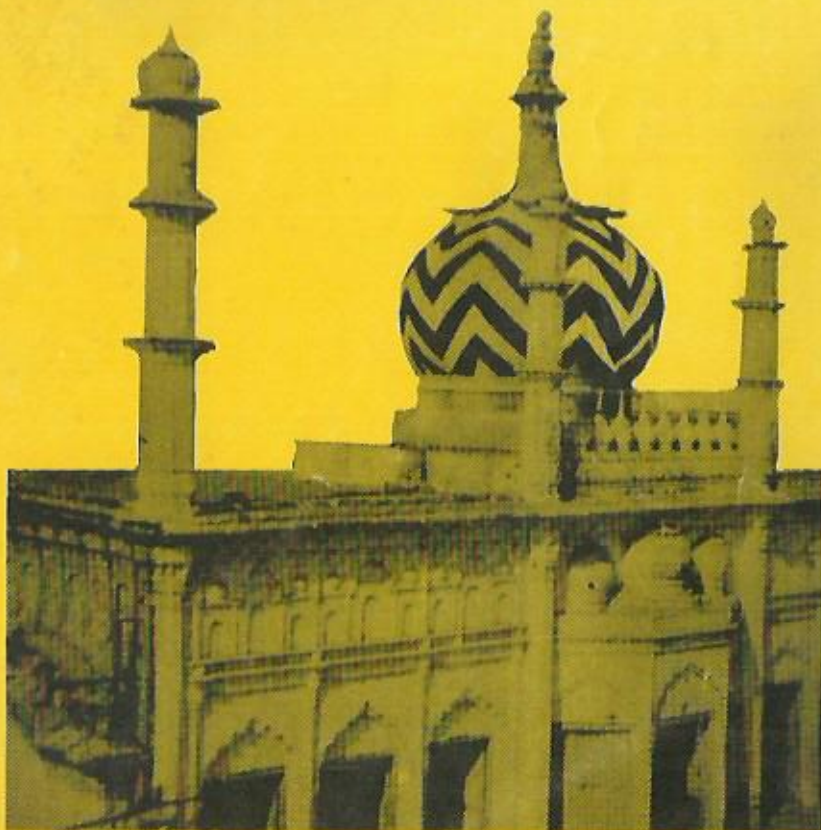




# EXCELLENCE OF THE HOLY QURAN

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RAZA PUBLICATIONS



## PREFACE

THE FRAGMENTED SITUATION OF THE UMMAH IS NOT THE RESULT OF SUPERFICIAL DIFFERENCES BUT THE DEGENERATION OF THE FUNDAMENTAL BELIEFS WHICH ARE THE PILLARS OF IMAN. TO ACHIEVE THE STATUS OF MAKBOOLEEN (THE BLESSED ONES OF ALLAH) ONE HAS TO PERFORM AND UPHOLD ONE'S IBADAH AND ALSO POSSESS THE CORRECT AQAIID OF THE AHLE SUNNAT WA JAMAAT (BELIEF OF AHLE SUNNAT). IGNORANCE OF FUNDAMENTAL BELIEFS LEADS ONE ASTRAY ALTHOUGH THE IBADAH IS PRACTISED SINCERELY. IT IS SAD TO NOTE THAT CERTAIN INDIVIDUALS ARE SPREADING HERITICAL BELIEFS IN THE NAME OF ISLAM. IT IS ESPECIALLY NOTED THAT THEY FORMULATE KUFR BELIEFS CONCERNING ALLAH JALLA JALALUHU AND HIS BELOVED PROPHET (ALAY-HIS SALAAM). SO MUCH SO THAT THEY ARE PREPARED TO LIVE AND DIE FOR IT AND SPEND MILLIONS OF RANDS TO PROPAGATE IT BY MEANS OF LITERATURE, SYMPOSIUMS AND SENDING OUT TO VARIOUS PARTS OF THE WORLD IGNORANT PRE-PROGRAMMED MISSIONARIES. THIS BOOK IS DESIGNED TO FULLY EXPOSE THE FUNDAMENTAL BELIEFS ONE SHOULD HOLD. THIS WORK WRITTEN IN URDU BY HAZRAT MOULANA QAZI SHAMSHUDDIEN AHMED RAZAVI, A GREAT SPIRITUAL LUMINARY OF THE INDO-PAK SUB-CONTINENT BELONGING TO THE AHLE SUNNAT WA JAMAAT AND BEING A KHALIFA OF HUZOOR MUFTI-E-AZAM HIND MOULANA MUSTAFA RAZA KHAN (RADIALLAHU ANHU). TO ADDRESS THE PUBLIC AT LARGE WITH THIS WORK IT WAS NECESSARY AND ENCOURAGED TO TRANSLATE THIS INTO WHICH IS NOW IN ENGLISH. IT IS THE SINCERE INTENTION OF THE PUBLISHERS THAT THIS BOOK SERVE AS A PATH OF LIGHT TO THOSE WHO ARE PURSUING A PATH OF SPIRITUAL ENLIGHTMENT.

