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اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ كَمَا هُوَ اَهْلُهٗ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ وُلْدِ اٰدَمَ كَمَا يُحِبُّ وَيَرْضٰى بِاَنْ يُّصَلّٰى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

Encyclopedic Facts about The Holy Quran

The word 'Quran', its Meaning & Origin

Hazrat Imam Fakhrudeen Razi – May Allah have mercy upon him – has mentioned that the word "Quran" is extracted from three possible root words:

1. Qar'un:

   The meaning of which is to gather or combine. Hence, it would imply such a book which combines the knowledge of the entire universe. This is why it is sometimes said that:

   جَمِيْعُ الْعِلْمِ فِي الْقُرْاٰنِ لٰكِنْ تَقَاصَرَ عَنْهُ اَفْهَامُ الرِّجَالِ

   "The Quran is a book which contains all knowledge, but people do not have the capability of comprehending it.

   The Quran itself has explained that it is a book in which there is clear explanation of all things:

   وَ نَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيٰنًا لِّكُلِّ شَيْءٍ

   And We have sent down this Quran on you in which everything is clearly explained.

   In this book, various chapters and verses have been combined. It is also a book which brought many communities and nations together.

   If we look at the peoples of the world, they have different languages, different cultures, different manners of behaviour, however the Quran was able to combine of all them into one single nation as "Muslims":

   هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ ۙ

   He (Allah) has named you Muslims.

   In the same way, if we look at nectar, we will find that it comes from all types of plants and has different qualities and colours, yet, then they are combined and brought together by a honey bee, the end result is honey. Such has been the miracle of the Quran in that it was able to bring different peoples together which has never been achieved by any other book.

   At the same time, we can say that it also managed to combine both the worlds as well. Prior to the Quran, those who had passed away seem separate from those who are living. Yet, the Quran has eliminated this gap

as well. In other words, when a person reads the Quran as a means of Esaale Thawaab, he is connecting with the person in the next world.
Through the recital of the Quran, the vices of the person in the next world are pardoned and his status is elevated.

2. Qira'atun:

The meaning of which is to read or recite. If we look at this word in its objective state, it would signify something which was read or recited. It could also mean a book which is recited in abundance. It could also signify the fact that all previous books which came to other Prophets were books which were recorded and then sent to those Prophets while the Quran is a book which was revealed in the form of recitation. At the same time, it is a book which has been recited so abundantly in the world from the time of its revelation that no other book can be compared to it. However, the Quran has been recited in all generations and on various occasions.

There is a story that there was a Hindu priest named Ram Chandar and he claimed to have memorized fourteen paras of the Quran. He also asked the eminent scholar Hadrat Moulana Naeemudeen Muradabadi – May Allah have mercy upon him – how many chapters of Vedas he knew by memory. The great scholar replied that there was no need for him to memorize any part of the Vedas because the miracle of the Quran is such, in that it has also entered the hearts of even those who do not believe in it. However, the weakness of the Vedas is such in that it has not even penetrated the hearts of those who actually believe in it! We see that even a small child is able to memorize the Quran while in the previous Ummahs, only the Prophet of that era was able to memorize the revealed book and no other follower of that Prophet was capable of its memorization. Another miracle of the Quran is that besides the people in this world, even the people in the grave have been heard reciting the Quran.
Hazrat Imam Yaafe'i – May Allah have mercy upon him – maintains that we have also learnt the answers to the questions which would be asked in the grave from the Quran itself,

3. Qarnun:

If we accept this as the root word, then it would signify "joining or uniting". In other words, the Quran is a book which is always with those who recite its verses. It would accompany a person in his grave, at the moment of Hashr and it is also a book which joins or unites. This is a book which enables a person to meet His Creator and enables a follower to meet his Prophet. When everyone leaves a person, the Quran would continue to be with him. Truth and guidance is always with it. On the day of Hashr, it would accompany him and would be a source of light and guidance as he moves forward in his joureny.

Some have said the word Quran is taken from the word "Qaraa'in". In other words, certain verses substantiate other verses and certain verses are similar to other verses. Some have said that the word is derived from Qar'un which signifies a description. In this regard, it would signify the collection of something. Like how the lake or dam collects the water, in like manner, the Quran is a collection of all knowledge pertaining to this world and the next and is a vast ocean of knowledge which encompasses all faculties of knowledge.
All of these explanations have been derived from Tafseer Al-Kabeer and Al-Itqan.
In the Quran, the word "Al-Quran" has appeared 58 times.

The names of Quran from the Quran itself:

- **Kitab** - as found in Surah Baqarah verse 2:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ

That high rankered Book (Quran) whereof there is no place of doubt in it.

- **Zikr** - as found in Surah Al Hajr verse 9:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ ۝٩

No doubt, We have sent down this Quran, and We most surely are its Guardian.

- **Nur** - as found in Surah Nisa, Verse 174:

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهٰنٌ مِّنْ رَّبِّكُمْ وَاَنْزَلْنَآ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ﴿١٧٤﴾

'O people! Undoubtedly, a manifest argument has come to you from Allah and We sent down to you a manifest light.

- **Quran** - As found in Surah Al Waaqi'ah 77 and also in surah Buruj, verse 77, 78:

اِنَّهٗ لَقُرْاٰنٌ كَرِيْمٌ ﴿٧٧﴾

Undoubtedly, this is an Honourable Quran.

- **Majeed**

  The word Majeed is derived from the word "Majd" which signifies something which is lofty and elevated. In other words, from the moment it came from the Baitul Ma'mur, it became the most lofty and elevated revealed book of all previous books. At the same time, the Angel who delivered this book, namely Jibraeel Ameen is considered as the most lofty of all Angels. In other words, we will have to include that in whichever time it came that time, is the most lofty, in whichever generation it came, that is the best of generations, in which heart it descended, that is the most lofty of hearts, in which night it appeared, that is the most lofty of nights and in which month it appeared, that is the most lofty of months.

بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ﴿٢١﴾

But it is a glorious Quran.

- **Furqan** - This name is mentioned in surah Furqan verse 1:

تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا ﴿١﴾

Immencely Blessed is He Who has sent down the Quran to His Bondman that he may be a warner to the entire world.

- **Musaddiq** - It is a book which substantiates all previous revelation. This is mentioned in Surah Al Ma'idah verse 48:

وَ اَنۡزَلۡنَاۤ اِلَيۡكَ الۡكِتٰبَ بِالۡحَقِّ مُصَدِّقًا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ الۡكِتٰبِ

وَمُهَيۡمِنًا عَلَيۡه

And O beloved Prophet! We have sent down to you the true Book confirming the Books preceding it and as a protector and witness over them.

- **Bushra** - In other words, glad tidings for the believers. This is mentioned in Surah Baqarah 97:

وَهُدًى وَّبُشۡرٰى لِلۡمُؤۡمِنِيۡنَ ﴿۹۷﴾

And there is guidance and glad tidings to Muslims'.

- **Al Haqq** - A book of eternal truth. Mentioned in Surah Baqarah verse 91:

وَهُوَ الۡحَقُّ مُصَدِّقًا لِّمَا مَعَهُمۡ

it is the truth confirming what is with them.

- **Mo-izah** - A book which explains the outcome of action and the results therewith. As explained in Surah Yunus verse 57:

يٰۤاَيُّهَا النَّاسُ قَدۡ جَآءَتۡكُمۡ مَّوۡعِظَةٌ مِّنۡ رَّبِّكُمۡ

'O people! there has come an admonition to you from your Lord

- **Al Ilm** - A book which contains the Divine Knowledge of the Almighty and something which encompasses the reality of all things. Surah Baqarah verse 145:

وَلَئِنِ اتَّبَعۡتَ اَهۡوَآءَهُمۡ مِّنۡۢ بَعۡدِ مَا جَآءَكَ مِنَ الۡعِلۡمِ ۙ اِنَّكَ اِذًا لَّمِنَ

الظّٰلِمِيۡنَ ﴿۱۴۵﴾

And (O listner, whoever he may be) if you should follow their desires after the knowledge that has been given to you, then at that time, you shall surely be of the transgressors.

- **Burhaan** - A solid proof or evidence in Surah Nisa, Verse 174:

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهٰنٌ مِّنْ رَّبِّكُمْ

'O people! Undoubtedly, a manifest argument has come to you from Allah.

- **Mubaarak** - A book which not only testifies to itself but to other forms of knowledge and truth. As found in Surah Al An'am, verse 92:

وَ هٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ

And this is a blessed Book that We have sent down.

- **Faslun** - Something which is able to clearly distinguish between right and wrong. As found in Surah Taariq, verse 13:

اِنَّهٗ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

Undoubtedly, Quran is necessarily a decisive word.

- **Rahmatun** - Something which eliminates faults and defects and is a means of grace in the hereafter. As found in Surah Yunus verse 57:

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي
الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿٥٧﴾

'O people! there has come an admonition to you from your Lord, and healing of hearts, and a guidance and a mercy for the believers.

- **Basaa'ir** - something which gives insight into the true reality of things. As found in surah Jaathiyah verse 20:

هٰذَا بَصَآئِرُ لِلنَّاسِ وَ هُدًى وَّ رَحْمَةٌ لِّقَوْمٍ يُّوْقِنُوْنَ ﴿٢٠﴾

This opens the eyes of the people and is a guidance and mercy for a people believing.

- **Hikmatun** - Being able to make a proper decision based on wisdom and truth. As found in Surah Qamar verse 5:

حِكْمَةٌۢ بٰلِغَةٌ فَمَا تُغْنِ النُّذُرُ ۙ﴿۵﴾

Perfect wisdom, but warners profit them not.

- **Shifa** - A remedy for all ills whether it be spiritual, physical etc.

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى
الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿۵۷﴾

'O people! there has come an admonition to you from your Lord, and healing of hearts, and a guidance and a mercy for the believers.

- **Azeem** - Something which is mighty and powerful. Surah Al Hajr verse 87:

وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِىْ وَالْقُرْاٰنَ الْعَظِيْمَ ﴿۸۷﴾

And no doubt, We gave you seven verses, which are repeated, and the Grand Quran.

- **Khayrun** - Something which is advantageous and beneficial. As found in Surah An Nisa verse 59:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ
مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِىْ شَىْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ﴿۵۹﴾

'O believers! obey Allah and obey the messenger, and those who have power of command amongst you, then again if there may arise any difference amongst you, refer it to Allah and His messenger, if you have faith in Allah and the Last Day. This is better, and its end is best.

- **Ahsanul Hadith** - A most beautiful explanation. As found in Surah Al Zumur verse 23:

اَللّٰهُ نَزَّلَ اَحۡسَنَ الۡحَدِيۡثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِىَ ۖ تَقۡشَعِرُّ مِنۡهُ جُلُوۡدُ
الَّذِيۡنَ يَخۡشَوۡنَ رَبَّهُمۡ ۚ ثُمَّ تَلِيۡنُ جُلُوۡدُهُمۡ وَ قُلُوۡبُهُمۡ اِلٰى ذِكۡرِ اللّٰهِ ؕ ذٰلِكَ
هُدَى اللّٰهِ يَهۡدِىۡ بِهٖ مَنۡ يَّشَآءُ ؕ وَ مَنۡ يُّضۡلِلِ اللّٰهُ فَمَا لَهٗ مِنۡ هَادٍ ﴿۲۳﴾

Allah has sent the best Book that from beginning to the end is alike (in beauty and fairness), having two fold descriptions (promise of reward and threat of punishment) at which do shudder the skins of those who fear their Lord, then their skins and hearts soften inclining towards the remembrance of God. This is the guidance of Allah He guides therewith whom He pleases. And he whom Allah causes to go astray, there is none to guide him.

- **Azeez** - A book of immense power. As found in Surah Haa Meem Sajdah verse 41:

اِنَّ الَّذِيۡنَ كَفَرُوۡا بِالذِّكۡرِ لَمَّا جَآءَهُمۡ ۚ وَ اِنَّهٗ لَكِتٰبٌ عَزِيۡزٌ ﴿۴۱﴾

Undoubtedly, those who denied the reminder when it came to them, (ask not the condition of their misery), and undoubtedly it is an esteemed Book.

- **Mizaan** - A scale which determines the existence of a person based on equality and justice. As found in Surah Al Hadeed, verse 25:

لَقَدۡ اَرۡسَلۡنَا رُسُلَنَا بِالۡبَيِّنٰتِ وَ اَنۡزَلۡنَا مَعَهُمُ الۡكِتٰبَ وَ الۡمِيۡزَانَ لِيَقُوۡمَ
النَّاسُ بِالۡقِسۡطِ ۚ وَ اَنۡزَلۡنَا الۡحَدِيۡدَ فِيۡهِ بَاۡسٌ شَدِيۡدٌ وَّ مَنَافِعُ لِلنَّاسِ وَ
لِيَعۡلَمَ اللّٰهُ مَنۡ يَّنۡصُرُهٗ وَ رُسُلَهٗ بِالۡغَيۡبِ ؕ اِنَّ اللّٰهَ قَوِىٌّ عَزِيۡزٌ ﴿۲۵﴾

Verily We have sent Messengers with arguments and have sent down with them the Book and the Balance of justice, so that men might uphold justice And We have sent down iron, wherein is great strength and uses for mankind. And in order that' Allah may see him who helps. Him and His Messengers without seeings. Surely, Allah is Powerful Dominant.

There are also many other descriptions of the Quran; such as, Tanzeel, Hakam, Hakeem, Muhkam, Siraat Mustaqeem, Ruh, Qasas, Bayaan, Tibyaan. Nujum, Mathaani, Ni'mah, Basheer, Nazeer, Huda, Kareem, Azeem etc. Each name is different and has different implications and greatness.
(Tafseer Kabeer, Azeezi)

Mus-haf - This is referred to as something which encompasses various explanations, advises and commands. This was also one of the names which was decided by Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him in consultation with the other blessed Ashaab.
(Gharaa'ibul Quran. 1/25).

Allama Jalaaludeen Suyuti May Allah have mercy upon him records from Jaahiz that there was a custom among the Arabs to name certain sections of their writings with different names. The Quran came with completely different names for each section. The Almighty kept the name of this special revelation, the Quran while the Arabs kept the name of their complete piece of work as Diwaan. Various chapters in the Quran have been termed as Surahs while certain chapters of the Diwaan are called Qaseedah. Some parts of the surahs have been named Ayaat while Arabs kept the name of certain parts of the qaseedah as bayat. The last part of the Quranic verse has been called Faasilah while the Arabs kept the name of the last part of the bayat as qaafiyah.
(Al Itqan Vol. 1, Naw' 17 – Ref. Hashiya Muqaddimah Sharh Al-Mukhillaati p. 111).

The greatness of Quran's revelation:

The Quran clearly explains that this is a book which was revealed by the Lord of the worlds as found in Surah Al Haaqqah. That Divine Being who is All Wise and All Praised as found in Surah Haa Meem Sajdah. At the same time, all Praise belongs to that Divine Being who sent this to His special servant.

The night in which it arrived

The Quran was revealed over a period of 22 years, 5 months and 14 days. The occasion on which it was revealed at once from the Baitul Ma'mur to the heavens, that is referred to as "Inzaal" and which mentioned in Surah Qadr:

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ۝١

Undoubtedly, We sent it down in the blessed and valuable night.

The speed of the Quran been sent to the heavens from the Baitul Ma'mur can be compared to the speed of Jibraeel Ameen when he was sent to earth on certain specific occasions.

Imagine the speed of Jibraeel when he was commanded by the Almighty to save Nabi Yusuf Peace be upon him who fell into the well and before he reach the bottom of the well, Jibraeel Ameen was there to cushion his fall. Or imagine the speed of Jibraeel Ameen when he was commanded to replace Nabi Ismail Peace be upon him with a ram from under the shadow of the knife while the knife was still moving. This was the speed in which the Quran was sent from the Baitul Ma'mur to the heavens and from there over the years as and when the need arose.

The Nuzul or revelation of the Quran:

Since the meaning of Nuzul (Revelation) implies something which comes from the top to the bottom and this is not possible in a speech because this is only applicable in a solid body, hence when we use the word Nuzul to describe the manner in which the Quran was revealed, there can only be three ways in which this could have occurred.

1. It was recorded on something and this object was sent down. This was done with previous books and Saheefahs. In other words, they were recorded on a tablet and then brought down by the Angels to the Prophets of that era. In the Quran, it is mentioned that this is how the Taurah was revealed to Nabi Moosa (peace be upon him). It is mentioned in Surah A'raf.
2. It was revealed via someone as a message.
3. It was revealed without any medium of messenger. In other words, from the Almighty to the creation. This was the case with the Holy Prophet on the night of Meraj.

We know that the Quran was revealed in the second and third manner. Jibraeel Ameen used to deliver the message of the Quran, and during the night of Meraj,

the last part of Surah Baqarah was given to the Holy Prophet – peace and salutations be upon him – by the Almighty directly. Hence, we can see that the Quran and its revelations is completely different from all the previous revelations. It must also be borne in mind that sometimes; one word can have different connotations while something which is spoken is also clearly understood.

The Quran was revealed in two stages:

1. The first part of the revelation of the Quran occurred during the night of Qadr. This was revealed all at once to the heavens. Allamah Sakhaawi – May Allah have mercy upon him – explains that the reason for this was to prove to the Angels the immense status and stature of mankind. The wisdom for it to be sent to the first heaven was so that it would be near man itself and man would be able to enjoy the blessing of its revelation and the Divine Grace would also descend on the heart of the Holy Prophet peace and salutations be upon him.

2. The second stage of the Quran revelation occurred over a twenty-three-year period. The word "Tanzeel" signifies something which is revealed slowly or gradually.

How did the revelation commence?

Hadrat Sayyidah Ayesha – May Allah have mercy upon her – narrates that the first signs of revelation received by the Holy Prophet – peace and salutations be upon him – was through true dreams. There is also a difference of opinion whether this was actual revelation. Whatever he used to see used to appear as the truth in the morning. Thereafter, the Holy Prophet – peace and salutations be upon him – began to seek more and more seclusion. He used to spend his nights in the cave of Hira in devotion. He never came home and also did not eat any food. Whenever he did come home, Hadrat Sayyidah Khatijah – May Allah have mercy upon her – used to prepare extra food for his extended stay in the cave.

Finally, the Quran was revealed upon him whilst he was still in the cave. Obviously, everyone knows that the first revelation was the verses beginning with

the word "Iqra" the Angel persuaded him to read but he kept saying that he was not to read.

After embracing the Holy Prophet – peace and salutations be upon him – tightly for the third time the angel insisted him to read this verse:

اِقۡرَاۡ بِاسۡمِ رَبِّكَ الَّذِىۡ خَلَقَ ۚ﴿۱﴾

Recite with the name of your Lord Who created,

خَلَقَ الۡاِنۡسٰنَ مِنۡ عَلَقٍ ۚ﴿۲﴾

He made man from the clot of blood,

اِقۡرَاۡ وَ رَبُّكَ الۡاَكۡرَمُ ۙ﴿۳﴾

Recite, for your Lord is the Most Generous,
(Al-'Alaq 96, Verse 1-3)

After this incident, he rushed home bearing this speech in his heart and requested his blessed wife to place a shawl over him. He also mentioned that he felt extreme awe during this time and out of concern, she took him to Waraqah bin Nufal who was also the paternal cousin of his blessed wife. Waraqah had accepted Christianity during the days of ignorance and he could write in Hebrew but he was losing his vision due to old age.

When the Holy Prophet peace and salutations be upon him explained his experience, he swore that this was the same type of revelation which appeared to Nabi Esa – peace be upon him. He also made dua that he be alive when the nation of the Holy Prophet – peace and salutations be upon him – expels him from his city. Waraqah mentioned that whenever someone received revelation as described by the Holy Prophet – peace and salutations be upon him, their nation always expelled them from their place of residence and the people also became enemies of this person. He made a wish that he is still living when this happens so that he could help. However, this was not to be and very soon after that he died.
(Bukhari shareef. Chapter on Wahi).

The Holy Prophet – peace and salutations be upon him – also mentions that he had experienced immense awe when he received the first revelation, and bear in mind that this was that revelation which if it was revealed on a mountain, the mountain would crumble to sand and dust. At the same time, he did not have any doubt about what was been revealed but his purpose of visiting Waraqah was to place his blessed wife at ease.

At the same time, the Divine Wisdom behind him going to Waraqah was so that the greatest scholar in Mecca at that time would also bear testimony to his Prophethood. There is no doubt that he did not go to Waraqah to find out about whether he was a Prophet or not and something which he already knew before this occasion. It is mentioned that when he was returning home after receiving revelation every tree and stone greeted him as the Prophet of Allah. When that is the case, why would someone go to someone else to verify this when he is being given clear indication by everything around him. As we have already said, the first was to put his blessed wife at ease and the second was to make one of the greatest scholars in Mecca bear testimony to his station of Prophet hood.
(Dalaalilun Nubuwah. Abu Naeem. Musnad Abu Daud).

The manner of these revelations.

As we have mentioned, at first this appeared as dreams. In other words, whatever he saw in a dream it became a reality or was made apparent. This continued for six months prior to him announcing his Prophethood. He has also mentioned that true dreams are like a fortieth share of Prophethood. At times, it was like he was hearing bells. This was considered as one of the most testing of all. At times Jibraeel Ameen appeared in the shape of a human.

The first example of revelation is narrated by Hadrat Sayyiduna Ya'la bin Umayyah – May Allah have mercy upon him – who narrates, "I also had the wish to see the state of the Holy Prophet – peace and salutations be upon him – when revelation came to him."
Once in a place called Ja'raniyah, a shawl covered the Holy Prophet – peace and salutations be upon him – while he sat. There was a person who approached him whose clothes were wet with sweet scent. This person then asked, "O Prophet of Allah, if a person's jubba is soaked with fragrance and he makes the niyah of

putting on the Ihraam, what is the ruling on him?" (In other words, would it be proper for him to adorn the Ihraam?)

At that moment, Hadrat Sayyiduna Umar – May Allah have mercy upon him – indicated to Hadrat Sayyiduna Ya'la – May Allah have mercy upon him – to come forward and see the state of revelation. When he approached the Holy Prophet – peace and salutations be upon him – he peered under the shawl and he noticed that the blessed face of the Holy Prophet – peace and salutations be upon him – was extremely red. After the revelation, the Holy Prophet – peace and salutations be upon him – asked, "Where is the person who had just asked about Ihram for Umrah?" After that person had been found and presented to him, he answered, "Whatever fragrance is on you, you should rinse it three times removing the clothing, after that do the same for Umrah as you do for Hajj."
(Bukhari shareef).

According to the Ulama, revelation was also sent in different ways as well. At times, Jibraeel Ameen inspired Divine Messages directly to his blessed heart. At times, Jibraeel Ameen revealed himself in his original Nuri state and at the times, the Almighty spoke directly to him.
(Al Mawaahib Al-Ladunniyah. Madaarijun Nubuwah, Umdatul Qari etc).

The Sequence of the Verses and Surah

The entire Ummah is unanimous in the fact that the Holy Prophet – peace and salutations be upon him – himself personally guided people on the correct sequence of the various verses and surahs. This is the same as is found in the Lawh Mahfuz. It must also be borne in mind that during the time when the Holy Prophet – peace and salutations be upon him – was in this physical world, there were thousands of Huffaz among the blessed companions who used to recite the Quran in the same manner in which it is recited today:

1. Hadrat Sayyiduna Waasilah bin Asqa – May Allah have mercy upon him – narrates that the Holy Prophet – peace and salutations be upon him – has stated that, "I have been given seven lengthy Surahs like in the Taurah, surahs which contain more than one hundred verses like in the Injeel and surahs which are Mathani like in the Zabur and the Mufassal which has been added." (Musnad Abu Daud)

Bear in mind that from Surah Baqarah until Surah Anfal are considered the seven lengthy surahs. Surah after this until Surah Nahl are considered as the surahs which contain more than a hundred verses. After that is the Mathani and from Surah Qaf until the end of the Quran is considered as Mufassal. All of this merely proves that the Holy Prophet – peace and salutations be upon him – was fully aware of the sequence of the Surahs.

2. Hadrat Sayyiduna Aus bin Huzaifah – May Allah have mercy upon him – states, "We were in the delegation from Thaqeef and spent a few nights with the Holy Prophet – peace and salutations be upon him. He used to address us every night after the Esha. One night he came late and informed us, 'I was competing the Manzil of the Quran and that is why I was delayed. I did not think it proper that I leave it before completing the manzil'." Hadrat Sayyiduna Aus May Allah have mercy upon him continues, "I then asked the blessed companions as to how they make these Manzils or Sections? They replied that they do this by dividing it into the first three surahs, then five surahs, then seven, then nine surahs, then eleven surahs, then thirteen surahs and the Mufassal is made into one manzil."
(Musnad Imam Ahmed).

From this we come to know that the blessed companions used to complete the Quran in seven days. The amount of surahs in each day is the same as described above. Obviously, Surah Fatiha was recited every day. This again merely substantiates that during the time of the Holy Prophet – peace and salutations be upon him – the blessed Ashaab were already reading the Quran in the manner in which Muslims do today in the same sequence.

There is no doubt that this was taught to them by none other than the Holy Prophet peace and salutations be upon him! He was also informed about this by the Almighty. The manner in which the Quran exist in the Lawh Mahfuz, that is the manner in which the Holy Prophet peace and salutations be upon him taught the blessed Ashaab. As a matter of fact, this is clearly seen from the reports of the Ashaab. When a certain verse was revealed, the Holy Prophet peace and salutations be upon him used to inform the companions to record this after a certain verse or before a certain verse.
(Tirmidi shareef)

These ahadith are also mentioned in the Abu Daud, the Nisaa'i, the Mustadrak, Tafseer Tabari etc. As these verses were revealed, certain specific surahs were completed, and finally, in this fashion, the Quran was completed.

The Compilation of Quran in the blessed reign of Hadrat Sayyiduna Abu Bakr – May Allah be pleased with him.

It is mentioned that when any verse was revealed, the Holy Prophet peace and salutations be upon him used to instruct the companion present at that time to record this. However, there was no one single book present at the time. At times, this verse or verses were recorded on whatever was available at the time such as a piece of cloth, a piece of paper, a stone etc. This was then saved, however, since this was recorded by many people, they were not kept in one single place but was with those who had first recorded it. In fact, there was no need to compile all of this into one book because there were thousands of Ashaab that were already Huffaz of the Quran.

Prior to the Holy Prophet peace and salutations be upon him leaving this world, again there were numerous Ashaab that knew the Quran by memory. However, the moment he left the world, a few mischief makers and certain fitnah reared its ugly head. One of them were those who refused to pay the Zakah, there were others who refused to believe in him being the Last and Final Prophet. On the other side of the world, the Emperor of Rome was trying his level best to obliterate the religion of Islam. However, such was the eminence of Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him at this time, that he managed to steady the ship of Islam through these troubled waters and reminded the Ashaab of the importance of compiling the Quran into one single book. This became even more important after the battle of Yamaamah when nearly seventy or seven hundred Huffaz were martyred. This is explained as follows.

Hadrat Sayyiduna Zaid bin Thabit May Allah have mercy upon him narrates, "While the battle of Yamaamah was in progress. I was called by Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him. When I arrived there, I noticed that Hadrat Sayyiduna Umar May Allah have mercy upon him was also

present. Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him then mentioned to me, 'Umar has approached me and informed me that during the battle of Yamaamah many of the Qurrah (Huffaz) of the Quran have been martyred and he has fear that this would also happen again in future battles where the Qurrah will be martyred. He also has a fear that if this continues in this manner, then much of the Quran will be lost. I believe that the Quran should be compiled (in one book form).'

I then asked him how could he do something which was not done in the time of the Holy Prophet peace and salutations be upon him. However, he swore in the Name of the Almighty there would be benefit in this. Hadrat Sayyiduna Umar May Allah have mercy upon him also continued to encourage me in this issue and my chest was also expanded in this manner as well and my opinion became the same as that of Umar." Hadrat Sayyiduna Zaid May Allah have mercy upon him narrates that Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him informed him, "O Zaid! you are young and intelligent, please gather the various recordings of the Quran."

Hadrat Sayyiduna Zaid May Allah have mercy upon him mentions that if they had commanded him to move a mountain, it would have been easier than what they had commanded him to do. I again asked why would they do something which was not done in the time of the Holy Prophet peace and salutations be upon him and again I was informed that there would be benefit in this and again, the Almighty expanded my chest and I also agreed with the both of them. After that, I continued to gather the various recordings of the Quran and only found the recording of verses 128,129 from Surah Taubah with Hadrat Sayyiduna Khuzaymah Ansari May Allah have mercy upon him. All of this was then collected and handed to Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him. This was then given to Hadrat Umar May Allah have mercy upon him and after his passing it was handed to his daughter, the mother of the faithful, Hadrat Sayyidah Hafsah May Allah have mercy upon her. (Bukhari shareef).

It must also be remembered that Hadrat Sayyiduna Zaid bin Thabit May Allah have mercy upon him was also one of those who had recorded certain parts of the Quran in the presence of the Holy Prophet peace and salutations be upon him. Every verse was then testified to two of the blessed companions.

However, the miracle of the verses in Surah Taubah is that it only existed with Hadrat Sayyiduna Khuzaymah May Allah have mercy upon him and if you remember this was that companion whose single testimony was considered as equal to two males! (Sunan Bahiqi). All of this material was then placed and sealed in one place.

Responding to an Objection:
Why did the Holy Prophet peace and salutations be upon him not compile all of the Quran in one single book form and why was it recorded in different material. The answer is what we have already mentioned before. The Quran was revealed little by little. Certain verses were revealed and then abrogated, others came after etc. It was extremely difficult to place all of this in one single book at that time.

Hadrat Moulana Mufti Ahmed Yaar Khan Naeemi May Allah have mercy upon him – has presented a beautiful explanation in this regard. We will present this explanation.

Compilation of the Quran and its Arrangement

We all know that at the beginning, the Quran was in the Lawh Mahfuz. This is mentioned in the Quran as well. After that it came to the first heaven and after that over a period of nearly twenty-three years it was sent to the Holy Prophet peace and salutations be upon him. However, the manner in which it was revealed was not the manner in which we find the Quran today. As we have said, certain verses were revealed as per the need of that moment. When we look at the issue of alcohol, if it was prohibited at the beginning, it would have been extremely difficult for certain people in Arabia. The reason is that alcohol consumption was quite common among people. In this manner, we can understand all the other verses and laws as well.

At the same time, since the blessed vision of the Holy Prophet peace and salutations be upon him was always on the Lawh Mahfuz, he used to know which verses were to be placed in which part of the Surah and into which Surah. From the very beginning, the Quran was placed as per its sequence in the Lawh Mahfuz. There were also many people who recorded the Quranic verses as they were been revealed such as Hadrat Sayyiduna Zaid bin Thabit May Allah have mercy upon him etc.

Compilation of The Holy Quran in a book form:

As we have said, this was recorded on bones of camels, leaves from date trees and various other items. All of these recordings were kept with the blessed Ashaab, but they relied on their memory. Bear in mind that most of the blessed Ashaab were already Huffaz of the Quran. However, as we have said, the reason that it was not compiled in one single book at that time was based on three reasons. The first is that most of the Ashaab were Huffaz and it was also Fard to read the Quran in salah, hence there was no danger at the time that it would become lost.

The second reason is because it must be remembered that this was a busy period in Islam and most time was taken up with Jihad, therefore, there was hardly any time left in the day to complete this task. The third reason is because the complete Quran had not yet been revealed and the complete revelation of the Quran was only complete a few days before the Holy Prophet peace and salutations be upon him left this mundane world. This is some of the reasons that it was not completed during the time of the Holy Prophet peace and salutations be upon him. However, the sequence was already in place but the actual collation and compilation was completed in the period of Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him. The reasons for this has already been explained.

Another important point which comes to mind is that the very compilation of the Quran proves the law of Bid'ah. As we have said already, this set of recordings were kept by Hadrat Sayyiduna Abu Bakr, then by Hadrat Sayyiduna Umar and then by his daughter, Hadrat Sayyidah Hafsah May Allah have mercy upon them.

However, during the era of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him when Hadrat Sayyiduna Huzayfah ibn Yamaan May Allah have mercy upon him was fighting in Armenia and Azerbaijan, after these expeditions, a very great confusion occurred. He then approached Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him and said to him, "There is now a difference of opinion which has started among people about the Quran. If this confusion continues, then we will also end up like the Jews and Christians. Please resolve this as soon as possible."

The reason that this confusion arose is because there were a few people who had recordings of the Quranic Tafseer with them which had been explained by the Holy Prophet peace and salutations be upon him earlier and people thought that this was also part of the Quran even though this was not the case. This would include such recordings as the Mus-haf of Ibn Mas'ud May Allah have mercy upon him etc. Therefore, only one copy was not enough. After this incident, again Hadrat Sayyiduna Zaid bin Thabit May Allah have mercy upon him was called forward and he was supported by Hadrat Sayyiduna Abdullah bin Zubair, Hadrat Sayyiduna Saeed bin Al Aas and Hadrat Sayyiduna Haarith bin Hishaam May Allah have mercy upon them to record extra copies of the original Quran.

They then recorded six or seven copies from the original and these were sent to places such as Iraq, Syria, Egypt etc. The original copy was then handed back to the mother of the faithful. All other copies which existed with certain companions were recalled and burnt. Obviously this was done to completely eliminate all future fitna. The Quran we have today, is the same which is in the original copy. As we have said, during the time of the Holy Prophet peace and salutations be upon him since revelation continued, it could not be placed in one book but could only be completed after he left this world. At the same time, the sequence was dictated by him and this was followed by the blessed Ashaab. The first people to order the recording of the Quran into one single book was Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him and after him, Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him. This is one of the reasons that the third leader of the Muslims is called Jaam'iul Quran.

Important point in reference to Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him.
We all know that when the Baitur Ridwaan took place, at that time, Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him was not present. He was busy negotiating with the Meccans. However, the Holy Prophet peace and salutations be upon him took his left hand and placing it on his right hand, mentioned that this was the hand of Uthman Ghani and then took the allegiance of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him in this manner.

In other words, the hand of the Holy Prophet peace and salutations be upon him became the hand of Hadrat Sayyiduna Uthman Ghani May Allah have mercy

upon him. At the same time, the Almighty has described the hand of the Holy Prophet peace and salutations be upon him as His 'hand". Therefore, when we look at this incident, we can safely say that the Quran was completed though the Divine Instruction of the Almighty, through the hand of the Holy Prophet peace and salutations be upon him and finally through the hand of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him. In other words, the blessed companion was specifically chosen years earlier for this specific task.

Important Note:

During that period, the Quran was divided in two ways. The first was through the Surahs and the second was through the manzils. The manzils were seven in number and it meant that a person could complete the Quran in one week. These manzil are abbreviated in the words, "Famaa bi Shoukin" which signifies that its starts with Surah Fatiha, the second manzil starts with Surah Ma'idah. The third with Surah Yunus, the fourth with Surah Bani Israel, the fifth with Surah Shu'arah, the sixth with As Saaffaat and the seventh with Surah Qaaf. In the same manner, the Quran was then divided into thirty parts which was called thirty paras.

The purpose was so that a person would complete the Quran in one month or thirty days. The next problem was to place the harakaat on the letters, in other words the zer, zabar, pesh etc. The reason is that the non-Arabs and even some of the Arabs were finding it difficult to pronounce. It is known that this was undertaken through the instruction of Hujjaj bin Yusuf. He is also said to have kept the names of the Surahs. Prior to this, these names were not present.
(Tafseer Khazaa'inul Irfaan)

In the Tafseer Ruhul Bayaan, it is mentioned that in the copy of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him, there were no dots on the letters, no harakaat, no ruku or paras. It is said that the person responsible for adding the harakat was Abu Aswad who did this at the instruction of Hujjaj bin Yusuf.

After him, Khalil bin Ahmed Faraa'idi added the signs of Madd and Waqaf. A person called Ya'rab bin Qahtaan wrote it in a specific Arabic script. Some say that the various signs indicating various sections of the Quran was done in the period of Mamun Abbasi and the sign indicating a Ruku was also done in this period. In other words, the sign of Ruku with the letter Ain was indicating where

Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him used to stop when reading the Taraweeh. Some say this this indicates to someone called Amar. Some say that it indicates to the name Uthman. However, the more accepted view is that it merely indicates to the sign of a ruku so that it becomes easier when people recite the Quran.
(Muqaddimah Tafseer Naeemi).

The compilation of the Quran in the time of Hadrat Sayyiduna Uthman Ghani – May Allah have mercy upon him

How was the Quran compiled in the time of the blessed leader; before we explain this, the following points need to be remembered:

1. The Quran was revealed in seven Qira'ah or modes of recitations. The pronunciation was also different. If we look at the word "Wad Duha" we will see that there is an upright zabar. Another example is the word "Maaliki Yaumid Deen". Some wrote the letter Meem with an Alif and others merely placed an upright zabar on the Meem. All of these Qirah were also read in the time of the Holy Prophet peace and salutations be upon him and is still read until the present day, hence we are not allowed to reject any of them. Some people read one type of Qirah which was not known to others.
   However, as the Quran spread around the world, the issue of which Qirah it should it be recorded arose. The idea was also to make sure that this itself does not become a source of fitna in the Muslim world.

2. Until now, the issue of recording it did not arise. All of the Quran was merely complied in different forms of material and kept in one place. However, soon the question arose of writing all of this down and placing it between two covers. This was completed under the instruction of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him. How did this come about? This is explained from the hadith of Hadrat Sayyiduna Anas bin Malik May Allah have mercy upon him who admits that Hadrat Sayyiduna Huzayfah bin Yamaan May Allah have mercy upon him approached the third khalifah in his era and he had been involved in the

conquest of Syria Armenia, Iraq, Azerbaijan etc. He noticed that different people recited different Qirah in various regions. He became extremely afraid of this and he mentioned to Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him that he should protect the Ummah at this time before they start to fight and argue as the Jews and Christians fight and argue about the Torah and Injeel. When he heard this, he immediately asked for the original copy from the mother of the faithful so that he could record further copies.

He then commanded Zaid bin Thabit, Abdullah bin Zubair and Saeed bin Al Aas and Abdur Rahman bin Haarith bin Hishaam May Allah have mercy upon them that they should record seven copies. He also informed them that if there was any dispute in the form of writing then this should be recorded in the Quraish form of writing. When all of this was completed, he returned the original copy to the mother of the faithful. These copies were then sent to different parts of the Muslim world so that other copies could also be prepared. He also gave strict instruction that all other copies in existence besides the ones he had sent should be destroyed. (Bukhari shareef).

The Seven Copies of the Original Manuscript of the Quran:

He then kept one of these copies in Madina shareef and sent one to Mecca shareef, one copy to Kufah, one copy to Basrah, one to Syria, one to Yemen and one to Bahrain. The Quran which we find in the world today is a recording of the same seven copies which were prepared under the direction of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him.

1. As we have said, during the time of Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him they were merely compiled and kept away. There was no sequence in surahs or verses. However, in the time of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him this was properly compiled in its proper sequence in regards to the surahs and verses. As we have mentioned, this had already been mentioned by the Holy Prophet peace and salutations be upon him.

2. Although he himself was a Haafiz of the Quran, the blessed leader of the Muslims made sure that he record the Quran in the manner which was prevalent in the time of the Holy Prophet peace and salutations be upon him.
   (Bayyinaatul Quran)

The writing of the Quran is non-conventional and inspired:

It is unlike any other book written in Arabic. We will find that when the words "As saalihaat" is written, it is written with an upright zabbar and not with an Alif after the letter Saad but again, using an upright zabar. If we look at the word "La'natallaah" we will find that the letter Taa is written with a common form of the letter Taa while the Arabs write the letter Taa Marbootah in a round format. Hence, even though this is different from the normal form of Arabic as written by Arabs, we are not allowed to move away from the written format as adopted during the time of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him. The format adopted during this time is actually under the instruction of the Holy Prophet peace and salutations be upon him which is a separate faculty of knowledge itself.

During the initial recording, the harakat and dots were not added so that it does not exclude the seven forms of Qira'ah.

The Harakaat and Dots:

Obviously, things such as harakat, in other words, zer, zabar etc. or even dots were not included in the original manuscript by Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him because he did not want to eliminate the other seven Qirah. At the same time in the early stages, the Arabs did not find difficulty reading Arabic without these signs. However, those copies of the Quran which were sent to other parts of the world, special people were sent to educate people on the proper method of recitation.

However, when this became difficult and a lot of non-Arabs were entering the folds of Islam, the need for harakaats and dots grew stronger. There were also

not many teachers that could go around educating people on the proper method of recitation. Another important reason for the need of these things was that certain heretics who were well versed in Arabic started to take advantage and started to change the meaning of the Quran with a slight twist of the tongue.

However, who was responsible for placing the dots and harakaat initially is also something which is arguable subject on its own. There is a view that it was done under the instruction of Hadrat Sayyiduna Ali May Allah have mercy upon him who ordered Abul Aswad Duwali to perform this task.
(Tafseer Qurtabi)

Abu Isfahan is under the impression that this instruction was given by Ziyad bin Abi Sufyan to Abul Aswad.
(Al Ighnaani)
Some are under the impression that the first person to add this in his writing was Imam ibn Sayyidain in his Mus-haf and was performed by Yahya bin Ya'mar. This is also a famous Taabaa'e and also recorded ahadith from Hadrat Sayyiduna Uthman and Hadrat Sayyiduna Ali May Allah have mercy upon them.
(Kitaabul Nuqtah by Imam Abi Umar)

Protection of the Quran:

Torah, Injeel and other books were sent for a specific time and for a specific nation. This is the reason that it was not promised protection as the Quran has been given this promise. When the previous Prophets left the world, very quickly, the original books of those Prophets became extinct. However, the Quran came to the entire universe and to all people. This is why the Almighty has promised to safeguard and protect this Zikr.

