son, Shah 'Abdul Qādir Dehlawī رَحْمَةُ اللهِ translated it into Urdu. This was the first unique translation of the Qur'ān in Urdu. It was seen as reliable and authentic in all circles.

The second Urdu translation was done by Shah Rafī'-ud-Dīn رَحْمَةُ اللهِ, brother of Shah 'Abdul Qādir رَحْمَةُ اللهِ. It had a unique and special standing. It is drowning in the rivers of eloquence and an entire ocean of meanings lies beneath it.

¹ Aqwāl-e-Salaf vol.3 p.257

In short, the translation and Tafsīr of the Noble Qur'ān in Urdu started from Shah Waliullāh رَحْمَةُ اللَّهِ. This foundational stone of the Tafsīr of the Qur'ān, i.e. the correct translation, was laid by Shah Waliullāh رَحْمَةُ اللَّهِ and his sons; Shah 'Abdul Qādir رَحْمَةُ اللَّهِ and Shah Rafī'ud-Dīn رَحْمَةُ اللَّهِ. These three works were the foundation of the Tafsīr of the Qur'ān and they are seen as authentic and reliable by the 'Ulamā'. No scholar could do a better translation in Hindustan. After these three translations, whoever translated the Noble Qur'ān, they took help from these works. May Allāh reward them on behalf of Islam and all the Muslims.)¹

Shaykh-ul-Hind رَحْمَةُ اللَّهِ used the translation of Shah 'Abdul Qādir رَحْمَةُ اللَّهِ. It became famously known as Tarjumah Shaykh-ul-Hind. 'Allāmah Shabbīr Ahmad 'Uthmānī رَحْمَةُ اللَّهِ wrote beneficial notes on it. It was printed in Saudi Arabia and distributed.

Lessons of the Qur'ān

In a lengthy Hadīth, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "He who goes out in search of knowledge, Allāh will make the path to Jannah easy for him because of it. No

¹ Summarized from Ma'ārif-ul-Qur'ān of Kandehlawī رَحْمَةُ اللَّهِ

nation gathers in a house from the houses of Allāh, reading the book of Allāh and teaches it amongst themselves, except that tranquility descends upon them, the angels surround them and Allāh mentions them amongst the angels that are by Him. Whoever's deeds keep him behind, his lineage cannot send him ahead.”¹

Hadrat Muslih-ul-Ummat رَحْمَةُ اللَّهِ used to say that at this moment, mention of Jannah and Jahannam will bring people closer to Dīn. Through mentioning Jannah and its bounties, the enthusiasm for Dīn will be created in the people and through speaking about Jahannam, concern for the hereafter will be created. In addition, hatred for sin will be created in a person.

He used to mention the statement of Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا that in the beginning, the Mufassalāt Sūrah were revealed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. These spoke about Jannah and Jahannam. Through this, people came closer to the Dīn of Islām. Thereafter, the laws were revealed.²

After Shaykh-ul-Hind Maulānā Mahmūd-ul-Hasan Deobandī رَحْمَةُ اللَّهِ was released from jail, he came to the

¹ Mishkāt p.27

² Hujjat-ullāh Al-Bāligha vol.1 p.322

Dār-ul-'Ulūm after Eshā. There was a large gathering of scholars. He said, "We have learnt two lessons during our time in Malta." The entire gathering listened attentively and wanted to know what was the lesson that he learnt at the end part of his life. He said, "I pondered in the loneliness of the jail about the reason behind the worldly and religious condition of the Muslims and why it is being destroyed. I learnt of two causes. One is that they have abandoned the Noble Qur'ān. The second is their mutual differences and infighting. Therefore, I made a firm intention upon coming from there that for the rest of my life; I will spend my time in making the words and meanings of the Noble Qur'ān general. Maktabas should be set up in every locality to teach the words of the Qur'ān. The elders should be taught the meanings and they should be encouraged to practice upon the teachings of the Noble Qur'ān. Mutual arguments and fighting amongst the Muslims should not be tolerated."