## INTRODUCTION

All Praise is Due to Allah, Peace and Salutations upon His Beloved Prophet Muhamed ﷺ and upon His Family and Companions and upon those who sincerely follow the True Path till the Day of Judgement.

The Holy Quran can be compared to an illuminating Light, enlightening all those who faithfully accept it. It is a means of Salvation, the Rope of Allah for all to hold on to. It is a discourse in wisdom, the True Path. A guide to Big and Small, to those who have come before us and to those who will come after us. Its marvel, excellence and the reward for its recitation is infinite.

The Almighty Allah relates the recitation of the Quran to Himself and the Prophets as follows:

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

"These are the signs of Allah : we rehearse them to you in Truth : Verily you are one of the Apostles."  
(Baqara Ay : 52)

In the very next Sura He states:

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ

These are the signs of Allah :  
we rehearse them to thee in Truth : And Allah means no justice to any of His creatures."  
(Ahle Imran : 108)

He further states:

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ

"These are the signs of Allah which we rehearse to you in Truth." (Jathiya : 6)

Hazrat Ibrahim and Hazrat Ismael when reconstructing the Kaaba besides various supplications also asked for a prophet to be sent who will recite to them

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو آيَاتِكَ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ  
الْعَزِيزُ الْحَكِيمُ

"Our Lord! send Amongst them  
an Apostle of their own who shall rehearse your signs to them  
and instruct them in Scripture and Wisdom and Sanctify them :  
For thou art the Exalted in Might the Wise."  
(Baqara : 129)



The Almighty Allah introduces himself as follows:

"It is He who has sent amongst the unlettered an Apostle from among themselves, to rehearse to them His signs, to sanctify them, and to instruct them in Scripture and Wisdom - Although they (the people) had been before in manifest error;"  
(Juma - 2)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ  
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ  
لَفِي ضَلَالٍ مُبِينٍ

In the following verse the Almighty mentions the reward for those that recite the Quran, establish regular prayer and spend in the path of Allah:

"Those who rehearse the Book of Allah, establish regular prayer and spend (in charity) out of what We have provided for them, secretly and openly, hope for a Commerce that will never fail:"  
(Fatir : 29)

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا  
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ تَبُورَ

The Truthful amongst the people of the Book who use to recite the Book, the Almighty praises them as follows:

"Those to whom We have sent the Book study it as it should be studied: they are the ones that believe therein: Those who reject faith therein, - The loss is their own."  
(Baqara - 121)

الَّذِينَ اتَّبَعَتْهُمْ كِتَابَ اللَّهِ يَتْلُونَ حَقَّ تِلْكَ آيَاتِهِ وَأُولَئِكَ  
يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

The Muslims are filled with fear when remembering Allah, their faith and beliefs become pure and strong when the Quran is recited:

إِنَّمَا الْمُؤْمِنُونَ عَلَيْهِمْ آيَاتُ اللَّهِ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ  
يَتَوَكَّلُونَ

"For believers are those who when Allah is mentioned feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their faith in their Lord."

(Anfal : 2)

The Prophet ﷺ has been also commanded to recite the Quran:

"For me I have been commanded to serve the Lord of this City, Him who has Sanctified it and to whom (belongs) all things : And I am commanded to be of those who bow in Islam to Allah's will, —

And to rehearse the Quran : and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am Only a Warner."

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ  
كُلُّ شَيْءٍ وَالَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تَنَزَّلَتْ  
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ وَإِنْ أَنْتُمْ إِلَّا قُرْآنُ  
فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ  
إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ

These were some of the excellences of the Holy Quran mentioned in the Quran itself. The Prophet ﷺ also has in numerous traditions stated the rewards for the recitation of the Holy Quran and its excellences. No creature knew the Quran better than Him since his entire life and action was based upon its foundation. It is then no strange statement, when it is mentioned, that the Quran and the person upon whom it was revealed are indeed miracles. The Prophet ﷺ describes the Quran as follows:

"In the Quran is found the news of the past, predictions of the future and a perfect guide for the present. A weighty solemn book. A decision maker of indisputable trait. If a tyrant or arrogant person looks at it he is torn and scattered by the Almighty Allah. He who ignored it and tried to find guidance in something else is removed from the straight path. This is the Rope of Allah, and advice for the wise. This is the straight path which protects one from been tainted with error. The marvel of its eloquence and rhetoric is not reliant upon any other book, neither can the learned totally imprison its information, nor can it become old with repeated recitation and listening. Its marvel, information and meaning is ceaseless. It is that book who when Jinns heard could not help say:

"Indeed we have heard a strange book, which leads us towards guidance and prosperity, because of which we have brought faith." Whosoever speaks according to the Quran speaks the truth, whosoever practises upon it will receive his reward. Whosoever judges upon it, judges in truth. Whosoever calls towards the Quran, calls to the straight path."