The Quran clearly states that:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

No doubt, We have sent down this Quran, and We most surely are its Guardian.
(Al-Hajar 15, Verse 14)

Such has been the Divine Promise of the Almighty that over a thousand years have gone by and yet, not even a zabar or zer has been changed in the Quran. One of the reasons is that the Quran is not only recorded on paper, but it is also recorded in the hearts of people. Such is the miracle of the Quran that if there is someone reciting the Quran and there is a slight mistake in the recitation and there is a Haafiz of the Quran present, even though he maybe a little boy, he will immediately stand up and correct the person reading. At the same time, in every generation, there have been thousands of Huffaz. The status of the Quran can be explained in the following manner:
When a child goes to school since he does not understand the real value of books, he is given small books. This child sometimes reads a few words and also as time goes on, he also destroys this book. However, as he grows older, he does not tear the book, but he starts to write on the book. Again, he does not understand the full value of the book. However, when he becomes fully mature and grows older, he starts to understand the value of the book and he does not write on the book and certainly does not tear the book. In fact, he treats the book with utmost respect.

The same can be explained about the first revealed books which came to certain nations. The first nations were still little in their understanding and since they could not understand the value of these books, they tore them up. Then the Torah and Injeel were sent and since man had become a little more mature, he did not tear these books but started to write on these as and when the fancy took him. None of these books like the Injeel or Torah exist in their original form. What we see today as the Injeel or Torah are merely made up stories which was passed on from people to people. There is no proper evidence on most of these stories which is why there are so many versions of Injeel and Torah. When the original books are not present in their original language, how will we be able to find the actual Injeel or Torah?

The Quran however, is a book which was revealed in Arabic and is still found until the present day in its original language. The Ibrani language in which the Injeel and Torah was revealed in; is not found in the world today. In fact, even in those countries in which this language was spoken, in those countries also, the Arabic language has become the official language of the people. Even in the mission schools of these people, the Ibrani and Suryani language is not even known by those who preach this religion.

Even the manner of pronouncing each letter in the Arabic language has become a separate faculty of knowledge itself. Little children from all parts of the globe are taught how to pronounce these letters so that they can read the Quran in a proper manner. In other words, Tajweed itself has become a separate department of education. Even the manner of how the Arabic language should be written has also become a speciality. Another miracle of the Quran is that even though there may be certain words or letters which seem to oppose the norm of grammar laws, yet, we are instructed to write and records these words from the Quran as we find them.

Some Objections and their Answers:

Individuals such as Abdul Maseeh, Ram Chandar and the priest Amaadudeen have asked certain questions in various magazines and articles and we have decided to answer all of them in a point format.

Question 1: When Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him asked for all the previous copies to be burnt after one single copy was prepared, this proves the present copy of the Quran cannot be considered as the original Quran which came from the heavens. In fact, the original copy was burnt.

Answer: The reason that these copies were burnt was to eliminate all confusion among the Muslims. As we have already explained, these were copies of the Quran on which there were also recorded certain explanations as a Tafseer. We can see that if these copies remained, certainly, it would have created immense fitna in the Muslim ummah. Looking at this question and the in-depth answer which we have presented clearly proves that this is a useless question and something which merely hopes to create mischief and fitnah.

Question 2: In the Tafseer Al Atqan and Bukhari shareef, Hadrat Sayyiduna Zaid May Allah have mercy upon him admits that the last part of one surah was also found in the possession of Hadrat Sayyiduna Khuzaymah Ansari May Allah have mercy upon him and no one else. This also proves that other verses could have also disappeared. Hadrat Sayyidah Ayesha May Allah have mercy upon her also

admits that one of her goats eat one verse which she had with her. This again proves that other verses could have also disappeared or was lost.

Answer: If we accept that this actually happened or even an entire surah was destroyed, still the Quran was constantly being preserved in the hearts of the Muslims. This is unlike the Injeel and Torah which was recorded and then altered. Yes, an animal can destroy a certain recording but what is in the heart of someone cannot be destroyed by any animal. That was the blessed generation of the Ashaab. Even today, which is not considered as lofty and eminent as that generation yet, still too, if all the copies of the Quran are destroyed, a small child who is a Haafiz of the Quran can still be able to recite the complete Quran to you.

Question 3: Even Muslims know that many verses of the Quran were abrogated. In fact, Surah Yaseen was as lengthy as Surah Baqarah, however, due to the amount of the verses which were abrogated, it became much shorter. This proves that this is not the same Quran which came from the heavens because many things have been changed in it.

Answer. The meaning of Tahreef or alteration is when someone changes the word or writing of someone else without the permission of the original writer. However, if the person who actually recorded these words changes all of these words, no idiot will say that these are deliberate or intentional changes. Let us look at the example of a doctor or physician. If he writes a prescription and the patient changes the contents of the prescription, everyone will call the patient mad or insane. However if the physician changes the prescription himself after careful deliberation, no one can say that this is baseless alteration. The physician has a right to change this. The same happened with the Quran, the Divine Being sent certain laws and then changed these laws. This was His Divine Option. He had the right to do so. Yes, if you change it as you wish, this would be called deliberate and false alteration.

Question: There are certain groups like the Shia who claim that certain parts of the Quran had been lessoned or removed. They say these included surahs like Surah Ali, Surah Faatimah, Surah Hasnain etc. They say that they have no idea where these surahs disappeared to. If this is the case, how can you say that this is the original Quran?

Answer: This must have been said by some low level shia. In fact, their elders or so called "great" scholars have completely excused themselves from these accusations. Such individuals as Mullah Saadiq in the sharah Kulayni, Mohammed ibn Hasan Aamili, Shaikh Suduq Abu Jafer Mohammed bin Ali Babuyah have completely excused themselves from this. And why not. In fact merely accepting this would become a nightmare for them in itself. If they accepted this, the questions presented to them would be; then how come the Ahle Bayt continued to read this Quran in their salah? How come they continued to follow the laws of the Quran? Why did the Ahle Bait remain silent? Why did the Ahle Bayt not come out in the open and protect the Quran? If they did this, the entire Muslim nation would have supported them. Even if the Muslims did not support them the Almighty would have supported them! And if they did not succeed, they would have been martyred in support of the Quran.

If a war could break out between Hadrat Sayyiduna Ali May Allah have mercy upon him and Hadrat Ameer Mu'awiyah May Allah have mercy upon him on the issue of the martyrdom of Hadrat Sayyiduna Uthman May Allah have mercy upon him, surely there would have been a war about the Quran been changed! Another important thing to remember is that Hadrat Ali May Allah have mercy upon him was the last Khalifah. There was no one to stop him from inserting these surahs which the shia claim is missing. But none of these things happened. This clearly proves that by them remaining silent in all of these years, clearly proves that they also accepted the present Quran as the true Quran. If one wants more explanation to this, he can refer to Tafseer Fathul Minaan.
(Tafseer Naeemi).

10 Special Characteristics of the Quran

There are numerous facts and excellences of the Quran which clearly distinguish it from the other revealed books. However, due to space, will only enumerate ten of them.

1. The Most Read Book in the world.

There is no doubt in this fact. One of the proofs is that there are five daily salah in which the Quran is recited. This is done on a twenty-four-hour basis. When we look at the world, we will see that in every part of the world, Salah is being

read at any given time. It may be Fajr in the US, Esha in India, Maghrib in Pakistan, Zohr in Malaysia etc. Yet, every Muslim who is reading the Salah at that time, is also reciting the Quran. In other words, the Quran is being read on a twenty-four-hour basis.

If we multiply this by the number of people in each country who are reading Salah at that precise moment, it would equal millions and millions of Muslims who are reading the Quran at that time. This also proves the reality of the root word Qiraa'atun which signifies something which is recited and recited in abundance.

2. The Easiest Book to Memorize:

There is no other book in the world which has become so simple and easy to memorize than the Quran. In Surah Al Qamar this has been clearly mentioned. Even a small child of ten years can easily memorize the entire Quran. If we look at the Muslim population in the world today, we can safely say that in every one hundred Muslims, there is one Haafiz of the Quran. If we had to multiply this by the millions of Muslims in the world, the number of Huffaz would also equal millions. Show us one book in the world where you would find so many people that have memorized one single book. However, such is the miracle of the Quran that you will never find any book in the world that possesses this attribute.

3. A book which creates the greatest spiritual effect:

There is also no doubt that we can safely say that no other book in the world can create so much of effect on its listeners than the Quran.

This would include those who understand what is being recited and even those who do not understand what is being recited. When the Quran was recited, the Arabs were completely stunned by its eloquence and beauty. The most hardened enemy of Islam had no choice but to obey the message of the Quran. We will present a few examples in this regard.

- Hadrat Sayyiduna Tufail bin Amar Dousi May Allah have mercy upon him.

  He was also someone who heard the Quran and became a Muslim. He narrates, "When I arrived in Mecca shareef, the rich and powerful of Mecca

called me to one side and mentioned that the person (Mohammed) had created a major obstacle on their path. They also mentioned that this person had divided their nation. He had divided family members and they also mentioned that I should not listen to his words, or else, I will also be affected by the words of the Quran". He continues, "I was also considered a good poet but I also made the intention that I will not meet him or listen to any of his words. I then entered the Haram and went and stood near where he stood next to the Kaba. I then heard him recite the Quran and because I was a poet, I felt that I was listening to an amazing message.

I also made up my mind that I will listen to his words. If I did not like it, I will ignore it. I then waited from him and after completing his salah, he walked back to his residence and I also followed him. When I approached him, I remarked, "O Mohammed! your nation has mentioned certain things about you and I had also covered my ears so that I could not listen to your words, however, by the Divine Grace of the Almighty I had managed to hear some of your words. I was highly impressed by what I had heard. Therefore, I would kindly request you to mention a few more words of the Quran. When I heard more words of the Quran, I was so awe struck that I immediately accepted Islam and also recited the Kalimah.

- Farouk Azam hears the Quran and accepts Islam.

Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him explains the manner in which Hadrat Sayyiduna Umar May Allah have mercy upon him accepted Islam. Hadrat Sayyiduna Umar May Allah have mercy upon him explained, "One day someone informed me that my sister and brother in law had accepted Islam. There was no controlling my anger. I then went to their house and heard something being recited. I then banged the door and when I entered, I demanded to know what they were reading. I then began to beat them until even my brother in law fell to the ground.

However, my sister grabbed me from behind and when I saw the blood all around, I began to feel a little ashamed. I then asked them to read the words which they were reading earlier. My sister mentioned that I should first make proper ghusal and after doing this, I was allowed to listen to the Quran. My sister then began to recite verses 1 to 15 from Surah Taha:

طٰهٰ ﴿١﴾

TAHA

مَآ اَنۡزَلۡنَا عَلَيۡكَ الۡقُرۡاٰنَ لِتَشۡقٰٓى ﴿٢﴾

'O beloved! We sent not this Quran upon you that you may be put to trouble.

اِلَّا تَذۡكِرَةً لِّمَنۡ يَّخۡشٰى ﴿٣﴾

Yes, as an admonition to him who fears.

تَنۡزِيۡلًا مِّمَّنۡ خَلَقَ الۡاَرۡضَ وَالسَّمٰوٰتِ الۡعُلٰى ﴿٤﴾

A sent down by Him Who has made the earth and the high heavens.

اَلرَّحۡمٰنُ عَلَى الۡعَرۡشِ اسۡتَوٰى ﴿٥﴾

He, the Most Affectionate, established on the Throne (Befitting to His Dignity).

لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الۡاَرۡضِ وَمَا بَيۡنَهُمَا وَمَا تَحۡتَ الثَّرٰى ﴿٦﴾

His is whatever is in heavens and whatever is in earth and whatever is in between and whatever is beneath the wet soil.

وَاِنۡ تَجۡهَرۡ بِالۡقَوۡلِ فَاِنَّهٗ يَعۡلَمُ السِّرَّ وَاَخۡفَى ﴿٧﴾

And if you speak the word loudly, then He knows the secret and that which is more hidden than this.

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الۡاَسۡمَآءُ الۡحُسۡنٰى ﴿٨﴾

Allah-none to be worshipped but He. His are all good names.

وَ هَلۡ اَتٰىكَ حَدِيۡثُ مُوۡسٰى ۘ﴿۹﴾

And has there come to you the story of Musa?

اِذۡ رَاٰ نَارًا فَقَالَ لِاَهۡلِهِ امۡكُثُوۡۤا اِنِّىۡۤ اٰنَسۡتُ نَارًا لَّعَلِّىۡۤ اٰتِيۡكُمۡ مِّنۡهَا بِقَبَسٍ اَوۡ اَجِدُ عَلَى النَّارِ هُدًى ﴿۱۰﴾

When he saw a fire, then said to his wife, 'Stay, I have seen a fire, haply I may bring for you a brand of fire or find a way at the fire.

فَلَمَّاۤ اَتٰىهَا نُوۡدِىَ يٰمُوۡسٰى ﴿۱۱﴾ۖ

Then when he came to the fire, a call was made, O Musa!

اِنِّىۡۤ اَنَا رَبُّكَ فَاخۡلَعۡ نَعۡلَيۡكَ ۚ اِنَّكَ بِالۡوَادِ الۡمُقَدَّسِ طُوًى ﴿۱۲﴾ۖ

Verily, I am your Lord, then take off your shoes, undoubtedly, you are in the sacred valley Tuwa.

وَ اَنَا اخۡتَرۡتُكَ فَاسۡتَمِعۡ لِمَا يُوۡحٰى ﴿۱۳﴾

And l have chosen you, now listen carefully to what is revealed to you.

اِنَّنِىۡۤ اَنَا اللّٰهُ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاعۡبُدۡنِىۡ ۙ وَ اَقِمِ الصَّلٰوةَ لِذِكۡرِىۡ ﴿۱۴﴾

Verily I am Allah there is none to be worshipped save me. So worship Me and establish prayer for My remembrance.

اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخۡفِيۡهَا لِتُجۡزٰى كُلُّ نَفۡسٍۢ بِمَا تَسۡعٰى ﴿۱۵﴾

Undoubtedly, the Hour is to come. It was near that I should conceal it from all, that every soul may be recompensed for its endeavor.

He mentions that there were also a few verses after this which was recited. He also mentions that the words of the Quran was so awe inspiring that it completely transformed his heart. I then asked, “Are these the words from

which the Quraish run?" He further explains that after this, the Almighty expanded his chest for the acceptance of Islam.

- The King of Abyssinia accepts Islam listening to the Quran.

Hadrat Sayyiduna Urwah bin Zubair May Allah have mercy upon him narrates that when Hadrat Sayyiduna Jafer Tayyar May Allah have mercy upon him and his band of Muslims reached Abyssinia, two people from the Quraish, namely Ammarah bin Waleed and Amar bin Al Aas also followed them into the country.

Obviously they were sent by Quraish. They then approached Najaasi and informed him that a few of their countrymen had entered his country who have a new religion and their purpose was to create fitna and mischief. He continued, "We are certainly your well wishers and we also wish to inform you that these people do not believe that Nabi Esa Peace be upon him is the son of God. At the same time, you will see that when they enter your court, they will not prostrate to you." Najaasi then called the Muslims into his court and when they entered they did not prostrate themselves to him. Again Amar bin Al Aas reminded him that he had already warned that these people will not prostrate. Najaasi was obviously very angry with the Muslims and he asked them, "Why have you people entered this country?

You are not traders and you seek nothing, what therefore is your purpose of coming here and who is this Prophet that you speak about." Hadrat Sayyiduna Jafer Tayyar May Allah have mercy upon him then stood up and he was the spokesperson for the Muslims. He began to say, "O king of Abyssinia! Prior to this we followed the satan and used to worship idols. The Almighty however sent a Prophet to us who stopped us from worshipping idols and taught us to worship one Creator." Hadrat Sayyiduna Ummul Mo'mineen Sayyidah Umme Salmah May Allah have mercy upon her also mentioned that they were a people who were ignorant, idol worshippers and used to cheat and rob others and the Almighty had sent a Prophet to us who prohibited us from doing these things and because of this, out nation had turned against us. Najaashi then requested to listen to a few words from the Quran.

After this Hadrat Sayyiduna Jafer Tayyar May Allah have mercy upon him then began to recite Surah Maryam. When they heard the words of the Quran, Najaasi and his close aids went into a state of spiritual ecstasy and they wept so much that the books near them also became wet with their tears. Najaasi then declared, "I swear by Allah that these words are the same which were revealed upon Nabi Moosa Peace be upon him. There is no difference in these words." Another companion also narrates that Najaasi mentioned that if he was not burdened with the duties of kinship, he would walk towards the Holy Prophet peace and salutations be upon him and kiss his feet. All of this is explained in Dalaa'ilun Nubuwah.

4. One Does Not Feel Exhausted due to Quran Recitation:

We see that when someone reads a book once, he does not feel like reading it a second time no matter how interesting the book may be. In fact, if there is someone who continues to read one book, people will even accuse him of being insane. They will also tell him that he is wasting his time. However, the Quran is filled with such sweetness that no matter how many times a person recites the Quran he never tires of it. At the same time, the heart never gets tired listening to the words of the Quran. Hadrat Sayyiduna Ali May Allah have mercy upon him mentions that the Holy Prophet peace and salutations be upon him has stated that, "There is a book among you which contains knowledge of the past and news of the future.

It is a book which gives the final decision and there is no joke in it. Whoever turns away from it, will be destroyed and whosoever seeks guidance from another book besides it, he will be misguided. This is the strong rope of Allah. Its Nur is apparent and its command is clear". The Ulama do not tire of it and pious also. Even to continue reciting it does tire one of reading it. When the Jinns heard this book, they mentioned that they had indeed heard a most amazing zikr. He who has the knowledge of the Quran and he who speaks on the basis of the Quran, he is truthful. He who judges through the Quran, he has given a correct judgement. He who practises upon it, will receive reward and he who calls towards the Quran, has attained the right path and one should bear these thoughts in mind. (Tafseer Qurtabi from Tirmidi shareef).

5. Revealed Little at a Time.

There are certain distinct differences between the Quran and the other revealed books. As we have already said, previous books were revealed all at once, but we have seen that the Quran was revealed a little at a time over a period of nearly twenty-three years.

One of the reasons is so that people would find it easier to practice upon. The example is that of alcohol. At first, the evil of this was explained. The times of Salah was then presented and then alcohol was prohibited. At the beginning, it was permissible to speak in Salah, thereafter, it was prohibited. When we look at the Torah, it was revealed all at once and we see that the Bani Israeel rebelled against it.

At first, strict and severe commands were sent about a certain action and later, much softer commands were revealed. This made people more grateful to the Holy Prophet peace and salutations be upon him and also more readily prepared to practice upon the Quran. The example is the period of iddat. At the beginning this was one year and later it became four months and ten days. The same was applicable with the performance of fasting and the times applicable to it.

At the same time, with it being sent a little at a time, also enabled people to memorize and remember it easier. With the result that by the time the Quran was fully revealed, hundreds of people had memorized it. As we have said, if it was revealed all at once, it would have been extremely difficult on people because people were not in the habit of memorizing an entire book.

Another important point to bear in mind is that the Quran also educates us about the immense stature and greatness of the Holy Prophet peace and salutations be upon him. Where he used to be, that is where the Quran was revealed. In whichever place, locality or area he found himself in, at that place, the Quran descended upon him. This is unlike other Prophets who had to go to a specific place to receive the Divine Message of the Almighty. This also clearly proves that he is indeed the Habeeb of Allah and the status of a Habeeb is certainly different from any other creation.

6. Quran is Guidance for the Entire Universe:

As we have said, previous books were for a specific period, a specific nation and for a specific Prophet. However, the Quran was revealed for all of creation.

In Surah Baqarah, the Quran explains that this is a Quran which was revealed in the month of Ramadan as a guidance for (all of) mankind. The same message is given in Surah Furqan which had mentioned that this Quran and the person upon whom it was revealed is a Nazeer for all of mankind. In Surah Takweer, it is mentioned that this is an advice for all of the universe. This is the reason that after the Quran, no other book was revealed. Therefore, those who claim to have received Divine Revelation are certainly liars in their claim such as Ghulam Ahmed of Qadian etc. The Quran has encompassed in its message guidance for everyone until the day of Judgement. And this also proves that there is no need for another Prophet.

7. If Quran Revealed on a Mountain It Would Crumble:

In surah Hashr, this fact is clearly mentioned. In other words, in front of the Divine Greatness of the Almighty and His Divine Message, the mountain in fear and awe would crumble into sand and dust. However, imagine the greatness and power which had been given to the heart of the Holy Prophet peace and salutations be upon him that his blessed heart was able to withstand the revelation of the Quran directly on it while the mountain did not have this power and might. This proves that at the beginning the Almighty had first given the blessed heart more power and might than a mountain, and only then had He revealed the Quran on the blessed heart of the Holy Prophet peace and salutations be upon him. This proves the greatness of his Prophet hood. It is mentioned that once while on a camel, revelation came to him and it was so immense, that very soon, the camel appeared as if its legs would break.

8. The Language of the Quran is Arabic.

The Quran was revealed on a Prophet who spoke Arabic and the first people addressed were the Arabs. Hence, if the Quran is read in another language, it would not be considered as the Quran but merely a translation.

At the same time, when someone reads the translation, he does not achieve the same reward as when he recites the Quran where he receives ten reward for

reciting every single letter and obviously, a person is not allowed to read the translation in his salah. However, the jurists have also mentioned that even if one reads the translation, he is prohibited to read this without Wudu because it has a connection with the Quran.

In Surah Yusuf, the Quran explains that it has been revealed in Arabic so that people would understand. The types of message has been presented in Surah Haa Meem Sajdah. There are also other verses of the Quran where it is mentioned that the Quran has been revealed in the Arabic language.

In the Usul of Quran, it has been mentioned that the Quran in Arabic is a combination of both meaning and words.
(Nurul Anwaar)

One of the greatness of the Quran is that by it being revealed in Arabic and by it remaining in Arabic has proven one of its greatest fault barriers. In fact, merely this fact has made sure that it has remained unadulterated and unchanged. If this was not the case, then the same thing would have happened to the Quran as happened with other revealed books. Look at the Torah, at first it was in the Ibraani (Hebrew) language, it was then translated into the Siryani (Syriac) language and the meaning of certain words were changed to suit the fancy needs of people.

From there it was changed into the English language and again, the meaning of certain words were changed and again it was translated into the Arabic language and various other languages and all the time, the meaning of certain words were changed to suit the fancy beliefs of a certain few. Hence, no original copy of the Torah or the Injeel is found in the world today. However, the Quran has been protected from the very beginning in that it was revealed in the Arabic language and has remained in the Arabic language. If it appears in any other language, it is nothing but a translation and when a person is confused by any translation, he can always refer back to the original unlike the other revealed books. This has made certain that not one letter or word of the Quran has been changed or altered.

9. The Knowledge of Everything is in the Quran:

In surah An'am, it is mentioned that everything wet or dry is mentioned in the Quran. In Surah Saba it is mentioned that nothing is hidden from the Almighty in either the heavens or the earth and nothing small or large exists, but it is mentioned in the Quran. Hadrat Sayyiduna Ali May Allah have mercy upon him has stated that, "Every branch of knowledge is to be found in the Quran, however, the intellect of people are unable to grasp all of it. A person's intellect can only grasp so much of knowledge from the Quran as his intellect allows him or as much as the Almighty would allow him. It is can be compared to a bucket which a person holds in his hand standing near a river. He can only retrieve so much of water as the bucket allows and nothing more. Hence, if the bucket of a person is small, he cannot blame the ocean and say that the ocean is little and if he does this, this would be his ignorance.

10. **Quran is the Active Miracle of the Beloved Prophet – may Allah send peace and blessings upon him – until the Day of Judgement.**

Past miracles given to the Prophets were miracles that were for that moment and time only. After that, it remained in the pages of history and nothing else. However, the Almighty in His Infinite Grace has given the Holy Prophet peace and salutations be upon him a miracle in the form of the Quran which will last forever. The miracle of the Quran is such that no one has been able to answer its challenge and no one will be able to answer its challenge until the day of Judgement. In fact, such is the vast ocean of knowledge which is found in the Quran that every person has found his own answers in the Quran. It is such a vast ocean that the deeper a person delves into the ocean of knowledge which is the Quran, the more he returns to the surface more amazed all the time. In fact, in front of the Quran, everyone has remained amazed and speechless.

Proof of It Being a Miracle from the Quran Itself.

1. In Surah Nisa, verse 82, the Quran declares:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

So do they not ponder about the Qur'an? And had it been from anyone besides Allah, they would certainly find much contradiction in it.

When we look at a person who writes a certain speech, a certain poem, a certain book etc, we will find that there are many times when a person chops and change. When he reads it again, he then asks the opinion of others and again, it is back to the drawing board and again he seeks the opinion of another. This sequence never ceases. In fact, even when this material comes into print, still a person cannot say that he is fully satisfied.

At the same time, there are others who will have their own opinion about what has been written and prepared. However, when we look at the Quran, one becomes speechless in front of it. If you try to substitute another letter or word in the Quran, you would fail and the Arabic language itself would fail to help you. This proves beyond a shadow of doubt that this is indeed a miracle and something which is beyond human comprehension or power to be able to achieve. Bear in mind that this was a book presented by the Holy Prophet peace and salutations be upon him to the world at that too, by someone who people were certain had not received any formal education.

2. In Surah Shu'arah, verse 192 to 195, the Quran declares:

وَ اِنَّهٗ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَ ﴿۱۹۲﴾

And undoubtedly, this Quran has been sent down by the Lord of the worlds.

نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ ﴿۱۹۳﴾

The Trusted spirit has descended with it.

عَلٰى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ ﴿۱۹۴﴾

On your heart that you may warn.

بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ ﴿۱۹۵﴾

In bright Arabic language.

Imam Tabari May Allah have mercy upon him writes, “In the Torah there was only advice and parables. In the Zabur, there was only the Divine Praise of the Almighty and in the Injeel, there were only examples and comparisons. However, the Holy Quran contains all of this. Whatever special quality was found in all the previous revelation, all of this is to be found in the Quran. In fact, in the Quran such laws, regulations and guidance are to be found which would suffice creation until the day of Judgement.

3. In Surah Baqarah, verse 23, the Quran declares:

وَاِنۡ كُنۡتُمۡ فِىۡ رَيۡبٍ مِّمَّا نَزَّلۡنَا عَلٰى عَبۡدِنَا فَاۡتُوۡا بِسُوۡرَةٍ مِّنۡ مِّثۡلِهٖ ۖ
وَادۡعُوۡا شُهَدَآءَكُمۡ مِّنۡ دُوۡنِ اللّٰهِ اِنۡ كُنۡتُمۡ صٰدِقِيۡنَ ﴿۲۳﴾

And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.

4. In Surah Hud, verse 13, the Quran declares:

اَمۡ يَقُوۡلُوۡنَ افۡتَرٰٮهُ ؕ قُلۡ فَاۡتُوۡا بِعَشۡرِ سُوَرٍ مِّثۡلِهٖ مُفۡتَرَيٰتٍ وَّادۡعُوۡا
مَنِ اسۡتَطَعۡتُمۡ مِّنۡ دُوۡنِ اللّٰهِ اِنۡ كُنۡتُمۡ صٰدِقِيۡنَ ﴿۱۳﴾

Do they say this; 'He has fabricated it?' Say you, bring then ten verses the like of it. And call all those whom you can besides Allah, if you are truthful.'

In the first verse a challenge is made to bring one verse like the Quran and in the second verse, a challenge is made to bring ten verses like it.

5. In Surah Bani Israeel, verse 88, the Quran declares:

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ﴿٨٨﴾

Proclaim, "If all mankind and jinns agree to bring an equivalent to the Qur'an, they will not be able to bring its equal - even if they were to help each other."

6. In Surah Tur, verse 34, it is declared:

فَلْيَاْتُوْا بِحَدِيْثٍ مِّثْلِهٖٓ اِنْ كَانُوْا صٰدِقِيْنَ ﴿٣٤﴾

Then let them bring a single discourse like this, if they are truthful.

7. In Surah Baqarah, verse 24, it is mentioned:

فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۚ اُعِدَّتْ لِلْكٰفِرِيْنَ ﴿٢٤﴾

Then if you cannot bring and We declare that you can never bring, hence dread the fire whose fuel is men and stones, is prepared for the disbelievers.

The Challenge of Quran remains…

Over a thousand years have elapsed and many generations have come and gone. Some of the best brains in the world have also come and gone, yet, the challenge of the Quran has remained unanswered. No matter how much resources people have, yet mankind has never been able to answer the challenge of the Quran. In fact, Sayyidi Ala Hadrat May Allah have mercy upon him has mentioned that besides having no tongues, they do not even have life in their bodies to be able to answer this challenge.

It is mentioned that when the three verses of Surah Kauther were revealed, the Holy Prophet peace and salutations be upon him placed this on the wall of the Kaba. This was also one of the methods adopted by the earlier Arabs when they were of the opinion that they had composed or written something which others

would not be able to challenge. The same has mentioned by the famous set of poems which have been referred to as "As Sab'ul Mu'allaqaat". When the disbelievers saw this, they tried their level best but failed to answer the challenge of only three lines of the Quran. All they could say was that this is indeed not the words of an ordinary human.

The same example has been mentioned about Imam Asma'i which we have mentioned earlier. While in a jungle, he mentioned the words that the Almighty is All Merciful and All Beneficent after reciting the verse pertaining to cutting off the hands of a thief. However, an ordinary villager who was sitting nearby corrected him merely by listening to these words. And when the learned Imam heard this and then pondered on what he was reading, he released that he had indeed made a mistake. In other words, the miracle of the Quran is such that each word and letter, each sentence before and after has an amazing connection with each other.

When we look at the words of a human or any of his writing, we will find that sometimes he writes or composes a sentence or passage which should only be mentioned on a happy occasion.

Sometimes people write a passage which should be mentioned on a sad occasion. However, such is the miracle of the Quran that when it is recited on a joyous occasion, the joy of people doubles and increases. When it is recited on a sad occasion, the sadness of people disappears and the entire atmosphere becomes one of Nur upon Nur.

Divine Protection only for the Quran

There is no doubt that all the previous revealed books were sent by the Almighty but only the Quran has been promised Divine Protection. This fact is mentioned in Surah Al Hajr. This is the reason that other revealed books have been completely changed and altered and who knows from what to what people have changed these books into. However, even a little zer and zabbar of the Quran has been protected. It is guarded in the Lawh Mahfuz, in the hearts of people and in numerous other ways.

If there is a slight change in the zer or zabbar, immediately, there is someone there to correct you. If a certain institute prints a certain Quranic verse incorrectly, there is massive protestation on the streets and via different media

platforms. Even the language in which the previous books came in have disappeared from the face of the earth. But the language of the Quran remains. When we understand all of this, imagine the stupidity of saying that the goat of someone consumed certain verses or chapters of the Quran. In fact, this is not insult to the Quran but a direct insult to the Almighty who has promised to protect the Quran. The stupidity of people leads them from where to where?

Even when the first Arabs heard the Quran, they had no option but to accept that this was not the words of a human. They also concluded that this was indeed a mighty miracle. Most of them had to accept Islam and there were some who remained firm on their kufr because of their enmity for Islam. But they harmed no one except themselves.

Some went as far as saying that the Quran is nothing but a fable or a set of poems. However, those who were to accept Islam did so. Hadrat Sayyiduna Umar May Allah have mercy upon him accepted Islam by merely listening to a few sentences from Surah Taha. In like manner, Hadrat Sayyiduna Abu Zarr May Allah have mercy upon him listening to a few words from Surah Haa Meem prompted him to accept Islam.

Even the Kuffar accepted it as a miracle!

Uqbah bin Waleed accepted the miracle of the Quran and its amazing eloquence, yet, in his stubbornness, he remained firm on kufr. Allamah Imam Abul Hayyan Andalusi May Allah have mercy upon him narrates, “One day, Waleed bin Mughayrah mentioned to the Bani Makhzum, ‘Today I have listened to such words from Mohammed which can never be the words of a human or a jinn. These words are sweeter than honey and is like the ocean when it flows. Its might is like the mountain and its depth is like a lake. These words are above all other words and the most supreme and mighty. No one can overpower these words.” However, this ignoramus in spite of admitting these words, remained firm in his kufr and in a fit of jealousy, he admitted as mentioned in Surah Muddatthir verses 24,25 that:

فَقَالَ إِنْ هٰذَآ إِلَّا سِحْرٌ يُّؤْثَرُ ﴿٢٤﴾

And said, 'this is the same magic learnt from old ones.

إِنْ هٰذَآ إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

'This is not but the word of man.

In fact, by virtue of the fact that there is nothing short or extra in the Quran is in itself its greatest miracle. One of the greatest miracle of the Quran was that whatever prediction appeared in its pages happened exactly like it mentioned. When we look at the various subjects described in the Quran, all of these have been a source of amazement to people every century. Whether it pertains to the sun, the moon, the stars, what is to be found in the womb of a female, the creation of a child and its progress within the womb, the both oceans and how they remain separate etc. all of these have amazed people over the years and yet all of them have been mentioned in the Quran. One has to merely refer to the book, "The Bible, the Quran and science" to understand this better. No doubt Maurice Bucallie has done a splendid job even though he was a non Muslim. But such is the miracle of the Quran that even the non Muslims are forced to accept its message as a miracle. Some do so happily while others do so grudgingly.

In fact one of the miracles of the Quran is the separation of the oceans even though there seems to be no apparent obstacle from joining each other. When the verse of Surah Ar Rahman was presented to experts in the field of ocean science, some of them accepted Islam.

Again this is only one example of the miracle of the Quran. Allamah Imam Qurtabi May Allah have mercy upon him has mentioned many of these miracles which we will explain later on. However, we will present a few examples from Tafseer Tabayyinaatul Quran first.

The Miracle and Wonders of the Quran:

As we have already said, there is no doubt in the Quran being the Divine Word of the Almighty, however, we will present a few examples in this regard which hopefully will make us understand this better also.

1. The Holy Prophet – May Allah have mercy upon him – was not taught by anyone to read and write:

There is no doubt that this is also mentioned in Surah A'raf verse 157:

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي
التَّوْرٰىةِ وَالْاِنْجِيْلِ ۡ يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ
وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ
وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ ؕ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ
وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۵۷﴾

Those who will serve the Messenger, unlettered the Communicator of hidden news, when they will find with them written in the Taurat and Injeel. He will bid them to do good and will forbid them from doing evil, and will make lawful for them clean things and will forbid for them unclean things, and will take off from them that burden and shackles which were upon them. Then those who believe in him and honour him and help him and follow that light which has been sent down with him, they are the persons who attained their objects.

Bear in mind that a Ummi person is someone who did not attain knowledge from any other human. This fact was known to the whole of Arabia. Everyone knew that the Holy Prophet peace and salutations be upon him did not attain any formal education from any person living in that period. As a matter of fact, in which city he was born, the majority of citizens were people who had no formal education. There were only about nine or ten people in Mecca shareef who knew how to read and write. At the same time, his life was not easy, before he was born, his blessed father had passed away.

Very soon thereafter, his grandfather and blessed mother also passed away. Also there was no school or college in Mecca shareef where he could go and learn how to read and write. The famous branch of knowledge at the time was poetry and even though some of these people did not achieve any formal education, yet they were very intelligent. However, the Almighty protected him from this jaahil poetry and from the very beginning every person in Mecca shareef knew him as the most just and the most honest. Although again, at that time, he had no formal education.

However, suddenly he began to utter amazing words from the Quran which completely stunned the people around him. In fact, even the best poets of the era began to look like ordinary writers. People were amazed as to what had suddenly happened to this person. Where did he learn words of such eloquence? Out of spite, some began to accuse him of being insane, some accused him of magic etc. But in spite of all of this, even the poets had to admit that his words were certainly not poetry.

- **Waleed bin Mughayrah also accepts the words as the truth..**

Hadrat Sayyiduna Saeed bin Jubair May Allah have mercy upon him narrates that once the Quraish gathered around Waleed and most of them were old and senior citizens. He then said to them, "O Quraish! the season of Hajj has come near and the various Arab delegations are coming.

Therefore, you should start to think about your friend (in this city, namely the Holy Prophet peace and salutations be upon him)." He then started to ask them for their opinion on this issue. His purpose was also to have a common agreement among themselves so that they would not create further confusion among the people coming to Mecca shareef. One of them said that we should call him a magician. However, Waleed replied, "I swear that he is not a magician. I have seen very powerful magicians and what he reads is certainly not like them".

They then said that he should be called an insane person. However, Waleed replied, "An insane person is that person who has lost all his common sense, however, this is not in this case." The Quraish then said that he should be called a poet. However, again Waleed cautioned them and mentioned that they should come to their senses because he was well educated himself in the art of poetry and the words of the Holy Prophet peace and salutations be upon him certainly did not fit in with any of the different forms of poetry prevalent in the day. They then said that he should be called a black magician. Again Waleed mentioned that he had seen these people who blow on others and tie knots around others, and this was not the case with the Holy Prophet peace and salutations be upon him.

They then became fed up and asked him what they should mention about him to the others coming into Mecca. He then explained, "I swear that there is

immense sweetness in his words and speech. Its branches are long and its roots are firm. Whatever false thing you mention about, this would become apparent in front of people. The best thing is to say that he is a person who performs black magic because it is through this art that families are divided. This was their final decision. (Dalaalilun Nubuwah). In other words, they were so speechless and helpless, that this was the only thing they could accuse him of.

2. No one can bring an example of the Quran.

When the Quran was being revealed at first, the disbelievers began to say that these were merely tales of the past and that they will also be able to create tales like this. However, in Surah Bani Israel, verse 88, a challenge was given to these people which was:

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ﴿٨٨﴾

Proclaim, “If all mankind and jinns agree to bring an equivalent to the Qur’an, they will not be able to bring its equal - even if they were to help each other.”

In front of this challenge, everyone became helpless. When people could not answer this challenge, the Almighty decided to give them a much simpler challenge. In Surah Hud, verse 13, it is mentioned:

Do they say this; 'He has fabricated it?' Say you, 'Bring then ten verses the like of it. And call all those whom you can besides Allah, if you are truthful.'

When this could not be answered, in Surah Baqarah, they were challenged to bring at least one surah like this. In fact the word surah in this verse is used as a common noun. In other words, the challenge was made even more easy. You may bring a long surah or a small surah, the choice is yours. Yet, over one thousand four hundred years have passed and man has also reached the moon and yet no one has been able to answer this challenge. Many have had to admit that this is certainly the Divine Word of the Almighty. It is also a rule in the world that when one person creates something, another person tries to outdo him.

When a ship is built, others try to build something bigger. If a country builds a missile then the other country tries to build a more powerful one. Yet, until the

present day, no one has even created a wing of a fly besides a fly itself. The reason is that this is something which has been created by the Almighty and when they cannot even create a fly, how can they even hope to create something like the Holy Quran?

- Stark difference:

When we see the miracles performed by other Prophets, we will see that these miracles were such that could never be performed by any human. A camel was created from a mountain. A stick became a serpent. A throne floated in the air. Obviously, people who saw this could say that this was magic, however, the Quran are the Divine Words and although it is the Divine Words, it is still words and sentences which people feel that they have the power to emulate or challenge. At the same time, we have already mentioned that the Arabs were masters in eloquence and poetry.

They also understood the finest of the fine points in grammar and writing and they could have answered this challenge, but even they were speechless and helpless, clearly proved to everyone around that this was certainly the Divine Word of the Almighty.

3. The Holy Prophet – may Allah send peace and blessings upon him – gave astonishing News of the historical occurrences in the past.

The Holy Prophet peace and salutations be upon him also gave amazing news of what had occurred in the past from the time of Nabi Adam Peace be upon him until Nabi Esa Peace be upon him. He did this through the Quran and Hadith. Yet, there seemed to be no apparent manner on how he came to know of these things. He did not study history and there was no one in Mecca shareef who could teach him these things.

He also never left the city except when he was young and when he was teenager. Therefore, there was no way that he attended any college. On both occasions, it was for purpose of trade and the whole of Mecca knew this. Yet in spite of all of this, for him to suddenly reveal what happened in the time of this Prophet or that Prophet was indeed a sign that the Almighty had blessed him with the knowledge of the unseen. This is confirmed in Surah Ale Imran verse 44:

ذٰلِكَ مِنۡ اَنۡۢبَآءِ الۡغَيۡبِ نُوۡحِيۡهِ اِلَيۡكَ ؕ وَمَا كُنۡتَ لَدَيۡهِمۡ اِذۡ يُلۡقُوۡنَ
اَقۡلَامَهُمۡ اَيُّهُمۡ يَكۡفُلُ مَرۡيَمَ ۪ وَمَا كُنۡتَ لَدَيۡهِمۡ اِذۡ يَخۡتَصِمُوۡنَ ﴿۴۴﴾

These are the tidings of unseen that We reveal to you in secret. And you were not with them when they drew lots with their pens that under whose guardianship Mary should be given, and you were not with them when they were disputing.

4. The prediction of the Quran proves correct:

The Quran was also able to predict future events which completely stunned those around. It also proved that this was beyond a normal human being. These are some of the things which the Quran predicated.

- His Prophecy that the Romans will Take Victory over the Persians:

  During the time of the Holy Prophet peace and salutations be upon him the Persians had defeated the Romans.

  It's mentioned in Surah Rum, verse 1-4:

الٓمّٓ ﴿۱﴾

Alif Lam Mim.

غُلِبَتِ الرُّوۡمُ ۙ﴿۲﴾

The Romans have been subdued.

فِىۡۤ اَدۡنَى الۡاَرۡضِ وَهُمۡ مِّنۡۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُوۡنَ ۙ﴿۳﴾

In the nearby land and after their subjugation they will soon overcome.