Importance of Qur'ān Lessons

He made the diagnosis of the illness of the Ummah and then gave the prescription. For the rest of his life, despite weakness and illness, he made great sacrifice. He personally started Qur'ān Lessons. The 'Ulamā'

would participate in these lessons, in the company of the public. Hadrat Maulānā Sayyed Husayn Ahmad Madanī رَحْمَةُ اللَّهِ and Hadrat Maulānā Shabbīr Ahmad 'Uthmānī رَحْمَةُ اللَّهِ would also attend. Muftī Muhammad Shafī رَحْمَةُ اللَّهِ also had the good fortune of participating in these lessons, but after this incident, Shaykh-ul-Hind رَحْمَةُ اللَّهِ lived for a very short time.

Note: Hadrat Muslih-ul-Ummat رَحْمَةُ اللَّهِ used to mention this incident and say that part of making the Noble Qur'ān common is to make its recitation common and widespread so that the Ummah can be blessed with its munificence and blessings. This will also be a means of the special mercy of Allāh سُبْحَانَهُ وَتَعَالَى coming down.¹

Taqwiyat-ul-Īmān states, 'It is famous amongst the masses that it is very difficult to understand the speech of Allāh سُبْحَانَهُ وَتَعَالَى and His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. One needs great knowledge for this. Where do we have the ability to understand their speech? It is the work of the pious to tread this path. This is very wrong. The reason for this is that Allāh سُبْحَانَهُ وَتَعَالَى said that in the Noble Qur'ān, the teachings are plain and clear. It is not difficult to understand. Subsequently, Sūrah Baqarah

¹ Aqwāl-e-Salaf vol.4 p.293

states, 'Indeed We revealed to you clear verses and only the sinners deny it.'

Note: It is not difficult to understand these teachings. In fact, practicing upon it is difficult upon the carnal self because the carnal self does not like to be trampled upon. Therefore, those who are sinners deny. One does not need vast amounts of knowledge to understand the speech of Allāh سُبْحَانَهُ وَتَعَالَى and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to teach knowledge to the ignorant and unaware.¹

Correction of an Error

'Indeed We have made the Qur'ān easy for taking heed, so is there anyone to take heed?' The word Dhikr in this verse also refers to remembering and memorizing. It also entails heeding advice and lesson from speech. Both meanings could be taken here, that Allāh سُبْحَانَهُ وَتَعَالَى made the Noble Qur'ān easy to memorize. This particular characteristic was not acquired by a previous scripture, where the entire book, the Taurāt, Injīl, or Zabūr was memorized and recited such. It is the effect

¹ Taqwiyat-ul-Īmān p.20

of Allāh making it easy that the young Muslim children learn the Noble Qur'ān correctly. For the last fourteen hundred years, in every era, every class, every country, thousands have memorized the book of Allāh *سُبْحَانَكَ وَنَعَالِي*. It is protected in their bosoms.

The verse could also mean that the Noble Qur'ān has explained its subject matter in order to take lesson and advice in a very easy way. A great scholar and master philosopher can benefit from it. In the same way, every common person that has no link to the sciences, he can also take benefit from the subject matter of the Noble Qur'ān.

In this verse, 'we have made easy' is found with the condition of 'for remembrance'. This shows that the Noble Qur'ān has been made easy to memorise and it is also easy to take advice and lesson from it. Every scholar and ignorant person, every old and young person can benefit from it. This does not necessitate that it is just as easy to draw rulings from the Noble Qur'ān. That is a separate work and is difficult. The great scholars spend their lives in it and get a share of that field. It is not the field of every person.

From this, the error of those who take a sentence of the Noble Qur'ān and without studying the principles and

laws, feel that they can extrapolate rulings becomes clear. They are upon a path of clear deviation.¹

The reality is that there are two types of verses of the Noble Qur'ān. One type is the verses that have general advice, stories with lessons and subject matter of admonition. For example, the temporary nature of the world, the conditions of Jannah and Jahannam, fear of Allāh and concern for the hereafter and other clear realities. This type of verses is undoubtedly easy. The person who knows the Arabic language will understand them and acquire advice. In the above-mentioned verse, 'Indeed We have made the Qur'ān easy to heed advice from, so is there anyone who will heed the advice.' Concerning this type of teaching, it has been said that the Qur'ān has been made easy.