(Mishkaat — 186 — Tirmidi)



The above tradition of the Prophet ﷺ is a splendid description of the Holy Quran, the commentary on each description will follow, for now we shall discuss merely one attribute ie. "The Marvel of the Quran is ceaseless." The Almighty Allah Himself proves this when he states:

مَا فَزَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

"Nothing have we omitted from the Book."  
(AnAm — 38)

He further states: "We have sent down to thee the Book explaining all things."

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

Ibn Harir and Ibn Hatim both in their commentaries of the Quran quote the words of Hazrat Abdulla Ibn Abbas who use to say "The Almighty Allah has revealed this Quran which is a clear explanation of all things. "He then use to recite the verse :

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

Hazrat Ali رضي الله عنه is reported to have said that, if he had to write the commentry of Sura Al — Fateha, he would be able to load seventy camels (with the material written). Imam Suyutwi attempting to explain this, states that Hazrat Ali would first describe the meaning of the word "Hamd" (Praise), the meaning and glory of the word "Allah", he would then have to describe the worlds and their conditions, while attempting to describe the other verses, he would give a very indepth account, all this will indeed be a load for seventy camels."

Imam Ibn Hajar Makki in his "Sharah Hamziya" has stated that, "That knowledge and information which is extracted from the Quran knows no bound. It is because of this reason that Hazrat Ali رضي الله عنه made his statement. If I myself desire to load one camel with merely the commentary of Sura Dhuha (The Glorious Morning Light Sura xc111) I can do so." Hazrat Abdulla Ibn Abbas has stated.

جميع العلم في القرآن كما كن تتعاصر منه انهمام الرجال

"The Quran contains all knowledge. But the understanding of man do not reach there."

Hazrat Ibn Abu Fasl in his commentary also records the words of Hazrat Abdulla Ibn Abbas as follows:

لَوْ ضَاعَ لِي عَقَالٌ بِعِيرٍ لَوْ جَدْتُهُ فِي كِتَابِ اللَّهِ

"Even if I lose a rein of one of my camels, I will find it in the Book of Allah."

Allama Bosiiri in one of his verses states:

فَمَا تَعْدُو لَا تَحْصِي عَجَائِبَهَا وَلَا تَسَامُ عَلَى الْكَثَارِ بِالسَّامِ

"It's marvels are countless knowing no boundaries even though continously read one does not tire of it."

Allama Jallaludeen Suyutwi in his commentary "Al — It — qaan" narrates Ibn Dunya who has said that, "The knowledge of the Quran, and the knowledge which is extracted from this, is like an ocean without shores." It is because of this that Hazrat Omar has said:

حَسْبُنَا كِتَابُ اللَّهِ

"Enough for us is, the Book of Allah." (Bukhari)

Allama Zarqaani writes in "Sharah Mawaahib", that Imam Ghazzali in his book while discussing "Ilme Ladduni" (Inspired Knowledge), narrates the words of Hazrat Ali رضي الله عنه as follows: "If I am given the opportunity then I would be able to load seventy camels, with the commentary of the letter (Be) OF the Bismillahir Rahmaanir Raheem."

Ibn Suraaqa narrates in his "Kitabul Ajaaz" that Imam Abu Bakr Bin Mujahid has said:

مَا مِنْ شَيْءٍ فِي الْعَالَمِ إِلَّا هُوَ فِي كِتَابِ اللَّهِ

"There is no such thing in the (universe) But, it is found in the Book of Allah."

In "Tabqaate Kubra" where the life of Syed Ibrahim Dasuti is recorded, are also found this words of his: "If the Almighty Allah opens the locks of your heart, then you would become aware of the marvel, wisdom and knowledge found in the Quran. With the result you would not have to ponder on other sources. Because whatever there is, is found in its pages, as the Almighty Allah has stated;

مَا فَزَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

"Nothing have we omitted from the Book." (Anam — 38)

These have been, but a few glimpses at the ceaseless marvel, knowledge and wisdom contained in the Holy Quran. So how can the learned fully understand and comprehend it, as has been so clearly negated in the tradition. Thousands of pages have been filled with the commentries of the Quran. There are some learned ones who have written thousands of volumes, yet even so they all are unanimous that, it has merely been a droplet from the ocean of knowledge contained in the Holy Quran. Abu Abdullah Allahwudeen Muhammed Bin Abdur Rahman (Passed away 546 H) wrote a commentary of more than a thousand volumes. The following are the names of those who have written commentries containing more than a hundred volumes:



a) Ali Bin Muhamed Bin Husein Bin Abdul Karim Bin Musa (482 H) 120 volumes.

b) Abu Abdullah Jamaludeen Muhamed Bin Suleiman Bin Hasan Bin Husein (668 H). 100 volumes.

c) Abu Bakr Bin Abdullah. 140 volumes (merely containing the commentary of Sura Al-Fatheha and the first 50 verses of Sura Baqarqa).

d) Imam Abul Hasan Ashari. 600 volumes, it use to be kept in the Grand Library of Cairo.