فِىۡ بِضۡعِ سِنِيۡنَ ؕ لِلّٰهِ الۡاَمۡرُ مِنۡ قَبۡلُ وَمِنۡۢ بَعۡدُ ؕ وَيَوۡمَئِذٍ يَّفۡرَحُ
الۡمُؤۡمِنُوۡنَ ۙ﴿۵﴾

In a few years. The command is of Allah only before and after. And on that day the believers shall rejoice.

However, what is amazing is that this same surah also predicts that very soon the Romans will defeat the Persians. This is exactly what happened. In the 2nd year of hijrah there was another war between the both countries and on this occasion, the Romans were victorious as it was mentioned in Surah Rum. This was certainly something which no one at that time could foresee. This again proved the truth of the Quran.

- **The Muslims would enter the Masjidul Haram:**

When the Muslims were expelled from Mecca shareef, no one ever thought that they would once again return to Mecca shareef.

In Surah Fat'h, verse 27, the Quran predicts that very soon the Muslims will enter the Haram shareef:

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَ مُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿۲۷﴾

Undoubtedly, Allah has proved true the true vision of His messenger. You shall, no doubt, enter the sacred mosque, if Allah pleases, in security, having your heads Shaven or having your hair cut short without any fear. But He knew what you knew not and appointed before that a near victory.

Finally, the city of Mecca was conquered by the Muslims and they entered this city as the rulers of this city.

- **The Holy Prophet – peace and salutations be upon him – is promised complete protection by the Almighty:**

In Surah Ma'idah, verse 67, the Almighty declares that He will protect the Holy Prophet peace and salutations be upon him and in surah Baqarah, verse 137, the Quran also admits that the Almighty is sufficient for the Holy Prophet peace and salutations be upon him:

يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ؕ وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسٰلَتَهٗ ؕ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ

﴿٦٧﴾

'O Messenger! Communicate that which has been sent down to you from your Lord. And if it is not so, then you have not conveyed His any message. And Allah will guard you from the people. Undoubtedly, Allah gives not way to the infidels.

فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِىْ
شِقَاقٍ ۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ؕ﴿١٣٧﴾

Then if they believe too as you have believed; then they are guided, and if they turn back their faces, then they are but in total schism. So, O beloved, prophet! Soon Allah will suffice you on behalf of them. He is alone Hearing and Knowing.

When we look at the blessed life of the Holy Prophet peace and salutations be upon him, on many occasion, people tried to kill him. On the night of hijrah, an attempt was made and they failed. Even when he was in Madina shareef, many attempts were made on his life by the Jews but at the final moment, he was informed of this evil plot by the Almighty.

- The Establishment of the Righteous Caliphate and the Authority of Islam:

Soon after the Holy Prophet peace and salutations be upon him left this world, Islam under the leadership of the Khulafah Raashideen spread to many parts of the world. This is also mentioned in in Surah Nur, verse 55:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾

Allah has promised those among you who believe and do good deeds, that He will certainly give them the Caliphate in the earth the way He gave to those before them; and that He will certainly establish for them their religion which He has chosen for them, and will turn their prior fear into peace; they must worship Me and not ascribe anything as a partner to Me; and whoever is ungrateful after this – it is they who are the disobedient.

All of these predictions clearly proved that the Quran is not the word of man but the Divine Word of the Almighty and there is no doubt that mankind or jinn are helpless to bring something like.

5. The Almighty has protected the Quran from any sort of distortion.

In Surah Hajr, verse 9, the Almighty has clearly mentioned that He has revealed this book and He is the Protector of this book or zikr.

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ﴿۹﴾

No doubt, We have sent down this Quran, and We most surely are its Guardian.

Therefore, there can be no distortion in the Quran as this is against the Divine Plan of the Almighty. As we have said, since this is a book which will last until the day of Judgement, hence special protection was given to it. One of the manners of protecting it was to keep it in one single language. The second was to make its memorization easier. At the same time another manner of protecting it is that prior to the Holy Prophet peace and salutations be upon him leaving this mundane world, there were already hundreds of Huffaz who could protect the

Quran in their hearts. In fact, the amazing fact that it is so highly protected is one of its greatest miracles.
(Muqaddimah Tafseer Tabayyin Al Quran)

The wonders and miracles of the Quran is certainly too many to mention. We have just touched the tip of the ice berg in this regard.

Allamah Imam Qurtubi has mentioned ten points in this regard and this has been summarized by Allamah Ghulam Rasool Saeedi in Tafseer Tabayyinul Quran in his preface.

Allamah Imam Qurtabi May Allah have mercy upon him gives 10 reasons in which Quran excels accordingly:

1. The sequence and the manner in which the Quran is presented is unique and special. There is no match for it in the entire world. Prior to the Quran, in Arabia, there were words of poetry, magic etc. In the Muslim shareef, it is reported that once the brother of Hadrat Sayyiduna Abu Zarr May Allah have mercy upon him, namely Hadrat Unais May Allah have mercy upon him mentioned to him, "I have met someone in Mecca shareef who is on your religion. It is his claim that the Almighty has made him a Prophet. I then asked what do people say about him. They replied that people accuse him of being a poet, a magician or a fortune teller." However, Hadrat Sayyiduna Unais May Allah have mercy upon him who was an expert poet himself mentions that the words of the Quran were unlike any poetry he had heard before.
   In like manner when the Holy Prophet peace and salutations be upon him recited verse 1 to 4 from Surah Haa Meem. Utbah bin Rabee'ah had no choice but to admit that this was certainly not the words of an ordinary person and had to admit that besides the Quran, there is no book like this or similar to this. In other words, he also had to admit that the Quran was miracle.

2. The style of the Quran is also different from all other books.

3. The manner in which the Quran addresses is also unique. Look at the manner in Surah Qaf verse 1 to 3:

قٓ ۚ وَ الْقُرْاٰنِ الْمَجِيْدِ ۚ﴿۱﴾

Qaaf. By the glorious Quran.

بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ ۚ﴿۲﴾

But rather they wondered that there has come to them a warner from among themselves. And the infidels said, 'this is a strange thing.'

ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيْدٌ ﴿۳﴾

Will when we be dead and become dust, we be raised again to life? This return is remote.

In Surah Mo'min, verse 16 the Quran declares:

يَوْمَ هُمْ بٰرِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ ؕ لِمَنِ الْمُلْكُ الْيَوْمَ ؕ

لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿۱۶﴾

A day when they will be fully exposed; nothing from their affairs will be hidden from Allah; "For whom is the kingship this day? For Allah, the One, the All Dominant."

Ibnul Hasaa has stated that the eloquent sequence, the unique presentation, the eminence of address is something which is found in every verse of the Quran. This is the challenge which was presented to the greatest minds in Arabia at the time. All of these three unique traits are also to be found in separate ways in each verse. If we look at Surah Kauther, this becomes apparent even though this is the smallest surah. In this verse, there is also knowledge of the unseen been revealed. Another is the news that he is being given Kauther.

This also signifies that his followers will be the largest community compared to any other Prophet. This is exactly what happened. The second was the prediction of the complete destruction of Waleed bin Mughayrah and his family lineage.

Bear in mind that prior to this surah, this idiot was extremely wealthy and had many children. However, very soon, his family was destroyed and so his wealth.

4. The Arabic letters and words are so controlled and presented that not one letter or word can be moved out of place. In other words, the removal or change of any letter or word, would upset the entire sequence, hence, it has to remain the way it is.

5. The Holy Prophet peace and salutations be upon him was someone who did not receive any formal education. Prior to announcing Prophet hood and even after this, no book was given to him and neither did he read or write any book. Yet, he was able to answer all the questions which were presented by the Jewish and Christians scholars at the time such as the story of Nabi Moosa Peace be upon him and Hadrat Khadir Peace be upon him. The story of Zul Qarnain as well as various questions. All of this in spite of the fact that he did not receive any formal education and had also appeared in an illiterate nation. This is one of the greatest testimony that this was not the words of a human. The Christian and Jews in their stupidity say that he copied them. If this is the case, why would the message of Islam be completely different from their religion?

6. The Quran also predicted that he would be expelled from his city, however the Almighty would be there to help and assist him. The Quran also says that he who relies on the Almighty, the Almighty is sufficient for him.

7. In Surah Fat'h, verse 28, the Quran clearly declares that the religion of Islam will be the most powerful of religions:

هُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَهٗ بِالۡهُدٰی وَ دِیۡنِ الۡحَقِّ لِیُظۡهِرَهٗ عَلَی الدِّیۡنِ
کُلِّهٖ ؕ وَ کَفٰی بِاللّٰهِ شَهِیۡدًا ﴿۲۸﴾

It is He Who has sent His Messenger with guidance and the religion of truth that he may make it prevail over all other religions And Sufficient is Allah as witness.

In fact, when the rightly guided Khulafah used to bid farewell to the Mujaahideen, they always informed them that they would be victorious. In other words, no one had any doubt that this religion would over power all other religions and nations. In other words, the message of Surah Fat'h continued to prove true all the time. If we look at the time when this verse in Surah Fat'a appeared and when we study the events in Islam after this, this was clear prediction of what will happen in the future for Islam and how they would dominate in future.

The dream which the Holy Prophet peace and salutations be upon him saw about him entering Mecca shareef in victory was clearly seen in the 8th year of hijrah. The same thing about the eventual victory of Rome over the Persians. This is mentioned in Surah Rum. In fact, Rome at that time was was so weak that no one could predict that within a few years, it would defeat the Persians, and yet this is exactly what occurred.

Another incident is about the battle of Badr. On one side there was a trade caravan of the disbelievers loaded with valuable goods and on the other side was the powerful army of the disbelievers. If the Muslims chose the latter, the power of the Muslims would forever be engrained in the minds of the disbelievers. And this is what the Muslims chose.

When this was decided, the Almighty also promised them victory. This is mentioned in Surah Nur verse 55:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي
ارْتَضٰى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ
بِيْ شَيْـًٔا ؕ وَ مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾

Allah has promised those among you who believed and performed good deeds that He will surely give them power to rule in the earth as was given to those who were before them; and He will surely consolidate their religion which He

has chosen for them, and will surely change their of future fear with peace and security. They should worship Me and associate not anything with Me. And whose is ungrateful after this, then they are the people disobedient.

After the Holy Prophet peace and salutations be upon him had left this world, the blessed Ashaab continued to display amazing Imaan and dedication to Islam. Another blessing from the Almighty was the period of the rightly guided Khulafah which continued for a lengthy period and as long as Muslims remained dedicated to Islam and busy in propagating Islam,. power and rule was always given to the Muslims. One of the greatest results of Muslim laziness is that they then become the subjects of others. When Muslims ignore the importance of propagating Islam, then very soon, they lose power and control. This was also what has happened in many parts of the world.

8. In the Quran there are clear instructions on what is Halal and what is Haram and this itself becomes a set constitution for a Muslim in this world.

9. Immense wisdom and guidance is presented in the Quran which a human would find impossible to create.

10. There is complete agreement in the message of Islam and no contradiction between one verse with the other. In surah Nisa, verse 82, the Quran also admits that if this was from someone else, then certainly there would be immense contradiction in this book:

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ؕ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلٰفًا كَثِيْرًا ﴿۸۲﴾

Then do they not ponder in Quran? and if it had been from other than Allah, then they would surely have found therein much discrepancy?

(Al-Jame' Li Ahkaamil Quran Vol. 1, p. 73-75)

Yet it is such a pity that Muslims in the present time do not take advantage of this Divine Book and seem to only read it on big occasions. At the same time, they do not educate themselves and others of the true message of the Quran. There should certainly be a concerted effort by Muslims to spread the message of Islam and also bring others towards the Quran. There are so many non-Muslims who are finding out about the Quran themselves without any help from born Muslims. There is no doubt that this is also the amazing miracle of the Quran that on its own, it can invite someone to Islam. However, as Muslims, this does not mean that we must then sit down and do nothing and allow the Quran do this on its own. All of us will be answerable on the day of Judgement for our actions in this world. Therefore, we need to think carefully about our Muslim responsibility.

As we have stated the eloquence and beauty, the Quran is certainly a miracle. There is not a single verse in the Quran which is empty of wonder and eloquence. On the other hand this is not found in any human writing. Some are full of mistakes. Some books at the beginning have immense depth in meaning and later on, it loses the plot. Others are very deep in meaning at the beginning and later on, it is only deep in meaning in name.

There is no doubt that to keep this immense depth and standard from the beginning to the end is beyond a human. This can only be the Divine Words of the Almighty which can continue to have this wonder and miracle from the beginning to the end in every word and letter. Another thing is that we humans are prone to forget and make mistake. We write something in one place and write something else in another. Sometimes, our words and writings are not the same. Therefore, for a book or writing to be free of all defects and mistakes is the quality of the Divine Word and this is the uniqueness of the Quran.

Allamah Alaawudeen Haskafi May Allah have mercy upon him writes, “The Almighty only proves the innocence of the Quran and no other book.”
(Durre Mukhtaar)

Allamah Shaami May Allah have mercy upon him in the sharah of this states, “The Almighty has not nominated or allocated innocence to any other book except the Quran. At the same time, He has not displayed His Divine Pleasure

for any other book except the Quran. This is only the quality of that book which He has described in Surah Haa Meem, verse 42:

لَّا يَأْتِيهِ الْبَاطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

﴿٤٢﴾

There is no approach of falsehood to it either from before or from behind it.
It is a revelation from the All Wise, All Praised.

There is also no doubt that there are many mistakes and distortions in previous books and also in books written by humans and to makes mistakes is part of human nature".

Allamah Abdul Aziz Bukhari May Allah have mercy upon him in the sharah of the Usul Bazdawi writes, "It has been narrated from Hadrat Sayyiduna Imam Shafi May Allah have mercy upon him that the great Imam has stated that, 'I have written this book and have not left out anything practical, however, somewhere there might be something which is contrary to the Quran and Sunnah. The Almighty declares and explains this fact in verse 83 of surah Nisa that if this was a book which came from another (besides Allah), then certainly there would be many contradictions in this. Therefore, my advice is that if you find anything in this book which is contrary to Quran and Sunnah, then leave it aside because I am someone who turns to the Quran and Sunnah."

He also states that he had read the Al Risaalah nearly eighty times in front of the great Imam and on every occasion, the great Imam picked out something which needed to be rectified. After a while he mentioned that he would stop doing this because there is no book in the universe except the Quran which is (one hundred percent) correct."
(Raddul Muhtaar)

Etiquets of Reciting the Holy Quran:

One should recite the Quran with all due deliberation.

It is Fard that whenever we read the Quran, we should recite every word and letter in such a manner that the meaning of the Quran does not become distorted or changes. At the same time, to read a word of the Quran in such a manner that the meaning of the word changes is Haraam. This is besides that person who is not learned or literate in the proper manner of reading the Quran. However, it is important that a person learns how to read the Quran properly. If one makes the effort and still fails to pronounce the words correctly, then he is considered as excused.

However, he still cannot lead the salah when there is someone behind him who recites more correctly. The mistakes committed is only excused for him and not for someone else on his behalf. In Sura Muzzammil, verse 4, the act of reading the Quran with all due deliberation is clearly mentioned. Hadrat Sayyiduna Ali May Allah have mercy upon him has stated that, "The meaning of reciting the Quran with tarteel means to recite the Quran is the best of manner and to also recognize where to pause and (where not to).
(An Nashar fi Qiraa'at Al Ashar. Allamah ibn Jazari)

In surah Zumar, verse 28, the Quran explains that this is a Quran in the Arabic language having no short comings:

قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٢٨﴾

The Quran in Arabic language wherein there is no crookedness in order that they may fear.

At another juncture in surah Baqarah, verse 121, the Quran makes it clear that those to whom the Quran had been given recite it in the manner in which it should be recited:

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿١٢١﴾

Those who have been given the Book by Us, they recite it as it ought to be, they alone have faith unto it and those who disbelieve it, they alone are the losers.

In other words, they make sure that they fulfil all the laws of recital. One of the requirements of this is to make sure that when reciting the Quran, the meaning of the word does not change. One common mistake committed by people is when they recite "qalbun" as "kalbun". The first means heart and the second means dog. In surah Baqarah, verse 97, the Quran declares that this Quran was revealed on the heart of the Holy Prophet peace and salutations be upon him:

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ﴿٩٧﴾

Say you, 'whoever be the enemy of Jibreel-then he (Jibreel) caused to descend on your heart this Quran by the Command of Allah, Confirming the former Books, and there is guidance and glad tidings to Muslims'.

Now imagine in this place if you do not pronounce the word properly, you can imagine what sin you are committing. The tragedy and the enormity of sin cannot even be described in this context. At the same time, to recite the Quran with such speed that the words and letters are swallowed or someone cannot even recognize certain words and letters is also considered as Haraam.

We notice that this sometimes happen during Taraweeh where people urge the Haafiz to finish as quick as possible and because of this, many words of the Quran are missed and mispronounced. Please bear this point in mind. Hadrat Sayyiduna Qatadah May Allah have mercy upon him who was a Tabaa'e states that he once asked Hadrat Sayyiduna Aanas May Allah have mercy upon him how the Holy Prophet peace and salutations be upon him used to read the Quran and he mentioned that the Holy Prophet peace and salutations be upon him used to drag his voice. (In other words, each letter and word was uttered in a clear and precise manner). (Nisaa'i shareef).

Quran should be recited with humility

In surah Zumar, verse 23, the Quran declares:

اَللّٰهُ نَزَّلَ اَحۡسَنَ الۡحَدِيۡثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِىَ ۖ تَقۡشَعِرُّ مِنۡهُ جُلُوۡدُ الَّذِيۡنَ يَخۡشَوۡنَ رَبَّهُمۡ ۚ ثُمَّ تَلِيۡنُ جُلُوۡدُهُمۡ وَ قُلُوۡبُهُمۡ اِلٰى ذِكۡرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهۡدِىۡ بِهٖ مَنۡ يَّشَآءُ ؕ وَ مَنۡ يُّضۡلِلِ اللّٰهُ فَمَا لَهٗ مِنۡ هَادٍ ﴿۲۳﴾

Allah has sent the best Book that from beginning to the end is alike (in beauty and fairness), having two fold descriptions (promise of reward and threat of punishment) at which do shudder the skins of those who fear their Lord, then their skins and hearts soften inclining towards the remembrance of Allah. This is the guidance of Allah He guides therewith whom He pleases. And he whom Allah -causes to go astray, there is none to guide him.

Imam Qurtabi May Allah have mercy upon him records that the Holy Prophet peace and salutations be upon him has stated that the best of voice when reciting (the Quran) is the voice of that person whom when you listen to it, you have a sense that he is reading with fear for Allah." (Tasfeer Qurtabi).

Endeavour to read with understanding the meaning

Yes, even if you do not understand the meaning of the verse you read you will still receive reward, however if you read after knowing the meaning of what you are reading, then it can be described as nur upon nur. Bear in mind that the Quran was revealed as guidance as described in surah Baqarah, verse 185:

شَهۡرُ رَمَضَانَ الَّذِىۡۤ اُنۡزِلَ فِيۡهِ الۡقُرۡاٰنُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الۡهُدٰى وَالۡفُرۡقَانِ ۚ

The month of Ramadan in which Quran was sent down, the direction for the people and guidance and clear signs of judgement.

The quickest way of getting guidance is to understand what you read. At the same time one can also get further guidance from the Tafseer as well. In most times, through the Tafseer a better understand is achieved. The meaning of the verse is also achieved through the hadith as well.

If one deliberately ignores the hadith and merely relies on the outer meaning of the verse; this has led many people to misguidance. As we have mentioned, there are certain laws in the Quran which have been abrogated, if you do not look at the hadith and tafseer, how will you know this? At the same time, make sure that the translation of the hadith and tafseer in whichever language has been prepared by a Sunni scholar.

Read the Quran with a beautiful voice and tone

The Almighty is pleased with the Quran being recited in a beautiful tone or voice. Yes, one gets reward for reading in an ordinary tone, but there is more reward for reading in a beautiful tone. Once the Holy Prophet peace and salutations be upon him mentioned to Hadrat Sayyiduna Abu Moosa May Allah have mercy upon him, "O Abu Moosa! You have been gifted with one of the tones from the Ale Daud." Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "One of the things which the Almighty has permitted on His Prophet is that the Quran should be read with a beautiful tone." (Muslim shareef). In fact, that person who does not consider this as permissible is also not considered as part of the Muslim ummah. (Bukhari shareef).

In the hadith shareef where "Tad-reeb" has been condemned is when a person reads the Quran like he sings a song. (Tabayyinul Quran).

Miscellaneous etiquettes

One should sit and read the Quran in a clean and paak place. The masjid is considered as the best place. If one is alone in the masjid, then he can raise his voice a little. If not, then one should be considerate about others who are busy in ibaadah. One should cover ones head and recite the Quran with absolute humility. Sitting facing the Qibla has been termed the best position in the hadith shareef. One should not read the Quran in a public bath.

One has been restricted from reading the Quran in a quick and hurriedly fashion. Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him has mentioned that when a person hurries through the Quran, it does not enter below the throat, however, when a person recites the Quran in a slow and deliberate fashion, then it has a effect on the heart and also on ones chest. In surah Al Anfal,

verse 2, it has been mentioned that when the believer recites the Quran, there is increase in his Imaan:

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَ اِذَا تُلِيَتْ عَلَيْهِمْ
اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝٢ۚ

Only they are believers whose hearts tremble when Allah is mentioned, and when His Signs are recited to them, their faith get increased and upon their Lord they put their trust.

When one mentions verses wherein there is mention of the Divine Grace of the Almighty, Jannah, forgiveness of one's sins, then one should implore the Almighty for these gifts. When one mentions things like punishment and hell, then one should seek refuge in Allah from these things. When one mentions the Divine Greatness of the Almighty then one can mention words like "Subhaanallah". The Holy Prophet peace and salutations be upon him used to also do this in his nafil salah.
(ibn Maja shareef).

When one recites the last verse of Surah At Teen, then one can also mention, "Why not! I am also a witness to this." When one reads the verse in surah Ar Rahman where the Divine Grace is mentioned many times, one can also mention, "I believe in Allah". Hadrat Sayyiduna Imam Shafi May Allah have mercy upon him has considered it as Mustahab to mention these words even in the Fard salah. However, in the Hanafi mazhab this is only allowed in the Nafil salah.

When reciting the Quran, do not speak or joke or laugh. Yes, if there is an urgent point to be made, one may mention this. However, when one commences with the recital, one should restart after reciting the Ta'ooz and Tasmiyah. If one is reciting the Quran aloud, then he should read these aloud as well. There are some who say that one merely needs to read the Tasmiyah., however in the Fawaa'id Maktabah, it is recommended to read the both. In other words the Ta'ooz and the Tasmiyah. Another reason is that when one recites the Quran we are urged to seek protection from the satan.

The excellence of reciting the Quran

The Almighty has on numerous occasions informed the Holy Prophet peace and salutations be upon him about the excellence of always reading the Quran. We see that when Nabi Ebrahim Peace be upon him was making dua while constructing the Kaba, even at this time, he was making dua that such a Prophet should appear who recites the signs of the Almighty. This is mentioned in surah Baqarah, verse 129:

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۲۹﴾

'O Our Lord, and send in them a messenger from among themselves, who may recite to them Your signs and teach them Your Book and wise knowledge and may purify them well. Surely, You are alone the Predominant, the Wise.

When the Almighty sent the beloved Prophet peace and salutations be upon him to the Muslims, one of his qualities has also been described as someone who recites the Quran. This is mentioned in surah Ale Imran, verse 163:

هُمْ دَرَجٰتٌ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿۱۶۳﴾

They are according to their ranks near Allah and Allah sees their works.

When the Almighty describes the believers, He also mentions that that these are people who recite the signs of Allah (the Quran) with truth. This is mentioned in surah Baqarah, verse 121:

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۱۲۱﴾

Those who have been given the Book by Us, they recite it as it ought to be, they alone have faith unto it and those who disbelieve it, they alone are the losers.

In this verse besides the excellence of the recital of the Quran, the excellence of the tafseer is also mentioned:
In other words, it is mentioned that the Holy Prophet peace and salutations be upon him does not only recite the Quran but that he also educates the ummah about the Quran.

The Holy Prophet peace and salutations be upon him is also the first in the ummah to educate the ummah, hence he is considered as the first Mufassir. At the same time, where the believers have been advised to read the Quran, they have also been warned against not reading the Quran. It is also mentioned that the people who read the Quran are the true believers. In other words, the first act of Imaan or the first condition of Imaan is to recite the Quran.

In surah Bani Israeel, verse 78, one is advised to make it a habit of reading the Quran at the time of Fajr:

اَقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلٰى غَسَقِ الَّيْلِ وَ قُرْاٰنَ الْفَجْرِ ؕ اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا ﴿۷۸﴾

Establish prayer from declining of the sun till the darkening of the night, and the Quran of the dawn. No doubt, angles are present in the Quran of the dawn.

Another important point to bear in mind is that the Angels also present themselves to listen to the Quran at this time.

The Almighty also swears in the name of those who recite the Quran. In surah Saffaat, verse 3, this is clearly seen. In this context the Ahle Zikr are the people who recite the Quran. The word "zikr" which indicates the Quran is also mentioned in the 9th verse of surah Hajr where the Almighty mentions that "We have revealed this Zikr and We are its Protectors." If people had to read the Quran in the world merely for the sake of people, then they would sometimes read it and sometimes they would not read it. However, the Almighty has commanded that this blessed Kitab be read in every salah so that Muslim can attain the reward for this blessed action. At the same time, the surah which has

been termed as the mother of surahs, namely Surah Fatiha has been commanded to be recited in every rakah of the salah.
(Tafseer Bayyinaatul Quran).

Summery of etiquettes when reading the Quran.

Certain Ulama have presented the various modes and methods of respect which should be displayed when reading the Quran in a brief manner. One of the points to be borne in mind by the person is that he is reciting the Divine Words of his Creator. At the same time, when one is reading a message of this magnitude, you can imagine the immense awe and respect which should be displayed. A brief summery in this regard should be:

After making the Wudu and using the miswaak, one should sit in one place with absolute dignity and respect and in deep concentration. One should face the Qiblah with deep humility and recite in such a manner as if he is mentioning these words directly to the Almighty. If a person understands the meaning of the words, then in appropriate places, he should make dua or seek salvation. When he recites words of Divine Praise, he should read Subhaanallah and other words of praise and if cannot weep, he should try and make it appear as if he is weeping. It is mentioned that one of the greatest acts of servitude and true dedication is when a person weeps when mentioning the words of the Almighty and His beloved Prophet peace and salutations be upon him.

One should read steadily and carefully. The Quran should be placed on a higher platform. Do not speak when reading. If one has to speak because of an urgent need, do so but make sure that before you speak, close the Quran and then speak. After speaking, recite the Ta'ooz and Tasmiyah and then continue to read the Quran. If there are other people around who are busy in their own personal work, then read the Quran softly. If not, then one may read the Quran loudly. The mashaa'ikh have mentioned six internal and six external forms of respect.

External forms of respect.
Firstly, with utmost respect, make Wudu facing the Qiblah. Secondly, do not rush when reading. Recite the words deliberately and slowly and with Tajweed. Thirdly, make an effort to weep even if it is with great effort. Fourthly, fulfil the right of verses which pertain to Divine Grace and Divine Wrath as we have

already mentioned. Fifthly, if there is no chance of showing off or troubling another person, then read loudly, or else, read softly. Sixthly, read with a sweet voice or a sweet tone and this has been mentioned in many ahadith.

Inner respect.

Firstly, keep in mind the greatness and magnitude of what you are reading and the magnificence of the words. Secondly, keep in the mind the Divine Greatness of the Almighty whose Divine Words you are reading. Thirdly, protect the heart from evil thoughts and ideas. Fourthly, concentrate on the meaning and the sweetness of what you are reading. It is mentioned that one night, the Holy Prophet peace and salutations be upon him spent the entire night reciting one verse in which is mentioned the words, "O Allah if You punish them, they are Your servants and if You pardon them, You are All Powerful and Wise."

Saeed bin Jubair May Allah have mercy upon him is said to have spent a complete night reciting the words, "O transgressor, today on the day of Judgement, others are separate from the obedient".

Fifthly, whichever verse you are reading endeavour to practise on that. In other words, when you read about Divine Grace, display joy in your heart and when you read about Divine Wrath display fear and apprehension in your heart. Sixthly, keep you ears glued to what you are reading as if you are speaking to the Almighty and He is listening to you. We make dua that the Almighty gives us the strength to read the Quran in this fashion.

Issue.

It is Waajib for every person to memorise so much of Quran through which he or she is able to complete the salah. To memorize the Quran within a community is considered as Fard-e-Kifaayah. If no one in the community becomes a Haafiz of the Quran, the entire community would be considered as sinful

Imam Zarkashi has reported from Hadrat Mullah Ali Qari May Allah have mercy upon him that in that city or town in which there is no one who reads the Quran, the entire community would be considered as sinners. Sadly, there has also come a time where there are certain ignorant people who are making the claim that there is no need to memorize the Quran. They claim that to continue revising the Quran is also a waste of time, (ma'azzalah).

They even make the ridiculous claim that by revising it all the time would damage the brain and would only waste the time of a person. May Allah protect us from such ignorance. If this is the state of non religion which has appeared among us, then there is certainly a great need to look within us because every word and action spoken in this fashion takes us towards complete misguidance. At the same time, such is the state of Muslims today that besides weeping at what they have done to themselves, there is nothing else that can be done.

Another advice is that the person who recites the Quran should keep his mouth free of all foul smell such as tobacco etc. In the same way free from things like raw onion etc. Remove all foul smell through either the miswaak or toothpaste. One may also chew ilachi and similar items which keeps a good smell in the mouth. The clothes and place where the Quran is recited should also be kept clean and paak. One of the reasons for all of these precautions is that during the recital of the Quran, the Angels are also present. It is said that they are comfortable when there is a good smell and become uncomfortable when there is a foul smell.

Wudu is necessary for someone who looks at the Quran and reads and also touches the Quran. If one recites the Quran without touching the Quran, then one can be without Wudu, however, it is better that one is with Wudu. The reason is that through this, one achieves the maximum spiritual benefit and other barakah.

It is Haraam for a female to read the Quran when she is suffering from Haiz and Nifas. However, she is allowed to read other zikr in this state. However, if she does mention words which appear in the Quran as a mark of appreciation etc, then she is excused. For example if she mentions “Al hamdu lillah” when giving thanks or “Inna lillah” when she hears a sad news, there is no sin on her. In like manner if she reads the dua from the Quran which a person reads when getting into a transport, there is no harm in this.

To Cry when Reciting the Quran.

As we have mentioned, prior to reading the Quran, one should recite the Ta’ooz and Tasmiyah. One should also strive to ponder on the words one is reading. If there is a verse which creates an internal sense of happiness in a person, he should

recite that verse all the time at that moment. Hadrat Sayyiduna Tameem Daari May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him recited the 21st verse of surah Al Jaasiyah the entire night till the morning.

This has also been the method of the blessed Ashaab and the other pious Muslims as well. They also wept when they recited a verse from the Quran which described the Divine Wrath of the Almighty. In fact, such people have also been praised in the Quran. In Surah Bani Israel, verses 107 to 109, the Quran declares:

قُلْ اٰمِنُوْا بِهٖۤ اَوْ لَا تُؤْمِنُوْا ؕ اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖۤ اِذَا يُتْلٰى
عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ﴿۱۰۷﴾

Say you, 'Believe in it or believe not. Certainly those who got knowledge before it was sent down do fall down prostate on their faces, when it is recited to them.

وَّ يَقُوْلُوْنَ سُبْحٰنَ رَبِّنَاۤ اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ﴿۱۰۸﴾

And say, Glory be to our Lord; undoubtedly the promise of our Lord was to be fulfilled.

وَ يَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَ يَزِيْدُهُمْ خُشُوْعًا ﴿۱۰۹﴾ السجدة

And they fall down on their faces weeping, and this Quran increases their hearts leaning. [^] (SAJDA) 4.

In the ibn Maja shareef, a report is mentioned wherein the Holy Prophet peace and salutations be upon him has stated that when 'one recites the Quran, then one should weep and if one cannot weep, then one should make an effort to weep."

It is mentioned that when the Holy Prophet peace and salutations be upon him used to recite the Quran at night, a sound used to appear from his chest like a sound from a pot which is boiling. Such was the state of his spiritual ecstasy. At times, not only did he weep but others around him also began to weep. It is

mentioned that when Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him used to read the Quran, he used to weep so much that even the female mushriks that went past used to be greatly affected. (Sahih Bukhari shareef).
Certain incidents.
Who is unaware of the state of Hadrat Sayyiduna Umar May Allah have mercy upon him. When he used to listen to the Quran, he used to fall unconscious in fear of Allah. Hadrat Sayyiduna Imam Ghazzali May Allah have mercy upon him mentions that, "When the great Muslim heard the Quran, he used to fall down and people used to visit him for many days (because he became ill).

The same thing is reported when one day he was reading Surah Shams. It is mentioned that one day he walking past a certain house when the person in the house was reading surah Tur and when the person reached the verse wherein it is mentioned that the Divine Wrath of the Almighty will certainly appear and no one will stop it, he jumped off his horse and stood against a wall. He stood there for a long time listening to the surah been recited and when he reached home, he remained ill for nearly a month.

It is mentioned that once the famous and eminent companion Hadrat Sayyiduna Tameem Daari May Allah have mercy upon him was reading a verse during the Tahajjud salah and he was overtaken with immense spiritual fervour.

Another example of the immense honesty of the blessed companions is the incident which took place with Hadrat Sayyiduna Huzaifah bin Yamaan May Allah have mercy upon him. It is mentioned that once in salah he wept incessantly when reading the Quran. However, when he turned around, he saw someone standing behind him and he asked the person never to reveal this to anyone.

It is mentioned that Hadrat Sayyiduna Abdullah bin Zubair May Allah have mercy upon him used to also weep when listening to the Quran and he used to experience such immense spiritual fervour that he used to shake the branch of a tree.

Hadrat Sayyiduna Thabit bin Aslam Nabaani May Allah have mercy upon him is also a famous Taba'e and noted for his immense piety. When he used to awake for Tahajjud and read the Quran, his state and condition completely changed.

Who is unaware of Hadrat Sayyiduna Owais bin Amir Qarani May Allah have mercy upon him. One day, he heard Hiram bin Hayyan May Allah have mercy upon him read the Ta'ooz and when he heard this, he screamed and started to weep out aloud. He mentioned that the Zikr of the Almighty is indeed very lofty.

Hadrat Sayyiduna Rabee bin Khaysam May Allah have mercy upon him was also someone who was considered as extremely pious and noble. He used to love making ibaadah in the late part of the night and he spent the entire night in ibaadah. His servant, Naseer admits that one night he read the Quran during Tahajjud and went into such spiritual ecstasy that he continued repeating one single verse the entire night until the morning.

Hadrat Sayyiduna Saeed bin Jubair May Allah have mercy upon him was someone who used to weep so much when reading the Quran that it is mentioned that he even lost his vision. In fact, in love for the Quran, he used to even complete the entire Quran in one single rakah!

Who is unaware of Hadrat Sayyiduna Umar bin Abdul Aziz May Allah have mercy upon him. He was the leader of the Muslim government and also one of the greatest derwishes of his period. He was highly regarded for his spiritual penitence and ibaadah and achieved a mighty status in this regard.

One day, he recited a verse which describes that creation would become like cotton wool near the day of Judgement and when he recited this, he screamed and fell in such a manner that people were convinced that he had passed away. He then jumped up and in a state of immense spiritual fervour, he continued to repeat this verse.

Mohammed bin Munakkdar was an eminent Muhaddith, Qari and very eminent scholar. He was also considered a great sufi and a person who performed immense ibaadah. His state was such that whenever he heard the Quran being read, he used to weep without control. When people asked him the reason for his weeping, he remained silent. However, they soon realised that he was weeping because he had read a certain verse of the Quran.

When the son of Abu Jahl, Hadrat Sayyiduna Akramah May Allah have mercy upon him accepted Islam, he used to place the Quran in front and continued repeating, "this is the Divine Word of my Creator, this is the Divine Word of my Creator" and on most occasions, he used to fall down unconscious.

Even in the Quran in surah Az Zumar, the Quran mentions that when those who fear their Lord recite the Quran, they begin to tremble with fear and their hearts start to lean towards the Zikr of Allah.

Even in the present day, we see that if there is a good Qari among people who is reciting the Quran, people start to weep and become internally affected. Some even go into a state of immense spiritual ecstasy. Some have also reported to have torn their clothes as well.

His kufr was broken.

Jubair bin Mut'am was someone who once appeared in Madina shareef from Mecca shareef to discuss the issue of the prisoners of Badr. At that time, the Holy Prophet peace and salutations be upon him was reading the Maghrib salah. He admits that when he heard the Holy Prophet peace and salutations be upon him reciting Surah Tur, he experienced an immense feeling within himself and an immense sense of fear and when the Holy Prophet peace and salutations be upon him continued to read further, he could not stand any longer and decided to sit down. He felt that a lighting bolt of punishment had struck him and that he had been burnt to ashes.

It is mentioned that once, the great Imam, Hadrat Sayyiduna Abdullah ibn Mubaarak May Allah have mercy upon him met an elderly female going for Hajj and when he started to speak to her, every answer of hers was a Quranic verse. This continued until she reached her caravan. And later when she passed away, he saw her in a dream and when he asked about her condition, again she replied by giving him an answer from the Quran. (Sayyaarah Digest. Lahore).

The Authority of Quran

One of the miracles of the Quran is its Ijaaz. What is Ijaaz? The Ulama have explained that this signifies conveying a potent message in the least amount of

words. In spite of this, there is an ocean of meaning which emanates from these words.

One of the examples of this are the words of the Quran wherein it is stated that, "For you there is life in Qisas". In this message, there are only about about three or four words. Yet, there is an ocean of knowledge and meaning which appears from these words. In these words, the punishment for murder has been sounded and commanded.

And the immense wisdom which is mentioned in these words also becomes apparent. As we have mentioned, there is tremendous wisdom in these words. If a person who kills another person who is innocent and is not punished, then the courage of this murderer increases to commit other such crimes in the future. In this manner, crime and murder would increase in a city or country. However, when another person sees the punishment which has befallen a murderer, he himself will refrain from committing such crime himself. In this way, many citizens would be saved and protected against crime.

In the present day, the death penalty has been abolished in certain countries and these so called "enlightened" people say that the death penalty is oppressive and tyrannical. They claim that the person is already killed, therefore to kill another person would make no sense. You may translate and use fancy words to describe all of this, but there is no doubt that in those countries in which the death penalty has been abolished, the crime rate is something to be seen. These same criminals are been taken care of and fed on a daily basis as if they were a special guest of the government.

With the result that those who murder and kill without conscious know that the only thing which will happen to them is that they will become a special guest of the government for many years. They will be fed, clothed and housed free of charge at the expense of other innocent tax payers and nothing else will be done to them. Merely by not adhering to the command of one single verse of the Quran, could create the destruction of an entire country. All this is encompassed in three or four words! When thinkers and philosophers have seen the "Ijaaz" of the Quran, they have become completely speechless.

The famous scholar of Adab and Lughat, namely Imam Ubaid mentions that once a villager heard someone recite the 94th verse of Surah Al Hajj. After listening to this verse, he fell into sajdah. When he arose from sajdah, he mentioned that he had bowed down to the immense eloquence of this verse of the Quran. In other words, the amazing eloquence of this verse had forced him to go into sajdah.

Once, another Bedouin heard someone recite the 80th verse of Surah Yusuf. After hearing this verse, he shouted out, "I bear witness that no human can create such words." In other words, he was completely amazed and shocked at the immense eloquence of these words of the Quran.

Imam Asma'i is silenced by a five-year-old.

Imam Asma'i is considered as one of the greatest scholar in his period in the science of Arabic grammar and classical Arabic text. He narrates that once I heard a small child mention the words, "O Allah! I seek protection in You from all sins." He then asked the child why she was seeking pardon for her sins while she was still a little child.

She then began to read a few lines of Arabic in such amazing classical style that the Imam of language was completely stunned. He then asked her where she had learned such classical Arabic from and she replied, "Are you still amazed at my Arabic in spite of the fact that you have read the 7th verse of Surah Al Qasas which is:

وَاَوۡحَيۡنَاۤ اِلٰٓى اُمِّ مُوۡسٰٓى اَنۡ اَرۡضِعِيۡهِ ۚ فَاِذَا خِفۡتِ عَلَيۡهِ فَاَلۡقِيۡهِ فِى الۡيَمِّ وَ لَا تَخَافِىۡ وَلَا تَحۡزَنِىۡ ۚ اِنَّا رَآدُّوۡهُ اِلَيۡكِ وَ جَاعِلُوۡهُ مِنَ الۡمُرۡسَلِيۡنَ ۝٧

And We inspired the mother of Musa, suckle him, when you may have fear for him, then cast him into the river and fear not and nor grieve; undoubtedly, We shall return him to you and shall make him a Messenger.

In this specific verse of the Quran, many subjects and topics have been intertwined into one single verse. There are two prohibitions, two commands, two pieces of news, and two glad tidings. The two commands are that the Almighty is commanding the mother of Nabi Moosa Peace be upon him to feed him and to cast him into the river. The two prohibitions are that she should not fear nor grieve. The two bits of news are that she was inspired with news and

secondly this was done when she was fearful. The two glad tidings are that he will be returned to her and he will also be included among the Prophets. There is no doubt that only those people would appreciate this who are well versed in the Arabic language and understand and appreciate the deep meaning and implication of certain statements.

Hadrat Sayyiduna Umar May Allah have mercy upon him is amazed!

It is reported that once, the great leader was sleeping in the masjid when a person came and stood near his head side. This person also began to read the Kalimah. With the sound of this, the great leader of the Muslims awoke. He asked the person who he was and where he had come from. The person replied that he was a head priest from among the priests of Rome. He mentioned that one day, he heard a Muslim prisoner recite the 52nd verse of Surah Nur which is:

وَمَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ وَ يَخْشَ اللّٰهَ وَ يَتَّقْهِ فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿۵۲﴾

And whoever obeys the command of Allah and His Noble Messenger, and fears Allah, and practices piety - so it is they who are the successful.