Subsequently, the words 'for advice' in this verse points out that contrary to these verses are the ones that cover laws, beliefs and deep subject matter. It is not the work of any common person to understand these verses, as they ought to be understood, and draw rulings from them. This can be done if a person acquires foresight and firm knowledge in the Islāmic sciences. This is the reason why although the mother

¹ Ma'ārif-ul-Qur'ān vol.8 p.230

tongue of the Sahābah رَضِيَ اللهُ عَنْهُمْ was Arabic and they did not have to go and study it, but they spent a significant amount of time in acquiring the Noble Qur'ān from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

‘Allāmah Suyūti رَحِمَهُ اللهُ narrates from Imām ‘Abdur-Rahmān Sulamī رَحِمَهُ اللهُ that the Sahābah رَضِيَ اللهُ عَنْهُمْ who formally studied the Noble Qur'ān from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, like Sayyidunā ‘Uthmān Ibn ‘Affān رَضِيَ اللهُ عَنْهُ, Sayyidunā ‘Abdullāh Ibn Mas’ūd رَضِيَ اللهُ عَنْهُ and others have informed us that when they learnt ten verses from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they did not go ahead until they encompassed all the knowledge of the verses and practiced upon it in all respects. They said, ‘We used to learn the Qur'ān, knowledge and practice all together.’¹

The Method of Reading the Translation of the Qur'ān

Hadrat Maulānā Ashraf ‘Alī Thānwī رَحِمَهُ اللهُ says in the preface of Bayān-ul-Qur'ān regarding the method of studying the translation of the Noble Qur'ān, ‘The objective of writing a Tafsīr of the Qur'ān is to solve the

¹ Itqān vol.2 p.176

text and fulfil a need. However, despite so much consideration (in the translation and Tafsīr), the common people are not independent of the 'Ulamā' in many places. Therefore, it is appropriate, nay, compulsory, for such people not to rely only on their study and understanding, but they should study lesson by lesson from the 'Ulamā' and understand, otherwise, at the very least, wherever they have some misunderstanding or confusion, they should not think over it themselves, but they should mark the place off and show it to a scholar and find out. There is conviction of error if one does not do this.'

One can study the following Tafsīrs:

1. Bayān-ul-Qur'ān of Maulānā Ashraf 'Alī Thānwī
رحمة الله
2. Ma'ārif-ul-Qur'ān by Muftī Muhammad Shafī'
رحمة الله
3. Ma'ārif-ul-Qur'ān by Maulānā Idrīs Kandehlawī
رحمة الله
4. Tafsīr 'Uthmānī by 'Allāmah Shabbīr Ahmad
'Uthmānī رحمة الله
5. Asrār-ul-Qur'ān by Maulānā 'Ashiq Ilāhī Mirthī
رحمة الله

6. Tafsīr Mājidi by Maulānā ‘Abdul Mājīd Daryābādī رَحْمَةُ اللَّهِ
7. Tafsīr Haqqānī by Maulānā ‘Abdul Haq Haqqānī رَحْمَةُ اللَّهِ

A study of these works will allow a person to easily understand the subject matter of the Noble Qur'ān. Then, if a person has difficulty in understanding, or he has a doubt about something, he should ask a research scholar.

Virtues of Tilāwat

Hadrat Muslih-ul-Ummat رَحْمَةُ اللَّهِ writes in Wasiyyat-ul-Akhlāq that it is mentioned in Kanz-ul-'Ummāl,

Sayyidunā Abū Dhar رَضِيَ اللَّهُ عَنْهُ narrates that the Banū Isrā'īl wrote a book. They followed it and left the Taurāt.

I say that Allāh سُبْحَانَهُ وَتَعَالَى has self-honour that comes to the fore if His book is left out and another book is read.