The following are the names of those who have written less than a hundred volumes:

a) Immam Raazi (606 H) 30 volumes.

b) Abdul Muzaffar Shamsudeen Yusuf Bin Fargali Bin Abdullah Baghdadi (654 H9) 29 volumes.

c) The father of Moulana Ahmed Raza, Moulana Naqi Ali Khan (1297 H) wrote a commentary on the Sura Ishirah (xclv) which contained five hundred pages. Before we complete the introduction we will quote one more tradition to again emphasise the excellence of the Holy Quran. Hazrat Aisha Siddique reports the Prophet ﷺ has said: "Besides the Almighty Allah, the Quran is the most excellent thing. The Quran is supreme over all Books, like how the Almighty Allah is supreme over all creations. He who disrespects the Quran, indeed he gives no status to Allah. With Allah the respect and honour for the Quran, is like the childrens respect and honour for their parents. The Quran is such an intercessor whose intercession will be accepted. If it complains it is such a complainer whose complaints will be accepted. Whoever has the Quran in front of him, it will take him to paradise. Whoever turns his back to it, it will take him to hell. The reciter of the Quran is surrounded by the mercy of Allah, and they are adorned with the cloak of Allah's light. Whoever has enmity and hatred towards he who seeks the knowledge of the Quran, without doubt he has enmity towards Allah. Whoever has friendship towards the (seeker), indeed he has amity with Allah. The Almighty Allah states "O you (people) who are always with the Quran, Allah in respect of his Book gives you an invitation".

Be at his beck and call to his invitation. He will love you more, He will make you honourable and beloved among his creation. Through the listeners of the Quran the calamities of the world are distanced. And through the Reciters of the Quran the punishment of the hereafter becomes null. Indeed the reward for listening to one verse of the Quran is better than a mountain of gold, and the reward for reciting one verse of the Quran better than anything below the heavens. Without doubt there is a sura in the Quran where Allah is known as "Azeem" (Magnificent), the reciter (one who memorizes it, protects and acts according to it) is known as "Shareef" (Virtuous). This Sura will on the Day of Judgement intercede for its reciters (who will be) more than the clan of Rabi'a and Mudr. The Sura is Yaseen."

From the above tradition the following points is worth enumerating:

1) From the entire creation the Quran is the most supreme.

2) It's respect is respect to Allah.

3) It's disrespect is disrespect to Allah.

4) The Quran is an intercessor whose intercession will be accepted.

5) Whoever has the Quran as his guide, it will take him to paradise.

6) Whoever turns his back to it will be taken to hell.

7) The carriers of the Quran be they (memorizers, those who always have a Quran with them, those who love, those who practise upon it) ARE ALL SURROUNDED BY THE MERCY OF ALLAH.

8) He who loves and respect the Quran becomes beloved to the Almighty Allah, and he is also made beloved to the creation.

9) The punishment of the hereafter become null through it's recitation.

10) To read even one verse with sincerity is better than anything below the heavens.

11) To listen to one verse with sincerity is better than a mountain of gold.

12) The excellence of Sura Yaseen.

## CHAPTER ONE

### Respect in Recitation

We shall begin the Discussion in the excellence of the Quran, with a tradition of the Prophet ﷺ. It contains clear principles for respect to be shown during reciting the Holy Quran, command for it's recitation and it's excellence.

عن عبيدة المكي (وكانت له محبة) قال قال رسول الله  
صلى الله تعالى عليه وسلم يا اهل القرآن لا تتوسدوا  
القرآن واتلوه حق تلاوته من اناء الليل والنهار وافشوه  
ولا تفتوه وتدبروا ما فيه لعلمكم تعلمون ولا تعجلوا ثوابه  
فان له ثواباً (مشكاة شريف)

"Hazrat Ubaida Mulayki narrates the Prophet ﷺ has said "O people of the Quran, do not make the Quran a pillow. It's recital, as it's due should be done at it's time Day and Night. It should be propagated, whatever it contains should considered and thought about. With the hope that you may be successful. Do not hasten for its' rewards, for its' rewards will be received

...