He also admitted that he was well versed in the Arabic language and that when he heard this verse and pondered on the meaning of this verse he reached the conclusion that whatever book was revealed on Nabi Esa Peace be upon him and whatever guidance was given in this book about this world and the hereafter, all of this is encompassed in this one single verse of the Quran. He also admitted that after looking at this verse and understanding the immense depth of meaning in this verse, he had accepted Islam and had made the trip to visit the great Muslim leader. (As Seeratun Nabawiyah).

The failed attempt of Musaylimah the liar.

Even this idiot tried his level best to challenge the Quran, but it is mentioned that when the little children heard his so called "revelation" they could not hold themselves from laughing. He tried to compete with the Quran but the only thing he did was make a failed attempt to describe a frog.

There was another who tried to compete with Surah Feel but again the only thing he did was describe an elephant with two legs and a task and nothing else. In fact, there have been many like this in history who only achieved failure and nothing else.

An Arabic expert hears a child read the Quran and becomes speechless.

Among the people who tried to compete with the Quran was also someone in Andalusia named Yahya bin Hakeem. He was considered as a great authority on the Arabic language and lived till the age of one hundred and thirteen. He also wanted to challenge Surah Ikhlaas but when he tried to do this, he experienced such immense fear and awe that he completely desisted from the idea. Finally, he realised that there was safety for him if he stopped his attempt. He also made sincere taubah and continued his entire life highlighting the immense greatness and eloquence of the Quran.

There was also another person named Al Muqaffah who was also considered an authority in the Arabic language and he also wanted to challenge the Quran. After spending months trying to do this, one day, he walked past a madressah and heard a little child recite the 44th verse of Surah Hud. When he heard this, he went home and tore up whatever he had written and concluded that no human can ever compete with the Quran.

What have we learnt?

There is no doubt that during the period the Quran was revealed, eloquence, classical Arabic poetry etc were at its zenith. Many ordinary citizens in Arabia had become famous for merely presenting a few lines of amazing poetry. There were yearly events in which the greatest poets of their day congregated and challenged the poetry of others. In fact, the ordinary citizens used to bow down and prostrate to the most eloquent poetry of the day. In fact, the historians admit that the seven qasidas which hung on the wall of the Kaba was so supreme in its eloquence that it remained unchallenged for nearly a hundred and fifty years. Obviously, in the face of this, it stood to reason that such an answer had to appear that would make people speechless and amazed. The miracle of the Quran was given to the Holy Prophet peace and salutations be upon him. When the Holy Prophet peace and salutations be upon him started to recite the Quran in front of these masters of classical Arabic, they were completely shut and speechless. At the same time, they were hearing these words from a person whom they knew full well had not received any formal education. In front of the Quran these masters of the Arabic language appeared as kinder garden children. In fact, they appeared as if they were completely unlearned in the Arabic language.

In fact, some of them not wishing to admit defeat could only manage to say that this is nothing but magic. In other words, they accused the Holy Prophet peace and salutations be upon him of being a magician, (ma'azzalah). They said that the Quran was magic and the Holy Prophet peace and salutations be upon him was a magician. Words like insanity and madness were also used by these people to insult and ridicule the Quran and the Holy Prophet peace and salutations be upon him. As the Quran began to appear, two groups of people appeared.

The first group were those who made it clear that the Quran which was revealed on the Holy Prophet peace and salutations be upon him was neither magic, back magic or insane words or the words of someone who was insane. Among this group of people, some of them accepted Islam, however, many of them because of their pride, refused to accept Islam.

The second group of people who accepted the eloquence of the Quran but did not accept that it had any Ijaaz and they made a claim that if they wanted, they could also create something like the Quran. On many occasions however, as the Quran was revealed, many challenges were given to these people. They were challenged that if they were in doubt in what was sent to the Holy Prophet peace and salutations be upon him, they could bring something like it. They were also told that they could bring as many helpers as they wanted both man and jinn to help them. However, as time went on, everyone realised that they could not answer the challenge of the Quran.

Various rules and regulations

When many people get together to read the Quran such as people do in a Khatam shareef, then on this occasion, everyone should read the Quran or Yaseen silently. However, children in the Madressah are allowed to read the Quran loudly. In fact, if children are stopped, it would damage their education.

We notice that in the present time, there is a habit of reading the Quran loudly the entire night in the form of an event which is called the Shabeenah. This is considered an evil Bid'ah because the night has been made for resting after the Taraweeh salah has been completed. At the same time to use loud speakers so that others can hear the Quran is also disturbing other Muslims from resting and

this is therefore robbing the rights of other Muslims. We find that in other parts of the world, people read the Quran and perform the ibaadah inside the masjid without disturbing the people outside while in places like Pakistan, everyone on the outside of the masjid listens to the Quran while everyone inside the masjid is doing something else.

One is also not allowed to print the entire Quran like a small taweez where you can not even make out the words of the Quran. It is recommended that whenever you write the Quran, the words and letters must be clear and open. Remember that it is our duty to respect the Quran and when you write it in a small taweez format, no one can see what is written. It is also a great sin to read the Quran so fast that certain words are mispronounced or are changed. Those who are Haafiz of the Quran should remember this.

We find that in certain shops people are in the habit of playing recordings of the Quran while people are busy in their business, this is strictly not allowed. Remember that it is Fard-e-Kifaayah to listen to the Quran. If no one listens to the Quran, then everyone will be considered as sinners.
For a few people to sit together and read the Quran loudly among themselves is not allowed. Either one person should read aloud and the others listen or all of them should read the Quran silently. As we have also mentioned, the Madaaris is excused from this.

It is haraam to read the Quran out of sequence. Yes if one is out of salah and recites a few verses of the Quran which one knows, then there is no harm in this. (Shaami). At the same time, it is permitted to read portions of a surah but in sequence as is done during the Faatiha or Khatam shareef. (Tafseer Naeemi).

In the Fathul Qadeer from Khulaasah it is mentioned that when someone is recording issues of Fiqh, it is not permissible to recite the Quran loudly in front of him. Especially, since the person is busy and is unable to stop and listen to the Quran. In like manner, if there are people sleeping together, it is not permissible to read the Quran aloud.

The reason is that you are going to disturb the people who are sleeping and the person reading would become guilty of a sin. This is the reason that in the Sharah Al Maneeyah listening to the Quran has been termed as Fard-e-Kifaayah. In other

words, if only one or a few people listen to the Quran, then this duty falls away from the others. In like manner, if many people are sitting and someone enters and makes salaam and only one person replies to this salaam, the duty of salaam falls away from the rest of the group. In other words, the act of Waajib falls away. (Raddul Mukhtaar).

It is haraam to read the Quran loudly in a market place. In fact the person who does this would be found guilty of destroying the respect which is due to the Quran.

When the Quran is placed in front of a person and he reads the Quran, his eyes should be on the Quran. In this manner, the person is also getting rewarded for looking at the Quran and also being rewarded for reading the Quran. One should not look around aimlessly on this occasion. (Raddul Muhtaar).

Imam Tabarani May Allah have mercy upon him records from Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him that someone mentioned to the eminent companion that there is a person who reads the Quran in a wrong sequence. He replied that the heart of the person is upside down. (Majma'uz Zawaa'id). However, children who learn from the last part of the Quran are excused in this regard.

It is considered as more superior to look at the Quran and read than not to do so. Bear in mind that you also get rewarded for looking at the Quran as well. In fact, looking at the Quran is also considered as ibaadah. If one cannot read the Quran with all due humility, then it is better that he closes his eyes and read so that he can achieve humility and concentration. In like manner, it is mentioned that it is better not to close the eyes in salah and read the Quran, but if one achieves more concentration closing the eyes, then one is allowed to close the eyes.

Imam Tabarani records from Hadrat Sayyiduna Uthman bin Abdullah bin Aus Saqafi May Allah have mercy upon him that reading the Quran without looking at it achieves a state equal to one thousand degrees and to look and read achieves two thousand degrees. If there is a possibility of self conceit, then it is better to read the Quran softly otherwise, one should read the Quran loudly.

As this is considered better because it takes more effort. At the same time, it also helps others to listen to the Quran. A person reading should concentrate fully on what he is reading. He should also concentrate on the words he is reading because he gets rewarded for this also. Reading aloud also eliminates laziness and sleep. Bear in mind also that one should not disturb others who are sleeping or trying to sleep.

It is considered as Mustahab to read the Quran and at certain times, it is considered Makruh. It is makruh to read the Quran in ruku and sajdah. Also makruh for a Hanafi to read Quran behind an Imam. Also makruh in a public bath, in the toilet, to read the Quran when yawning. To read during the Jumuah khutbah. During tawaf, it is considered as Makruh by Hadrat Sayyiduna Imam Malik May Allah have mercy upon him. The rest of the Imams give permission for this. To read more verses in the second rakah than the first rakah is also makruh. It is also makruh for the Imam to read such lengthy qirah which disturbs people. To read only one surah in every rakah of a Fard salah is also considered as Makruh.

If while reading the Quran, a saint, a scholar, ones parents or teachers arrives, then he is permitted to stand up and greet them. (Qadi Khan).

If a person is walking and he meets someone, he is allowed to greet that person and commence reading the Quran after reading the Ta'ooz and Tasmiyah.

It is better not to greet, however, if the person greets the Qari, the Qari is allowed to reply to the salam through a sign. If the Qari has verbally answered the salam, then he must read the Ta'ooz and Tasmiyah and then recommence the recital.

During the recital, if one sneezes, then is he allowed to read the Al Hamdu lillah as this is mustahab.

Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him has recommended that the Quran should be completed in thirty days and not less than seven days. In other words, do not make it a habit of completing the Quran in less than seven days. (Bukhari shareef).

It is better to complete the Quran in ones salah especially in the sunnah of the Fajr. If one completes it other than in a salah, then it is recommended to do so in the first part of the day or night.

It was also the habit of Hadrat Sayyiduna Aanis May Allah have mercy upon him to gather his family when he was about to complete the recital of the Quran and make dua. In some ahadith it is mentioned that during the completion of the Quran, the Divine Grace of the Almighty also descends. In one report by Hadrat Sayyiduna ibn Abbas May Allah have mercy upon him, it is mentioned that nearly four hundred angels gather to mention the Ameen at this time. It is mustahab to make dua after completing the Quran.

To try and explain the Quran, its meaning and tafseer without proper knowledge is haraam. In the hadith shareef it is mentioned that whoever explains the Quran with his own opinion, even though he may be right, still he has committed a mistake. (Sunan Abi Daud shareef).

To memorize the Quran and then forget it, is considered a great sin. Hadrat Sayyiduna Sa'ad bin Abaadah May Allah have mercy upon him narrates that on the day of Judgement, he will meet the Almighty in a state of blindness. (Abu Daud shareef).

The Holy Prophet peace and salutations be upon him has stated that once a list of sin and transgression was presented to him and he did not see a greater sin than when a person forgets any verse of the Quran (after memorizing it). Bearing this in mind, Hadrat Sayyiduna ibn Mas'ud May Allah have mercy upon him has mentioned that a person should not say that he had forgotten a certain verse but he should say that a certain verse as forgotten him. (Bukhari shareef).
It is permissible to read the Quran and make Damm or blow on another. Hadrat Sayyidah Ayesha May Allah have mercy upon her mentions that prior to sleeping, the Holy Prophet peace and salutations be upon him used to read surah Ikhlas, surah Falaq and surah Naas and then blow on his palms and then rub his palms over his entire body as far as his hands could reach. (Bukhari shareef).

From Tafseer Naeemi.
If one recites the Quran and blows on anyone, insha Allah, the person will become well. We see that when we pass an orchard, the scent of the flowers are

found all around the area. Why, the reason is that the wind has transported this scent all around the area. Through this scent, a person also feels very comfortable. If this is the effect of scent which is transported by the wind, imagine the effect of the words of the Quran! Why should these words not cause change in a person.

Certainly, the Quran contains a cure for all ailments. The blessed Ashaab could cure a snake bite by reading Surah Fatiha. In like manner, when a taweez is written and kept near a person, it also helps and assist a person. It is said that if a green cloth is placed near someone whose eyes are troubling him, the green cloth will help a person. Placing surmah in one's eyes also helps the eyes. If this is the powerful effect of normal medication which we use all the time, why would the words of the Quran not help us? In fact, the words of the Quran would prove even more powerful and beneficial. The blessed Ashaab were able to attain a cure from the words and verses of the Quran.

Those words and taweez which has been condemned in the ahadith, are the words and taweez which were used in the days of ignorance. These words were used calling on idols. What similarity has this with the Quran? In like manner, if one recites the Quran and conveys the reward to someone else, that person certainly receives the reward. If I can give my money which I have earned to anyone, why can I not give the reward of what I have recited to anyone else. Yes, the difference with wealth is that when it is distributed among a few people, then it is finished. However, reward for reading the Quran can be distributed among millions of people and still it would not become finished. Everyone of these millions would receive the reward and thawab. It is the same with someone who teaches knowledge, his personal knowledge does not finish but in fact, this knowledge increases.

Today, it is through our ignorance that we have robbed ourself of the immense reward which is found in the Quran. At the same time, people have actually confined the benefit of the Quran through their own stupidity and ignorance. Some people give the impression that the Quran was only revealed so that we can use it to read and blow on sick people and it should be kept in one corner of the house for the sake of baarakah. When a person dies, the Yaseen should be recited and the reward conveyed to the deceased and that's it. In other words, the Quran has not been revealed for us to make amal on or practise upon.

As far as guidance for other issues are concerned in politics etc, the guidelines of Christians and Jews are there. There is no need for the Quran. In other words, the jaahil says that politics is something else and the Quran is something else. This is the reason that many people in their ignorance have ignored the Quran in place for Western law. We see this among some of the rich and powerful in areas like the Punjab where these idiots have ignored the Quran and robbed their daughters of their rights to inheritance choosing instead Western law. In fact, they have used the law to rob their own children! How will they answer on the day of Judgement?

Some have said that no, the Quran has only being revealed so that we can practise on it and nothing else. To regularly recite the Quran, to use it to make Damm, to make taweez from it, to make Esaale Thawab by reading the Quran, all of these things are something which is against wisdom and intelligence. The Quran was only revealed so that we can practise on it and not because we should read it all the time. They say that this is only a book and not something which can cure anyone. These are some of the thoughts which are affecting the so called "modern mind" among the Muslims. In fact, some of the idiots who are thinking in these lines are people like Moududi, Inaayatullah Mashriqi and the common Deoband Wahabi. However, all of these people should certainly get a noble price for their stupidity because there are no one greater in the rank of stupidity than these people. Hence it is only right that they be rewarded.

Yet, when we look at our physical body, we will find that there are many uses for one single part. The same with our wealth. We use our eyes for crying and also seeing. We place surmah in them and achieve beauty. We hold with our hands and also use it to hit others. We also use it to block the blow from others. We use our tongue to speak, to eat, to be able to taste and when something is hot, we blow on it and make it cold.

In like manner, various ibaadah can be explained also. Fasting is a form of ibaadah. It can also be a means of expiation for ones oath, a poor person who cannot afford to marry, it can be a means of him controlling his nafs and carnal desires.

In like manner, there are countless advantages for the Quran both wordily and also religiously. Ones salah is completed by reading the Quran, one begins eating

by reading the Quran. We are able to learn about a certain law through the Quran. A sick person can become well by reading certain portions of the Quran. One can use the Quran to make a Taweez. One can read the Quran to attain immense reward. One can practise on the Quran. The Quran is a set of laws for a king. It is a sword for a Mujaahid.

It is a cure for someone who is ill, a support for the poor and sick in the hand of the weak. A taweez for a child, a guidance for those who have no guidance, a source of life for the spiritually dead, a warning for those who do not listen, path of light for those are who looking for the right path, a remover of rust from the heart which is effected by rust. If the Quran was only for the purpose of giving rules and regulations, then besides theses rules and regulations, it would have nothing else in it. It would not contain the Divine Attributes of the Almighty, verses which are Mutashaa bihaat, the stories of the Prophets, verses which have been abrogated etc.

The reason is that in none of these are there to be found issues which relate to rules and regulations. At the same time, it would not have those points within it, which would not enable a person to practise upon. Examples of this are such things as not raising your voice above the voice of the Holy Prophet peace and salutations be upon him. Or how to invite the Holy Prophet peace and salutations be upon him with utmost respect and reverence. Or laws which pertain to the blessed wives of the Holy Prophet peace and salutations be upon him. It is mentioned that this Quran is such in which has been revealed Shifa and a source of grace for the believers. If this is the case, then there should not only be verses which pertain to laws and regulations.

Logical explanation.

Those who say that the Quran is merely a book and there is no benefit in reading a mere book are completely incorrect. There are certain items in which there is a certain special effect in their name and in reading it. When a letter comes to a traveller from home, he becomes happy and joyous. If he is unwell, perchance his sickness may decrease. When a person receives bad news, his state changes. When you call someone a donkey, he is also effected by these insults. Sometimes when you take the name of an item in front of someone, his mouth fills with water. When a person sees a lemon while he is fasting, his tongue becomes moist. Not every medication is for consuming, sometimes it is only for seeing or listening

to. If this is the result and effect of mere creation, what must be the result in the Divine Message of the Almighty? Ponder on this carefully. (Tafseer Naeemi).

The amazing generosity of Quran.

There are two types of generous entity. The first is that person who calls a needy person and gives him something. The second is that person who actually goes to the house of the needy person and gives him something. The Kaba is generous, the Quran is generous. However, if you need anything from the Kaba you go the Kaba while the Quran comes into your house and helps you. As for those who are not learned, the Ulama have been sent to them like a rain of grace and blessing.

The immense Nur of Quran

The sun is that bright light which shines on half the world. At the time same time, it shines on that which is in the open and on those objects which are in front of its rays. However, when the rain appears, the brightness of the sun begins to decrease. At times, it can suffer from an eclipse. It also suffers from three stages in its circle of brightness which is morning, midday and afternoon. However, the Quran is that mighty light which shines on the entire world at one time. It does not only shine on the outer part of a human but also shines on the inside of a person.

The light of the Quran is the same in the open plains as it is in the darkest of caves. It never suffers from an eclipse and neither does rain diminish its Nur and brightness. This the reason that the Almighty has clearly mentioned in the Quran that He has indeed sent a clear and bright light in the form of the Quran. Man certainly does not have the means to fully explain the greatness and excellence of the Quran.

The greatness of the message

There is no doubt that the status and stature of a message is determined by who has sent that message. If we had to say something, no one will even take notice of what we said or mentioned. However, if the president of a country or some mighty leader had to utter something, the whole world will print that message. That message will find itself in various media platforms. This proves that the status of a message is determined by who has sent that message. When we

understand this, now try to imagine the status and stature of the Quran and remember who has sent this message!

There can be no other message like the Quran because it has been sent by the Divine Creator. There is a famous statement which explains that the word of a king is the king of words. In this Divine Message of the Almighty, every branch of knowledge and wisdom is to be found. Everyone is able to acquire as much as he can be able to acquire. When we look at the various Tafaasir found in the world, each person has been able to explain as much as his knowledge has enabled him to explain.

When we look at those who have relied on logics to explain their message it seems like the Quran from the beginning to the end is based on logic. Those who have relied on grammar and syntax to explain their message, it seems like the Quran is only filled with this faculty of knowledge. Those who have based their explanation on eloquence and classical Arabic, it seems like the Quran only contains this faculty. The Sufis have explained the Quran in a sufistic manner and it is like the Quran is filled with pearls of Sufism and spiritual knowledge.

This proves beyond a doubt that the Quran is for everyone and has every type of knowledge. However, as you search in your own manner, you will find answers in it to your own questions. You will also only find as much as you have the acumen to find. It can be explained as that ship which docks at a certain place. In this ship, there is the captain and every type of other passenger to be found.

However, if someone asks any passenger about certain aspects of the sea, he will find it difficult to answer. The reason is that he is only looking at the surface of the water. However if one asks the captain, he will be able to explain in depth what is even below the water. He will be able to explain the depth of the water is so much. There are such and such mountains found below the ocean etc. He will explain how he navigated so that the ship would remain safe. In the same way, we read the Quran and people like Imam Abu Hanifah May Allah have mercy upon him used to read the Quran. The blessed Ashaab used to read the Quran and the Holy Prophet peace and salutations be upon him used to recite the Quran.

The book is the same, but the qualification and capacity of each is different. We can only look at the outer appearance of a word, while these blessed souls can look into the inner meaning of each word. They can even take out a ruling from each letter and each word. In the Bahiqi shareef, it is mentioned that Hadrat Sayyiduna Umar May Allah have mercy upon him completed the study of only Surah Baqarah after twelve years in front of the Holy Prophet peace and salutations be upon him. Look at this example, the student is one of the most learned individuals in classical Arabic and the teacher is the Holy Prophet peace and salutations be upon him and the time taken to learn only one surah is twelve years! What did the teacher teach and what did the student learn, this is only known to the teacher and the student.

Imagine if the One teaching is the Creator Himself!

In Surah Ar Rahman, this fact is mentioned. It is mentioned:

اَلرَّحۡمٰنُ ۙ﴿۱﴾

The Most Affectionate

عَلَّمَ الۡقُرۡاٰنَ ؕ﴿۲﴾

Taught the Quran to His beloved.

Again we can safely ask, what did the Creator teach to His beloved Habeeb and what did the beloved Habeeb learn? This is only known to the Creator and the Habeeb himself. This is the reason that the writer of Tafseer Ruhul Bayaan explains that once, Jibraeel Ameen brought a message to the Holy Prophet which only contained three special letters.

He then said, “Alif”, the Holy Prophet May Allah have mercy upon him replied, “I have understood”. Jibraeel Ameen then said, “Laam”. The Holy Prophet peace and salutations be upon him replied, “I have certainty.” Jibraeel Ameen said, “Meem”. The Holy Prophet peace and salutations be upon him replied, “This is His Grace”. Jibraeel Ameen then asked, “O Prophet of Allah, what have you understood and learnt, I have understood nothing.” The Holy Prophet peace and salutations be upon him replied, “This is a secret between me and My Creator.”

This clearly teaches us that no matter how learned a person may be or how educated he is, he will never be able to say that he has fully understood the Quran. The Quran is an ocean without limits and an ocean without a shore. You can only fill as much as your container can carry and therefore, you will never be able to say that your container contains the ocean. The Quran is a manifestation of the Divine Greatness of the Almighty. As there is no limit to his Divine Greatness, in like manner, there is no end to the greatness of the Quran.

There are many miracles of the Prophets which remain only in the history books, nothing is physically seen today, yet, there are many miracles of the Holy Prophet peace and salutations be upon him which will continue to be seen until the day of Judgement.

Remember that there are more than six thousand verses in the Quran and every verse is a miracle of the Holy Prophet peace and salutations be upon him for which there is no comparison. The heart never tires reading it and in like manner the love and reverence for Holy Prophet peace and salutations be upon him continues to exist in the heart of every believer. We have seen Hindus and Sikhs crying when they heard the blessed name of the Holy Prophet peace and salutations be upon him. In like manner, his remembrance continues in every part of the world and in every spoken language. This is also a living miracle which people continue to see everyday and will continue to see everyday until the day of Judgement.

An immense benefit

The benefits of the Quran cannot be encompassed in any language, through any pen or within any heart or mind. Suffice to say that it can satisfy the needs of the entire universe whether it be physical, spiritual, internally or externally. If we truly practise on the message of the Quran in the light of the Ahadith and Fiqh, we will have no need for other guidance. Sadly, the world has come to a state where greater reliance is placed on the intellect than proper testimony. In other words, instead of appreciating the scent of a rose, people generally would rely on the smell of a rubbish dump. Therefore, we will present a few points that would certainly appeal to the intellect of a person. In the hadith shareef it is mentioned that in that house in which Surah Baqarah is recited every day, that house would

be protected from the satan. In like manner, it would be protected from all evil, black magic and other curses.

On the day of Judgement, Surah Baqarah and Ale Imran will be a shadow over the heads of those who used to recite these surahs. They will also intercede for the person. A person who reads Ayatul Kursi every morning and evening, that house would be protected from fire and theft.

The recital of surah Ikhlas is equal to one third of the Quran. This is why it is recited three times during a fatiha and during a khatam shareef. As far as the voice of the person reaches who reads the Quran, everything, such as the tress, the grass, the walls and everything else will bear witness for him on the day of Judgement.

Even if a person does not understand the Quran, for every letter a person recites, he will receive ten rewards. Therefore, the Alif Laam Meem are three separate letters. In other words, merely reading these letters achieve thirty rewards for the person. Also bear in mind that these letters are part of the Mutashaa bihaat. Even Jibraeel Ameen has admitted that he does not know the true meaning of these letters which appear in the Quran. Still, one gets rewarded for reading these letters.

Again, we say that merely looking and reading even without understanding, achieves reward for the person. The same with medication. Even if a person does not know the ingredients of the medication, still if it is prescribed for him, it will be able to help and assist him. We notice that people look after various domestic animals. Yet, humans have a fondness to look after parrots. The reason is that they like the parrot to speak their language even though the parrot does not seem to understand a word.

In like manner, if you continue to speak the language of the Holy Prophet peace and salutations be upon him through the Quran, you will also become a beloved slave of Allah. Those people who refute this, should ponder on the behaviour of people towards a parrot. A person who reads the Quran and practises upon it, on the day of Judgement, his parents would be given a shinning crown to wear whose shine would be brighter than the sun. As we have already stated; to look

at the Quran achieves double reward compared to reading the Quran without looking at it.

A path to salvation

There is no doubt that it is ibaadah to look at certain things. These would include the Quran, the Kaba, the faces of ones parents, a Sunni scholar etc. Reading the Quran and remembering death also removes the rust from ones heart as a cleaner removes rust. A person who reads Surah Waaqi'ah every evening, will never become poor. When a person who used to recite Surah Alif Laam Meem Tanzeel, enters the grave, this surah intercedes for him in the following words, 'O Allah, If I am part of Your kalaam, then pardon this person or else remove me from Your kalam."

This surah also protects the person in the grave as a bird protects and covers its off springs and it also saves him from all types of punishment. A person who is in the habit of reading surah Yaseen in the morning before midday, all his needs would be fulfilled and all his sins would be pardoned. Difficulties would be become easier. This is why we are commanded to read this for a person who has passed away. If it is recited for a sick person, he or she will be cured.

A person who reads Surah Kaafirun before he sleeps is protected from all kufr and he will leave this world with Imaan. Reading Surah Falaq and Naas eliminates darkness and storm.

A person who is regular in reading these surahs, will also be protected against all black magic. Surah Faatiha protects a person against all spiritual and physical ailments. We will present the benefits of each surah later on in this book. (Taseer Naeemi).

The books of Tafseer should also be respected and treated like the revealed books, In other words, one should not read or touch them without Wudu. Other religious books do not fall into this category, but it is recommended that one reads and touches all religious with Wudu. (Majma'ul Fataawah).

Kufr words or actions against the Quran

Whoever rejects any verse of the Quran, or ridicules any verse or attributes a fault or defect to any verse, that person becomes a kaafir.

A person who begins to read the Quran and then starts to play the Daff or a flute to accompany his reading, that person also becomes a kaafir.

If someone says that indeed the Quran is very lofty, however, it has not protected us against any jinn or sin, that person will also become a kaafir.

There is also a latest kufr trend among people. When some people are very hungry, they say to their friends that their stomach is reading Qul huwallah, this is also kufr and a person leaves the folds of Islam. (Fataawah Tataar Khaaniyah).

The law about becoming a kaafir

When a person has become guilty of committing some of the above mentioned kufr and he wishes to become a Muslim once again, then he has to read the Kalimah again and if he is married, he has to re-perform his nikah. Even if the person has uttered these words without knowledge, still it is recommended that he re reads the kalimah and re-performs his nikah. If he has mentioned a word or made a statement which is doubtful whether or not it is kufr, still too, it is better to reread the kalimah. He should also withdraw that word or statement. If there are certain words or statement which are considered as sinful and not kufr, in that case he does not have to re-perform his nikah. (Muheet).

When a person makes taubah, then he should mention the word or statement he is making taubah for. If he does not remember the word or statement, then he should merely admit all those words and statements which he has uttered. After this, he should mention that he believes in the Almighty, His angels, His Prophets, His Divine Revelations etc.

People are under the impression that when a person makes the nikah again, he has to invite the whole neighbourhood, call the Imam of the masjid and also give the Imam something in his hand. He has to prepare a few pots of food. In this way, a lot of money is spent. Please bear in mind that none of these things are required when one has to re perform the nikah. Merely the following has to be completed.

The mehr has to be given again and if the wife pardons this, then there is no need to give the Mehr. There has to be witnesses for this nikah. Two males or one male and two females. These people can also be his close relatives.

However, bear in mind that the witnesses have to be mature and sensible. The condition for nikah is ijaab and qubul. This means that one party has to admit that, "I have given myself in marriage to you" and the other party admits, "I have accepted.". This can either be the male or the female. The ijaab and qubul can be from any one of them. (Raddul Muhtaar).

The Divine Truth in the Quran and the word of the Holy Prophet peace and salutations be upon him is the Hadith.

Prior to us explaining the excellences of the Quran from the ahadith, it is important that we first explain the difference between the both. The first that that needs to be borne in mind that both the Quran and the ahadith are a revelation from the Almighty and both are to be obeyed. However, the difference between them is that the subject in the Quran and the words in the Quran are both from the Almighty while the subject in the hadith shareef is from the Almighty while the words are from the Holy Prophet peace and salutations be upon him. The subject of the hadith was revealed by the Almighty through Divine Inspiration or came through the Angels.

However, the message was delivered through the blessed words of the Holy Prophet peace and salutations be upon him. This is why it is necessary to accept the hadith and to practise upon it. However, this is also the reason why we cannot recite the hadith in the salah. The reason is that one practises on the subject while in the salah, words are something which are recited, hence, only the words of the Quran be recited. At the same time, a command of the Quran can be abrogated by a hadith because of the fact that practise is based upon the subject matter. An example of this is the practise of Sajdah Ta'zeem or making sajdah to someone out of respect which is mentioned in the Quran, however, the Quran has nullified this practise.

This is the reason why the Quran has mentioned one of the attributes of the Holy Prophet peace and salutations be upon him as being someone "who teaches the kitab and wisdom". If there was no need for the ahadith, then the word wisdom

would not have been mentioned. It would have been sufficient to merely mention the word "kitab". Also bear in mind that accepting the hadith does not mean that the Quran is incomplete. The Quran is a complete book, however, to be able to practise on the Quran in a proper manner means that we need the advice and guidance of a complete human and that is the Holy Prophet peace and salutations be upon him. We see that there are many valuable items in the ocean, however, to be able to retrieve all of this, we need a professional diver or an expert that would be able to retrieve all this valuable items for us.

If every person was able to extract the meaning of the Quran and be able to understand the Quran himself, why would there have been a need to send a Prophet? As it is necessary to accept the Hadith in spite of the fact that the Quran is present, in like manner it is also necessary that we accept Fiqh and again it would not infer that the Quran and hadith are incomplete. This is that the reason that the Quran has clearly mentioned, "Obey Allah and obey the Prophet and those in authority among you." The people in authority are certainly the A'immah Mujtahideen.

Another important point to bear in mind is that every words and action of the Holy Prophet peace and salutations be upon him is referred to as hadith. Whether it is something which we can practise upon or not. However, sunnah achieved from the hadith are words and actions which we can practise upon. This is also the reason that the Holy Prophet peace and salutations be upon him has mentioned that, "Upon you is my sunnah". He did not mention "Upon you is my hadith". Therefore, there can never be a person in the entire world who can classify himself as a Ahle Hadith because it is impossible to practise upon every hadith, yes, a person can call himself a Ahle Sunnah because it is possible to practise upon every sunnah.

True servitude is accepting the word and guidance of the Holy Prophet peace and salutations be upon him.
It is necessary upon a person to accept the Divine Commands of the Almighty. However, this can only be done when this is mentioned by the Holy Prophet peace and salutations be upon him. Bear in mind that the Almighty never speaks directly to mankind. Even if Jibraeel Ameen came and mentioned a few commands, still to, it would not have been necessary upon us to practise upon that. In like manner, if there is a person who is not a Prophet and he reveals a

dream to us, or a so called inspired message to us or a so called invisible message which came to him, in all of these things, it would not be necessary upon us to obey him.

In the Mishkaat shareef it is mentioned that one day Jibraeel Ameen appeared in front of the Holy Prophet peace and salutations be upon him and started to question the Holy Prophet peace and salutations be upon him about issues like Imam etc. The Holy Prophet peace and salutations be upon him continued to answer his questions. After a few minutes, he left. The Holy Prophet peace and salutations be upon him then mentioned to the blessed Ashaab, "that was Jibraeel who had come to teach you, your religion." If we look at this incident, Jibraeel Ameen did not say, "my friends, I am Jibraeel Ameen and I hereby command you to practise on a few issues."

The reason is that he fully well that it is nor Waajib upon the Muslims to obey his command. This is the reason that he allowed the Holy Prophet peace and salutations be upon him to answer these questions so that these words would become the words of the Holy Prophet peace and salutations be upon him which he could mention to people. In like manner, the statement and decisions of the four Imams are also based on the Divine Command of the Almighty and the advice of the Holy Prophet peace and salutations be upon him.

In other words, we can safely say that obeying the Holy Prophet peace and salutations be upon him is also obeying the Almighty. Another amazing fact which should be borne in mind is that even the dream of a Prophet can sometimes be a Divine revelation. Nabi Ebrahim Peace be upon him saw in a dream that he was sacrificing his son even though to slaughter an innocent person is considered a crime. Yet, at that one moment, this law was set aside for Nabi Ebrahim Peace be upon him. If any other person in the world sees a dream like this, he can never practise on this dream and if does, he would be considered a criminal and something which is against the shariah. At the same time, it must be remembered that Jibraeel Ameen is neither a Prophet nor the teacher of a Prophet. He is merely a messenger between the Almighty and His Prophets. He is a servant of the Prophets. A Prophet is someone who has complete authority in religious matters given to him by the Almighty while position is not enjoyed by Jibraeel Ameen. It can be compared to a king and his minister and the person who delivers the royal message. The person who delivers the royal message can never

be considered a minister. A minister will always be a minister and it is through him that the subjects are ordered to obey a certain royal decree. (Tafseer Naeemi).

An important explanation

In the Mishkaat shareef, the definition of a hadith shareef has been explained in the following manner. It is, "In the terminology of the majority of Muhaditheen, (they have mentioned that the hadith) is the word of the Prophet, the action of a Prophet and the speech of a Prophet. It is (also), the word of a companion, the action of a companion and the speech of a companion. It is (also) the word of a Taaba'e, the action of a Taaba'e and the speech of a Taaba'e. This is considered as a hadith.

(The words "speech" in this regard would mean an action which was performed in front of one of them and they did not object to it).
Nawab Siddique Husain Bhopali in his book "Hittu" on page 24 has also presented the same definition even though some people have mentioned that it signifies only the word, action and speech of a Prophet. (Another important point to bear in mind is that Imam Zehbi May Allah have mercy upon him has mentioned that Imam Abu Hanifah May Allah have mercy upon him is among the Taaba'een and there is no doubt in this fact. In the Tadkiratul Huffaz it is written that the great Imam had seen Hadrat Sayyiduna Aanis May Allah have mercy upon him on many occasions when he arrived in Kufah. The same has been mentioned by Khateeb Baghdadi in his Taarikh on page 9).

It must also be borne in mind that narration is based on two methods. The first is through clear and apparent sanad and the second is through testimony or evidence. In other words, a certain companion related a certain action or statement towards the Holy Prophet making it necessary or mustahab. In this fashion, numerous ahadith can now be proven. For example, if you had asked a certain scholar about how one's Wudu breaks and he mentions something like it breaks through going to the toilet etc, and even though this might not be clearly seen by you in a hadith, however, there may be various other ahadith which you are unaware of which proves this law. Therefore, you cannot start screaming and shouting and demanding to know where this law is found in which hadith. When the Ulama mention this to you, it stands to reason that it is found through one of the three main factors explained.

Caution practised by the blessed Ashaab.

There are many reports which prove that the blessed Ashaab practised extreme caution when narrating any hadith shareef. The also displayed immense fear. In fact some of them ordered others not to freely narrate a hadith so that they do not become guilty of saying something which is wrong or attributing something incorrect towards the Holy Prophet peace and salutations be upon him. Bear in mind that they always kept the blessed words of the Holy Prophet peace and salutations be upon him in front of them which is that, "if anyone attributes a lie towards me, he should prepare his abode in hell."

It is mentioned that Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him had a compilation of nearly five hundred Ahadith. As long as it remained with him, he never slept peacefully. Finally, one day, he had all of these ahadith burnt. This was simply based on caution. One day, in a khutbah, he mentioned, "You people mention ahadith all around but you do not see that people may become victims of dispute after you therefore, do not mention ahadith in this fashion. (In other words, before you mention a hadith shareef, look carefully, think carefully and then mention the hadith) (Tadkiratul Huffaz. Imam Zehbi).

Recently, I saw a large poster in red declaring that "There are four days in Qurbani". Yet, it was a poster displayed by those people who have the habit of always demanding proof from a hadith which is only found in the Sihah Sittah. Yet, no where in this poster, did they have the decency of placing a hadith shareef from the Sihah Sittah. Can we say that these people fit the description of what has just been mentioned by Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him. Certainly not.

In the Musannaf of Abdur Razak it is mentioned that when Hadrat Sayyiduna Umar May Allah have mercy upon him became the leader of the Muslims, he mentioned that one should encourage those reports which encourage action. In fact, he was so strict that he placed a restriction on eminent Ashaab like Hadrat Sayyiduna ibn Mas'ud, Hadrat Sayyiduna Abu Darda and Hadrat Sayyiduna Abu Mas'ud Ansari May Allah have mercy upon them from mentioning any hadith which deals with tadkirah. Once, someone asked Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him whether he used to mention ahadith in such excess during the time of Hadrat Sayyiduna Umar May Allah have mercy upon him. He replied, "If I had mentioned the same number of Ahadith in the

time of Hadrat Sayyiduna Umar May Allah have mercy upon him as I mention in your generation, he would have used his whip against me." (Tadkiratul Huffaz. Imam Zehbi).

It is mentioned that whenever Hadrat Sayyiduna Abdulla ibn Mas'ud used to mention any hadith shareef, he used to perspire profusely. He used to also admit, "if Allah wishes, this hadith is in this manner". In like manner, he sometimes used to deliver lessons the entire year and never used to mention once that this is what the Holy Prophet peace and salutations be upon him mentioned. (Tabqaat Ibn Sa'ad). In other words, the blessed companions displayed immense caution and fear when mentioning the blessed words of the Holy Prophet peace and salutations be upon him and from this, we can now imagine how authentic the hadith is. It is also mentioned that when Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him used to see someone mentioning a hadith shareef without stopping, he used to declare, "If Hadrat Sayyiduna Umar May Allah have mercy upon him was present in this generation, he would have given us severe punishment." A'mash states, "There is no nation worse than those who mention the hadith without care and caution

This is the reason that there is very less Ijtihad of Imam Abu Hanifah May Allah have mercy upon him in the Hanafi jurisprudence and more reports from Hadrat Sayyiduna ibn Mas'ud who mentioned to Imam Alqamah who mentioned to Imam Nakh'i and who mentioned to Imam Hammad May Allah have mercy upon the. This is the foundation of Fiqh Hanafi. I had recorded this many years ago from an article by Allamah Abu Yusuf Mohammed Shareef of Kotli being an article under the title "Fiqh is actually Hadith".

This was also on the occasion of a major debate which took place between Mufti Azam Pakistan Syed Abul Barakat May Allah have mercy upon him with the Wahabi Ahle Hadith Abdul Majeed. This took place in area called the fort of Lutchman Singh in Lahore. The Wahabi was terribly defeated in this debate.

There is no doubt that those people who have love and reverence in their hearts for the Holy Prophet peace and salutations be upon him, they also posses love and respect for the Ashaab and the Ahle Bait and the Awliyah, they are always spiritually supported in their effort to protect and safeguard the Ahle Sunnah wa Jamaah. In fact, success always follows in their footstep wherever they go.

This is contrary to those who people who are always looking for faults in the eminent souls of Islam because of their hidden enmity. However, we make dua for the guidance of everyone. We also make dua that people create in their hearts love and reverence for the Ashaab, the Ahle Bait and the Awliyah so that they can safeguard themselves from Divine Wrath. Remember that the Almighty has clearly stated that he who has enmity towards My friend, I give him declaration of war. People should safeguard themselves against Divine Wrath instead of insulting those blessed souls of Islam who spent their entire life serving and protecting the truth of Islam.

There are numerous ahadith which testify to the excellence and greatness of the Quran and they are spread all over the various book of Ahadith. We have extracted these with their meaning and with some of them, we have also extracted the explanation which has appeared with them. Wherever we have felt that there needs to be further clarification, we have also done that as well.

Besides this, we will also present a few incidents from recent times which again prove the excellence and status of the Holy Quran. These latest and modern day incidents have been taken from the Siyaarah Digest on their special edition on the excellence of the Quran. In like manner, the messages from various other manuscripts have also been mentioned.