My conviction is that the Noble Qur'ān is the only means of reaching Allāh سُبْحَانَهُ وَتَعَالَى. In fact, I shall take it further and say that conviction in its laws and information is having reached already. The more of this a person has, the higher the level of his having reached

Allāh سُبْحَانَهُ وَتَعَالَى will be. Subsequently, Allāh سُبْحَانَهُ وَتَعَالَى says in praise of the Muttaqīn, 'they believe in the unseen' and 'they verify the last day'. The less conviction a person has, the more he will be deprived of its munificence. See, revelation would come upon the Ambiyā', so because they had more conviction, that is why they would take the most effect from it. The disbelievers did not believe at all. Therefore, they did not take any effect. Understand it in this way, if a person is informed of the death of someone, then the closer a person is to the deceased, the more effect it will have on him. The less relation a person has with him, the less he will be affected. So, we learn that the effect is based on the nature of the relationship, otherwise the message of death is the same for all. Similarly, the news that comes from Allāh is the same for all. However, based on the differing natures of people and based on the lesser strength of the relationship, the level of conviction in people will differ.

At this point, bear in mind that there are two separate things regarding the Noble Qur'ān. One is the recitation. This is a separate requirement. The second is practice on the Noble Qur'ān. This is a separate requirement from Allāh سُبْحَانَهُ وَتَعَالَى and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from us. Therefore, the texts which warn of abandoning practicing upon the Noble Qur'ān, it does not mean that without practice, recitation only is in

vain. This is because these are two separate things. One should not mix them up. The Noble Qur'ān was revealed for belief and practice. Recitation of the Noble Qur'ān will cause an increase in īmān, as Allāh سُبْحَانَهُ وَتَعَالَى says, 'Indeed the true believers are those whose hearts tremble when Allāh is remembered and when He verses are read to them, they increase in faith and they rely upon Allāh سُبْحَانَهُ وَتَعَالَى.'

The specialty of the recitation of the Qur'ān is that it increases a person in īmān. When a person will recite it, his īmān will definitely increase. As far as practicing on the commands, it is necessary that a person understands the meaning and purport, whether he reads himself, or he asks the translation from a research scholar. If a person cannot acquire knowledge from any source, then it does not mean that he should not recite and recitation is a useless activity. This type of thinking is not correct. This is because īmān will remain in a person even if there are no deeds, i.e. it is possible that a person is a believer and he is an open sinner. As a sinner will read, he will get the benefit.

Qādī Baydāwī رَحِمَهُ اللَّهُ says under the verse, 'recite what has been revealed of the book to you', 'Allāh سُبْحَانَهُ وَتَعَالَى instructed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to recite the Qur'ān so that he could gain closeness to Allāh سُبْحَانَهُ وَتَعَالَى through it and the words will be protected and the meanings will be opened up. This is because the subject matter opens

up to the person who reads repeatedly whilst thinking deeply over it.¹

Hadrat Muslih-ul-Ummat رَحْمَةُ اللَّهِ says in Tilāwat Qur'ān, 'Allāh revealed His speech and opened the doors of munificence and blessings. He left behind the strongest means of establishing a link with Him. Now, if we do not appreciate, but have enthusiasm for other forms of speech and poetry, and do not pay attention to Tilāwat and pondering over the Qur'ān, then we will be greatly deprived. This will be a means of the displeasure of Allāh سُبْحَانَ اللَّهِ وَتَعَالَى and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Listen, if you want to attract the the compassion and bounties of Allāh, then turn your attention to the Noble Qur'ān, then see how much of His bounties Allāh سُبْحَانَ اللَّهِ وَتَعَالَى will send upon you. What can a person ask about the honour and respect that he will get in the hereafter. In this world, Allāh سُبْحَانَ اللَّهِ وَتَعَالَى will suffice for a person. A Hadīth states that if a person was engaged in the recitation of the Noble Qur'ān and it kept him away from du'a', then whatever He gives to those who ask, He will give something better to him.

We feel it appropriate to mention a few Ahādīth on the virtue and blessings of recitation of the Noble Qur'ān.