(Mishkaat P192)



In this tradition the Prophet ﷺ has mentioned "O People of the Quran, do not make the Quran a pillow." Allama Mulla Ali Qari comments that: "By People of the Quran," could mean those people who possess extreme love and enthusiasm for the Quran. They are the ones who should be addressed, because compared to the others the Due of the Quran is incumbent upon them. Since the Quran has become part of their life. By "People of the Quran" could also mean the Muslim nation, because they all possess the Quran. Or by "People of the Quran" COULD BE specifically those who have accepted and believe in it. To be "People of the Quran" is such an honourable title, that before the creation of the heaven and earth, the Angels sent congratulations on those who were to possess the Quran.

Imam Ghazali in his Ihya ul Uloom narrates the words of the Prophet ﷺ who said:

ان الله عز وجل قرأ طه وليس قبل ان يخلق السموات والارض  
بالف عام فلما سمعت الملائكة القرآن قالت طوبى لامة ينزل  
عليهم هذا وطوبى لاجراف تحمل هذا وطوبى لللسنة تنطق  
بعذا (احياء العلوم الدين)

"Without doubt the Almighty Allah made apparent the Suras TA HA and Yaseen one thousand years before the creation of the Heaven and Earth. When the Angels heard the Quran they said: "Congratulations upon that nation whom this Quran will be revealed. Good news for those hearts who will carry the Quran and good news for those whose tongues who will recite the Quran."

Coming back to the previous tradition wherein the Prophet ﷺ has said "Do not make the Quran a pillow." It could contain two connatations. The first could mean that, Do not lay your head on the Quran as you would do on a pillow, because this is disrespectful. Hafiz Ibn Hajr Asqalaani has derived many jurisprudic laws from this command, eg. Do not spread your feet towards it, one should not keep anything above the Quran, you should not turn your back towards it etc. The second connatation could mean that, one should not be lazy and disinterested toward the Quran, rather one should strive to fulfill its' commands and ponder carefully upon its contents. It should be recited with all due respected. The importance of recitation can be gleaned from the following verse where Allah clearly Praises the People of the Book.

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلْكَ وَتِهِ ۚ أُولَٰئِكَ  
يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ ۚ فَأُولَٰئِكَ هُمُ  
الْخٰسِرُونَ ﴿١٢١﴾

"Those to whom we have sent the Book recite it as it should be recited: they are the ones that believe therein: Those who reject faith therein the loss is their own."  
(Baqara : 121)

One should remember that the recitation of the Quran, demands both Internal and External respect. Many books have been written on this subject like Imam Nuwis; "At — Tibyaan" also "Sharahul Mu'azib" and "Al-Azkaar". Imam Ghazali in his "Ihya = ul - Uloom" has discussed very indepthly upon this subject. He has given ten Internal and External respects to be shown during the recitation of the Quran we will discuss them briefly.

#### EXTERNAL RESPECT

1) One who recites THE Quran should face the Ka'aba, with bowed head in all due respect and humility. One receives the most reward for recitation in namaaz and within the mosque. One also receives reward when reciting the Quran from memory while reposing, but in lesser amount.

The Almighty Allah states:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ  
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ

"Men who celebrate the praises of

Allah, standing, sitting, and lying down on their sides, and contemplate (wonders) of creation in the heavens and the earth."

In this verse the Almighty Allah has mentioned three positions, wherein one recites His praises. Yet in the context of the preference He has first mentioned those who stand, second those who sit and lastly those that lie on their sides. Hazrat Ali has said that he who recites the Quran while standing in namaaz he will receive a hundred rewards for each letter, he who sits in namaaz and recites will receive fifty rewards. While he who recites outside namaaz and with wudu will receive 25 rewards for each letter, while he who recites without wudu will receive ten rewards. One should remember that it is better to look at the Quran and recite than to recite from memory, because the holding, touching and looking at the Quran are all classified as worship.

The excellence of looking at the Quran and reciting it will follow shortly, however we will at this point mention two traditions stating its' excellence.



Imam Bahiqi in "Sha'bul Iman"

records the words of Hazrat Ous Saqfi who narrates the Prophet ﷺ has said "To recite from memory attains the status of one thousand rewards, and to recite the Quran while looking at it attains the status of two thousand rewards." He has also stated, "The excellence of reciting the Quran while looking at it, than reciting it from memory, is the same excellence possessed by an obligatory act over a Nafil (supererogatory) ACT."

2) The Length of Recitation: How much of the Quran should be recited, the reports of the beloved companions and their successors have varied lengths and times. Some have been recorded to have completed as much as three Qurans in one day and night. While others have completed one Quran in one month. However for the common people it is not advisable for them to complete an entire Quran before three days, for the Prophet ﷺ has stated::

لم يفقه من قرأ القرآن في اقل من ثلث (ابن ماجه)

"He who has completed the Quran in less than three days, he has not understood it."