Excellence of the Quran from Ahadith

This is recorded by Ibn Habbaan. Hadrat Sayyiduna Abu Zarr May Allah have mercy upon him narrates that he once asked the Holy Prophet peace and salutations be upon him to give him some advice. The Holy Prophet peace and salutations be upon him replied, “Be attentive to piety because this is the foundation or root of all actions.” I then asked him to mention something else with this, the Holy Prophet peace and salutations be upon him stated, “

Be attentive to the Quran because this is a Nur in the word and a treasure for the hereafter.”
In this hadith shareef, one has been advised to hold fast to piety and this is also the life and soul of ibaadah. We see that when the command has been given to

make ibaadah, at the end of the verse, it is mentioned that perchance through this, one can become pious. The same objective is mentioned when the command has been given to keep fast. When the command has been given to offer animal sacrifice, again it is mentioned that the blood of the animal does not reach the Almighty but the piety which is in the hearts of people. The piety in the hearts of people have also been described as one of the signs of Islam.

Hadrat Sayyiduna Abu Zarr May Allah have mercy upon him mentions that he once asked the Holy Prophet peace and salutations be upon him. "O Prophet of Allah, how many books Divine books were revealed?" He replied that they were a hundred Suhuf and four Kitabs. Fifty were sent to Nabi Sheesh Peace be upon him, thirty were sent to Nabi Idrees Peace be upon him, ten were sent to Nabi Ebrahim Peace be upon him and ten Suhuf were sent to Nabi Moosa Peace be upon him prior to the Taurah." The four kitabs mentioned are the Torah, the Zabur, the Injeel and the Quran. I then asked, "What was in the Suhuf of Nabi Ebrahim Peace be upon him?"

He replied, "They contained many similitude's and a message to kings that, "I did not send you to the world to gather wealth upon wealth. I sent you to the world so that the voices of the oppressed do not reach Me. In other words, before (the oppressed plead in the Divine Court of the Almighty) they should be helped and also remember that the pleading of the oppressed are not rejected in the Divine Court of the Almighty even if the oppressed person is a kaafir.".

There is also no doubt that whenever the Holy Prophet peace and salutations be upon him used to send governors or leaders into other areas, he used to also give them strict advise which was, "Protect yourself against the curse of the oppressed because between him and His Creator, there is no barrier or veil or obstacle."

Division of time

Another important point which a person should bear in mind is that as long as he has common sense, he should divide his time into three segments. One part should be for ibaadah, one part should be to inspect his carnal desires and have them under control. He should think about the good deeds he has performed and the bad deeds. One part should be kept aside for the seeking of Halal sustenance. An intelligent person should also protect his time. He should think of improving his state and condition. He should protect his tongue from useless speech and

conversation. He who protects his tongue, his tongue would not talk of useless things. A person who has common sense will not travel except for three things.

He will travel to prepare the provisions for the hereafter, or for sustenance or for permissible outing. I then asked, "O Prophet of Allah! What was contained in the Suhuf of Nabi Moosa Peace be upon him?" He replied, "All of it were issues of warning. Such as, I am surprised about that person who is certain about death, and yet becomes happy about something. (Look at a person who has been given the death sentence, nothing makes him happy). It is also mentioned, 'I am surprised about that person who again is certain about death and yet he laughs (in excess). I am surprised about that person who sees the calamity on earth, the changes, the upheavals all the time, and yet, he is satisfied with the world.

I am surprised about that person who is certain about taqdir, yet performs no good deeds." I then asked, "O Prophet of Allah! please give me some more advice." He replied, "I firstly advice you about you about piety this is the basis and foundation of everything." I then asked for more advice, he replied, "Establish the recital of the Quran and the Zikr of Allah because this is Nur in this world and a source of tresure in the hereafter." I then asked for more and he replied, "Protect yourself from laughing in excess, the heart begins to die because of this and the nur of the face also decreases." (In other words, laughing in excess damages a person both internally and externally). I then asked for more and he replied, "Establish Jihad because this is priesthood in my ummah." (In the beginning, true and honest priests were those people who divorced themselves from the world and became people of Allah).

I then asked for more and he replied, "Be more in the company of the poor and needy. Make them your friends and sit with them." I then asked for more and he replied, "Look at those below you in status (so that you can make shukr for your state) and do not look at those above you, perchance through this, you will think low of the Divine Grace of the Almighty.

I then asked for more and he replied, "Your faults should stop making you point out faults in others and stop trying to find out about their faults in which you yourself are suffering from. Sufficient for you to be considered as someone who picks faults in others when you have the same faults within you and yet you are unaware of it. And you hold them accountable for those things which you

yourself are guilty of committing." The Holy Prophet peace and salutations be upon him then tapped my chest with his blessed hands and said, "There is nothing more intelligent than planning. There is nothing better than piety than to refrain from impermissible things and there is nothing better than decency than to be good in your manners (with others)." We have endeavoured to shorten it a little but the actual message of the excellence of the Quran has been highlighted.

Hadith 2. Hadrat Sayyidah Ayesha May Allah have mercy upon her narrates the blessed words of the Holy Prophet in which he had stated that for everything there is glory and honour through which (a person) can boast about. The Nur and honour of my Ummah is the Quran. (Al Hulyah).

From this hadith shareef, we come to realise that honour and glory is not based on a person but it is based on someone who reads and teaches the Quran and also practises on it. This is considered as the greatest glory and honour. We also know that there is always an end of all greatness and status except the status and honour of that person who achieves this through the Quran. This greatness and glory never goes away from the person. If we look at the world, we will find that sometimes a person is a general and then becomes a retired general. He is a CEO of a company and suddenly has to retire. He is the GM of a company and suddenly becomes a retired CEO, the same with a president or a prime minister. But you do not see a Haafiz or a Qari becoming a retired Haafiz or Qari.

The Quran is such a beloved Kalaam that a person will continue to read it his entire life even if he only knows one ruku. On the other hand, if a person gets a letter from someone beloved, sooner or later, he would get tired of reading the contents of the letter after some time even if he reads it ten times over.

The Holy Prophet peace and salutations be upon him has described the Quran as a means of honour and glory, yet, sadly most Muslims consider having many degrees and certificates from a certain college and university as the ultimate glory and honour. What answer will these people give on the day of Judgement?

Hadith 3. Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him narrates the blessed words of the Holy Prophet peace and salutations be upon him which is that, "The best among you is he who learns the Quran and teaches it." (Bukhari, Abu Daud, Tirmidi, Nisaa'i, ibn Maja etc).

The reason for this is very simple. As we have mentioned earlier, the foundation of Islam is the Quran. Hence, in whichever manner a person spreads its message or propagates its words, this is indeed a most noble and notable deed. Even if you only teach a person the letter Alif, you have certainly achieved immense reward in bother worlds.

Hadrat Sayyiduna Sahl Tustari May Allah have mercy upon him has mentioned that one of the signs of showing love for the Almighty is to have love for His Divine Message in the form of the Quran. In the sharah of the Ihya, it is mentioned that among the people who will enjoy the shadow of the Divine Arsh on the day of Judgement are also those people who teach the Muslim children the Quran. In other words that person learns the Quran when he or she is young and when they grow older, they spend time reading the Quran.

Such is the benefit and barakah of reading and teaching the Quran. It is sad to see that there are many people who do not consider this important and when people do come to them for help in regards to a madressah or other Islamic education, it seems to be a huge burden to people, Yet what will be the condition of these people on the day of Judgement when they are questioned about not helping spread the Quran?. Therefore it is very important that we concentrate on helping all those who are involved in spreading the message of the Quran. As much as we can contribute to various Madaaris, we should contribute because you are not wasting your money but saving it for the hereafter.

Hadith 4. Hadrat Sayyiduna Abu Saeed May Allah have mercy upon him narrates the blessed words of the Holy Prophet peace and salutations be upon him which is, “The Almighty has declared that, ‘That person who does not find time for Zikr or making dua because he is busy with the Quran, he is given even more than those who make dua

And the greatness of the Kalam of Allah over all other kalam is like the Greatness of the Creator over all creation.” (Tirmidi, Daarimi, Imam Bahiqi in the Shuhubul Imaan). In other words, that person who does not find time to make dua or the zikr because he is occupied with the Quran, either teaching it, propagating it etc, that person will be given even more than the person who makes dua. We notice that when there is a person making sweets for another and

because he suddenly becomes busy in some other work, when the sweets is been distributed the owner of the sweets make sure that he keeps the most amount for that person who has not arrived. In another hadith shareef, it is mentioned that the person who makes shukr for whatever the Almighty has given him. that person gets even more than others. The reason is because he is happy and satisfied with what he has received.

Incidents revealing how easy the Quran is to memorize

This incident is mentioned by a young lady from the city of Jalandhar in Pakistan. She continues, "I was born in 1919 in a Muslim Rajpur family and my father was a sufi and derwish. He spent twelve in the jungle in zikr with Peer Ghulam Jilani May Allah have mercy upon him. Our house was also a house in which there were many Huffaz in every generation. My father due to his involvement in the life of a derwish, he did not manage to become a Haafiz. However, he certainly felt great regret that this chain could not continue through his generation He also had a great wish to make his one son a Haafiz, but unfortunately, this did not happen. This wish continued to exist in him and before I was born, he had an intention that if the child was a boy, he would certainly make him a Haazif.

However, since I was a girl, some of the desire in him disappeared. Bear in mind that due to his old age and environment, he did not realise that girls could also become a Haafiz of the Quran.

When I was eleven years old and was in the sixth grade, my elder sister went to a function and in this function, we were privileged to listen to Haafiz Qari Khushi Mohammed. He read with such immense sweetness and grace that everyone listening was in state of shock. When we arrived home, my elder sister informed my father of this and my father decided to invite him to our house.

When the respected Qari saheb arrvied at home, my father also requested him to teach me some Qirah. When he saw my interest and zeal, he decided to put more effort into teaching me the Quran. At the same time, whenever my father heard me recite the Quran, he was also extremely overjoyed. Qari saheb then taught me books me books like Zinatul Qaari, Mufeedul Qari, Siraaajul Qari etc. As the days went, when the Qari saheb saw my interest and enthusiasm, he also began

to teach me even more. I also learned the different Qirah styles like the Egyptian and Arabic styles and when people heard me read the Quran, they were also amazed. All due to praise to the Almighty, my voice was also something people were amazed by. People used to come from far and wide to listen to me read the Quran and obviously, the joy of my father knew no bounds.

Once, during the month of Shaban, Qari saheb mentioned to me, "my dear daughter! You have also memorized a lot of surahs by and let us count these and find out how many actual paras you have memorized. " When we added, we saw that I had memorized nearly seven paras. He then advised me to arrange a ladies taraweh where I could allow the ladies in the area to listen to the Quran in Ramadan. I was obliviously very scared but when I saw the other ladies who gave me encouragement, I decided that I would come forward and perform the taraweeh that year.

Obviously, whatever I had learnt before, I recited it very easily but the minuted I had completed these surahs the ladies insisted that I read more. I then went home and whatever I learnt in the day, I used to repeat during the same night in taraweeh. The most amazing thing is that in that one single month, I managed to learn thirteen other paras and completed twenty paras in that month. I myself was amazed by what had been achieved. There is no doubt that when a person is attracted to the Quran and wishes to learn it, the Almighty creates all types of means and convenience for that person. In fact such means are created for the person, that the person himself becomes surprised. It is as if the entire path was opened in front of me.

Obviously, my father himself was already in a state of shock and amazement.
I was also studying in Madrassatul Banaat in Jaalandhar and the heads of this institute, namely Moulana Aqaa Ji and his wife gave me special attention at school. In fact, they treated me as their own daughter. I pray that the Almighty bestow upon them a high status in Jannah. They used to also teach me after school. I also learn the tafseer and hadith from them as well and also the translation of the Quran.

The following year when Ramadan appeared, I was again requested by the females to read the Taraweeh and the most amazing thing is that within this period, I actually memorized the balance of the Quran. I was also shocked that

within a few months, I had completed memorizing the entire Quran. Until the present day when people ask me how long it took me to memorize the Quran, I always inform them that this incident itself is nothing short of a miracle. (Haafiz Islam Akhtar Begum Mirza Naseerudeen. Qaid-e-Abad colony, Peshawar).

Hadith 5. Hadrat Sayyiduna Uqbah bin Amir May Allah have mercy upon him narrates that once the Holy Prophet peace and salutations be upon him appeared and we were sitting in the Suffah. He then asked, "who among you would like to go in the morning to the bazaar of Aqeeq and Bathaan and bring two beautiful camels without any sin and breaking any family relationship." The blessed Ashaab then mentioned that all of them had this wish and intent. He then declared, "To enter the masjid and recite two verses (of the Quran) or teach two verses (is more valuable than) two camels and three verses (is more valuable than) three camels and four verses (is more valuable than) four camels. The amount of camels is equal to the amount (of verses recited or taught)." (Muslim, Abu Daud).

Suffah was a special place which was created for the poor Muhaajireen where they spent all their time learning Islam and teaching it to others. According to Imam Jalaludeen Suyutwi May Allah have mercy upon him, at times, the number of companions are this place numbered nearly a hundred.

Bathaan and Aqeeq were the names of two places near Madina Shareef where camels were sold. From this, an indication is given about the merits of learning and teaching the Quran.
Among the Arabs, the most valuable camel is that camel with the largest hump, this is the reason that an example is given to them which appealed to their minds. Another important advice is that we are supposed to speak and advice people according to the capacity of their intellect. In other words, when we speak to ordinary people, speak according to their level. When you speak to a professor, speak according to his level. In this way, each group would be be able to relate according to their own circumstances.

At the same time, this hadith shareef is explaining to us we are able to acquire such immense benefit with hardly any work or effort, hence we should certainly celebrate this fact. At the same time, the message is being given to us that all worldly riches would certainly come to an end while reward for the recital of the Quran will never come to an end. The hadith shareef also informs us that these

camels which are nothing but wordily riches would finally be destroyed unlike the Quran and the reward for the Quran.

In other words, reciting one single verse is even more valuable than a camel. How unfortunate are those people who do not even take heed of such immense reward and would rather run after mundane things which have no value or meaning. There are people who have made the acquisition of wealth and riches as their ultimate goal and very soon, they will come to know the folly and stupidity of their actions.

Mullah Ali Qari May Allah have mercy upon him writes that once there was a saint who was travelling with a few people and they requested that he should arrive with them in Jeddah so that through his presence and barakah, they would be able to gain some benefit in the business which they intended to undertake. At first the saint hesitated but when they insisted, he asked them, "What is the profit that you people make from each transaction?" They replied that the most they make is two rupees from every one rupee they had spent. He was shocked when he heard this. He then mentioned, "You people work so hard for such little reward?

How is it possible that we should delay our arrival in the Haram shareef where for every single salah, we receive a hundred thousand reward". In other words, money wise, for every single rupee spent, you get the profit of one hundred thousand rupees! Muslim should certainly ponder on these things. Most of them are wasting so much of time running after things which have no value in the Hereafter.

Hadith 6. Hadrat Sayyidah Ayesha May Allah have mercy upon her narrates the statement of the Holy Prophet peace and salutations be upon him which is that the expert in Quran will be in company of the select Angels and he is also considered as very pious and as for that person who struggles and reads the Quran and spends time in this, he will receive double the reward. (Buhari, Muslim, Abu Daud, Tirmidi, Nisaa'i and ibn Maja).

The expert in the Quran is that person who had memorized the Quran properly and also someone who reads the Quran very fluently. At the same time, if this is someone who also understands the meaning of the Quran, then what can be said

about his eminence. In other words, as the Angels have delivered the message of the Quran, this person also delivers the message of the Quran. It could also mean that on the day of Hashar, they will be together. Even though the person who struggles to read the Quran will get double the reward, still, we cannot say that he is higher in status than the first person.

As we have said, the expert will be in the company of the Angels. When we say he will receive double reward means that he will receive reward for his hard work and effort. Therefore, one should not desist from trying to read the Quran because he cannot read fluently. Mullah Ali Qari May Allah have mercy upon him has mentiones that in the Tabarani and Bahiqi shareef it is mentioned that, that person who recites the Quran and cannot remember it, still he will receive double the reward and that person who has a wish to memorize the Quran but does not have the power to memorize and at the same time, he does not desist from reading (or making an effort), the Almighty will still allow him to rise among the Huffaz.

Hadith 7. Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him narrates the statement of the Holy Prophet peace and salutations be upon him which is that, “Envy is allowed for only two people. The first person is that person to whom the Almighty has (given the gift of) reciting the Quran and he spends day and night reading the Quran. The second person is that person whom the Almighty has given immense wealth and he spends this wealth; day and night (for Islam).” (Bukhari, Tirmidi and Nisaa’i shareef).

From the Quran and Ahadith, we also know that to envy someone has also been declared as Haraam. However, from this hadith shareef, it seems that for two people this is permissible, how is this possible? This is the reason that the Ulama have further elaborated on the actual meaning of this hadith shareef. They have explained that the meaning of envy in the context of this hadith shareef is actually not envy in the true sense of the word but something which is referred to as “Ghibtun”. There is a difference between the both.

The meaning of true envy is when you see someone has a special attribute or something valuable and you wish that this person does not have this any longer. This is irrespective whether that special item should be in your possession or not. However, the second implication or meaning is when you have the wish that, that

item comes to you and you do not have the wish that this is removed from the other person or not. Since Hasad or envy is something which has been termed as Haraam, hence the Hasad in this hadith shareef is actually taken in the meaning of "Ghibtun".

This is considered as Mubah in wordily matters and Mustahab in religious matters. Sometimes, these issues are mentioned in such a manner whereby the indication is given that if ever there was was envy displayed or allowed, it would be in these two issues.

Hadith 8. Hadrat Sayyiduna Abu Moosa May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "The Muslim who reads the Quran, the example of this person is like an orange. The scent is nice and the taste is also nice. That believer who does not read the Quran, the example of this person is like a date. There is no scent in it, but its taste is sweet. The munaafiq who does not read the Quran, the example of this person is like the wild gourd, the taste (of something like this) is bitter and there is no scent in it. That munaafiq who reads the Quran, the example of this person is like a flower whose scent is sweet smelling but it is bitter (when eaten)." (Bukhari, Muslim, Nisaa'i and ibn Maja).

Obviously, the examples presented in this hadith shareef is presented by those items which one can see and feel so that the intellect can more readily accept otherwise, what do these fruits have in common with reading the Quran. At the same time though, the immense knowledge of the Holy Prophet peace and salutations be upon him is also being revealed. After all, in those days, who had knowledge of the benefit of an orange?

Today, all of us know that an orange creates a sweet smell in ones mouth, it cleans the stomach and it aids in digestion and various other benefits. This also proves that when a person reads the Quran, it creates a sweet smell in the mouth of a person. Its cleans a person internally and creates immense spiritual power in a person. Another amazing thing about oranges is that it is mentioned in certain books that in that house in which there are oranges, the jinns do not enter that house. If this is true, then certainly its similarity with reading the Quran becomes even more pertinent.

Certain medical experts have also explained that oranges also help and aid a person's memory. In the Ihya, the blessed words of Hadrat Sayyiduna Ali May Allah have mercy upon him is also mentioned where he has states that three things also aid a person's memory and they are miswaak, fasting and recital of the Quran. Another important advice which is given in the hadith shareef and which is recorded in the Abu Daud shareef is the importance of good company.

It is said that if you are in the company of someone who sells fragrance, even though he may not give you any fragrance himself, yet by merely being in his company, the effect of this fragrance will also be felt by you. In like manner, a person who is in charge of a furnace or fire, even though he may not burn you himself personally, yet, there is a possibility that the sparks flying from this furnace could damage your clothes. Hence, we should be very careful in whose company we find ourselves in.

Incident.
One day, this servant (Hafiz Ludhiani) and Ataa'ullah Shah Bukhari were sitting on a train and were discussing the subject of poetry. Very soon, the topic turned to Quran and those who were Haafiz of the Quran. Shah Saheb then mentioned that one of the most qualified Haafiz of the Quran whom he heard people speaking about was a Haafiz named Hafiz Mohammed Qasim.

It is mentioned that this was one of those amazing Haafiz of the Quran who never once made a mistake reading the Quran while in Taraweeh. It is also mentioned that when he used to read the Quran, nearly twenty other Huffaz used to also join the congregation with the purpose of correcting him if ever he made a mistake. However, no one had the opportunity of correcting. No matter in which speed he read the Quran and no matter how many paras he completed in that time, no mistakes could be found.

He mentions that there was once a famous contractor in Ludhiani who had the Quran written and wanted to have this corrected before it went into print. He went around to a few people and they recommended that he visits Hafiz Mohammed Qasim. When this person approached the said Hafiz saheb, he mentioned to him, "I will recite the Quran from what I have recorded and you will listen to it and if there is any mistakes, you will be able to point this out to me.".

However, Hafiz Mohammed Qasim mentioned that there would be an easier way to complete this task. Bear in mind that Hafiz Mohammed Qasim was someone who was also blind. He gave the person an amazing solution. He mentioned that he will recite the complete Quran from the beginning to the end with only mentioning the haraqat in each letter and not the words. In other words, he will mention the zer, zabbar, pesh etc of each letter as he goes forward and the person will merely have to follow this line by line, word by word. In this manner, they completed the entire Quran.

There were many people who were witness to this amazing miracle. In other words, the words of the Quran were not mentioned but each haraqaat was mentioned as they moved from word to word. Others mentioned that in the history of Islam, they had never heard the Quran being mentioned and recited in this manner. (Narrated by Hafiz Ludhiani).

Hadith 9. Hadrat Sayyiduna Umar bin Khattab May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "How many people are raised in status by the Almighty through the Quran and how many people's status is lowered through this Quran." (Muslim shareef).

In other words, those people who sincerely believe in the Quran, practise on the Quran, the status of these people are raised and elevated in both worlds. As for those who do not do this, they are disgraced in both worlds.

In the Quran also in Surah Baqarah, it is mentioned that there are many who are misguided through this Quran and there many who guided through this Quran. In another verse in Surah Bani Israeel, the Quran declares that the Almighty has revealed a shifa in the Quran and it is also a source of Divine Grace to the believers while those who are destined to be disgraced, when they read the Quran, they only increase in disgrace and misguidance. The Holy Prophet peace and salutations be upon him has also stated that there were will be many munaafiq haafiz in this ummah.

Certain Mashaa'ikh have reported from the Ihya shareef that there are people who begin to read a surah and (from that moment onwards), the Angels begin to make dua for them until they complete. There are others who begin to read the

Quran and (from that moment onwards) until they complete, the Angels curse them. Someone Ulama have mentioned that there are certain people who read the Quran but they achieve nothing but curse upon themselves and they are not even aware of it.

Hadrat Sayyiduna ibn Amir May Allah have mercy upon him narrates that Hadrat Sayyiduna Umar May Allah have mercy upon him had nominated Hadrat Naaf'e bin Abdul Haarith May Allah have mercy upon him as the governor of Mecca shareef. He them met him somewhere and asked him whom he had placed in this position while he was away. Hadrat Sayyiduna Naaf'e May Allah have mercy upon him mentioned that he had placed Ibn Abzaa in his place.

When the great leader asked who this ibn Abzaa was, Hadrat Sayyiduna Naaf'e May Allah have mercy upon him mentioned that this was his servant. When he heard this amazing reply, Hadrat Sayyiduna Umar May Allah have mercy upon him replied, "This is the reason that the Holy Prophet peace and salutations be upon him had stated that there would be many whose status would be raised by the Quran and there would be many whose status would be lowered through the Quran."

Incident.

This incident is narrated by a person named Mohammed Saeed Baig. He narrates, "I was born in a poor area in the village. There were also many so called peers and ulama who lived in the area. As all the other children, I was sent to madressah while I was young and then school. However, there was hardly any further Islamic education given to me. I then began to attend gatherings and meetings which created nothing but confusion in my mind. I also came to the conclusion that there was no reality to Islam.

In this confusion, I also became attached to a Christian mission and started to read all the free literature which they handed out. My doubt in Islam further increased. When I approached some of the Muslim leaders and ulama present, I could not get further answers to my confusion. One day, while I was travelling in a train, I also began to discuss the "greatness" of the Christian religion and also tried to prove to many people in the train about the "truth" of Christianity. When I alighted from the train, I also met a person in a suit who mentioned that he had indeed being very impressed with my presentation and answers. We then

together in the waiting room and spoke further and we then also exchanged contact details.

However, this person started to send me literature through which I also began to have doubts about the Christian religion. A few days later, this person came to visit me and made it clear that there was no such thing as religion. He mentioned that this had been created by a few people to manipulate the minds of people. He also mentioned to me that I should not become a tool in the hands of these people. He even claimed that he was a syed and even though this was the case, he admitted that the Islam was created by the Prophet to empower the Quraish (ma'azzallah) and this was also the case with Moosa Peace be upon him and Esa Peace be upon him (ma'zallah).
He gave me further free literature and promised to help in various other ways as well. Some of these books made it clear that "true success" lay in the teachings of Karl Marx and Lenin. These books also mentioned that there was no such thing as god. In other words, he was propagating communism.

However, at the time, I was highly impressed and started to distribute some of these free literature. I also heard that there was a family function somewhere nearby and decided that this would be an ideal place to distribute these booklets. However, while I was distributing these booklets, I had an argument with a person named Nisar Mohammed, (who has since become one of my close friends and associates). He asked me which books I had read and I mentioned that besides a few book of taawez and wazaa'if I have not read anything else on Islam. He then mentioned that I should firstly study the Quran before making comments about Islam and the Holy Prophet peace and salutations be upon him. Suddenly. I also began to have doubts about my standpoint and views.

I also became a little insane with all the questions which arose in my mind. Questions such as; what is the purpose of my life, if the Almighty exists, who created Him etc. I experienced no tranquillity in my mind. Finally, one night in this immense confused state, I sat on my bed and made a silent dua, 'O Allah (of You really exist), please guide me to the right path.' A few minutes later, I dozed off. I then dreamt that I was going somewhere and I could see a building which was brightly decorated.

There was a large crowd and there was someone who was giving a speech. He then called a few people towards him and I also joined these people. He then handed me a very beautiful looking book which he also gave to others in my group. I then stood in front of him and opened the book and the first sentence I noticed was the 83rd verse of Surah Ale Imran which is:

اَفَغَيۡرَ دِيۡنِ اللّٰهِ يَبۡغُوۡنَ وَلَهٗۤ اَسۡلَمَ مَنۡ فِى السَّمٰوٰتِ وَالۡاَرۡضِ طَوۡعًا وَّكَرۡهًا وَّاِلَيۡهِ يُرۡجَعُوۡنَ ﴿۸۳﴾

So do they desire a religion other than the religion of Allah, whereas to Him has submitted whoever is in the heavens and the earth, willingly or grudgingly, and it is to Him they will return?

My eyes then opened and I noticed that the mu'azzin at the local masjid was calling people to salah. I then made proper ghusal and joined the congregation for Fajr salah. I have never experienced such tranquillity in my life before. After the Fajr salah, I also started to read the Quran. However again, the same amazing thing happened. The first verse I noticed when I opened the Quran was the 83rd verse of Surah Ale Imran.

Thereafter I started to study the Quran at the feet of my respected teacher and I continued to be blessed daily with the Nur of the Quran. I also received many other books from the same Nisar saheb and further educated myself about Islam.

Hadith 10. Hadrat Sayyiduna Abdur Rahman bin Auf May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "There are three things which will be below the Divine Throne of the Almighty on the day of Judgement. The first will be the Quran which will argue (on behalf of someone), there is an outer and inner dimension of the Quran. The second will be Amaanah (trust), the third will be family relationship (or connection) who will shout that, that person who joined me should join with the Divine Grace of the Almighty and he who has broken away from me, the Almighty should separate that person from His Divine Grave.". (Sharah As Sunnah).

When we speak about these things being under the Divine Throne, we imply that they certainly have a very close connection and mighty status in the Divine Court of the Almighty. When we speak about the Quran fighting or arguing, it implies that it would fight for those who fulfilled its rights, those who practised upon it etc. On behalf of these people the Quran will argue with the Creator to allow them to enter Jannah and to increase their status and stature. Mullah Ali Qari May Allah have mercy upon him records from the Tirmidi shareef that the Quran will declare in the Divine Court of the Almighty that this person should be connected with the Divine Grace of the Almighty and because of this, the Almighty will allow this person to wear a crown of respect.

Again the Quran will argue on their behalf and again a (a complete) crown of respect will be given to them. The Quran will then ask the Almighty to be pleased with this person and the Almighty will declare that he is pleased with this person. We see that in the world when there is no greater joy experienced by a person than his beloved being pleased with him, imagine on the day of judgement when the Almighty becomes pleased with someone. What words can we use to describe this? As for those who robbed the rights of the Quran, the Quran will declare that these people did not fulfil its rights. According to the great Imam in the Ihya shareef, it is mentioned that "among the rights of the Quran" is to complete its recital at least twice a year.

Those who completely ignore this, should ponder on this message. There is no doubt that death will appear to all people. The inner and outer meaning is that there is an inner dimension of the Quran which is only known to the special slaves of the Almighty. This is one of the reasons that the Holy Prophet peace and salutations be upon him has declared that, "that person who admits his own personal opinion about (a verse) of the Quran, even though he may be right, still he had erred." Some have said that the outer meaning of the Quran is that which everyone reads and the inner dimension is known differently according to the knowledge of that person.

Hadrat Sayyiduna ibn Mas'ud May Allah have mercy upon him mentions that, "He who desires knowledge, should ponder on the meaning of the Quran because in it, is contained the knowledge of what had happened and what will happen." However, the various conditions in this regard has also to be fulfilled. It should not be like what happens in the present world general where we find someone

who knows a little Arabic suddenly becomes a great scholar of the Quran. If this is the case, then the ordinary Bedouin villager living in the desert should be a greater scholar because he knows classical Arabic!

Some of the Sciences Required.

Some scholars have mentioned fourteen faculties of knowledge which are required if one merely needs to understand the basics of the Quran. Still too, it does not mean that even with these, a person would be able to fathom the inner secret of the Quran. The first is a professional knowledge of the Arabic language. He should understand the words of the Arabic language. According to Imam Mujaahid May Allah have mercy upon him it is not permissible for a person to utter any explanation of the Quran if he is not familiar with the rules of "lughaat".

We notice that in the Arabic language, one single word can have diverse meaning. The second branch of knowledge is "Nahw". This deals with the science of the haraqat of the each word. Bear in mind that these also changes the meaning of a word. The third branch is "Sarf". The reason is that the various scales on which a word is based also affects the meaning of the word.

Ibn Faaris May Allah have mercy upon him has also mentioned that when a person acquires the knowledge of Sarf, he had indeed attained a great branch of knowledge. Allamah Zamakshari has mentioned that once a person translated the verse of the Quran in which it is mentioned that everyone will be called by their Imams on the day of Judgement as everyone will be called by the names of their mothers. In other words, this person looked at the word "Imaa ma hum" and translated it as mothers. In other words, he mistook the plural of this word. The fourth branch is "Ish ti qaaq". This is a special faculty which enables a person to understand the root of each word so that he can also understand the different meaning and implication of each root word. If we look at a simple word like, "Maseeha" which is extracted from the word, "Masee".

It could have two meanings, one implies touching something or running one's wet hand over a certain object and it could also imply "Masaa hat" implying measuring something. The fifth branch is the knowledge of "Ma'ani". This allows a person to understand the connection and sequence of each word with another word. The connection and sequence of each letter and sentence with another etc.

The sixth is the knowledge of "Bayaan". Again this enables a person to understand the deep implication of each word. The seventh is the knowledge of "Badee".

This enables a person to understand the merits of each word. The above three are considered within the faculty of "Ilmul Balaaghat" and considered as one of the important branches of knowledge for the true Mufassir. The wonders of the Quran are also understood through this. The eight is "Qirah". Through this, the various different meanings of one word and the change in meaning when recited differently also becomes apparent. It also enables a person be able to choose one meaning over the next. The ninth is "Aqaa'id".

This is also necessary because there are certain words which if translated in the apparent sense would not be proper for the Divine Being of the Almighty. Hence, one needs to know how to be able to translate this and also give a proper explanation. An example of this is the "Hand" of Allah which is mentioned in the Quran. If one does not understand the real manner of explaining this word, then certainly he would be creating confusion in religion. The tenth is the knowledge of "Fiqh". Through this, the manner of extracting and explaining various laws in the Quran become easier.

The eleventh is "Asbaab-e-Nuzul". In other words, the actual knowledge of why, when or where a certain verse was revealed. This would also enable a person to better understand the meaning and implication of a certain word or verse. The twelfth is the knowledge of "Naasikh and Mansukh". In other words, which verse or command has been abrogated with which verse or word. Thirteen is the complete knowledge of Ahadith so that one can understand which hadith shareef implies to which verse of the Quran.

Finally, the last faculty is known as "Ilme Wehbi" or that faculty which is bestowed to a person by the Almighty as a special Divine Gift. This is only given to His special servants. This is also indicated in the following hadith shareef which explains, "When a person practises on that which he understands, then the Almighty bestows upon him such knowledge which he is unaware of." In other words, due to a person being consistent and sincere in his practise of Islam, he is given further inspired knowledge by the Almighty.

Understanding the Quran

Ibn Abid Dunya May Allah have mercy upon him has stated that, "The knowledge of the Quran and whatever is attained through it, is an ocean without shores. The knowledge which has been expressed by the Mufassireen is merely an instrument (to go deeper into this). If a person tries to explain the Quran using his own personal opinion without the aid of these Tafaasir, then this is Tafseer bir Ra'i which has been prohibited.

There is no doubt that the blessed companions were masters in the Arabic knowledge, however, whatever else they attained was through the light and Nur of the Holy Prophet peace and salutations be upon him. A giant of the Ahle Sunnah wa Jamaah, namely Hadrat Allamah Imam Jalaaludeen Suyutwi May Allah have mercy upon him explains, "Perhaps you are under the impression that it is impossible for a person to acquire Ilm-e-Wehbi or inspired knowledge. However, in reality this is not the case. In fact, one of the ways of acquiring this special branch of knowledge is to practise upon what you have learnt and to completely refrain from all wordily things etc".

In the Kimaayah Sa'aadat it is written that the knowledge of the Quran does not become apparent on three types of individuals.

The first is that person who is not well versed and learned in the Arabic knowledge. The second type of person is one who is consistent in the performance of evil or a Bid'ati and because of this, his heart has become black and this is the reason that he cannot understand the Quran. The third type of person is that person who is opposed to the true beliefs as outlined in the Quran. In other words, he is someone whose beliefs completely contradict the true message of the Quran. May Allah protect us from all of this. Ameen.

Incident.

There are many people who when they look at the message of communism feel that this is a set of rules which gives them a better life. This is certainly not the case. Bear in mind that this is something which has been created by certain people for their own benefit and that is why those who were in power used to live in fancy houses and drive fancy cars while the poor remained poor. There was no equality in this set of beliefs.

As we have seen, communism is something which is slowly dying and since it is merely man made laws, by nature, it is destined to die. The same with the law of capitalism which we are experiencing in the world today. Many people today believe that this is the best law possible. Yet, it is something which makes the rich, super rich. In other words, the rich become richer and the poor become poorer.

There is no greater plan for a persons success in both worlds than the religion of Islam. If the world had to practise on merely one single law of Islam, we would have world peace. There would be no need to spend millions of dollars having fancy seminars and peace conferences around the world. In this manner, we could take the money saved and spend it on more pressing needs such as decreasing poverty and helping the poor nations of the world.

The one single advice of Islam which would be bring instant world peace would be the blessed words of the Holy Prophet peace and salutations be upon him in which he has stated that, “Those who do not respect their elders and show no kindness to those younger than them, they are not among us”. In other words, for every person on earth, there are only two groups. Those who are younger and those who are older. Now if you respected everyone who was older than you and showed kindness to everyone who was younger than you and then pass this to other households or families, very soon, the entire country in which you live would have peace.

The millions you save on peace conferences could then be spent on creating jobs and helping the poor and socially, you would have a more stable country! This message could then be spread to other countries and again you would have global peace. All of this was achieved by only practising on one single hadith shareef!

Of course, the tragedy is that this would never happen because if people did this, then Islam would become the most respected religion in the world and the creation of the word terrorism which has been created in the West to blacken the name of Islam would not achieve its purpose. But as we always say, on the day of Judgement, the true identity of everyone would be revealed.

Hadith 11. Hadrat Sayyiduna Abdullah bin Amar May Allah have mercy upon him narrates
that there is hadith shareef which explains that a person should read the Quran in proper Tarteel. (Musnad Ahmed, Tirmidi, Abu Daud, Nisaa'i, ibn Maja, ibn Habban).

The word "Saahibul Quran" in this context is meant a Haafizul Quran. Mullah Ali Qari May Allah have mercy upon him has explained this in depth. At the time same, it would not exclude someone who recites the Quran in abundance. At the same time, in the Mirqaat, it is mentioned that it would not include that person whom the Quran curses. In the hadith shareef, it is mentioned that there are many people who read the Quran but the Quran only curses them. This would also include that person whose beliefs are not according to the beliefs of the Ahle Sunnah wa Jamaah. There are many ahadith which condemn those who have corrupt beliefs.

What is Tarteel?

In the Tafseer of Shah Abdul Aziz May Allah have mercy upon him it is explained that by Tarteel is meant to recite in a plain and clear fashion. In the shariah, this would imply reading the Quran in making sure that one is careful of the following important rules. They are firstly to pronounce each letter in its proper manner. The Taa should not be confused with the Thaa, the Qaf should not be confused with the Kaf etc. Secondly, one has to make sure that where he needs to pause, he should pause so that he does not confuse the recital.

Thirdly, he should be very cautious about the different harakaat and make sure he does not make a mistake in this regard. In other words, he should pay special attention to the zer, zabbar etc. Fourthly, he should read slightly louder so that the sound of his voice reaches his ears. When it reaches his ear, it is hoped that after this, it would create an effect on his heart. Fifthly, he should recite in such a manner which also creates an effect in his heart. There is no doubt that the voice of a person certainly creates an effect in a person and also creates an effect on his soul.

This is also one of the reasons that the medical people have mentioned that, that medication which creates an effect in a person should also be mixed with a special

fragrance which further has a effect on a person because this causes a change in his heart.

This is the reason that it has been mentioned that when a person recites the Quran, there should be sweet smelling fragrance around the person so that this certainly creates an impact on the heart of the person. Sixthly, a person must be aware of the places where there is Tashdeed and Madd so that the greatness of the Quran also becomes apparent. Sevently, one should give due rights to verses which mention Divine Grace and Divine Wrath.

These are the seven things which are considered as within the faculty of "Tarteel". The objective of all of them is so that one can better understand the Quran and one can also ponder on the meaning of the Quran. When the mother of the faithful, Hadrat Sayyidah Ummul Mo'mineen May Allah have mercy upon her was asked about how the Holy Prophet peace and salutations be upon him used to recite the Quran, she replied, "He used to drag the harakaat. In other words, every zer and zabbar used to be clearly pronounced and same with every letter as well".

It is considered as Mustahab to recite the Quran with tarteel even though one may not be aware of what he is reading.

Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him mentions that he considers it better to read (small surahs) like Surah Al Qari'ah and Surah Zilzal with tarteel than to read the large surahs like Surah Baqarah and Surah Ale Imran without tarteel.

The Mashaa'ikh have also mentioned that as each letter is pronounced in the proper fashion, the spiritual status of a person also increases. It is also mentioned that perchance the stages in Jannah is the same as the number of verses in the Quran. In other words, in Jannah, the person will be in the same level as the number of Quranic verses he reads properly and with tarteel. Mullah Ali Qari May Allah have mercy upon him has mentioned that from the hadith shareef, we also come to realise that there is no higher status in Jannah than for the person who recites the Quran properly and with Tarteel. It is through the Quranic verses that a person reaches higher and higher ranks.

For every verse of the Quran, there is increase in status in Jannah.
This has been mentioned in the Ihya shareef. The Qari will be told to climb the ranks of Jannah as much as he can recite. Hence, he who completes the Quran, will certainly reach a very elevated rank.

At the same time, a person must have this firm belief that if he is correct in whatever he does, this is from Allah and if there is any mistake, then this is from his own personal self.

Incident.
This incident is reported by an individual named Mia Ghulam Nabi. He narrates, "When one travels to the town of Hoshi-yar nagar in the city of Amritsar, one has to pass a small village which is inhabited by a Sikh family. There is a farmer in this small village whose name is Karam Singh. He is also the owner of a large plot of land. He also built a small house outside the limits of the village and around this he also built other houses as well. Hence, it took the shape of a little village.
Once, I was travelling through this little village with my father and little brother.

We had just purchased a buffalo and were returning home. We also owned a lot of land in the area. My father had also decided that after purchasing this buffalo, the three of us will walk back to our village with the new animal. We left later in the day and when it was evening, we arrived in the small settlement of Karam Singh. My father and this person knew each other quite well and when we passed the Sikh's village, he called us to his house to spend the evening with his family.

We then tied our buffalo with the other animals he had in his stable and these included a few cows and camels as well. As it was quite late and while we talking about performing our salah, this person then went and brought a new brass container full of water and mentioned that we could use this to make Wudu. We were surprised by his comments. He also mentioned that we could also perform our salah at that spot. Obviously as Muslims, we were a little hesitant.

When he saw our hesitation, he said something else which surprised us even more and that there were many other Muslims who also read their salah in his house whenever they passed by. His wife also appeared with a box and inside this box there was a piece of clean white material which she handed to us to perform our

salah. After we had completed our salah, more strange things were seen. Karam Singh then brought something which looked like a book and it was covered in two or three pieces of clean while cloth.

He then placed this book in front of us with immense respect. He then mentioned, 'whatever you see in our house, is through the barakah of this book. This book is the Quran and since it came into our house, all our financial problems had disappeared. Our lands are filled with crops, our animals become fatter daily and there is plenty of milk in our animals. Our store room is also filled with bags of grain.'

My father then asked him the history behind this. His wife mentioned, 'There was once a person who lived nearby and after the main person in this family died, there was only a female who lived in this house. The other members of her family also lived very far away. A little while, this female also died. Their family from the other village also came and took all their belongings

There was also a small room which we had given them a while ago and I decided to one day visit this room to see whether there was anything inside the room.