¹ Tilāwat Qur'ān p.111

Sayyidunā ‘Umar Ibn Al-Khattāb رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Indeed Allāh raises through this book nations and He causes others to be lowered by it.”¹

Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Indeed the hearts become rusted just as iron becomes rusted if affected by water.” It was said, “O Rasūl of Allāh, what is the means of cleaning it?” He said, “Abundant remembrance of death and recitation of the Qur’ān.”²

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The most virtuous form of worship of my Ummah is recitation of the Qur’ān.”³

Sayyidunā ‘Abdullāh Ibn ‘Amr Ibn Al-Ās رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The reciter of the Qur’ān will be told, ‘read and ascend. Read slowly as you used to read in the world. Your rank will be at the last verse that you read.’”⁴

Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The expert of the Qur’ān will be with

¹ Mishkāt

² Mishkāt

³ Al-Jāmi’ As-Saghīr of Suyūṭī

⁴ Mishkāt

the Ambiyā' and angels and he who slips and makes mistakes when reading the Qur'ān and finds it difficult, he will have double reward.”¹

Etiquettes of Tilāwat

1. When a person intends to recite the Qur'ān, he should think in his heart that it is the speech of Allāh *سُبْحَانَهُ وَتَعَالَى*, not the speech of any person. Imām Nawawī *رَحْمَةُ اللَّهِ* says regarding Tilāwat that a person should create sincerity by reminding himself that he is doing this solely for the pleasure of Allāh *سُبْحَانَهُ وَتَعَالَى*.
2. One should have respect and honour for the Noble Qur'ān.
3. At the time of recitation, one should bear in mind that one is speaking to Allāh *سُبْحَانَهُ وَتَعَالَى*.

It is appropriate that the person reciting the Noble Qur'ān should be in the state of Wudhū'. He should sit at ease, facing the Qiblah and pronounce the letters correctly and clearly. It is most virtuous to recite in the Masjid. Similarly, it is most virtuous to stand and recite in Salāh. If a person recites whilst he does not

¹ Mishkāt

have Wudhū' or he reads whilst lying down, then it is permissible, it is not free of virtue, but the first way is better.

A Comprehensive Practice

Maulānā Ihtishām-ul-Hasan Kandehlawī wrote a work called 'Present Degeneration and its Remedy'. This is brief and comprehensive booklet that is included at the end of the Fadā'il A'māl of Shaykh-ul-Hadīth Maulānā Muhammad Zakariyya رَحْمَةُ اللَّهِ. In this booklet, the author wrote a comprehensive and beneficial system of practice. It is worthy of being engraved on the hearts and of being adopted as a practice. He says,

Allāh سُبْحَانَكَ وَتَعَالَى says, 'Say, this is my way, I call to Allāh, those who follow me and I, and purity is for Allāh and I am not from the polytheists.'

'Whose word can be better than the one who calls to Allāh and good deeds and says, 'I am from the Muslims.'

Therefore, calling the creation to Allāh سُبْحَانَكَ وَتَعَالَى, showing the path to the lost, guiding those who have gone astray, this was the life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his original objective. Thousands of Ambiyā' were sent for this objective. 'We have not sent before you a

Rasūl except that We revealed to him that there is no deity but I and that they should worship Me.'

So, the original objective and the duty of life of Rasūlullāh ﷺ was to call the creation of Allāh towards Him, to show the true path to the lost and to show the path of guidance to those who went astray. In order to develop and further (irrigate) this objective, thousands of Nabīs and Rasuls were sent.

We sent revelation to every Rasūl before you (O Muhammad ﷺ, telling them) that, "Without doubt there is no Ilāh but Me, so worship Me only." (Surah Ambiyā', 25)

When we look at the pure life of Rasūlullāh ﷺ and the blessed lives of the other Ambiyā', then we learn that the objective and goal of each one of them was one – to develop conviction in the being and qualities of Allāh ﷻ - the Rabb of the worlds, besides whom there is none worthy of worship. This is the essence of īmān and Islām and it is for this reason that man was sent to the world.