This tradition specifically deals with the common people, whose intelligence has been taken into consideration. It is only natural that they would not understand it if they had to finish it in so short a period. But if there are some extremely intelligent ones, even though they complete it in less than three days will still receive the reward for its recitation. As has been recorded that Imam Abu Hanifa use to complete an entire Quran in one night. Some companions use to complete a Quran in ten days while some in seven days, although the latter has been liked as seen from the following tradition:

The Prophet ﷺ has said

اقرأ في سبع ولا تزيد على ذلك (ابوداؤد)

"Recite (complete), the Quran

in seven days and do not increase it (the days).

It has been reported that there were a group of companions who use to complete the Quran every Friday, among them been Hazrat Osman, Hazrat Zaid Bin Thabit, Hazrat Abdulla Ibn Masood and Hazrat Abi Bin Kaab. Allama Nuwi has reported that Harat Syed Jalil Bin Kaatib Sufi use to complete four Qurans during the day and four during the night. Allama Ani reports that Hazrat Aswad and Hazrat Alqama use to complete the Quran in Six and Five days respectively. Hazrat Maaz Bin Jabal narrates that there were groups who use to complete one Quran in one night or in one Rakaat of Namaaz. Allama Mulla Ali Qari also states that it is impossible to count those who have completed one Quran in one Rakaat of Namaaz. Allama Nuwi has stated though that the best opinion is that the amount of recitation depends upon the reciter. One who recites, inspecting carefully its' contents should read as much as he can understand. However the point to be remembered is that no matter how much one recites he receives the reward. Allama Ibn Hajr Asqalaani has stated that whether the reciter understands or don't understand the contents he will still receive the reward.

3) The Quran SHOULD be broken up into parts and recited. Those who complete the Quran in a week, should break their recitation into parts, this has also been the practise of the Companions. It is reported that Hazrat Usman use to commence recitation on the night of Friday and recite from Sura Fatheha to Sura Maida, Saturday (night) from Sura Inam to Sura Hud, Sunday night from Sura Yusuf to Sura Maryam, Monday night from Sura TaHa to Sura Qasas, Tuesday night from Sura Anka-but to Sura Sad, Wednesday night from Sura Zumar to Sura Rahmaan and complete the Quran on Thursday night.

Hazrat Abdullah Bin Masood is also reported to have broken his recitation of the Quran into parts, but not in this order. The majority of Companions have followed this practise, with the result the parts became known as Manzils (stages)

4) Calligraphy of the Quran: The Quran should be written beautifully and spaciously. In these times because of the excess and abundance of Quranic script, not much attention is given to this.

5) Rectation should be clear and distinct, Imam Ghazali has also written of its desirability. It is of course in the Hanafi school expedient (wajib). Because one should pay deep attention to its' recitation, reading clearly and distinctly would be of immense help. Hazrat Umm Salma describes, that the recitation of the Prophet ﷺ was such that he use to pronounce each syllable and word distinctly and clearly.

6) To weep during recitation: It is desirable to weep during the recitation of the Quran. For the Prophet ﷺ has said "You should recite the Quran and weep, and if you cannot weep than adopt the manner of weeping." The Almighty Allah has said describing the Faithful;

وَيَخْرُونَ لِلآذَانِ سِيلُونَ  
وَيَرْبِرِينَ هُمْ خَشَعَاءَ ه

"They fall down on their faces in tears, and it increases their (earnest) humility."  
(Bani Israel : 109)

It is reported in Bukhari and Muslim that when Hazrat Abdulla Ibn Masood recited the Quran in front of the Prophet ﷺ, his eyes were tearful.

7) The full Due to each verse (Ayat): When the one who is reciting, recites the verse wherein Sajda (prostration) is compulsory, he should prostrate himself. The Prophet ﷺ has said that, "When the sons' of Adam recites a verse of Sajda he then performs Sajda, the Satan separates himself from him (THE RECITER) and cursing himself". In another tradition it is reported that Satan curses himself in these words "Woe to me, the son of Adam has received the command to fall prostrate, he has done so and received paradise, while I received the command to prostrate, but refused and my share became Hell."

The fourteen Suras in which the verses of prostration are contained are as follows (1) Sura Araf (2) Sura Rad (3) Sura Nahl (4) Sura Bani Israel (5) Sura Maryam (6) Sura Hajj (7) Sura Furqaan (8) Sura Naml (9) Sura Sajda (10) Sura Sad (11) Sura Ha Meem (12) Sura Najm (13) Sura Ishiqaq (14) Sura Iqra.