As I walked around the room, I noticed that in one small section of the wall, there was something which was wrapped in a very old piece of cloth which had also become soiled. I then took this and brought it home. When I removed the cloth, my husband informed me that this was the holy book of the Muslims. We then decided to clean each page in this book and also decided to wrap it in a new piece of cloth and placed various bits of fragrance around this book. We then placed it on a hight spot in the room.

Our buffalo was also an animal which hardly gave any milk and whatever milk it gave was also bitter and sour. However, suddenly, this same buffalo gave milk in abundance and we were certain that all of this was through the barakah of the Quran. With the result, every week we remove the Quran from its place and make sure that we again clean each page, place fragrance on it and then replace the Quran. The immense barakah in our crops and property is all because of the Quran. We have also made the intention that no matter how much people offer us, we will never sell this Quran.'"

This is the barakah of the Quran which is seen even by those who do not accept its message. Many miracles of this nature has been seen and reported from around the world. The shocking part is that the sons of satan in Saudia who are the followers of the Wahabi cult actually sit on the Quran and turn their backs on the Quran. We have already seen the hadith shareef of the immense status which would be given to those who recite the Quran with respect. Now imagine the state of those who show complete disrespect to the Quran. In which state would these people be in the fire of Hell? This is the reason that it has been mentioned that the munaafiqs would be in the lowest pit of hell.

Hadith 12. Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him narrates the statement of the Holy Prophet peace and salutations be upon him in which he has stated that, "Whoever recites a single letter of the Book of Allah, for every single letter, he will receive a good deed and the reward of each good deed is equal to ten rewards. I also do not say that Alif Laam Meem is one letter, bur rather Alif is one letter, Laam is one letter and Meem is one letter." (Tirmidi shareef, Daarimi).

Unlike other good deeds and actions which are taken in their totality, in the Quran, for every single deed and letter, there is a separate reward. At the same time, this is merely an estimate. If the Almighty wishes, with His Divine Grace He can also increase this as well.

We come to realise from this that merely reciting these three letters achieves for the person thirty rewards. In the Bahiqi shareef, the same has been mentioned about someone who recites the Bismillah.

Hadith 13. Hadrat Sayyiduna Mu'az Juhani May Allah have mercy upon him narrates the blessed words of the Holy Prophet peace and salutations be upon him that, "That person who recites the Quran and practises upon it, on the day of judgement, the parents of such a person would be given a crown to wear whose brightness is brighter than the sun. If this sun is in your house, what is your impression of that person who practises on this?" (Musnad Imam Ahmed, Abu Daud, Imam Haakim).

Imagine the sun which is considered to be millions of miles away and it is still so bright that you cannot even look directly at the sun, imagine for one moment, if

this appeared in your house, how bright would this be? In fact, the sun which appears in your house would be even less in brightness than the crown worn by the parents of such a person. At the same time. If this is the reward for his parents, what is the actual reward which is kept for the person who actually reads the Quran?

Imam Hakim May Allah have mercy upon him has also recorded a hadith shareef from Hadrat Sayyiduna Buraydah May Allah have mercy upon him that the Holy Prophet peace and salutations be upon him has stated that, "That person who reads the Quran and practises upon it, he will be given a crown to wear which is made from Nur and his parents would be given such clothing to wear which the entire world cannot compete against. They will then ask the reason for this and they will be told, "This is (in reward) for your child reciting the Quran."

The excellence of teaching your children to read the Quran.
In the book Jam'ul Fawaa'id, it is mentioned from the Tabarani shareef that Hadrat Sayyiduna Aanis bin Maalik May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "Whoever teaches his child to read the Quran, all his past and present sins would be pardoned. Whoever, makes his child a Haafiz of the Quran, on the day of Judgement, he will be raised as the fourteenth night moon. His son will also be commanded to read (the Quran) and when the child recites one verse, the father would be elevated a degree until the Quran is completed".

The reward for the father who teaches his child to read the Quran.
There is immense benefit and reward for the father who teaches the child to read the Quran. At the same time, there is another to the parents. If you decided to rob your child of this blessing for a few cents, then not only will you rob yourself of immense benefit but he will have to answer for this. There are certain people who have this impression that when the child becomes a Moulana or someone learned in Islam, then he will be become reliant on the trustees of the masjid or he will become a beggar etc. One should remove these thoughts from one's mind. Bear in mind that the hadith shareef has clearly stated that, "Everyone is a caretaker of someone and each will be asked about those under their care."

Therefore, we should protect ourselves from these curses. If you educate your child about Islam, it would hold you in better stead in the future. Remember that

a child which has been given good education will always remember you in their duas when you leave this world. However, if you only think of this world and rob your children of Islamic education, then you are creating a bad world for yourself and an even worse future in the hereafter. Bear in mind that the world will end very soon and the life of the hereafter will always exist.

Hadith 14.
Hadrat Sayyiduna Uqbah bin Amir May Allah have mercy upon him narrates that he heard the Holy Prophet peace and salutations be upon him declare that, "If the Quran is placed in a piece of skin and this is placed in a fire, it will not burn." (Daarimi).

The great Mashaa'ikh have translated this hadith shareef in two ways. According to some, this would mean and signify any ordinary piece of leather or flesh such as the leather of any animal and the fire in this regard would mean the fire of this world. It is said that this was a miracle which was specific to the time of the Holy Prophet peace and salutations be upon him such as miracles in the time of the other Prophets. Another meaning signifies the flesh of a human and that the fire of hell would not touch such flesh.

In this regard, this command or information would be considered as common and is not specific to any time or era and that as long as the person has the Quran inside him, he will never be harmed by the fire. In other words, we are speaking about a Haafiz of the Quran. In other words, if a Haafiz of the Quran is placed in a fire, he will not burn. In one report that it is mentioned that the, 'fire will not even touch him.'

This is also supported in the Sharahus Sunnah by Imam Mullah Ali Qari May Allah have mercy upon him reported from Abu Umaamah May Allah have mercy upon him. This clearly explains that the person who has memorized the Quran or has the Quran in his heart, the body of such a person would be protected from the fire. This subject is based on a clear and apparent message. As for those stupid people who claim that it is a waste of time to memorize the Quran, (ma'azzalah), they should take special heed of this advice.

In the Sharah of the Ihya shareef there is a list of people who will be below the Divine Grace on the day of Judgement and there is a report from Hadrat

Sayyiduna Ali May Allah have mercy upon him in which it is stated that among these people will also be the Huffaz who will also be in the ranks of the Prophets and pious people. There are so many reports and narrations in this regard that it is difficult to mention all of them.

Hadith 15. Hadrat Sayyiduna Ali May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "that person who reads the Quran and then memorizes it and considers the Halal in it to be Halal and the Haram in it to be Haram, the Almighty will allow him to enter Jannah and from his family, ten such people will be allowed to enter Jannah through the intercession (of this Haafiz) for whom the fire of hell has become waajib." (Imam Ahmed, Tirmidi shareef, Ibn Maja and Daarimi).

There is no doubt that all the believers will certainly enter Jannah even if some have to taste punishment and enter, yet, they will all enter Jannah. However, the Huffaz will certainly be among the first to enter Jannah. Also bear in mind that those people who remained mushriks in this world, will never ever enter Jannah. All the various verses of the Quran are very specific about this.

Hence, the message which is mentioned in this hadith shareef is also meant for those believers who were great sinners in this world and it certainly does imply or mean the mushriks. Therefore, looking at this message, we wish to appeal to those who are not Huffaz to please make the effort of becoming a Hafiz and if this is not possible, then help family members around you to become Huffaz and in this manner, you will also entitle yourself to enter Jannah.

First appeal.

It is our appeal to the Muslims around the world to remember the historic occasion of when the Quran was revealed. Bear in mind that this is unique moment in history which will never be repeated again. The Quran is an open invitation towards guidance and salvation and entails all types of guidance, rules and regulations. It is also a book which substantiates all the previous books which came to previous Prophets.

The teaching of the Quran can be summarised in two ways. The first is Aqeedah and the second is Shariah. As far as Aqeedah is concerned, it means belief in One

Creator, belief in the Holy Prophet peace and salutations be upon him who is a guide for the entire universe. It also means belief in the hereafter.

As a far as Shariah is concerned, it means to follow the laws and regulations as outlined in Islam and in this is the hidden salvation in both worlds. A Muslim who calls others towards guidance is a messenger of the Almighty. (Mufit Azam Palestine, Syed Mohammed Ameen, Al Husaini).

Hadith 16. Hadrat Sayyiduna Abu Huryarah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "Learn the Quran and then teach it. Because the person who learns the Quran and teaches it and recites it in the Tahajjud is like a palm on which there is Muskh (a sweet fragrance) and its fragrance spreads around the house and the person who learns (the Quran) and then goes to sleep is like that container of fragrance which is closed, (in other words, no fragrance appears from that person). (Tirmidi shareef, Nisaa'i, Ibn Maja, Ibn Habban).

That Muslim who learns the Quran and is also concerned about spreading its message and also recites the Quran in his salah at night is like an open container of fragrance. Through this fragrance, the entire area and house becomes full of fragrance. While the Haafiz who sleeps away becomes like a closed bottle who has the sweet fragrance inside him but it does pass it on this to others.

Second appeal.

In the present time when we are surrounded on all four corners by our enemies and the entire earth is become a very constrained place for the Muslims, there is no path to salvation except through following the shariah.

In the present time, the cure for all ills is following the Quran. In the present time, we have to understand the Quran and the message of the Quran. It is a message which entails the path to our salvation.

When we turned away from the Quran, defeat has always stared us in the face and our enemies have become bolder. If we hope for success in the future, this can only be gained through the Quran. Certainly, if we do this sincerely, then success and salvation will once again smile on the Muslim ummah.

Hadith 17. Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "In that person in whose heart there is no part of the Quran which is saved, then he is like a desolate house". (Tirmidi shareef, Daarimi, Haakim).

Another result of an any empty and desolate house is that the jinns normally take control of such houses. In like manner, a heart which is empty of the Quran, is a heart which is taken control of by the satan. The importance of remembering the Quran is mentioned at this juncture. Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him also explains that in that house in which the Quran is recited, there is abundance of good in that house. The Angels also enter such a house and the satan turns away from that house. A house in which the Quran is not recited, there is also difficulty and lack of baraqah in that house.

Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him also mentions that a few people have reported from the Holy Prophet peace and salutations be upon him who has made it clear that the desolate and barren house is that house in which the Quran is nor recited.

Third appeal.

There is no doubt that the appearance and revelation of the Quran on the Holy Prophet peace and salutations be upon him was indeed a most revolutionary event in history and no one has seen the like of this anywhere in the world since then. The Quran was revealed with the purpose of guiding mankind and removing them from darkness. The entire message of the Quran was to guide people.

Our pious elders in Islam not only restricted themselves from only reciting the Quran but made sure that the Quran guide in them every part of their life. Their worship, the affairs in the world and every part of their behaviour was guided by the Quran. They never allowed themselves from being divorced from the guidance of the Quran. This is the reason why they gained such prominence and respect in both worlds.

Yet sadly today, the Muslims have completely divorced themselves from the Quran and the message of the Quran. Even though today, there are millions and millions of Muslims, yet, they certainly do not have the same power and respect

they once enjoyed. Most Muslims have not even taken the time to learn the Quran, therefore, how can we even make dua that we should once again be the leaders of the world? If the Muslims of the present day, want to once again achieve the same status as the earlier Muslims enjoyed, we have to once again turn to the message of the Quran, only in this way can we rise once again.

Hadith 18. Hadrat Sayyidah Ayesha May Allah have mercy upon her narrates the blessed words of the Holy Prophet peace and salutations be upon him in which he has stated that, 'Recital of Quran in the salah is more superior to recital out of salah and recital of Quran out of salah is more superior toTasbeeh and Takbeer and Tasbeeh is more superior than Sadqah and Sadqah is more superior to Fasting and Fasting is protection against the fire." (Shuhubul Imaan by Imam Bahiqi May Allah have mercy upon him).

The superior act of reciting the Quran is quiet clearly understood because these are the Divine Words of the Almighty. We have also understood from other reports that there is no greater Kalam than the Quran. There are also many other reports which substantiate that the Zikr of Allah is superior to charity. There are of course various other reports which have mentioned that fasting is superior to charity, however, bear in mind that these are specific to certain conditions and states. In other words, at certain times, fasting is more superior and at certain times, charity is more superior.

Hadrat Sayyiduna Ali May Allah have mercy upon him has also stated that the person who stands in salah and recites the Quran, for every letter, he will receive a hundred rewards. A person who sits in salah and recites the Quran, will receive fifty rewards and that person who recites the Quran while not in salah, he will receive twenty five rewards. That person who recites the Quran without Wudu, he will receive ten rewards. That person who cannot read the Quran, but listens to another person recite the Quran, for every letter, he will also receive a reward.

Fourth appeal.

The Quran is a book revealed to the Holy Prophet peace and salutations be upon him and has become a book of guidance for the whole of mankind. Mankind was able to plot their journey through this Divine Book.

Over fourteen centuries have passed by and we need to remember and bear in mind that the Quran was not revealed so that we could only read it and do nothing else. It was not revealed so that we could beauty our homes by placing it on high walls. It was not only revealed so that only men could read the Quran. It was revealed for a greater purpose than this. It was revealed so that it could guide man and jinn until the last day. It was intended that through the light of the Quran, people would see the path of guidance and salvation and through this, they would be able to establish the Divine Command of the Almighty on earth which belongs to the Almighty. (Abdullah Aqeel. Kuwait).

Hadith 19. Hadrat Sayyiduna Abu Huraryah May Allah have mercy upon him narrates that once the Holy Prophet peace and salutations be upon him asked, "Do any of you like that when he returns home, he finds three of his camels pregnant and fat.?" We replied yes, why not. He then stated, "Whoever among you recites three verses of the Quran in his salah it is more valuable and superior than three camels.". (Muslim shareef).

The same message has been given in a few previous narrations. The example of a pregnant camel is describing two gifts. The first is that the person has a camel and the second is that the camel is pregnant. Same with reading Quran in salah. The first is that the person is in salah and the second is that the person is reading the Quran in salah. Hence, the immense reward and benefit from these actions. Another important point to be noted here is that the Holy Prophet peace and salutations be upon him is giving an example which appeals to the mind of people.

This is something which people should always bear in mind when they try to explain Islam and the various points of Islam to others. As we have mentioned, if you wish to appeal to the common mind of people, appeal to them through something which they can relate to.

Fifth appeal.

The tragedy for Muslims in the present era is that because they have forgotten the message of the Quran, most of them have lost both worlds. If we had only remembered the message of the Quran, then certainly our state and condition in the present time would be different. The first tragedy is we hardly recite the Quran and when we do recite the Quran, we hardly practise upon the message of

the Quran. It is very important that we recite the Quran and practise on its message. I can never forget the environment in which I was brought up in. There was a small masjid in our area and once, someone started to recite Surah Baqarah.

When I heard the Quran been recited, I experienced a great joy and something which could not be explained. I also wanted the recital never to stop. Even though I was a young man who enjoyed the so called pleasures of music, yet, nothing could be compared to the joy of listening to the Quran. After listening to the Quran, anyone would certainly come to the conclusion that this is certainly the Divine Message of the Almighty. (Justice B. Zaid).

Hadith 20. Hadrat Sayyiduna Uthman bin Abdullah bin Auf Saqafi May Allah have mercy upon him narrates the blessed words of the Holy Prophet peace and salutations be upon him which is that memorizing the Quran contains a thousand degrees in reward and reciting the Quran while looking at it, increases this to more than two thousand degrees." (Shuhubul Imaan Imam Bahiqi May Allah have mercy upon him).

Obviously, one of the reasons for the immense benefit achieved by looking at the Quran while reciting it, is because a person can certainly be able to understand its message and think carefully on the words that he is reading. In other words, through this, there are many actions which are taking place. The act of holding the Quran, the act of looking at the Quran etc. Since the message is different in various ahadith, hence the Ulama have given a different explanation to each facet. Some Ulama have stated that when one looks at the Quran, he can protect himself from making mistakes in his recital.

Hence, they say that it is better to look at the Quran and recite its verses. The second group of Ulama give the opinion that it is better to read the Quran from memory because it creates a better and more peaceful feeling within a person and it was also the habit of the Holy Prophet peace and salutations be upon him to recite the Quran from memory. However, the great Imam, Imam Nawawi May Allah have mercy upon him has stated that these would depend on the individual state of each person. For some, it would be better to look at the Quran and read so that they can gain a better understanding and a clear message and those who are able to gain this same objective through reciting the Quran from memory, then they should recite the Quran from memory.

In the Fathul Bari, this an explanation which is preferred. It is also mentioned that Hadrat Sayyiduna Uthman May Allah have mercy upon him had two copies of the Quran in which pages were torn and this proved the amount of times he used to recite the Quran. Amar bin Maymun in the Sharah of the Ihya shareef explains that, that person who performs the Fajr salah and thereafter recites a hundred verses, he would receive reward equal to the entire world. Looking at the Quran also improves the vision of a person. Abu Ubaid May Allah have mercy upon him has also mentioned that this has been narrated through many sources. The great Imam, Hadrat Sayyiduna Imam Shafi May Allah have mercy upon him used to open the Quran at the time of Esha and used to only close the Quran at the time of Fajr. This proves the great Imam used to spend the entire night reciting the Quran.

Hadith 21. Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him narrates the words of the Holy Prophet peace and salutations be upon him in which he has stated that, "The heart also becomes affected with rust like metal becomes affected with rust through water." He was asked, "What is the manner of cleaning this?" He replied, "To remember death in abundance and to recite the Quran." (Shuhubul Imaan by Imam Bahiqi May Allah have mercy upon him).

There is no doubt that when the heart becomes oblivious of the Zikr of Allah then it also becomes rusty like iron. However, when one starts to make the Zikr of Allah and remembers death often, then this acts like a cleaner which completely eliminates the rust and cleans the heart. Bear in mind that the heart is like a piece of glass and when the glass becomes clean, it acts as a manifestation of Ma'rifah. In like manner, when a person becomes involved in sins and transgression, then this manifestation of Ma'rifah becomes less and less.

This is one of the reasons that the great Mashaa'ikh educated their mureeds about Mijaahidah and other forms of penitence. In the hadith shareef it is mentioned that when a person commits sins, then there is a black spot which appears on the heart and if there is another sin committed, then another black spot appears. If a person performs a good deed, then this black disappears or increases with another sin. If the person continues to perform sin, then the entire heart becomes black. When this happens, the heart does not wish to perform good and takes great pleasure in performing sin and transgression.

The rust of the heart.

In the hadith shareef, it is mentioned that there are propagators in the heart. One which is silent and the other which speaks. The one which speaks are the words of the Quran and the one which remains silent is the remembrance of death. However, the both are only beneficial to that person who adheres to the advice.

However, when the religion of a person is useless or corrupt, then there is no chance of spiritual elevation or success. Hadrat Sayyiduna Hasan Basri May Allah have mercy upon him mentions that at the beginning, the Muslims used to sincerely believe in the Quran as the Divine Words of the Almighty. They used to spend day and night trying to understand the words of the Quran and during the day, they used to practise on the advice of the Quran. However, in the present day, people spend little time analysing different aspects of the Quran but very less time practising on the Quran and very less time trying to understand the Quran.

Seventh appeal.

As there is no one like the Almighty in His Divine Being and Attributes, in like manner, there is no book or material like the Quran. The Quran has presented all types of guidance for people and various nations and these laws and regulations are for all times and all peoples. Hadrat Sayyiduna Umar May Allah have mercy upon him had also reported that it is through the Quran than a person gains eminence and there are many who lower themselves by not abiding by the Quran. (Abu Bakr Ghaznawi. Islamic university department of Engineering and Technology. Lahore).

Hadith 22.

Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him mentions the blessed words of the Holy Prophet peace and salutations be upon him which is, “There is no group (or nation) who do not gather in the house of Allah and recite the Quran and do not leave; but, on these people, peace and tranquillity descends. Divine Grace also envelopes these people.

The Angels of peace also surrounds these people and the Almighty also mentions these people among the Angels.” (Muslim, Abu Daud shareef).

In this hadith shareef, the Islamic school and the Madaaris is given special reference. There are many benefits associated with these institutes. In fact, so much of benefit are attained from these places that if they were spent or divided among people, they would spend their entire life and not be able to fully spend it.

What is meant by Sakeenah?
This is mentioned in different places and in different reports. There are also various opinions of the Mashaa'ikh in this regard, however, none of these opinions conflict with each other. In fact, the meaning of each of them actually indicates to the whole concept itself. Hadrat Sayyiduna Ali May Allah have mercy upon him mentions that Sakeenah is a special wind or air whose face is like the face of a human. Allamah Suddi May Allah have mercy upon him has mentioned that it is a special tray from Jannah which is made from gold and the hearts of the Prophets are washed in this tray.

Some have said that it indicates to a special Divine Grace. Imam Tabarani May Allah have mercy upon him has mentioned that it signifies peace which descends on a persons heart. Some have mentioned that this signifies greatness. Some have mentioned that this signifies the Angels. Allamah ibn Hajr May Allah have mercy upon him in the Fathful Qadeer mentions that this could imply all of the above. Hadrat Sayyiduna Imam Nawawi May Allah have mercy upon him has mentioned that it implies all types of Grace which descends with the Angels. The words Sakeenah has been mentioned in Surah Baqarah, Surah Taubah and Surah Fat'a. This has also been explained on many occasions in the Ahadith. In the Ihya shareef, it is mentioned that once ibn Thouban May Allah have mercy upon him promised one of his friends that he would visit him for Iftaar, but managed to only appear the next morning.

When his friend complained about this, he replied, "If I did not make a promise to you, I would not reveal actually why I was delayed. The reason I was delayed is because I noticed that it was the time of Esha. I then decided to also complete the Witr because there is no guarantee on life and perchance I might die in the night and this immense responsibility would remain incomplete. However, as I was reading the Dua Qunut, I was able to see a green orchard in Jannah in which there were all types of fruits. I continued looking at this orchard not realizing

that morning had arrived." There are many examples of this nature which are recorded in the lives of the Awliyah. However, all of these amazing things are seen by those special slaves of Allah who divorce themselves from all worldly objects and wishes. In every action of theirs, they only look at the Divine Pleasure of the Almighty.

People being surrounded by the Angels have also been mentioned. There is the famous report of Hadrat Sayyiduna Usaid bin Hudair May Allah have mercy upon him who reports that he saw what looked like a white cloud above him when he was reciting the Quran and was informed by the Holy Prophet peace and salutations be upon him that this was a congregation of Angels who had come to listen to the Quran. Due to the large number of the Angels, it appeared as a white cloud. Another blessed companion also mentioned that he had seen a whitish cloud and this was explained as being a Sakeenah which came from the Almighty. In other words, His Divine Grace.

There is another report which explains that a person who distances himself from the Divine Grace of the Almighty through his sins and transgression, his family lineage and his family will not make him come near Divine Grace. In other words, in spite of his eminent family, he cannot come close to an ordinary Muslim who is pious. The Quran has also mentioned that the closest people with Allah are those who are the most pious.

Eighth appeal.

There is no doubt that the difficulties which are being faced by the Muslims of Pakistan and other countries are something which has never been seen before. On one side, there is the Anglo American block which is trying to do everything to obliterate Islam and the Muslims and on the other side, there is the state of Israel which is trying its level best to completely destroy the Palestinian race. Yet, on another side, there is the threat of socialism which sometimes disguises itself as a friend of the poor and needy and sometimes as a friend of the ordinary worker. However, the real mission of all of these corrupt movements is destroy the pristine teachings of the Quran.

These movements have created immense confusion in Pakistan and other Islamic countries. There is only one thing which would be able to unite the Muslims and that is the message of the Quran. We see that through this book, various nations

were able to unite themselves into one single Ummah. (Justice Chowdary Mohammed Afzal Cheemah).

Hadith 23.
Hadrat Sayyiduna Abu Zarr May Allah have mercy upon him narrates the blessed words of the Holy Prophet peace and salutations be upon him in which he has stated that, "There is nothing greater for you people to turn towards Allah and to achieve His Divine Nearness except through that which has come from Him (in other words, the Holy Quran). (Imam Hakim, Imam Abu Daud, Tirmidi shareef).

There are numerous reports which have given us this message that the the special thing which brings a person closer to the Almighty is the recital of the Quran and to practise on its message.
Hadrat Sayyiduna Imam Ahmed bin Hambal May Allah have mercy upon him narrates that he saw the Almighty in his dream and asked, "O Allah! Which is the best thing through which a person can achieve closeness to Your Divine Court?" The Almighty declared, "O Ahmed! It is My Divine Words." I then asked, "To read with understanding or without?" He declared, "To read with understanding and without understanding. Both of these achieve closeness."

Another point which proves this is through the words of Shah Abdul Aziz Dehlwi May Allah have mercy upon him which we see in his Tafseer. It explains that one of the best ways of Suluk or travelling on the path of Allah is achieved in three ways. The first is deep thought according to the Awliyah this is known as Muraaqibah. The second is verbal Zikr of Allah and the third is recital of the Quran. Since the first is known as Zikr as well, therefore there are only two methods. The first is zikr through the heart and the second is audible zikr and the other method is through the recital of the Quran.

Another method is through the performance of Nawaafil.
Another method which is mentioned in various reports is through the continued performance of Nawaafil salah. In other words, when a person achieves the closeness of the Almighty through the performance of nawaafil, then the Almighty becomes the Protector of this person and all of his powers of hearing etc become subservient to the Divine Wishes of the Almighty.

The reason that Nawaafil is mentioned as being "in abundance" is because the Fard salah is something which is restricted to a certain number of rakah while the Nawaafil is not.

Ninth appeal.

It is my opinion that the world of Islam has been largely contaminated by fisq and fujur, or sin and transgression and also with irreligious behaviour. One of the main reasons for this is that the Muslims have turned away from the teaching of the Quran. One of the reasons for their mental stress and discomfort is that they have robbed themselves of the barakah of the Quran. The greatest tragedy is that they have also completely ignored this fact. (Doc. Syed Abdul Qadeer).

Hadith 24.

Hadrat Sayyiduna Aanis bin Malik May Allah have mercy upon him narrates the blessed words of the Holy Prophet peace and salutations be upon him which are, "There are certain people who are considered as the special people of Allah." The blessed Ashaab asked, "O Prophet of Allah, who are these people?" He replied, "They are the ones who recite the Quran and they are indeed the special and close people to Allah." (Nisaa'i, ibn Maja, Imam Hakim and Imam Ahmed).

The people of the Quran are those people who are always reading the Quran.

As we have already explained in the previous hadith shareef, when these people continue to recite the Quran, then they acquire the Special Attention of the Almighty. As for those who remain in the blessed company of these people, they also become the special servants of the Almighty through association. Look at the immense Divine Grace of the Almighty in that He rewards a person to such a degree even though there is hardly any effort from the person himself.

Yet, when we look at the world, if a person wishes to become a member of Parliament, he has to sacrifice both time, energy and even money to become a member. He has to lower himself in front of people, he has to put up with all types of insults and ridicule, yet, sadly the people of the world consider these things as part of life but when it comes to reciting and spending time reading the Quran, they consider it as a waste of time.

Tenth appeal.

There is no doubt that the Quran is a foundation of guidance and the light achieved from the Quran is something which is beyond explanation. We are certainly fed up with what is happening in the world today and hardships that people have to face when all around them, there are people who have no care for religion. In this type of environment, the Quran is certainly a powerful guide to all of us. (Abdur Rahman Jhughta'i).

Hadith 25.
Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates the blessed words of the Holy Prophet peace and salutations be upon him which are, "The Almighty does not turn His Divine Attention to anyone except towards the voice of His Prophet who recites His Divine Words with a beautiful tone."

One of the reasons for this is because a Prophet recites all of these Words in the best possible manner as it should be recited. Therefore, there is nothing surprising in this statement. And when this is mixed with a beautiful voice, then this is beyond description. It also stands to reason that after the Prophets are those people who recite the Quran in a beautiful voice.

Eleventh appeal.
The Quran is indeed a Book which was Divinely revealed. It is indeed a blessed book and a book which is full of barakah and a pure and pristine book. For the Muslims, it is indeed a book which is a complete guidance for them in their entire life and there is nothing which can be changed in this. (M Aslam).

Hadith 26.
Hadrat Sayyiduna Fudaalah bin Ubaid May Allah have mercy upon him narrates the blessed words of the Holy Prophet peace and salutations be upon him who states that, "The Almighty loves the voice of a true Qari even more than that person who listens to the voice of his favourite singer and He also pays more attention to this." (Ibn Habban, Imam Hakim).

There is no doubt that the attention of a person is always on someone who sings in a beautiful voice, however, due to the restriction placed on him by shariah, people are not allowed to listen to this person. However, if the person signing is someone who belongs to you, then there are no restrictions on a person. However, an important point which should be borne in mind is that one is not

allowed to read the Quran in a singing voice or tone. In the hadith shareef, there is strict prohibition on this. In one report it is mentioned that one should save oneself from that person who signs in a ghazzal fashion and according to music rules. The Mashaa'ikh have mentioned that someone who sings in this fashion is a major sinner and the one listening is also to be considered a sinner. However, if one does not read in this fashion and makes certain that he reads in a beautiful tone without music, then there is no harm in this. In one report it has been advised that one should beautify the Quran with ones voice and in another report it is mentioned that with a beautiful voice, the beauty of the Quran is also doubled.

A singer left his trade and started to read the Quran.

The king of saints, Hadrat Sayyiduna Shaikh Syed Abdul Qadir Jilani May Allah have mercy upon him in the "Ghunyatut Taalibeen" mentions that one day, the eminent companion. Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him was walking somewhere in Kufah. At the same place, there was also a gathering of sinners who were listening to someone singing. The name of the singer was Zazaan. He was also using a flute. When the eminent companion heard this person's voice, he remarked, "It is such a beautiful voice if only it was reciting the Quran."

He then covered his head with a shawl and walked past. Zazaan heard this remark and he asked the people who this person was. They replied that this was Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him the famous companion of the Holy Prophet peace and salutations be upon him and he had mentioned these words. However, the person had already become so stunned by these words of the eminent companion that he started to walk behind him and became one of the greatest scholar of his time. As we have mentioned that there are many reports which praise the reciting of the Quran in a beautiful tone. Do remember however, that it is prohibited to read the Quran in a singing voice.

Hadrat Sayyiduna Huzayfah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has advised that the Quran should be recited in the Arab style and we should not read it like in the manner of those who sign love songs or in the manner of the Jews and Christians. Very soon, there is a nation who will appear who will read the Quran like those who display grief and those who sing. None of their recital will be of any benefit to

them. They will become embroiled in fitnah and those who think good of them will also become embroiled in fitnah.

Imam Taa'us May Allah have mercy upon him mentions that someone once asked the Holy Prophet peace and salutations be upon him about that person who recites the Quran in a good voice or tone and he replied, "it is that person when you hear him recite the Quran then you will sense that he fears the Almighty". In other words, one will be attracted to his voice. There is no doubt that everyone will be rewarded by the Almighty according his own effort. The key factor is to make sure that the person does indeed make an effort. It is mentioned in the hadith shareef that there are angels who have been given the task to correct the recital of people and then deliver it to the Divine Court.

Twelfth appeal.

There is a common belief among people that among the business community, there is no sense of what is haraam and what is halaal. At the same time, they do not even give this any consideration or importance whatsoever. In fact, they entertain whatever is possible without the least bit of conscious. As long as they acquire more wealth, they care about nothing else. In fact, they do not care whether this opposes the law of Islam and whether this earns the Divine Wrath of the Almighty.

However, this is not applicable to everyone. There are certain people in this world whose deeds and actions are even more sweeter than the sweetest of fragrance. These are those people upon whom is the Divine Blessing of the Almighty. These are those people who continue to study the Divine Book of Allah. They continue to delve into the inner meaning of the Quran.

All of us are of the opinion that this Quran is a book of guidance. The rays of this book is able to brighten every aspect of a person's life. As for those who walk on this path of the Quran, they certainly reach their destination. However, this is not easy and there is tremendous effort required in this regard. (Peer Karam Shah Al Azhari).

Hadith 27.

Hadrat Sayyiduna Ubaidah bin Mulayki May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that,

"The people of the Quran do not make the Quran a pillow and they should continue to recite the (Quran) day and night as is its right. They should propagate the (message) of the Quran and recite it with a good tone (or voice).

They must also ponder on the meaning so that they can achieve success and they should not seek the (world) in place of (the hereafter) because for them, there is immense reward. (Shuhubul Imaam. Imam Bahiqi).

There are a few important points which needs to be kept in mind from the above mentioned hadith shareef. People should not make the Quran a pillow or something to rest on because this is completely against the respect that should be accorded to the Quran. Imam ibn Hajr Makki May Allah have mercy upon him has mentioned that to rest on the Quran like one does against a pillow, to place ones feet in the direction of the Quran, to turns ones back to the Quran, to destroy it, all of these acts are Haraam.

Secondly, one should increase the recital of the Quran bearing all the important aspects of respect in mind. It also means to ponder on the words and message of the Quran. In other words, make the intention to obey and follow the Quran. Thirdly, one should propagate its message through writing and speech. It is sad to see that many people claim to be great supports of Islam, but they completely ignore all of these important aspects in their life.

Our actions.

The command of the Holy Prophet peace and salutations be upon him is to spread the message of the Quran but we make sure that we create every possible obstacle in its propagation. How? We do not spread the message and neither do we help others who want to spread the message. We make sure that our children learn Western education instead of the Quran. We have the impression that the teacher in the Madressah is wasting the time of our children.

When we find that the teacher in the Madressah has been a little severe with the child, we find all types of reasons to make sure that we do not send our children there again. There is no doubt that you are certainly robbing yourself and the child of a great reward. We find that in the present climate, parents who complain about the Madressah teacher will not even think twice of taking the teacher to court or bringing some legal action against the Madressah teacher. This

was never seen in the past. In the past, the Madressah teacher was considered as the most important figure in the Muslim community while today, people do not even have time to greet a Madressah teacher.

The world has so corrupted them that they think of him as a person who is living on donation. In the Ihya shareef it is mentioned from the Taurah that the Almighty has stated, "O My servant, you have no shame. When you receive a letter from any friend, you stop on the road and read this letter even while you are walking. You even sit on one side of the road so that you can study the contents of the letter. You ponder on each word. Yet, the Divine Word of Mine which has reached you and in which everything is mentioned. In which some messages are repeated so that you can ponder on these words, yet, still, you totally ignore it and show no concern or interest! If this your condition than certainly you think of Me even less than you think of your friend? O my slaves! when your friend speaks to you, you pay complete attention to his words and whenever someone wants to interrupt, you severely stop this person and yet, when I speak to you through My Words, you pay no attention to it. Do not seek payment for this in this world.

Certainly, in the hereafter, there is immense reward for having recited the Book. If one seeks reward for this in the world, then it is as if someone has sought waste in place of wealth. The Holy Prophet peace and salutations be upon him has also stated that when this Ummah starts to think of dinar and dirhams as major things, then the power of Islam will leave them and when they start to ignore prohibiting good and propagating good, then the barakah of Wahi, in other words, the power of understanding the Quran will leave them.

Message.

There is no doubt that there is immense barakah in the words of the Quran, By reciting the Quran, the heart also achieves immense peace and the meaning of the Quran is also a message of guidance. By practising on the message of the Quran, there is respect and eminence for a human being. The Quran has opened the minds of people and has given respect to people and nations. Those who have sincerely practised on the message of the Quran, they have been given power in both worlds.

Such a nation was give pre-eminence and leadership in this world. When we look at the early stage of the Arabs, we will find that they were divided and disunited. They were immersed in war and strife. However, the message of the Quran completely transformed this nation. It took a nation which was a mere drop on the universe to become the world leaders of every generation. This was the effect of the Quran and this will remain the effect of the Quran until the day of Judgement. The problems which are faced by the world in the present age, all of these problems can only be resolved by the Quran. When we look at the world today, we see that man is in a constant state of stress and worry.

Political and social upheavals are taking place all around him. It is vitally important that we understand the Quran and publicise the message of the Quran and follow the guidance of the Quran. When we look at Pakistan, we will see that it was established on the principles of the Quran. Yet, sadly, besides the Islamic institutes, there are no other institutes in government who are spreading the message of the Quran. In fact, many people who wish to attain Islamic knowledge cannot do so because there are no facilities available or if there are facilities, they lack the capacity to fulfil this important need.

One of the main reasons for this is that we have ignored the laws of the Quran and we hardly try to understand the Quran. If the common people are given the chance to understand the Quran and be educated about the Quran, certainly, society as a whole will also change for the better. (Mufti Mohammed Husain Naeemi).

Hadith 28.
Hadrat Sayyiduna Waa'ilah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that in place of the Taurah I have received the seven (long surahs), and in place of the Zabur, I have been given the Me'een and in place of the Injeel, I have been given the Mathaani and the Mufassil is unique to me.(Jam'ul Fawaa'id).

The first seven surahs of the Quran are called the Taweel or Taul The next eleven surahs are called the Me'een. The next twenty surahs are referred to as the Mathaani. Whatever surahs after that are known as the Mathaani or the Mufassal. There is no difference in meaning or implication which is meant by these words. At the same time, the words used are merely an indication of what has been given

in place of the previous books especially in the length of the surahs and messages. Besides this, there are also other unique features which are found in the Quran which is are not found in any of the previously revealed books.

One of the Western writers have mentioned that the message of the Quran had such a great impact on the Arabs that some have even mentioned that it was like they had been overtaken by magic. Although this was certainly not the case.

Hadith 29.
Hadrat Sayyiduna Abu Saeed Khudri May Allah have mercy upon him narrates, "I was once sitting among the poorest of the Muhaajireen and they were such people that they did not even have enough clothes to fully cover their bodies. Some of them protected each other, (in other words some of them blocked the blessed bodies of others with the intention of creating a type of cover over them). One of them was reading the Quran when suddenly the Holy Prophet peace and salutations be upon him appeared among us and he stood near us. When the Holy Prophet peace and salutations be upon him appeared, the person reading the Quran remained silent.

The Holy Prophet peace and salutations be upon him then greeted everyone and then asked, 'What were you people saying?" We replied, "We were listening to the Quran." The Holy Prophet peace and salutations be upon him then declared, "All Praise is due to Allah in that He has created such (blessed) people in my ummah (and they are such people that he has commanded me) to sit with them." Thereafter, the Holy Prophet peace and salutations be upon him sat among us so that he could be (equally seen by everyone) and not appear far from anyone.

He then ordered everyone to sit in a circle. (This also proves that when they saw him, everyone stood up with respect and continued standing until he instructed them to sit). Everyone then sat facing him and he declared, "O those who are the Muhaajireen and (are considered as) poor! Glad tidings to you. On the day of Judgement you will be (blessed with) Kaamil Nur and will enter Jannah half day before the rich and this half day is equal to five hundred years." (Abu Daud shareef).

It is quiet obvious that by their bodies being without clothes obviously means that they had the barest minimum clothes to cover their bodies and it is also quiet

clear that their private area was also ready covered. Such was their modesty that even though their private area was covered, yet they also tried to hide other parts of their bodies through one another. When they realised that the Holy Prophet peace and salutations be upon him had arrived, the person reading the Quran stopped out of respect.

What was the purpose of asking?

It is quite obvious that the question asked by the Holy Prophet peace and salutations be upon him was merely to display his pleasure because he was already aware of what they were listening to. The story of half a day been equal to one day is only for a believer while the kaafir, this is different. In fact for a kaafir, one day in the hereafter is equal to fifty thousand years in the world. In fact, it is mentioned that the day of Judgement for some believers will be as long as it takes to read two rakah of salah. As the benefits of reading the Quran is mentioned in many reports, in the same manner, the excellence and benefit of listening to the Quran is also mentioned in many reports.

In fact, one of the greatest testimony to this is that the Holy Prophet peace and salutations be upon him was actually commanded to sit in such a gathering. Some Ulama have given the opinion that it is more superior to listen to the Quran than actually recite the Quran. The reason is that to recite the Quran is a Nafil act while to listen to the Quran is an act of Fard. There is also another issue which is extracted by the Ulama from this report is that who should be considered as more excellent. The poor person who displays patience and does not reveal his actual state or that rich person who continues to make Shukr and someone who fulfils his right. From the hadith, it is seen that it is better to make Sabr.

Hadith 30.

Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, “Whoever listens to one single verse of the Quran, he receives double thawab. And the person who recites the Quran, for him, on the day of Judgement, there will be Nur.” (Imam Ahmed).

Even though there is difference of opinion on the people who narrates this hadith shareef, yet there are many other supporting testimony which prove the excellence of listening to the Quran. Hadrat Sayyiduna Abdullah ibn Mas’ud May

Allah have mercy upon him mentions that once the Holy Prophet peace and salutations be upon him was on the blessed mimbar and said to me, "allow me to listen to the Quran.' I then replied, 'but the Quran has been revealed on the Holy Prophet peace and salutations be upon him'. The Holy Prophet peace and salutations be upon him then mentioned that his heart wanted to listen to the Quran. When he started to recite the Quran, the blessed eyes of the Holy Prophet peace and salutations be upon him filled with tears.

Once, Saalim the servant of Hadrat Sayyiduna Huzayfah May Allah have mercy upon him was reciting the Quran and the Holy Prophet peace and salutations be upon him stood on one side for a long time and listened to the Quran. Once, when the Holy Prophet peace and salutations be upon him heard the Quranic recital of Hadrat Sayyiduna Abu Moosa May Allah have mercy upon him, he praised the recital.

Hadith 31.
Hadrat Sayyiduna Uqbah bin Amir May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "The person who recites the Quran aloud is like the one who gives charity openly. And the one who recites the Quran softly. is like the one who gives charity quietly." (Tirmidi shareef, Abu Daud, Nisaa'i. Imam Haakim who explains that this verse also fulfils the precondition of Imam Bukahri).