I have created man and Jinn only to worship Me (besides their various other functions, the most important objective of creating them is for them to recognise who Allāh is). (Surah Dhāriyāt, 56)

Since seeing that the objective of life has been clarified and we have learnt the sickness and the type of remedy for it, so there will be no difficulty in the method of treatment. Taking this into consideration, whatever method of treatment is chosen, Allāh-willing; it will prove to be beneficial and positive.

Out of our incomplete understanding, we have stipulated a plan of action for the success and progress of the Muslims. In reality, it could be said to be an example of Islāmic life and the life of the pious predecessors. A brief sketch of it is presented below:

The first and most important thing is that every Muslim should turn his attention away from worldly pursuits and objectives and make raising the word of Allāh, the spreading of Islām and practice upon the commands of Allāh *سُبْحَانَكَ وَتَعَالَى* his goal. He should make a firm pledge that he will obey every command of Allāh *سُبْحَانَكَ وَتَعَالَى* and make an effort to practice upon it. Similarly, (he should pledge) that he will not disobey Allāh *سُبْحَانَكَ وَتَعَالَى*. He should remain firm upon the following plan of action in order to complete this goal:

1. A person should make an effort to learn the Kalimah Tayyibah with proper pronunciation and he should learn and remember the meaning

- and understanding of it. He should have concern to mould his life according to it.
2. A person should be punctual upon Salāh. He should keep in mind all the etiquettes and conditions and perform it with total humility and devotion. He should have the honour and grandeur of Allāh سُبْحَانَكَ وَتَعَالَى before him in every posture as well as his own servitude and low status. In summary, he should make an effort to perform his Salāh in such a way that is deserving of being presented in the divine court. A person should continuously make this effort and ask of Allāh سُبْحَانَكَ وَتَعَالَى the divine ability to practice. If a person does not know the method of performing Salāh, then he should learn it as well as all those things that have to be read in Salāh.
 3. A person should create a connection with the Qur'ān from deep within his heart. There are two ways to attain this. A) A person should recite the Qur'ān for a certain amount of time every day. He should do this while concentrating on the meaning and purport of the verses. If a person is not a scholar and he does not understand the meaning and purport, then he should recite the Qur'ān without understanding the meaning. He should understand that my

success and well-being is hidden within it. It is a great blessing to simply recite the verses. It is also a cause for goodness and blessings. If a person cannot even read the words, then he should spend some time daily in learning the Qur'ān. B) A person should have concern for the learning of Qur'ān and Dīnī knowledge for his children and the children (boys and girls) of the locality. This should be given priority.

4. A person should spend some time remembering Allāh سُبْحَانَكَ وَتَعَالَى and in pondering, a person should enquire from a Shaykh of Tasawwuf and one who follows the Sunnah what he should recite, otherwise, he should recite the third Kalimah, Durūd Sharīf and Istighfār a hundred times daily while pondering over the meaning. A person should put his heart into it and sit with peace of heart while reciting. Great virtue for this has been mentioned in the Ahādīth.
5. A person should take the next Muslim to be his brother; he should be courteous and brotherly with him. He should respect and honour him because of him being a Muslim. He should stay away from all those things that will be a means of causing him difficulty or harm.

We shall clarify the third point. Study it carefully and make your nature in accordance to it.

Note: The best way of gaining a connection with the Noble Qur'ān is that one should give to important lessons on it. If there is an 'ālim, this duty should be given to him. He should clarify and explain the meanings and purport of the Noble Qur'ān in accordance to the understanding and level of the people. If such an 'ālim cannot be found, then a person who had studied to a certain degree and is religious, he can read to the people the appropriate advices from the Tafsīr works. He should stay away from the deep issues. He should never employ his own understanding and draw his own conclusions. The public should participate in these lessons of the Qur'ān and refresh their īmān. In fact, we should also start the lessons of Hadīth so that the two minarets, i.e. Qur'ān and Hadīth, these can enlighten the hearts. In order to acquire this objective, Maktabah Dār-ul-Ma'ārif has published the Dīnī Nisāb. The compiler, 'Allāmah Abū Bakr Jābir Al-Jazā'irī has arranged both fields to be covered. One day a lesson of the Qur'ān and the next day, a lesson of Hadīth. Inshā-Allāh, through this, the Ummah will gain benefit.