The Sajda is compulsory upon the person who is reciting and upon the person who has heard the verse irrelevant of whether he intentionally or unintentionally heard the verse. The conditions for performing the Sajda is the same as Namaaz, the private parts are to be hidden, to face the Ka'aba, the body and clothes should be free of impurities, to make the intention. It is desirable to stand, perform the Takbir (Allah Akbar) and then go into Sajda, rising with Takbir (Allah Akbar).

8) It is Sunnat (A practise of the Prophet ﷺ) that before commencing the recitation of the Quran, the person should repeat:

اعوذ بالله من الشيطان الرجيم  
بسم الله الرحمن الرحيم

"I seek protection in Allah from the Satan the Rejected" "Allah the most Gracious most Merciful in whose name I begin."

At the end of his recitation the person should repeat:

صدق الله وبلغ رسول الله صلى الله عليه وسلم  
الهم انفعنا به وبارك لنا فيه الحمد لله رب  
العالمين واستغفر الله المحي القيوم

"The Almighty Allah has spoken the truth, and the Prophet ﷺ has propagated it. O Allah give us reward from it, and for us bestow blessings in it. All praise is due to Allah, I seek forgiveness from Allah, the Living Self — subsisting, Eternal."

During the course of recitation when one encounters verses of praise, one should praise the Almighty, if one encounters verses of supplication one should supplicate, verses of hope then one should plead, verses of destruction and calamity then one should seek protection. All this can — be done verbally or internally. This also use to be the practise of the Prophet ﷺ as narrated by Hazrat Huzaif.

9) Recitation should be audible: It is expedient (Waajib) that the person reciting should at least hear himself reciting. Even in the Namaaz where one is commanded to recite softly one should at least be able to hear his own voice, or else the namaaz would not be proper. To recite loudly is permissible in one instance and impermissible in another. For example it is permissible to recite loudly when one is alone or at night, because of his recitation the Satan runs away and the angels also listen to his recitation. Impermissible in that instance where if one is reciting in the mosque, it would disturb others' namaaz.

10) To Recite as beautifully as possible : The Prophet ﷺ has said :

زينوا القرآن باصواتكم

"Adorn (beautify), the Quran with your voices!"

It is reported that once the mother of the Faithful Hazrat Ayesha Siddique was for some reason delayed in attending to the Prophet ﷺ. When the Prophet ﷺ inquired as to the reason for the delay. She replied "O Prophet of Allah I was listening to the recitation of the Quran, and I have not heard a more beautiful voice." The Prophet ﷺ arose to go and listen. After listening at length to the recitation He returned and said: "It is Saalem the freed slave of Abu Huzaifa, All praise is due to Allah, that HE has created people like this in my Ummat (followers)." A similar instance of beautiful recitation is also reported about Hazrat Abu Musa.

### INTERNAL RESPECT

1) To possess the respect and veneration of the Quran within the heart. To always remember how Great and Infinite is the Mercy of Allah, in that he has given mans' lowly heart the opportunity of remembering and been a recipient of such great words and such an incomparable Book.

2) Respect for Allah: while reciting one should always remember the Might and Greatness of the Almighty Allah. He should be always certain that the words he is reciting is not the words of Man.

3) To be present in heart and mind and to ignore the whisperings of the carnal desires. In the commentary of the verse:

يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ

"O Yahya take hold of the book with might."  
(Maryam - 12)

It is recorded that one should take hold of the Book, and should strive and endeavour. In other words while reciting the Quran one should become for Allah and for no one else.

4) One should deliberate and think about the meanings of a verse. Hazrat Ali has said that, "That worship is no worship if it is not understood. That recitation is no recitation, if the verse recited is not thought and deliberated upon." Hazrat Abu Dharr narrates that, "One night the Prophet ﷺ stayed with us and he continuously recited the verse,

إِنْ تَعَذَّبْتُمْ فَاتُّبِعْتُمْ عِبَادَكَ، وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ  
أَنْتَ الْعَزِيزُ الْحَكِيمُ

"If thou do punish them, they are thy servants, If Thou do forgive them, Thou art the Exalted, The Wise."

(Maida - 121)



Hazrat Sayeed Bin Jabeer is also reported to have recited one verse the entire night, it been,

وَأَمَّا زُورُ الْيَوْمِ إِلَيْهَا الْمُجْرِمُونَ ۝

"And O ye in Sin! Get ye Apart this Day!" (Yaseen 159)

5) One should understand and recite: For by understanding the Faith and Action is reinforced.

6) Many people are unable to understand the meaning of verses. The reason been, that there is a veil on their hearts. Because of this they cannot understand and comprehend the Marvel of secret mysteries. The Prophet ﷺ has said that

لَوْلَا أَنَّ الشَّيْطَانَ يَحْمُونَ عَلَى قُلُوبِ بَنِي آدَمَ  
لَنَظَرُوا إِلَى الْمَلَائِكَةِ

"If the Satan does not place a covering on mans' heart he would be able to see the Malakoot."