Obviously, at times, giving charity publicly is also allowed if the purpose is to encourage others and there is some wisdom and reason behind it. At times, giving charity in private is considered beneficial if there is a possibility that one can become a victim of self conceit etc. In like manner, at times, it is better to read the Quran aloud when it can encourage others and so that others can also gain blessing from listening to the Quran. At times, it is better to read softly when this is causing disturbance to others and there is a possibility of self conceit.

This is the reason that there have been different reports and different excellences explained as per the circumstances. Some have extracted the excellence of reciting softly from the above report. In the Shuhubul Imam, there is a report from Hadrat Sayyidah Ayesha May Allah have mercy upon her (even though according to some Muhaditthen the sanad of this report is weak) that an action committed privately is seventy times better than an action committed publicly. There is also

a report from Hadrat Sayyiduna Jabir May Allah have mercy upon him in which the Holy Prophet peace and salutations be upon him has stated that, “Do not scream and read to such an extent that the voices of both people become mixed.”

Once, a person was reading aloud in the Masjidun Nabawi and he was stopped by Hadrat Sayyiduna Umar bin Abdul Aziz May Allah have mercy upon him. When the great leader was asked his evidence for this, he replied, “If you are reading for the sake of Allah, then you should read silently and if you are reading for the sake of others, then this is a useless recital because there is no honesty in this. The same similar words have been echoed by the Holy Prophet peace and salutations be upon him about someone who screams and reads. In the sharah of Ihya shareef, both types of reports have been mentioned.

Hadith 32.
Hadrat Sayyiduna Jabir May Allah have mercy upon him narrates from the Holy Prophet peace and salutations be upon him who has stated that, “The Quran is such an intercessor whose intercession is accepted and such an instrument of argument whose argument is accepted.

That person who keeps it in front of him, it will lead him towards Jannah and he who turns away from it, it wil allow him to fall into the fire of hell. (Ibn Habban, Imam Hakim).

In other words, whoever the Quran makes intercession for, its intercession is accepted in the Divine Court of the Almighty. And when it wishes to argue on behalf of someone, then its argument in the Divine Court is a accepted. A person who fulfils the rights of the Quran and obeys the rules and laws of the Quran, the Quran will allow him to enter Jannah. That person who turns his back to the Quran and does not obey the rules of the Quran, he will eventually fall into the fire of hell.

There are many reports which give clear warning for those who disobey and turn their backs on the Quran. In one hadith shareef, it is mentioned that one of the punishment for these people is that the head of the person will be constantly broken by a large rock. When it was asked as to what had happened to this person, it was told that this person was taught the Quran through Divine Grace but he did not recite the Quran at night and neither practise upon it during the

day therefore, this will continue to happen to this person until the day of Judgement. We make dua that the Almighty protect us from this punishment. Ameen.

Hadith 33.
Hadrat Sayyiduna Abdullah bin Amar May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "Both fasting and the Quran will intercede for a person. Fasting will declare, "O Allah, during the day I restricted him from eating and drinking. Please accept my intercession. The Quran will declare, "O Allah, during the night I used to restrict him from sleeping, please accept my intercession. Thereafter, the intercession of both will be accepted." (Imam Ahmed, Ibn Abid Dunya, Tabarani, Hakim).

In another report, instead of drinking, the words used will be "I used to restrict him against obeying his carnal desires and also from eating and drinking." In another report it is mentioned that the Quran will appear as a powerful person and will say, 'I am the one who kept you awake during the night and kept you thirsty during the day." Therefore, it can be seen that one of the acts of nawaafil is to recite the Quran in salah during the ibaadah at night.

The method of reciting the Quran by the pious elders of Islam.

There are many reports from the Holy Prophet peace and salutations be upon him and the blessed Ashaab that many of them used to spend the entire night reading the Quran. There is also a report that Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him used to complete the recital of the Quran in one single rakah of the Witr.

In like manner, there is another report about Hadrat Sayyiduna Abdullah bin Zubair May Allah have mercy upon him that he used to complete the Quran in one single night. Hadrat Sayyiduna Saeed bin Jubair May Allah have mercy upon him used to recite the complete Quran inside the Kaba in two rakah of salah. Hadrat Sayyiduna Thabit Banaani and Hadrat Abu Hurrah May Allah have mercy upon them used to complete the Quran in one single twenty four hour period.

Hadrat Sayyiduna Shaikh Hanaa'i May Allah have mercy upon him mentions, "In one night, I used to complete the Quran on two occasions and on the third

night, I used to complete until the tenth para and if I wished, I could have completed the entire Quran again." It is mentioned that Hadrat Sayyiduna Saleh bin Kaysan May Allah have mercy upon him used to be someone who used to complete two Qurans on one night while travelling for Hajj. In the sharah of Ihya shareef, it is mentioned that there are various reports from various Awliyah on the manner in which they completed the Quran.

Some Awliyah used to complete one Quran in one single day such as Hadrat Sayyiduna Imam Shafi May Allah have mercy upon him used to do in Ramadan. Some used to complete three Qurans in a day. As we have mentioned that there are many different reports on the exact amount of Quran which used to be completed. Hadrat Sayyiduna Imam Nawawi May Allah have mercy upon him reports in the Kitaabul Azkaar that the highest number is said to be eight complete Quran in one single day from Hadrat Sayyiduna Ibnul Kaatib May Allah have mercy upon him.

Ibn Qudaamah has mentioned from Hadrat Sayyiduna Imam Ahmed bin Hambal May Allah have mercy upon him that there is no set number of Qurans which should be completed in one single day. All of this is dependent on the individuals himself. Hadrat Sayyiduna Imam Azam May Allah have mercy upon him is said to have completed three Qurans in one single day during the month of Ramadan on each day. There are of course certain reports which mention that one should not complete it in less than three days, however, there have been many eminent Awliyah who have completed it in less time than this.
As we have mentioned, the amount of Quran a person recites is according to his ability during the day, the month and the year. Some Ulama have stated that there is no harm in completing the Quran within a forty day period. In other words, one should complete one third every day. If one misses one day, then he should complete this on the following day. Bear in mind that although this is not something which is considered as Fard, yet, since certain Ulama have mentioned this, there is no harm in completing it within this period. There are also certain Ahadith which prove this as well. Some Ulama have mentioned that one should complete it within one month or a thirty day period. Some have mentioned that it is better to complete it within seven days starting from the day of Jumuah.

As we have mentioned, Imam Azam May Allah have mercy upon him has mentioned that one of the rights of the Quran is to complete the Quran at least

twice a year. Therefore, one should endeavour not to read less than this. Some Ulama have mentioned that in summer, one should complete the Quran at the beginning of the night and in winter, during the early part of the evening. In other words, since the days are longer in summer, he would receive more thawab and since the nights are longer in winter, he would get greater reward.

A German poet has written, "One of the reasons that the Quran has spread so rapidly in the world is that as one delves deeper into the Quran, more and more realities become revealed. Very soon, this Book fascinates and captivates a person and places a person into complete wonderment."

Yet, sadly, in this regard, the Muslims continue to lag behind.

Is this what the Divine Word of Allah has taught you? Or are you someone who completely lacks all interest in the Divine Word of Allah? The worst part is that some people say that this is merely Taqdir and there is nothing we can do about it. These are all feeble excuses because the very first verse of the Quran teaches us to read.

Hadith 35.
Hadrat Sayyiduna Saeed bin Sulaim May Allah have mercy upon him narrates the blessed words of the Holy Prophet peace and salutations be upon him which is that, "There is no greater object which would intercede for people on the day of Judgement but the Quran, neither a Prophet nor a Angel etc." (Sharah Ihya shareef).

This same subject has been mentioned in many other reports as well. We make sincere dua that the Quran also intercedes for me and you insha Allah and does not become a testimony against us. In one manuscript it is mentioned that when a person dies and the people are busy with the kafan and burial of a person, there is a handsome person which stands near the head of the deceased. When the kafan is given to the person, this same person stands near the chest of the person.

When the person is buried and when the Munkar and Nakeer arrive in the grave of the person to question, they also request this handsome person to leave so that they will not be disturbed while questioning this person, however, this person replies that the deceased person is his companion and that he will never leave this

person alone. He also urges the Munkar and Nakeer to do what they have to do and he will do what he has to do. This handsome person also declares, "I will never leave this person till the moment he enters Jannah."

This person then turns to the deceased person and declares, "I am that Quran which you used to recite sometimes aloud and sometimes softly. Do not be worried. After the Munkar and Nakeer, you will have no concern". After the Munkar and Nakeer, this handsome person then prepares a bed for the deceased person which is made from silk and filled with sweet fragrance. We make dua that the Almighty blesses us with this reward. This is also a lengthy hadith and we have abridged it.

Comment of a French scientist.

It is recorded the French government has once instructed a Doctor Maurice to translate the Quran into the French language. In one of his articles after completing this task, he wrote, "The Quran is such a fantastic book from which one cannot extract any faults. This is a book which millions of Muslims are justifiably proud of. Due to its eloquence and brilliance, it certainly holds precedence over all other Divinely revealed books. We can safely say that this is to be considered as the best of the best from all the revealed books. It contains a message of salvation and success in both worlds. And is certainly far greater than any Greek manuscripts. It is filled with praise for the Divine Creator and each letter and word is dripping with words that prove the Greatness of the Divine Creator."

Yet, sadly the Muslims do not take heed of the Divine Book of Allah and today, most of them would read something else besides the Quran.

Hadith 36.

Hadrat Sayyiduna Abdullah bin Amar May Allah have mercy upon him narrates the blessed words of the Holy Prophet peace and salutations be upon him which is, "He who has recited the Quran, he has captured in between his ribs the knowledge of the Prophet hood. (In other words, in his chest). Although no revelation is sent to him. Therefore the person who carries the Quran should not become angry with those who are angry (with him) or display ignorance with those who display ignorance since the Divine Word of the Almighty is in his stomach." (Imam Hakim).

Obviously, since Divine Revelation has now ceased, no Divine Revelation would be sent to the person, however, since the person is blessed with this knowledge, he should create good manners and behaviour in himself and refrain from bad habits and behaviour. Hadrat Sayyiduna Fuzail bin Ayyaz May Allah have mercy upon him explains that the Haafiz of the Quran is a flag of Islam and therefore, it is not proper that he should become involved in sport and play and useless activities. Or he becomes part of those who are oblivious of the Divine Creator or he becomes a useless person.

Another Western writers mentions that, "There is no doubt that to explain the words of the Quran and its actual revelation is indeed very difficult. In fact, the mind is boggled when it looks at the Quran. How can such words appear from someone who was considered as unlearned or unlettered. In fact, most people looking at the Quran have admitted that no one has been able to match the unique quality of the Quran or answer its challenge. The words of the same book stunned a person like Hadrat Sayyiduna Umar May Allah have mercy upon him to accept the Divine Creator. When the king of Abyssinia heard the words of the Quran from Hadrat Sayyiduna Jafer Tayyar May Allah have mercy upon him, he burst into tears and mentioned that these are the same words which appeared from Nabi Esa peace be upon him."

Hadith 37.
Hadrat Sayyiduna Abdullah ibn Umar narrates that the Holy Prophet peace and salutations be upon him has stated that, "There are three people who on the day of Judgement would not experience fear and apprehension. They will not have to account for their deeds until everyone has completed giving accountability for their deeds. They will enjoy themselves on a mount of sweet fragrance. The first is that person who recited the Quran for the Divine Pleasure of Allah.

And performed Imaamat in such a manner that his followers were pleased with him. The second is that person who calls people for salah strictly for the Divine Pleasure of Allah. The third person is that person who had good relationship with his master and those under him." (Imam Tabarani in all the Mu'jam).

The difficulties, the immense test, the immense fear which will be displayed on the day of Judgement is not something which Muslims are unaware of. On that

day, if these things are removed from a person, you can imagine the immense joy which would be felt by a person. And one of the ways of being able to achieve this is through the recital of the Quran, yet sadly, Muslims pay no heed to this. In fact in the Mu'jam Kabeer in which this report is mentioned, it is reported that the eminent companion who narrated these words of the Holy Prophet peace and salutations be upon him mentions that if he had not heard this advice from the Holy Prophet peace and salutations be upon him nearly seven times, he would not have reported these words!

The famous English historian Gibbons mention that, "From the Atlantic to the river Ganges, it was accepted that the Quran was the soul of any Parliament. It is a set of rules and not only is it a set of religious laws, but a set of rules which determines punishment and those rules which determine and rule a government and through which the life of people are determined. There is no doubt that it encompasses Shariah and this covers everyone from an ordinary citizen to a king. There is no doubt that there is nothing on earth which exists like this."

Hadith 38.
Hadrat Sayyiduna Abu Zarr May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "O Abu Zarr! If you learn one single verse of the Quran in the morning, it is better than a hundred rakah of nafil. And if you acquire one chapter of knowledge whether the time is appropriate or not, then it is better than a thousand rakah of nafil salah." (ibn Maja shareef).

There are many reports which prove that the acquisition of knowledge is far superior to ibaadah. It is also difficult to be able to present all of them in this small space. The Holy Prophet peace and salutations be upon him has also mentioned that the status of an Islamic scholar is like his status over an ordinary person. In one report, he has stated that a single Faqih has more power over the satan than a thousand worshippers.

Seven wonders of the Quran.

1. There is no doubt that over one thousand four hundred years is indeed a very long time. In this period, how many regimes and leaders have come and gone. How many dynasties have appeared and died and were never to rise again. Numerous thoughts, ideas and philosophies also appeared and died. And like a

mirage one sees on the desert, it has disappeared into thin air never to be seen again.

Yet, in spite of all of this, the Quran has continued to exist. Even though Muslims have gone through different phases in their history, yet, the message of the Quran has remained unchanged.

The message of the Quran is still on earth and the light of Quran is still seen in every part of the globe. At the same time, the miracle of the Quran is such that even though Muslims have suffered in certain periods from untold oppression, yet the Holy Book of the Muslims has still remained unchanged.

2. Over the years, the Quran has also been able to display the right path from the misled path and this has not changed. Many man made ideas and thoughts have appeared which suffered from both extremes yet, the Quran is the same set of rules which has continued over all of this period. One of the set of extreme beliefs is where a person completely severs himself from all wordily activities and goes into the wild and this has become synonymous with the state of Monks. This is also a path which very few people can actually travel on. Even if there are certain people who walk this path, they do not stay very long on this path.

As for those who feel that they cannot walk on this path, they adopt the other extreme. In other words, they immerse themselves so deeply into wordily activities and pastimes, that they begin to disbelieve in the existence of a Divine Creator. In history, we will find many people of this nature. They are worshippers of anything material, they worship their carnal desires and they worship their world leaders.

3. The Quran is a Book which completely negates the worship of material objects. When a person begins to worship these things, then besides the acquisition of wealth, power and property, he has no other objective in his life. In other words, a person is not prepared to sacrifice his comfort for the comfort of another human being. His mission is to make sure that he is comfortable first and he does not care about the comfort or discomfort of another human being.

However, when one starts to read the Quran from the very first verses which appear, a person realizes that he cannot be someone who worships material

things. The first lesson he is given is how to worship the Almighty who is the Lord of the universes. When he looks at the Divine Grace and Kindness which is mentioned in these verses, he begins to learn that he should certainly seek the Divine Help of the Almighty in his actions and deeds. The Quran teaches him to realise that the Almighty is certainly the Master of the day of Judgement and that he should continue to look at what results his actions in this world would achieve on the day of Judgement.

A person is taught to make dua that he remains on the right path and protect himself from the misled path. The Quran opens the door of guidance to those people who are not worshippers of material objects but to those who sincerely believe in the knowledge of the unseen. It then teaches the person about ibaadah and the evil of nifaaq. Both of these things eliminate within a person love for all material things.

4. The Quran also teaches us how to use material things for the benefit of Islam and how to keep material things under control so that it does not destroy a person. It teaches a person how to use these material objects while at the same time, how to increase the ibaadah of the Almighty.

This is the sensitive position that a human should bear in mind when it comes to him realizing his position on this earth. He should know how to use this world and everything in this world in a proper manner and at the same time, be able to give thanks to the Almighty so that he can remain within the boundaries of an obedient slave. It is based on these principles, that the Quran has reached us through the Holy Prophet peace and salutations be upon him. When a person sees what is happening in the world today, certainly, if he is honest, he will genuinely conclude that the only path to salvation in both worlds is through the Divine Words of the Quran.

5. The Quran is not merely a book of philosophy or a book of classical Arabic. It is book which gives practical lessons and solutions. And the head of this is the blessed personality of the Holy Prophet peace and salutations be upon him.

The Quran is a not a set a rules based on mere ideas and thoughts with the hope of creating an Utopia but it is a book whose objective is to create an ideal human

being. It also wishes to prove to the world that this same human can be someone who can safeguard creation and make this world a better place.

The perfect example given to man to follow is the blessed example of the Holy Prophet peace and salutations be upon him. Muslims have been made to follow him because in the Holy Prophet peace and salutations be upon him mankind has the best of examples to follow. At the same time, by creating a perfect society in his era, the Holy Prophet peace and salutations be upon him showed mankind the manner of recreating a society of pious humans in their respective generations.

All the rules and laws which is displayed in the Quran was exemplified by the example of the Holy Prophet peace and salutations be upon him and those who were in his blessed generation. Hence, the greatest evidence and testimony of the truth of the Quran is the example of the Holy Prophet peace and salutations be upon him and the example of those who lived with him in his era. Those who have moved away from this perfect of examples have also moved away from perfect guidance and have also moved away from method of creating an ideal society.

6. The Quran also advises the Muslims that when they make dua, they should not only ask for good in this world, but also for good in the hereafter. And this has been the key to the success of Islam and Muslims over many generations. As for those who have asked for only the good in this world, they will achieve nothing in the hereafter. In this manner also, the Quran is creating an individual who understands that whatever he does in this world, he will have to answer for his actions in the hereafter. There is no better method of creating a conscious person than the manner in which the Quran has created an individual.

7. At the same time, side by side with religious laws, the Quran also teaches a Muslim how to be a good boss and how to be a good worker. Unlike other laws which has taught man how to hoard and be miserly in his worldly activities, the Quran has taught man that if he does transact in his business world in the proper manner, his business would also become an ibaadah. When he lives like a proper Muslim businessman, he would understand the rights of his workers, the rights of those whom he does business with, the rights of those whom he sells to, the rights of what he sells etc. In this manner, the person becomes a consciousness

Muslim and understands that he has to answer to the Almighty for all of his actions.

In like manner, when he lives his life as husband or she lives her life as a wife, they have to understand their roles and responsibilities. In other words, when a person wishes to beauty his or her life in this world, they should learn and understand the manner in which Islam has taught them to do so. In this manner, they would not be robbing others of their rights as well. In like manner, when a person wishes to defend himself, this method has also be taught to him.

Islam have never condoned the act of murder, it has never allowed mass murder. It has never sanctioned the wanton killing of innocent people as the latter day kaafirs in the guise of suicide bombers are doing all around the world. From the beginning when Muslims were not allowed to even burn or destroy objects such as trees and crops, how can it ever allow the murder of innocent people?

Hadith 39.
Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "A person who recites ten verses of the Quran in any night, on that night he would not be included among those who oblivious (of the truth)." (Imam Hakim).

When a person merely recites ten verses and is rewarded in such an immense manner, imagine the Divine Grace of the Almighty on His creation.

The Quran is the eternal Word of Allah.

Bear in mind that all other revealed books were just that. In other words, they were books while the Quran are the Divine Words of the Almighty and the Divine Book of the Almighty. Hence, falsehood and truth cannot be joined in one book. There can be no change in the Quran. Therefore, if one considers these Words as creation, it would mean that changes are possible in this Book which is totally against the teachings of Islam. Therefore, a person is not allowed to call or consider the Quran as a creation. It does not fall under the category of creation which will one day cease to exist. It is to be considered as the greatest of Tabarruk and while all other Tabarruk are creation of the Almighty, the Quran is something which comes directly from Him.

However, unlike other relics which had a beginning, the Quran is something which did have this because it is the Divine Words of the Almighty. If one admits that the Quran is something which did not exist from the beginning, then he would have to admit that the Quran is creation and that is Haraam. Bear in mind that when we speak of words we refer to it as something which emanates from someone and not something which is created by someone.

Hadith 40.
Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "A person who is regular in the five salah, he is not recorded among the neglectful. A person who recites a hundred verses in any night, on that night he is recorded among the Qaaniteen." (Ibn Khuzaymah, Imam Hakim).

Hadrat Sayyiduna Hasan Basri May Allah have mercy upon him has stated that, "A person who recites a hundred verses of the Quran at night, he will safeguard himself from those who are called to account by the Quran. And he who recites two hundred verses, he will be recorded among those who spent the entire night in ibaadah. And he who recites five hundred or a thousand verses (in one night) for him there is one Qintaar. When the blessed companions asked what Qintaar was, he replied, "It is equal to twelve thousand (dirhams or dinaars)." In other words, it is like a person who has spent so much in charity or so much in the path of Allah.

Piety and the Quran.

1. One of the greatest causes for destabilising a nation and a community is the consumption of alcohol. However, many so called experts in the West at the beginning were saying that one of the greatest methods of eliminating weakness and assisting digestion was through the intake of a little alcohol. However, this was soon forgotten by the West even though immense intake of alcohol was the norm of the day. This proves that alcohol is the root of all evil and this has been clearly mentioned in the Quran.

2. Later on, many medical experts proved beyond a shadow of doubt that it seriously damages the internal organs of the body and creates immense weakness.

3. In fact, merely to make sure that soldiers do not suffer from physical and internal weakness, from as early as the first world war, people were requested not to consume alcohol. This was first declared by king George and Russia also followed suit. This was also banned in the US during the probation. Numerous experts have proven that it destroys the behaviour of someone and is also one of the greatest reasons for poverty and destitution. Even legal experts have admitted that one of the greatest reasons for murder, adultery, robbery etc. is that most of these crimes are committed by someone who is drunk. In fact, even some Hindus and Chinese place alcohol in front of the idols as an offering!

The Quran is that Divine Guidance which has referred to alcohol as the 'work of the devil and the mother of all evils.' This again proves that one of the greatest means of achieving social harmony and stability is through following the Quran. One of the ways in which the Quran has stopped adultery is by merely stating that one should not approach adultery. If you do not approach, you do not commit.
It also advises a person that when you walk on the path of adultery to the house of another, it means that there are also others who can walk towards your house on this path which you have created. It is a great tragedy that even the people in the US or UK do not commit such excesses on new years eve as Muslims commit when they arrive in the West and they feel that they are now free to do what they want. Thousands of Muslim parents have certainly regretted going to the West and many of them continue to regret but sadly, the hunger for wealth and property still keeps them in these countries.

Hadith 41.
Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him narrates that Jibraeel Ameen informed the Holy Prophet peace and salutations be upon him that much fitnah would appear and when the Holy Prophet peace and salutations be upon him inquired as to how this could be eliminated or curtailed, he replied that it was through the Quran." (Ar Rahman Al Muhtadah).

From this, we come to realise that one of the greatest methods of protecting oneself from evil deeds is through practising on the Quran and through the barakah of reciting the Quran. We have already mentioned in the previous pages that in that house in which the Quran is recited, in that house "sakeenah" and Divine Grace also descends.

The satan also runs away from that house. Among the fitnah which is indicated to in this hadith shareef is the appearance of the Dajjal and various other forces which appeared to destroy the message of Islam. Hadrat Sayyiduna Ali May Allah have mercy upon him also narrates that once Nabi Yahya peace be upon him also commanded his people to the continue reciting the Divine Book of the Almighty because whoever does this, it is like he has entered the protective confines of a fort.

And at the same time, if there were enemies who wanted to attack them, they would be protected by the blessing of the Divine Book of Allah. There is no doubt that the Quran is a book of truth and truth is something which creates salvation and lies creates destruction. Therefore, a person who holds firm to the Quran is someone who is always protected and saved from any harm.

The Quran and truth.

The various definitions and meanings of what is truth.
1. The practise and knowledge of a person should be the same.
2. The heart and tongue should be one.
3. The inner and outer action of a person should be one.
4. When a person refrains from the path of destruction, this is also classified as truth.
5. It is to refrain from committing an action in which there is a slight doubt in its truthfulness.

Truth is also one of the Divine Attributes of the Almighty. In Surah Ale Imran, the Quran declares that the Almighty has indeed spoken the truth. This is also one of the attributes which have been related to the Almighty and His beloved Prophet peace and salutations be upon him.

In Surah Al Ahzab, the Quran declares that, 'the Almighty and His Prophet has spoken the truth.' The same word has been used to describe the behaviour of Sayyidah Maryam May Allah have mercy upon her when she saw the Divine Signs of Allah. The Quran describes her words which were, "She thought of the Divine Words of the Almighty as the truth".

Another important facet of truth which has been described by the Holy Prophet peace and salutations be upon him and which is narrated by Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him is as follows. This has been recorded in the Bukhari, the Muslim and the Mu'atta.

The Holy Prophet peace and salutations be upon him has stated that, "The truth reveals the path of piety and piety reveals the path to Jannah. A person continues to speak the truth and makes it a habit (of speaking the truth) until in the Divine Court of the Almighty, he is recorded as being among the truthful. Lies is something which reveals the path to sin and sin is something which reveals the path to the fire of hell. A person continues to speak lies and also makes it a habit of speaking lies until in the Divine Court of the Almighty, his (name) is recorded as being among the liars."

In the Sunan Nisaa'i shareef it is recorded that once Abul Hourah once asked Imam Hasan May Allah have mercy upon him about what he was taught by the Holy Prophet peace and salutations be upon him and he replied that it was (about the importance of) truth.

The Quran also advises the Muslims that they should be with those who are truthful. According to Arabic grammar, the subjective sense of the word "Sidq" appears in different ways and it also indicates to the different stages in its implication. It is said to be "Saadiq, Suduq and Siddiq". The last stage which is that of a Siddiq has been mentioned a few times in the Quran. This has also being referred to as being a quality of a Prophet and other special servants of Allah. Nabi Ebrahim peace be upon him and been also given this title in the Quran. The same with Nabi Yusuf peace be upon him. The blessed mother of Nabi Esa peace be upon has also been described as a Siddiqah.

In Surah Hadeed, the eminent Muslims among the Muslim ummah have also been referred as the Siddiqeen.

There is no doubt that the amount of non Muslims who have praised the Quran and the message of the Quran is too numerous to present. However, we wish to ask the Muslim ummah the following questions:

Is the Quran recited regularly in your house?
How many adults or people who have reached maturity in your house recite the Quran daily?
How many children in your house read the Quran?
Do you make the effort to explain to your children the different stories and lesson which appear in the Quran?
Are the various laws which are presented in the Quran, are these things explained and discussed in your house?
How much of the Quran have the people in your house memorized?
Is there someone in your house who can explain and translate various verses from the Quran?
Are there certain books in your house which can aid in understanding the Quran? These would be books of Tafseer, Ahadith etc.
Are these books merely placed on your book shelf as a decoration or are they actually studied and discussed.?
Are there males and females in your house who attend classes which explain the Quran.
These are indeed questions that the Muslim ummah should be asking regularly. If most of these questions have been answered negatively, then indeed, we should blame no one else for our problems and troubles.

The opinion of the eminent in regard to the Quran.

*Hadrat Sayyiduna Ali May Allah have mercy upon him has mentioned that, "If I so wish, I can fill seventy camels with (the load) of the tafseer of Surah Fatiha". (Al Atqaan).

*Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him states, "Everything is to be found in the Quran. If anything is lost through the Quran, it will never ever be found." He has also mentioned, "If the string of my camel is lost, I will find it through the Quran." (Tafseer Saawi).

*Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him states, "That person who intends to achieve knowledge, should study the Quran. In it, the news of the past and present is to be found." (Al Atqaan).

*Imam Khazin May Allah have mercy upon him has stated that, "There is no doubt that the Quran contains and encompasses every condition and state." (Tafseer Khazin).

*Hadrat Sayyiduna Imam Jalaaludeen Suyutwi May Allah have mercy upon him explains that, "The Quran contains seventy thousand four hundred fifty branches of knowledge. This is known by multiplying the letters of the Quran by four. The reason is that for every branch of knowledge, there are four parameters. An inner meaning, an outer meaning, a term (or definition) and a sense of perception or understanding that branch of knowledge. (Al Atqaan).

*Hadrat Sayyiduna Abdul Wahab She'rani May Allah have mercy upon him has stated that, "If the lock is removed from your hearts (by the Divine Grace of the Almighty), then you will become aware of all the knowledge which is in the Quran. In this manner, you will leave everything else. The Quran contains all those things which are defined in it and the Almighty has also mentioned that "nothing has been left out in the Quran". (Tabqaat Kubra).

*Hadrat Imam Sulayman Jamal May Allah have mercy upon him mentions that, "The Almighty has revealed all the past and present knowledge in the Quran. By the Lawh Mahfuz is meant the Quran. Is this in its common sense? Some of the Aimmah have mentioned that yes and that every aspect of knowledge is found in the Quran whether this is sometimes open and clear and sometimes a mere indication is made. Another group of Ulama have mentioned that everything is found within the Quran which is required by those who follow and abide by it." (Futuhaat Ilaahiyah).

As for those who turn away from this and decide to run after the wealth of the world, then this is a great shame on these people.

How the Quran is safeguarded according to certain Western scholars.

As the Almighty is unique in His Divine Being, in like manner, the Quran is a book which is unique and is completely free of any defect or mistakes. This is unlike other revealed books. Like the Zabur is contains Divine Praises, like the Injeel, it is full of examples and like the Taurah a key to shariah. In fact, like the book which came to Daaniyal, it contains the news of everything. The Quran is

certainly a miracle of the Holy Prophet peace and salutations be upon him which silenced those who questioned it in every aspect of knowledge.

In fact, it is a complete set of rules and regulations for every aspect of ones life. This greatness is certainly not found in any other book. Various others books of the past could not stand the test of time and because of the people to whom it came, major alterations and changes took place.

In fact, the majority of non Muslim scholars have had no other option but to accept the truth of the Quran. We will present a few examples of the statements which they made in this regard.

1. Its protection is in its memorization.
The Quran has taught about cleanliness, about purity and how to live a clean life. If this is followed, all filth and germs would disappear." A German scholar named Aikem Bulf.

2. A clear and open truth.
It is my opinion that the Quran contains a message of humility and every aspect of truth and this is an open and transparent fact and if there is anything good which can be created by this, then it can only be created (by the Quran). (Carl Lyle).

3. A book which refutes all evils of materialism.
The Quran certainly eliminates all forms of idol worship. It destroys materialism and shirk. It establishes worship for the Almighty. It opposes infanticide and bans the mother of all evil, namely alcohol. It places such severe punishment on crimes like stealing, gambling, adultery and murder that a person would think twice before committing such crimes or he may not even have the courage to perform such crimes. (Reverent Edwill).

4. It is free of all defects.
The immense status and greatness which is spoken about the Quran is plain for everyone to see. One of its greatest traits is that it does not destroy the rights of a human being. At the same time it is free from all defects, evil thoughts and useless examples. This is very common in the Jewish books. There is no doubt

that the Quran is free of all of these things. Not even the slightest accusation can be made against the Quran even if one reads it from the beginning to the end.

5. It is treasure.
We will have to admit that the lessons given in the Quran about the Divine Oneness of the Almighty, His Divine Power, Divine Truth about the existence of paradise and various aspects of the universe, is something which can never be over praised. It is filled with lessons on how to lead a noble life and when we look at the various points and advises which are found in the Quran, certainly a very powerful and strong kingdom can be set up. (The Quran. page 115).

6. A system second to none.
It is my opinion that if I am able to gather all the intelligent people and all those who have common sense and couple them with the teaching of the Quran, I will be able to establish a system second to none. There is no doubt that this is the only teaching which can achieve happiness for mankind and be able to guide and enlighten him. (Napoleon).

7. A power which can conquer and subdue.
There is no doubt that the Quran which is based on the oldest form of Arabic is one of the most beautiful books in the world and it is a combination of some of the most noble of thoughts and ideas. Its style is very comprehensive and enjoyable. Some of its smallest verses are words which completely make the greatest poet speechless and takes him into a state of shock. It is certainly a book which can overpower and subdue. Such is its power and control. To translate this into another language is certainly a very difficult task."

8. A most widely read book.
There is no book in the world which is so widely read as the Quran. Yes, the Bible maybe at times be the most widely sold book, yet, it certainly cannot match the Quran in readership. The Muslims read the Quran five times a day. Unlike the Bible which is read by the majority of Christians only on Sunday. Another important fact is that it is read by Muslims all over the world. Wherever Muslims are found, prayers are performed by them, hence, the Quran is recited.
9. A book greater than other revealed books.
There is no doubt that this book is far greater in status than the other revealed books. We can say that the book which was prepared for the guidance of man

from the very beginning is indeed the Quran. Its message of guidance and salvation is unmatched and certainly superior to any Greek material. Every word and letter is immersed in Divine Praise. For the Ulama, it is a treasure in linguistics, for the poet a pinnacle of presentation and for those in control of government, a treasure trove of knowledge. (A French scholar).

10. A guide in both worlds.
When the Muslims study the Quran and Hadith carefully, they will find a solution for all of their wordily and religious needs. (Akhbaarul Waten - Egypt. A Christian columnist).

11. A book to revive the world.
The Quran is filled with words of guidance and intelligence. It also revitalised mankind and that person who has studied this book carefully understands that this is a complete set of laws. There is no department in life in which a person cannot be guided by the Quran. It is my opinion that if one practises upon its teachings, there is no reason to think that one cannot be guided in all his worldly and spiritual needs. (A non Muslim lecturer on Islam).

12. A miracle without an answer.
The Quran is revealed in the most eloquent and exquisite language possible. This book also testifies to the fact that no human can bring something like this. This is a miracle which has no end and can even bring a dead person to life. (Doctor Seal).

13. A complete spiritual guide.
The Quran is such a complete and spiritual message that no book from the Hindu or Christian religion can compete with it. (A Hindu scholar).

14. A book which teaches immense morality
It is book which teaches immense and the highest of morality. It also teaches man the principles of existence. (Stanley Lane).

15. A complete guide to social problems.
The Quran is not only a guide to religious matters but a guide to social and moral issues which can prove extremely beneficial to mankind.

16. A guide to democracy.
The Quran is a combination of social guidance, good manners and therefore a complete set of laws. This can be placed as a foundation for any great democracy. It is a book which presents guidelines on education, justice, matters of defence, financial guidelines etc.

17. A book of power.
The points of guidance in this book is such that through this book, a powerful community and a victorious government can be based. In its guidelines, those principles are found which is the foundation of power and influence.

18. A spiritual salvation and book of human rights.
It is a book which explains the running of an empire and how to interact with various subjects. It shows us spiritual salvation, human rights, guidelines to good and bad behaviour etc.

19. A book which is in accordance to human nature.
I have studied the teachings of the Quran and I have no doubt that the Quran is indeed a book which has been Divinely revealed. One of the greatest qualities of this book is that it appeals to human nature and make up. (Gandhi).

20. A book of truth.
That time is not far when the Quran through its truth and spiritual power will be able to attract the entire world to its message. That time is also not far when the Quran will also overcome the Hindu religion and very soon, it will be this single religion which will be the guide to the masses in the Indian sub continent.

21. A Book of immense effect.
When the enemies of the Holy Prophet peace and salutations be upon him used to listen to the Quran, they used to fall down in prostration and immediately accept the religion of Islam. (A German philosopher).

22. A Book which calls towards Tauheed.
This is a book which breaks the shackles of idol worship through its amazing message and turn people towards the worship of One Creator.

23. A book which creates universal peace.
If the message of the Quran disappears from the world, then peace and stability would not be found on earth at the same time, peace and stability would cease to exist on earth.

24. The most powerful religion
Everything is to be found in the Quran which is to be naturally found in a major religion. (Stanley Lane).

25. A book which teaches brotherhood.
The Quran has fastened people with the spirit of brotherhood and this is not reliant on tribe or language.

26. A message of peace.
The religion of Islam is based on peace and safety for all.

27. A miracle forever.
It was the claim of the Holy Prophet peace and salutations be upon him that this Quran is a miracle and I am also of the opinion that this is indeed a living miracle.

28. A friend of the poor.
The Quran is a friend and supporter of the poor. And it is also a warning to those who are rich and oppressive.

29. The best teacher.
It has the best of education and is something which is imprinted in the minds of people.

30. Something which appeals to intellect and wisdom.
The laws and guidance of the Quran is so in keeping with ones intellect and wisdom that if a person looks at it fairly, then indeed he would be able to live a very clean and healthy life. Islamic Shariah is a combination of the best of laws. It is my opinion that every message of the Quran is based on truth and this is certainly the first and the last book of beautiful guidance. In fact, every type of amazing quality is only found in this book. (Carlyle).

31. A book for the future of mankind.
The Quran teaches the non Muslim manners and guidance. And it is through this that the world can be a better place and certainly Islam is a religion of the future.

32. A Book which contains an amazing message.
There is no doubt that the Holy Prophet of Islam May Allah have mercy upon him was someone who was not able to read and write and the various faculties of knowledge which people speak about, in that regard also, he is not considered a great scholar. In fact people have continued to speak about him as an Ummi. However, his followers continue to believe that this miracle of the Quran is a living miracle and will continue to remain a miracle. It is through this also that one has to accept his claim of Prophet hood and his message through Prophet hood because there is no doubt that this book is indeed an amazing miracle

33. A book which gave birth to true wisdom.
Through the knowledge of the Quran, true philosophy and wisdom came into being. It also created certainty in the knowledge of Tauheed, the institution of Prophet hood and belief in the existence of the Almighty and the hereafter. Both of these are the very foundations of Islamic belief.

34. A summery of Divine Revelation.
The Quran is a book which guides people in their manners, their livelihood and their daily living. This is the reason that it is far superior to the Christian religion because the laws in Islam are certainly not separate from its actual teachings.

35. A book of amazing subjects.
The words of the Quran are exquisite, eloquent and clear and the various subjects are indeed clear and transparent. It looks like someone in Great Power is giving advice.

36. A book which boosts the intellect.
The Quran is a book which re-livens the intellect and also revitalises knowledge.

37. A destroyer of evil.

The Quran condemns oppression, back biting, greed, wasteful expenditure (in all forms), haraam earning, deceit and thinking evil and this is one of its greatest quality.

38. It is a book which is beyond doubt.
The Quran is able to re-liven the heart and create such immense belief that after this, there is no place for doubt.

39. Its message is simple to understand.
The objective of the Quran is so suitable to its time and so simple in its message that the world can easily understand its message.

40. A blessed language.
Through the Quran, the Arabic language became the most blessed language in the Muslim world. In fact, it became greater and more eminent than some of the Western powers.

41. It creates universal brotherhood.
Unlike the Hindu religion, the message of the Quran does not appeal to only one part of the community and it does not allow only one family or tribe to gain eminence over others.

42. It revitalized human behaviour.
The Quran was able to create a powerful system based on good manners and decorum.

43. Its amazing style.
The manner in which the Quran is presented and recorded is quiet amazing. It is brief and yet comprehensive and the Zikr of the Almighty is presented in a very beautiful manner.

44. Beautiful and amazing.
If we refute the greatness, the excellence and eminence of the Quran then it is like we have refuted intelligence and intellect.

45. It is also a light for the West.

It is the right of the Quran that it should be read and propagated in every part of the West.

46. A guide in war.
The Quran has also taught Muslims about war (Jihad), at the same time, it has also taught man how to be kind, how to be charitable and about brotherhood.

47. A book which tore down slavery.
There is indeed a great need that the danger of Hindu sectarianism should be eliminated through the Quran.

48. A book which explains Tauheed par excellence.
The Quran is the greatest testimony to the Oneness of the Almighty. If there is a philosopher who is able to accept religion, that religion would have to be Islam. There is no similarity in the world with Islam.

49. Greater than the Bible.
There is no doubt that the laws of the Quran are greater and more eminent than anything in the Bible.

50. An inspired book.
There is no doubt in the fact that the Quran is certainly a Divinely Inspired book.

51. A unique book among the revealed books.
In the matter of protecting (its contents), there is no doubt that it is far superior to other revealed books.

52. A book of living laws.
Over thirteen hundred years have passed, and yet, such is the amazing lesson found in the Quran that until the present day an ordinary person who accepts Islam is equal in status to the most powerful or rich Muslim of that period.

53. A book of light.
The Quran is a book of (spiritual) light and full of wisdom. There is no doubt that it was revealed on a person who was a true Prophet who was sent by the Almighty.

54. A powerful and influential book.
Those people who call Islam a terrorist religion have certainly not read the words of the Quran and have not understood it as well. After all,this is the (same book) which completely transformed the Arabs (for the better and destroyed all internal strife within them).

55. A summary of guidance.
We have studied the Taurah, the Bible, the Zabur and we have also studied the Vedas. However, the only book which can guide mankind, is the Quran.
56. A social and spiritual guide.
I indeed love the religion of Islam and consider the Prophet of Islam as the greatest guide. I also praise the Quran as a guide to social problems and various other spiritual ailments which is besetting the world. I consider the influence of Islam as the greatest of influence and this was also seen during the era of Hadrat Sayyiduna Umar May Allah have mercy upon him.

Note. One of the greatest tragedies was that the majority of these people who echoed so glowing words for the Quran never accepted Islam. In other words, they became speechless when they read the Quran, but that was the only lesson they achieved. Even in the present age, we find that people who are not Muslims continue to praise the Quran but never accept Islam. Two realities are being revealed in this context, the first is that the Quran is so amazing that these people have no other choice but to praise the Quran and secondly, the satan has such a great hold on them, that he never allows them to take the final step into accepting Islam.