Honour of the Qur'ān

Hadrat Maulānā Muhammad Ahmad Partābgarhī رَحْمَةُ اللَّهِ

It is a cause of anger that we have not acquired the
spiritual enjoyment

We have forgotten the teachings of the Noble Qur'ān
with a sigh of the heart

The Qur'ān is the final message from Allāh

Blessed and appreciated is the one who recognized

The Qur'ān, that is an embodiment of light, mercy and
blessings

It gives its lovers from the vessel of recognition

The Qur'ān which is provision, medicine and cure

The Qur'ān, through which the spiritual ranks are
decided

The Qur'ān, that which cuts the roots of disbelief and
polytheism

It brought Tauhīd to the world

It became a cloud of bounty and rained

It caused rivers of favours to flow from every side

Not a dot of it has changed, until Qiyāmah it will
remain

The book that Allāh personally guards

The one who eagerly practices on the Qur'ān

He will indeed be a person favour by Allāh

Each line of the original Urdu poem has deep meanings and a shortsighted person like me cannot explain it.

Four Qualities of the Noble Qur'ān

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاء لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

O people, indeed an advice has come to you from your Rabb and a cure for whatever is in the bosoms, guidance and mercy for the believers. Say, 'It is the grace and mercy of Allāh, so rejoice over it, it is better than that which they gather.' (Sūrah Yūnus)

In these verses, Allāh *سُبْحَانَهُ وَتَعَالَى* has explained four qualities of the Noble Qur'ān. One is that it is an embodiment of advice. Secondly, it is a cure for the ills of the bosom. Thirdly, it is guidance. Fourthly, it is mercy for the believers.¹

The Nabī is light and he got the light of the Qur'ān

¹ Faydān Mahabbat p.48

So, there is light upon light

I end this booklet with an article of Hadrat Maulānā Abul Hasan 'Alī Nadwī رَحْمَةُ اللهِ عَلَيْهِ which was titled, 'Apnī Dhātī Kitāb'.

'The last point is that one should take the Noble Qur'ān to be one's own book. This book is guidance. This book is eternal. The book is heavenly, but it is also my own. It is a document for my own guidance. It has explained my own weaknesses. It points out my own illnesses.

Every person can search for himself in the Noble Qur'ān. This will happen when you take it to be a living book, or one's own book. It will happen when a person has the enthusiasm to reform himself. The people will be reformed later; one should reform his own self first.

The method of the Ambiyā' is that one should be guided first, and then he can speak to others. There are many amongst us who study the Noble Qur'ān so that we can have proof, we can put others to shame, establish proof against others, whereas the Sahābah رَضِيَ اللهُ عَنْهُمْ used to study the Noble Qur'ān for their reformation. They read a verse and started to practice on it. They would take months to complete Sūrah Baqarah.

These are a few points that came to mind as a student. I have presented them to you. Allāh will select whomever He wants. We have to learn, we have to acquire guidance, we have to make ourselves and we

have to bring a revolution in our lives. The Noble Qur'ān is present. It will guide us and take us to the required destination. We must admit our need and our defective nature and inability. This is referred to as Inābat, i.e. turning to Allāh. I make du'ā', 'Guide us to the straight path, the path of those whom You have guided, not the path of those who have earned Your anger, nor the path of those gone astray.'¹



¹ Qur'ānī Ifādāt pp.40, 41

Translator's Note

By the grace of Allah ﷻ, translation completed on 3 Muharram 1440, 12 September 2018. All praise is due to Allah ﷻ for blessing us with the opportunity to translate this work. May Allah ﷻ accept from the author and translator and take this work worldwide for the guidance of humanity, Amīn.

As with all endeavours, there are bound to be perfections and shortcomings. The perfections are from Allah and the shortcomings from us.

Kindly feel free to provide constructive feedback at ghazali.in.motion@gmail.com

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