Imam Ghazali explains that by "Malakoot" is meant those objects which are concealed from the senses. It cannot be perceived by the naked eye.

7) To relate the verses towards oneself: The one who is reciting should imagine that he is been addressed. If he recites verses wherein commands, he should imagine he is been commanded. If he recites verses wherein is narrated calamities and destruction, he should remember that he is been admonished and given a lesson.

8) To be affected by the recitation: The Almighty Allah states concerning the condition of the Faithful during recitation as follows:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ  
وَإِذَا سُلِّيَتْ إِلَيْهِمْ أَلْقَتْ رِجْلَهُمْ كَالْأَعْيُنِ  
وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ۝

"For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His Signs recited, find their faith strengthened, and put (All) their trust in their Lord."

(Anfal — 2)

The more we begin to know and understand the knowledge of the Quran, we begin to fear more. Hazrat Hasan has said: "By Allah, he who recites the Quran and believes in it, spends his nights in its' recitation, his sorrow increases and happiness decreases. His weeping increases and his laughter decreases, his striving increases and his rest decreases." The Quran can be fully appreciated if the reciters' tongue, brain and heart is involved in the recitation. The tongue to recite, the brain to dissect the information and the heart to accept the information.

9) To improve the recitation: One should recite to such an extent, he should imagine he is hearing the voice of Allah from Allah himself. It is because of this, the Prophet ﷺ has said:

إِذَا أَحَبَّ أَحَدُكُمْ أَنْ يَخْشَى رَبَّهُ فَلْيَقْرَأِ الْقُرْآنَ

"If any of you desire to speak to his Lord, He should recite the Quran."

Hazrat Usman and Hazrat Huzayfa have indeed uttered very wise words when they said "When the heart is pure and clean it cannot fully comprehend the Quran. Because when the reciters heart reach that immense stage of purity he begins to see the Lord of the Quran." (And who can comprehend HIM).

10) To show humility and incapacity: In other words when one recites verses wherein is promises and good deeds, he should not show off rather he should supplicate to be among the pious. If he recites verses where in is talk of sin and destruction, then he should create fear within himself, hoping that it is not he.

### Recommended Times of Recitation

The recitation of the Holy Quran is permissible Day and Night, however there have been certain parts of the Night and Day recommended by the pious Savants. Allama Nuwi has said that, the best time for recitation is within Namaaz, then the Night, then the last part of the Night, he also recommended between Magrib and Esha. The best part of the Day for recitation is in the Morning. The Days when one should recite extra Quran are, The Day of Arafat, Fridays, Thursdays, Mondays, the Last ten Days of Ramadaan and the First ten Days of Zil Hajj, the best month been Ramadaan. It is best to commence recitation on Friday night and to complete the Quran on Thursday Night. When one is completing the Quran it is recommended to do so at the beginning of the Day or Night. In Daarmi it is recorded that Hazrat Sad Bin Abu Waqaas has said "When one completes the Quran at the beginning of the Night then the Angels ask for forgiveness for him till the morning, if he completes it at the beginning of the Day, they ask forgiveness for him till the evening." Imam Ghazali has recommended the completion of the Quran at the beginning of the night with the 2 rakaats of the Magrib salaah. In this way the blessings would be spread throughout the Night and Day. Imam Ibn Mubarak has said, that it is better if the completion during Winter is done at the beginning of the Night, and summer during the beginning of Day. Hazrat Mujahid and Hazrat Ibn Abu Amama has said, that at the completion of the Quran, people use to gather because at this time blessing descend and the invocations and wishes are accepted.



One should remember that, he who recites with the conditions we have mentioned, it is he who recites the Quran with its' full due. Explaining the Prophet ﷺ words "Propagate the Quran" Shah Muhaddis Dehlwi states that, "You should recite the Quran, so that others hear, you should teach the Quran, and propagate it through teaching, explaining and Books." Mulla Ali Qari has said that, one should recite it with its' full due, you should respect it and impress upon others to respect it. for the Prophet ﷺ has Said:

خيركم من تعلم القرآن وعلمه

"The best among you is, He who learns the Quran and teaches it."

Another very important point that should be remembered is, one should not recite the Quran, for worldly gain and prestige. Indeed this is Haraam. The Prophet ﷺ has said:

من قراء القرآن يتاكل به الناس جاء يوم  
القيامة ووجهه عظم ليس عليه لحم

"He who recites the Quran, and in exchange asks food from the people. On the Day of judgement his face will be only bones, there will be no meat on it."

**MAY THE ALMIGHTY ALLAH PROTECT US FROM  
THOSE WHO RECITE THE QURAN FOR WORLDLY  
GAINS. AMEEN**

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