Therefore Muslims should not be deceived into thinking that these people in the West are great sympathisers of Islam because some of their leaders speak glowingly about Islam. Even the satan has no choice but to admit the greatness of the Quran. Such is the Greatness of the Divine Words of the Almighty; yet, the satan still remains the satan. We should always bear in mind that true respect belongs to Allah, His Prophet and the believers and no one else.

An informative chart of the Quran.
The Quran contains thirty paras or sections.

Information about each Surah.

Section	Times of Revelation	Name Surah	Verses	Ruku	Place of revelation
1	5	Fatiha	7	1	Mecca
2	87	Baqarah	288	40	Madina
3	89	Ale Imran	200	20	Madina
4	92	Nisa	176	24	Madina
5	112	Ma'idah	120	16	Madina
6	55	Al An'am	166	20	Mecca
7	39	Al A'raf	206	24	Mecca
8	88	Anfal	75	10	Madina
9	113	Taubah	129	16	Madina
10	51	Yunus	109	11	Mecca
11	52	Hud	123	10	Mecca
12	53	Yusuf	111	12	Mecca
13	96	Ra'ad	43	6	Madina
14	72	Ebrahim	52	7	Mecca
15	54	Al Hajr	99	6	Mecca
16	70	An Nahl	128	16	Mecca
17	50	Bani Israel	111	12	Mecca
18	89	Kahaf	110	12	Mecca
19	44	Maryam	98	6	Mecca
20	45	Ta Ha	135	8	Mecca

21	73	Al Ambiya	112	7	Mecca
22	103	Al Hajj	78	10	Madina
23	74	Mo'minun	118	6	Mecca
24	102	Nur	64	9	Madina
25	42	Al Furqan	77	6	Mecca
26	47	Shu'rah	227	11	Mecca
27	48	Naml	93	7	Mecca
28	49	Al Qasas	88	9	Mecca
29	85	Ankabut	69	7	Mecca
30	84	Rum	60	6	Mecca
31	57	Luqman	37	4	Mecca
32	75	Sajdah	30	3	Mecca
33	90	Al Ahzab	73	9	Madina
34	58	Saba	54	9	Mecca
35	43	Fatir	45	5	Mecca
36	41	Yaseen	83	5	Mecca
37	56	As Saffaat	182	5	Mecca
38	38	Saad	88	5	Mecca
39	56	Zumar	75	8	Mecca
40	60	Mo'min	85	9	Mecca
41	61	Haa Meem Sajdah	54	6	Mecca
42	62	Shura	53	5	Mecca
43	63	Zukhruf	89	7	Mecca

44	64	Dukhaan	59	3	Mecca
45	65	Jaathiyah	37	4	Mecca
46	66	Ahqaf	35	4	Mecca
47	95	Mohammed	38	4	Madina
48	111	Fat'h	29	4	Madina
49	106	Hujraat	18	2	Madina
50	34	Qaf	45	3	Mecca
51	67	Zaariyat	60	3	Mecca
52	76	Tur	49	2	Mecca
53	23	Najam	62	3	Mecca
54	37	Qamar	55	3	Mecca
55	97	Rahman	78	3	Madina
56	46	Waaqi'ah	96	3	Mecca
57	94	Hadeed	29	4	Madina
58	105	Mujaadilah	22	3	Madina
59	101	Hashar	24	3	Madina
60	91	Mumtahinah	13	2	Madina
61	109	Saff	14	2	Madina
62	110	Jumu'ah	11	2	Madina
63	104	Munafiqun	11	2	Madina
64	108	Taghaabun	18	2	Madina
65	99	Talaq	12	2	Madina
66	107	Tahreem	12	2	Madina

67	77	Mulk	30	2	Mecca
68	2	Qalam	52	2	Mecca
69	87	Haaqqah	52	2	Mecca
70	79	Ma'aarij	44	2	Mecca
71	71	Nuh	28	2	Mecca
72	40	Jinn	28	2	Mecca
73	3	Muzzammil	20	2	Mecca
74	4	Muddatthir	56	2	Mecca
75	31	Qiyamah	40	2	Mecca
76	98	Dahr	31	2	Mecca
77	33	Mursilat	50	2	Mecca
78	80	Naba	40	2	Mecca
79	81	Zaari'at	46	2	Mecca
80	24	Abasa	42	1	Mecca
81	7	Takweer	29	1	Mecca
82	82	Infitaar	19	1	Mecca
83	86	Mutaffafeen	36	1	Mecca
84	83	Inshiqaaq	25	1	Mecca
85	27	Buruj	22	1	Mecca
86	36	Taariq	17	1	Mecca
87	8	Al 'Ala	19	1	Mecca
88	68	Ghaashiyah	26	1	Mecca
89	10	Fajr	30	1	Mecca

90	35	Balad	20	1	Mecca
91	26	Shams	15	1	Mecca
92	9	Layl	21	1	Mecca
93	11	Duha	11	1	Mecca
94	12	Inshirah	8	1	Mecca
95	28	At Teen	8	1	Mecca
96	1	‘Alaq	19	1	Mecca
97	25	Al Qadr	5	1	Mecca
98	100	Bayyinah	8	1	Madina
99	93	Zilzaal	8	1	Madina
100	14	‘Aadiyaat	11	1	Mecca
101	30	Qaariyah	11	1	Mecca
102	16	Takaasur	8	1	Mecca
103	13	Al ‘Asar	3	1	Mecca
104	32	Humazah	9	1	Mecca
105	19	Al Feel	5	1	Mecca
106	29	Al Quraish	4	1	Mecca
107	17	Al Ma’un	7	1	Mecca
108	15	Al Kauther	3	1	Mecca
109	18	Kafirun	6	1	Mecca
110	114	Nasr	3	1	Madina
111	6	Lahab	5	1	Mecca
112	22	Ikhlas	4	1	Mecca

113	20	Falaq	5	1	Mecca
114	21	Naas	6	1	Mecca

The amount of surahs which are unanimously agreed to have been revealed in Mecca is sixty-five. The amount of Surahs revealed in Madina shareef are said to be eighteen. The number of surahs in which there is a difference of opinion on whether it was revealed in Mecca shareef or Madina shareef is said to be thirty-one. The total number of Surahs in the Quran is 114.

The total number of Ruku.

The total number of Ruku which is found in the Quran is said to be five hundred thirty-seven.

The number of Sajdah in the Quran.

These are places where one is supposed to make Sajdah when one reads this verses. They are fourteen in number. They appear in the following places.

1. Surah Al Araf verse 206.
2. Surah Ar Ra'ad verse 15.
3. Surah An Nahl verse 50.
4. Surah Bani Israel verse 109.
5. Surah Maryam, verse 58
6. Surah Al Haj, verse 18.
7. Surah Al Furqan, verse 60.
8. Surah Naml. verse 26.
9. Surah Sajdah, verse 15.
10. Surah Saad, verse 24.
11. Surah Haa Meem Sajdah, verse 38.
12. Surah Najm, verse 62.
13. Surah Inshiqaaq, verse 21.
14. Surah Alaq, verse 19.

It must also be borne in mind that according to Hadrat Sayyiduna Imam Shafi May Allah have mercy upon him, the 77th verse of Surah Al Haj, is also a verse which demands that a person makes a Sajdah. In other words, according to the Shafi mazhab, one has to also make sajdah at this verse.

Places to remain silent.

According to the Qirah of Imam Hafs, there are four places in the Quran in which it is Waajib to remain silent after reading these verses and then continue.

They are:
1. Surah Kahaf, verse 1.
2. Surah Yaseen, verse 52.
3. Surah Qiyamah, verse 27.
4. Surah Mutaffafeen, verse 14.

The different Manzils of the Quran.

There are seven Manzils in the Quran.
1. From Surah Fatiha to Surah Nisaa.
2. Surah Ma'idah to Surah Taubah.
3. Surah Yunus to Surah Nahl.
4. Surah Bani Israel to Surah Furqan.
5. Surah Shu'rah to Surah Yaseen.
6. Surah Saffaat to Surah Hujraat.
7. Surah Qaf to Surah Naas.

Number of Words in Quran:

1. There are 86 430 words in the Quran.
2. According to Humain A'raj, there are 76 430 words.
3. According to Abdul Aziz bin Abdullah, there 70 439 words in the Quran.

The number of times, each letter has been used in the Quran.

1. Alif. 48 472 times.
2. Ba 11 428 times.

3. Ta. 101 99 times.	4. Tha. 1276 times.	5. Ja. 3273 times.
6. Haa. 3973 times.	7. Khaa. 2416 times.	8. Dal. 5642 times.
9. Zal. 4697 times.	10. Raa. 11 793 times.	11. Zaa. 1590 times.
12. Saa. 5891 times.	13. Shaa. 2253 times.	14. Thaa. 2013 times.
15.Dhaa.1207 times.	16. Thaa.1277.	17. Zhaa. 842.
18. Ain. 9220.	19. Ghain. 2208	20. Faa. 8499.
21. Qaaf. 6813	22. Kaaf. 9520.	23. Lam. 33432.

24. Meem. 26535. 25. Nun. 26560. 26. Waa. 25536.
27. Haa. 19072. 28. Lam Alif. 4720. 29. Hamza. 4115.
30. Yaa. 25919.

Hence the total number of usages of each letter is 387 079.

The number of letters which appear are:

1. According to the report of Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him the total number of letters are 323 671.
2. According to Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him there are 322 670 letters.
3. According to Hadrat Imam Mujaahid May Allah have mercy upon him the number stands at 321 121.

There reason for this difference of opinion is very simple.

There are certain scholars who consider the letter with Mushad -dad as being two letters while other consider it as one letter. Some consider a single word as being two separate words and some consider the same word to be one single word. It must therefore be remembered that this difference of opinion is not because there is something less or extra in the Quran but the difference of opinion is the manner in which certain words, letters etc have been looked at. Hence, this difference of opinion is based on the actual manner in which it was looked upon and then counted.

The number of times each harakaat was used in the Quran.

1. Fatah. Used 53 223 times.
2. Kasra. Used 39 582 times.
3. Zammah. Used 8804 times.
4. Maddaat. Used 1771 times.
5. Shad daat. Used 1274 times.
6. Nuqaat or dots. Used 105 684 times. (Siyaarah Digest. Quran number.)

The various Muqatta'aat in the Quran.

1. Saad. 2. Qaaf. 3. Nun. 4. Ta Haa.

5. Yaseen. 6. Taa seen. 7. Haa meem. 8. Alif Laam Meem.
9. Alif Laam Raa 10. Taa Seen Meem. 11. Ain Seen Qaf.
12. Alif Laam Meem Saad. 13. Alif Laam Meem Raa.
14. Kaaf Haa Yaa Ain Saad.

The types of verses in the Quran.

There are three types of verses in the Quran.
They are: 1. Muh kamaat. 2. Muqatti'aat. 3. Muta shaa bihaat.

1. Muh kamaat.

They are those verses of the Quran whose meaning, message, intent etc is very clear and apparent. These would be such verses as found in Surah Fatiha etc.

2. Muqatti'aat.

At the beginning of certain surahs, there have appeared a few words which is a combination of certain letters. These would be like Alif Laam Meem etc. These are known as Huruf Muqatti'aat. It is actually made of fourteen letters. In other words, only fourteen letters of the Arabic language has been used in this regard. They are Alif, Haa, Raa, Saad, Thaa, Ain, Qaaf, Kaaf, Lam, Meem, Nun, Haa and Yaa.

Among the Mufassireen who have tried to explain these letters have included such luminaries as Qadi Thana'ullah Pani Pati, Qadi Abdullah bin Amar Baydawi, Allama Syed Mahmud Alusi Al Baghdadi, Allama Ismail Haqqi, Allamah Mullah Jewan etc May Allah have mercy upon them. Some have mentioned that since this is part of the Muqatti'aat, they have not tried to explain these letters. The Awliyah have also mentioned that the Huruf Muqatti'aat is a secret between the Creator and His beloved Prophet peace and salutations be upon him.

3. Muta shaa bihaat.

These are those verses or words whose meaning we are aware of but the exact reality and essence in meaning is unknown to us. These would include those verses of the Quran wherein it is mentioned that the Almighty is "established" on the Divine Throne or the "Hand of Allah".

We understand the outer meaning of hand when we look at our hands, or we understand when someone informs us that a person is sitting on a chair etc. But what is the actual meaning of this when it is related to the Almighty is something which is only known to Him. This is beyond the comprehension of a human being. Some Ulama have made it clear that we should not endeavour to translate this and leave it in its original meaning. (Tafseer Naeemi etc).

Certain signs which appear in the Quran.

1. A sign like a zero. This is known as Waqf Taam. One should stop at this place.
2. Meem. This is known as Waqaf Laazim. One should definitely stop at this spot otherwise there would be a doubt created in the meaning of what you are reading.
3. Taa. This is known as Waqf Mutlaq. One is recommended to stop but it also indicates that the subject under discussion still continues and that a certain meaning has not yet been completed.
4. Jeem. A sign which indicates voluntary stop. It is better to stop at this place and also permitted to continue without stopping.
5. Zaa. One is not recommended to stop at this place.
6. Qaf. One is not recommended to stop here.
7. Saad. At this spot, one should continue by joining the next verse. However, if the person stops at this spot, then there is permission.
8. A word which appears as a "Saad Lam Yaa". This also indicates that one should join the sentence or verse with the next verse.
9. Waqaf- This indicates a full stop. This also appears at a spot where a person would generally continue reading without stopping, hence this appears to warn a person to stop.
10. Seen. This indicates a slight moment of silence without the breath of a person stopping.
11. Haa. When this appears above any verse, then it is better to stop at this spot.

Further knowledge of the Quran.

1. The first revelation. The first revelation of the Quran is considered to be surah Alaq from verse 1 to 5.

2. The last revelation. These are considered to be two verses. They are verse 281 of Surah Baqarah or the 3rd verse of Surah Al Ma'idah.

3. The people who recorded the Quran.
The number of blessed companions who performed this task is said to be forty.

4. The period of revelation.
It is reported that the Quran was revealed in twenty two years, five months and fourteen days.

5. The various subjects in the Quran.
There are nearly a thousand verses in the Quran which deals with issues such as Aqaa'id, shariah laws, stories of previous nations, mention of the days of Allah, mention of death and what will happen after death. For each of these subjects, there are a thousand verses each in the Quran.

The word Quran in the Quran.

The word Al Quran with the Alif Lam before it has appeared fifty eight times in the Quran and the word Quran without the Alif Lam has appeared ten times in the Quran. (Al Fawaa'id Al Hasan).

The number of times Jibraeel Ameen appeared.

In some books, it is mentioned that Jibraeel Ameen appeared twenty six thousand times to the Holy Prophet peace and salutations be upon him. This never happened with any previous Prophet.

If we divide this according to the period it took for the Quran to be revealed, it appears that Jibraeel Ameen appeared on average three times a days in the blessed court of the Holy Prophet peace and salutations be upon him.

The exact half of the Quran.

This is until Surah Hadeed and from Surah Al Mujaadilah, the next half starts.

The three parts of the Quran.

1. Until the 100th verse of Surah Taubah.
2. Until the 101st verse of Surah Shu'arah.
3. From this until the end of the Quran.

The word "month".

The word month has appeared twelve times in the Quran and this is one complete month.

The word "Yaum" or day.
This word has also appeared three hundred sixty five days in the Quran and this makes up one year.

The word "salah"
This word has appeared on numerous occasion in the Quran thereby emphasising the importance of this action.

The word "dua".
This word has appeared more than seventy times in the Quran.

The word "sadqah" and charity.
This word has appeared nearly a hundred and fifty times in the Quran.

The longest verse.
This is the 282nd verse of Surah Baqarah. There is said to be 544 letters in this verse and if we had to add the letters with Tashdeed again, it would make it 558th letters.

The largest Surah in the Quran is obviously Surah Baqarah and the shortetst Surah is Surah Kauther.

Who is referred to as "Zun Nun" in the Quran?
This refers to Nabi Yunus peace be upon him.

There is only kingdom mentioned in the Quran and it refers to the kingdom of Egypt. It appears in Surah Yunus, verse 87, 21 and 99 and in Surah Zukhruf verse 61.

The different Qirah in different countries.

In the West in places like Mauritania, Tunis etc, people mostly recite the Qirah of Imam Naaf'e May Allah have mercy upon him. In Sudan mostly the Qirah of

Abi Amar. In other parts of the East, people mostly recite the Qirah of Imam Asim May Allah have mercy upon him. From various historical material, it was seen that from the time Egypt came under Muslim control until the 5th century, people used to recite in the Qirah of Imam Warash May Allah have mercy upon him. After that they began to read in the Qirah of Imam Abi Amar Basri May Allah have mercy upon him. However, from the middle of the 12th century onwards they began to read in the Qirah of Imam Asim May Allah have mercy upon him. (Al Fawaa'id Al Hasan).

The Quran in the Indian sub continent.

It is said that through the influence of Yemen, the Quran reached the Indian sub continent in the very first century of Islam. It arrived in the province of Sindh.

The first Persian translation.

The first translation of the Quran in the Persian language was completed by Shaikh Saadi Shirazi May Allah have mercy upon him in 691 ah.

The name of the Sahabi in the Quran.

Only one name of a blessed companion appears in the Quran and that is Hadrat Sayyiduna Zaid bin Haaritha May Allah have mercy upon him who was referred to as the "adopted" son of the Holy Prophet peace and salutations be upon him.

The word Bismillah.

This appears at the beginning of every Surah and there should be therefore be one hundred fourteen. However, since it does not appear at the beginning of Surah Taubah, this number has been completed by the Bismillah appearing in Surah Naml.

Seven continuous verses with the Divine Attribute mentioned.

In Surah Hajj, from the 59th verse until the 65th verse, there are seven verses in which with the Divine Name of the Allah, two of His Divine Attributes have also been mentioned.

Nearly a half para in which the Name of "Allah" does not appear.

In surah Qamar, Surah Rahman and Surah Waaqi'ah, which is nearly half a para, the Divine Name "Allah" does not appear. This is unlike Surah Mujaadilah in which the Divine Name "Allah" appears in every verse.

Various types of Surahs.

1. Sab'a Tawaal. This is considered as the seven lengthy surahs. In entails Surah Baqarah until Surah Anfal and also Surah Taubah whose verses are more than two hundred or much more than a hundred.
2. Me'een. These are those surahs whose verses are close to a hundred and would include surah Yunus until surah Qasas. All of these surahs have at least a hundred verses or close to a hundred verses.
3. Mathaani- This is from surah Ankabut until surah Fat'a. Another reason is that the incidents in these surahs are also repeated. Most of these surahs have less than a hundred verses.
4. Mufassal or Muhkam. These are considered the smallest surah in the Quran and would include surahs from surah Hujraat until Surah Naas. The reason that these surahs are also referred to as Muhkam is because none of these surahs have been abrogated.

The three types of Mufassal.
From Surah Hujraat until surah Inshiqaaq is referred to as the lengthy Mufassal or "Tawaal Mufassal". From surah Buruj until surah Qadri is referred to as the medium Mufassal or "Awsat Mufassal. From surah Bayyinah until surah Naas is referred to as the small Mufassal or "Qisaar Mufassal".

The term يَاَيُّهَا الَّذِيْنَ اٰمَنُوا "O you who believe...."

This title appears 116 times in Surah Ma'idah.

The word Jannah and hell.
There is one surah which is more than a hundred verses in length but the words Jannah or Hell does not appear in all of these 111 verses and it is Surah Yusuf.

A brief history of the various surahs.

There is no doubt that the copies of the Quran which were prepared and sent to different countries, in these copies, it is unanimously agreed that the surahs in these copies numbered one hundred fourteen. However, according to the report of Ata from Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him, the number of surahs equalled one hundred thirteen. The only reason for this is because, he considered Surah Anfal and Surah Taubah to be one surah.

We are talking about those recording and copies which were kept in the possession of certain eminent Ashaab. As for the copy in the possession of Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him, the Quls were not recorded, hence it appeared as one hundred twelve surah. Or perhaps the two Quls and Surah Fatiha were not recorded, hence this made it appear as one hundred eleven surahs. Another explanation for this is that perchance, he saw the Holy Prophet peace and salutations be upon him make Taweez or make Damm with the last two Quls and other companions as well. Later, other Muslims also continued this practise.

Hence, he did not record it in his copy because he was certain that these surahs would not disappear or get lost. Obviously, one of the reasons for recording anything is because one has the fear that these writings would be lost and since, these two surahs were so famous, there was no danger of this happening. The same thing happened with surah Fatiha. He did not feel the need to record this because there was no fear of it been lost because since every Muslim had to recite this in salah, it was a surah which was well known.

However, when the copies of the Quran were prepared under the supervision of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him, he made certain these surahs be included in the recording of the Quran. As for the report that there were two other surahs in the recording of the Hadrat Sayyiduna Ubay bin Ka'ab May Allah have mercy upon him, there has already been Ijmah established that these were not surahs of the Quran.

It must be also remembered that these words were not actually surahs but words of dua which they recorded on specific occasions.

Verses in which the entire twenty-nine letters appear.

There are two verses in the Quran in which the entire twenty nine letters of the Arabic language appear. The first is the 154th verse of Surah Ale Imran:

ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْۢ بَعْدِ الْغَمِّ اَمَنَةً نُّعَاسًا يَّغْشٰى طَآىِٕفَةً مِّنْكُمْ ۙ
وَطَآىِٕفَةٌ قَدْ اَهَمَّتْهُمْ اَنْفُسُهُمْ يَظُنُّوْنَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ؕ
يَقُوْلُوْنَ هَلْ لَّنَا مِنَ الْاَمْرِ مِنْ شَيْءٍ ؕ قُلْ اِنَّ الْاَمْرَ كُلَّهٗ لِلّٰهِ ؕ يُخْفُوْنَ فِيْۤ
اَنْفُسِهِمْ مَّا لَا يُبْدُوْنَ لَكَ ؕ يَقُوْلُوْنَ لَوْ كَانَ لَنَا مِنَ الْاَمْرِ شَيْءٌ مَّا قُتِلْنَا
هٰهُنَا ؕ قُلْ لَّوْ كُنْتُمْ فِيْ بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ الْقَتْلُ اِلٰى
مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ صُدُوْرِكُمْ وَلِيُمَحِّصَ مَا فِيْ قُلُوْبِكُمْ ؕ
وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۵۴﴾

Then after sorrow, He sent down to you slumber that had surrounded a party of you, and another party was anxious about themselves, suspected of Allah unjustly; like the suspicion of Ignorance. They say, 'Have we any power in this affair'? Say you, 'Entire authority is of Allah, They conceal in their hearts that they reveal not unto you; they say, 'if we had any power, then we would not have been killed here." Say you, 'If you had been in your houses, even then those for whom killing was already written would have gone forth to the place of their slaughter; and in order that Allah might test the feelings of your breasts, and whatever is in your hearts might purge it. Allah knows the thoughts of your hearts.

And the second is the 29th verse of Surah Fat'h:

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ
تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ
وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚۖ وَمَثَلُهُمْ فِي

الْاِنْجِيْلِ ۚ۬ كَزَرْعٍ اَخْرَجَ شَطْاَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ
يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿٢٩﴾

Mohammad is the Messenger of Allah and those with him are hard against the infidels and tender among themselves you will see them bowing and prostrating themselves in prayer seeking grace of Allah and His pleasure. Their mark is on their faces from the traces of prostrations. This description of their is in Taurah and their description is in Enjeel. As a cultivated field which puts forth its sprout, then strengthened it, then it became thick, then stood straight upon its stem, it looks pleasant to the cultivators that through them the hearts of the infidels may burn. Allah has promised unto those of them who are believers and do good, forgiveness and a great reward.

Wonders of the Quran.

There is only two places in the Quran where the letter Haa has been followed by another letter Haa. This is in Surah Baqarah verse 235 and Surah Kahaf, verse 60.

Only one Zer.

In the entire Quran, there is only one surah of the Quran in which the harakat "zer" appears only once. It is in Surah Ikhlaas.

Amazing recordings of the Quran.

There have also been amazing recordings of the Quran which has been completed by people who have presented their true love for the Quran. We will present a few of them.

1. Qari Karaamat Ali Jonpuri is said to have recorded the whole of Surah Ikhlaas on one seed of rice.

2. There are also many copies of the Quran in which every page began with a round letter or that page ended with a round letter. In other words, the letter "Waa".

There is also a Quran in Lahore which has been prepared using threads of gold. This is also preserved in one of the museums in Lahore.

Small and large letters.

It is said that the Quran is recorded in the Lawh Mahfuz in large letters. In some reports it is mentioned that each letter is as large as the cave of Qaaf. At the same time, the meaning below each letter is so wide and expansive that no one can encompass the meaning of this except the Almighty. This has also been mentioned by Hadrat Sayyiduna Imam Ghazzali May Allah have mercy upon him that each letter is a veil for the inner meaning of that letter. In the hadith shareef, it is also mentioned that this is also recorded on the forehead of Israfeel in small letters. In other words, if we record it either in small or large letters, we would still be correct but obviously the intention is to make sure that the letters are legible and readable.

One person reported that he had seen a copy of a Quran in a certain country which is housed in the Jamia Masjid. The pages of the Quran are so long and wide that the complete recording reaches the roof. The other fifteen paras are kept on another table.

A Quran of only thirty pages.

Hafiz Mohammed Lahore was someone who had recorded the entire Quran in only thirty pages. Another amazing thing is that except for the first page, all pages began with the letter Alif. He had also recorded another copy of the Quran in thirty pages in which except for the first page, all other pages began with the letter "Waa". Mohammed Tahir Abdul Qadir Kurdi in the book "Taarikh Al Khat Al Arabi wa Adaa bihi" mentions that nearly fifty to seventy years ago, this copy of the Quran was also placed in the Roza shareef as one of the Islamic relics. Sadly, since most of the Holy relics in Madina shareef has been destroyed by the disciples of the US and the UK, namely the Saudi Ale Najd, we are sure that this must have also disappeared as well.

The importance of Tajweed and proper Qirah.

There are obviously amazing capacity in various creation of the Almighty such as the stars in the heavens, the brightness of the moon and sun etc. All of these creation are a testimony to the Divine Greatness of the Allah. At the same time, we also have come to realise that the Quran is certainly His Divine Words. When we look at the words of someone, the greatness of those words or statements are

determined by the person uttering the words. It is for this reason that the Holy Prophet peace and salutations be upon him has stated that as the Almighty is the Greatest, in like manner, His Words are also the Greatest of Words and Speech.

In fact, such is the Greatness of the Quran, that in Surah Hashr, verse 21, the Almighty declares:

لَوۡ اَنۡزَلۡنَا هٰذَا الۡقُرۡاٰنَ عَلٰى جَبَلٍ لَّرَاَيۡتَهٗ خٰشِعًا مُّتَصَدِّعًا مِّنۡ خَشۡيَةِ
اللّٰهِ ؕ وَ تِلۡكَ الۡاَمۡثَالُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُوۡنَ ﴿۲۱﴾

Had We sent down this Qur'an upon a mountain, you would have then surely seen it bowed down, blown to bits by the fear of Allah; and We illustrate such examples for people, for them to ponder.

This is the reason that when man listens to the words of the Quran, his heart becomes highly influenced and it creates an immense impact on his heart. This is also one of the reasons that when the greatest reciter of the Quran, namely the Holy Prophet peace and salutations be upon him recited the Quran, all creation around him had no other choice but to bow down their heads in complete submission. Even the Angels and Jinn stood still and listened to the words of the Quran. In fact, it said that when a person recites the Quran as it should be recited, the Almighty also listens carefully to the person.

In the Sahih Bukhari and Muslim shareef, the Holy Prophet peace and salutations be upon him is reported to have stated that, "the Almighty has given command and has given command to His Prophet to recite the Quran in a good voice and to recite it aloud." It is mentioned that even when the greatest enemies of Islam approached the Holy Prophet peace and salutations be upon him while he was reciting the Quran, they had no option but to obey what they were listening to. Such was the magnetism of the Quran, that most people could not move away. Even enemies like Abu Jahl, Utbah, Shaybah etc when they heard the Quran, all they could say was that they had no idea what magic had gotten hold of the Holy Prophet peace and salutations be upon him.

In spite of their animosity towards Islam, they had no answer to the words of the Quran. What was the style in which the Holy Prophet peace and salutations be upon him recited the Quran? It is reported that the Holy Prophet peace and salutations be upon him used to recite the Quran in such a manner that people could hear each word and each letter. This is the foundation of Tajweed. Some people call this Qirah. In Surah Muzzammil, verse 4, the Quran declares:

اَوۡ زِدۡ عَلَيۡهِ وَ رَتِّلِ الۡقُرۡاٰنَ تَرۡتِيۡلًا ۚ﴿۴﴾

Or increase a little upon it, and recite the Qur'an slowly in stages.

Hadrat Sayyiduna Ali May Allah have mercy upon him has explained that, "Tarteel signifies the proper pronunciation of the Quran and knowing where to stop or pause." Tajweed is also explained as the art of pronouncing each letter from its correct place of pronouncement. All of the laws of where each letter should be pronounced and mentioned has already been outlined by the various expert scholars of Tajweed. This science is called the faculty of Tajweed. There is no doubt that it is extremely important and vital that the non Arabs study this faculty.

The reason is obvious, unlike the Arabs, the non Arabs are not aware of how each letter should be pronounced. Another important point to bear in mind is that the Arabic language is so delicate that if a single letter is mispronounced, the entire meaning of the word will also change. We can look at an example like the word Dhalal which means misguidance and which begins with the letter "Dha" and if we pronounce it with "tha" it would mean something with a shadow. Another example is the word "Dharaba" which begins with "Dha" again.

If we use the letter "Za", it would mean something which is speedy. In like manner, we look at a word, "wa thaqa" with a "tha", if we had to pronounce it with a "sa", it would signify the name of a certain measurement. In this manner, there are thousands of words which if pronounced incorrectly, would dramatically change the meaning of that word. In the same manner, the harakaat also changes the meaning of a word. Look at the word, "Malik" which means king or ruler.

If we pronounce it as "Mulk" it would signify a kingdom. If we look at the word, "An'amta". This means he blessed us and if we change it to "An'amtu", it would mean that we have blessed another person. Merely the zabbar and and pesh at the end of the letter changes the meaning. In like manner, if we say, "An'amti" it would mean "I have blessed" but in a female subjective sense. This is why the Ulama have said that if this word is mispronounced in the surah Fatiha, it would make a person guilty of kufr without him knowing. In summery, from this we come to realize how important the faculty of Tajweed is for a Muslim.

This enables a person to recite the Quran in a proper manner and one is also able to protect himself from any kufr or misguidance. This is one of the reasons that Imam Mohammed Al Jazari in the foreword of the Al Jazari mentions that, "There is no doubt that it is vitally important and necessary to learn Tajweed. That person who does not read the Quran with Tajweed, he will become a sinner. This Divine Book was revealed with Tajweed and this is how it reached us."

Why is this knowledge necessary?

We notice that when anyone misreads the poem of any eminent poet such as Allamah Iqbal etc, the people in the audience would normally become extremely upset. Imagine if the actual composer of the poem is also sitting in audience, how upset would he become? If this is case with an ordinary poem, imagine the Divine Wrath of the Almighty when we recite the Quran in an incorrect manner. This is the reason that there is a report in the Ibn Maja of the Holy Prophet peace and salutations be upon him in which he has stated that one should read the Quran in the manner of the Arabs. These people understand the delicate manner of how to pronounce each letter and we should follow this example.

Obviously, this can only be possible when we are well versed with rules of Qirah. At the same time, we should mention the immense reward which awaits such a person. In the Bukhari and Muslim shareef, it is mentioned that, "The expert in the Quran (in its recital and knowledge) will be in the company of the Angels and Prophets".

Allamah Mullah Ali Qari May Allah have mercy upon him explains, "In this report, by the word "expert" is meant the recital of the Quran with Tajweed." (Mirqat).

He then explains the meaning of Tajweed by stating, "It is meant the pronouncing of the words of the Quran in a beautiful manner bearing in mind the Makhaa rij or where the letters should actually be pronounced from." (Minhat Al Fakhriyah).

Mullah Ali Qari May Allah have mercy upon him also considers that the faculty of Qirah as being Waajib and Fard. He states, "There is no doubt in the fact and it is unanimous that it is Fard-e-Kifaayah to acquire the knowledge of Qirah. To also recite the Quran in this manner is also a Fard." (Sharah Muqaddimah Jazariyah).

Allamah Mohammed Nasr Makki states, "From the time of the Holy Prophet peace and salutations be upon him until the present time, the Ummah is unanimous in the fact that Tajweed is something which is Waajib. There is no difference of opinion in this regard. By there being no difference in opinion is the greatest testimony of it being Fard".

The importance of Tajweed among the jurists.

The Islamic jurists have also placed great emphasis on the proper manner of reciting the Quran. They also opine that a person who recites the Quran incorrectly is a sinner because the meaning of the Quran changes and by the meaning of the Quran changing, the salah is also nullified.

Therefore, a person like this should not be given the position of being an Imam. Many statements of this nature have been mentioned by past and present Ulama.

From this, we also come to know that the faculty of Tajweed has been something which has been taught and emphasised from the very beginning of Islam. The authenticity of this has also been mentioned by Ibn Khaldun and in his "Muqaddimah", he has also allocated a special chapter to this faculty entitled, "Baab Al Qirah". He mentions that those who consider Qirah as unimportant are certainly incorrect. He also mentions that like the Quran is authentic, the subject of Qirah is also authentic. This has continued until our time.

Another statement of the Holy Prophet peace and salutations be upon him is that the Quran has been revealed according to the seven Qirah. He has also stated that one should further beautify the Quran with ones voice. In another statement he

has mentioned that he who does not (endeavour) to recite the Quran in a proper and beautiful manner, he is not from among the Muslims.

The commentators of the Quran explain that by "beautifying" ones voice does not mean singing but to read the Quran in a proper manner according to the rules and laws of Tajweed and Qirah. He has mentioned that the Almighty is pleased with the recital of the Quran in the manner in which it was revealed.

The Ulama have mentioned that the word "Tarteel" in the Quran signifies Tajweed. This is the reason that Imam Jazari May Allah have mercy upon him has mentioned that, "The faculty of Qirah was revealed with the Quran by the Almighty." He further states, "Since the Quran was revealed with Tajweed, hence it is extremely important and necessary that prior to reading the Quran, we understand the laws of Qirah."

The laws of Tajweed is not based on Qiyas.

The most famous book in the world pertaining to Qirah is the "Shaatibi". Glowing words were also paid to it by Ibn Khaldun. In it, it is clearly mentioned that, "there is no place for Qiyas in the faculty of Qirah, whatever (laws) are present, are (laws) which have been passed on." We find this fact mentioned in the blessed words of Hadrat Sayyiduna Umar, Hadrat Sayyiduna Ali and Hadrat Sayyiduna Zaid bin Thabit May Allah have mercy upon them who have mentioned that, "Recite the Quran as you have been taught." This is that knowledge which you have been commanded about because a day will come when it will be told to the reader of the Quran to read the Quran as much as he recites, so much so his status in the hereafter will be elevated. (Abu Daud shareef).

When the blessed Ashaab obeyed the commands of the Almighty and recited the Quran as it should be recited, there came a time when the Angels also appeared from the heavens to listen to them read. Many blessed Ashaab saw a white cloud appear in front of them and the Holy Prophet peace and salutations be upon him explained that these were large groups of Angels who had come to listen to the Quran.

To another blessed companion, namely Hadrat Sayyidina Abu Moosa May Allah have mercy upon him, he mentioned that this blessed companion had been blessed with the voice of Nabi Daud peace be upon him and that through this,

he had made the Holy Prophet peace and salutations be upon him remember Nabi Daud peace be upon. (What about those who say that he did not know the knowledge of the Unseen. How come he knew what the voice of Nabi Daud peace be upon him sounded like?).

The Holy Prophet peace and salutations be upon him has also stated that, "The Almighty has commanded me to teach you the Quran." When they had completed this education, he mentioned to them, "Among you, the best Qari is Ubay bin Ka'ab".

From all of these reports, we are again reminded about the importance and necessity of Qirah.

We end this part of the discussion with another important statement of the Holy Prophet peace and salutations be upon him in which he has stated that, "There are many people who read the Quran but the Quran curses them." The Ulama have explained this in this manner that; it could signify a person who does not practise on the Quran and also the person who recites the Quran incorrectly. We make dua that the Almighty protects us from both of these sins. Ameen.

The reason why the laws of Imam Hafs May Allah have mercy upon him has been so widely accepted.

The seven Qirah of the Quran is based on authentic reports. Hence, permission has been given that the Quran can be recorded according to one of these, however, we find that in the world today, the most widely accepted Qirah is the Qirah of Imam Asim Kufi May Allah have mercy upon him which is reported through Imam Hafs May Allah have mercy upon him. Perhaps one of the reasons for this is that when the dots and the haraqat started to be recorded in the Quran, the report of Imam Hafs May Allah have mercy upon him was placed in front.

Hence, this became instantly famous around the world. The rest of the Qirah and the manner of recording them merely remained in books and this is only known to those who are well learned in the faculty of Qirah and Tajweed. This also proves that perhaps it was Imam ibn Sereen May Allah have mercy upon him who had placed the haraqat and the dots on the Quran because Imam Hajz May

Allah have mercy upon him lived in that period and not in the period of Hadrat Sayyiduna Ali May Allah have mercy upon him. (Tabayyinul Quran).

The excellence of various Surahs as outlined in the Ahadith.

Hadith 42.

Hadrat Sayyiduna Abdul Malik bin Umair May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "In the surah Fatiha, there is a cure for all illness." (Daarimi and Imam Baheqi in the Shuhubul Imaan).

There are many reports in regard to Surah Fatiha.

Among the excellences of Surah Fatiha is the following report which is mentioned when one of the blessed companions was once called by the Holy Prophet peace and salutations be upon him while he was in salah. He did not answer the call of the Holy Prophet peace and salutations be upon him and on being questioned, he mentioned that he was in salah. The Holy Prophet peace and salutations be upon him then asked him whether he had heard the verse of the Quran where the Quran clearly commands that, "O those who believe! when the Almighty and His Prophet calls, then you should answer their call".

Thereafter, the Holy Prophet peace and salutations be upon him mentioned that he would reveal to this blessed companion the most excellent surah in the Quran and that it was Surah Fatihah and that it was also the Sab'a Mathaani or the surah with seven verses. Some Awliyah have mentioned that whatever was in the previously revealed books, all of it has been found in surah Fatihah and whatever is in Surah Fatihah, has been found in the Bismillah and whatever is in the Bismillah, all of it has been found in the Ba of the Bismillah. The commentators mention that the letter "Ba" signifies meeting something and in this context it would mean that a slave is meeting His Creator. It could also signify that a person is been connected with His Creator. Some Awliyah have mentioned that whatever is in the letter "Ba" is actually found in the dot which appears below the letter "Ba". In other words, this signifies the Divine Unity of the Almighty and it is something which cannot be further divided.

Some commentators explain that in the verse, "Iyya ka na'budu" all the aims and objectives of life in both worlds are summarized. In another report, the Holy Prophet peace and salutations be upon him has also stated that, "I swear by that

Divine Being in Whose Power is my life, such a Surah has never been revealed before, neither in the Taurah, the Injeel, the Zabur or in any other part of the Quran." The Mashaa'ikh have also mentioned that if Surah Faatiha is recited with the true Imaan and certainty, it would become a cure for all types of illness whether it be religious, wordily, apparent or hidden.

Whether one writes this surah or writes it and drinks the water, in all cases it would prove extremely beneficial. In the various books of Ahadith, it is mentioned that the blessed companions used to read this surah and make damm for those who had suffered from snake bite, scorpion sting, epilepsy, insanity etc. The Holy Prophet peace and salutations be upon him also did not object to this. In one report it is mentioned that once the Holy Prophet peace and salutations be upon him recited this Surah and then placed his blessed saliva on the area which was affected.

This was performed for Hadrat Sayyiduna Saa'ib bin Yazeed May Allah have mercy upon him. In one report, it is mentioned that whoever intends to sleep and reads Surah Fatihah and Surah Ikhlas and makes damm over himself, he will be protected from all trial except death. In one report it is mentioned that the reward for reading surah Fatihah is equal to two thirds of the Quran.

The special parts of the Quran which were received from below the Divine Throne.

In one report it is mentioned that the Holy Prophet peace and salutations be upon him has stated that he had received four special gifts from below the Divine Arsh which no one except him has received. They were, Surah Fatihah, the Ayatul Kursi, the last verses of the Surah Baqarah and Surah Kauther. In one report mentioned by Hadrat Sayyiduna Hasan Basri May Allah have mercy upon him, it is mentioned that the Holy Prophet peace and salutations be upon him has declared that whoever reads Surah Fatihah, it is as if he has recited the Taurah, the Injeel, the Zabur and the Quran. It is also mentioned that there were four occasions on which the satan displayed immense regret and frustration.

The first occasion is when he was Divinely cursed. The second was when he was expelled from the heavens, The third occasion is when the Holy Prophet peace and salutations be upon him was blessed with Prophet hood and the fourth occasion was when Surah Fatihah was revealed. Some Ulama have actually

mentioned that Surah Fatihah is actually the Ism-e-Azam and should be recited for various reasons. There are two methods for this. The first is that this should be recited forty one times for forty days in between the Sunnah and Fard of the Fajr salah.

The method is that the last "meem" of the Bismillah should be joined with the "lam" of the Al hamdu lillah. Insha Allah, whatever you have made intention for, it will be accepted. If there is a person who has suffered black magic or any other illness, this should be read and damm made on water and drunk. The second method is that on the first Saturday of the new month, again in between the Sunnah and Fard of Fajr, one should read this in the same method of joining the meem with the lam seventy times. One should continue in this manner every day deceasing it ten times every day. This would be completed in one week.
If the intention of the person is accepted in the first month, then he may stop. Otherwise, he should continue this action on the second or even the third month. One can also read this Surah seven times for toothache or abdominal pains. He has to read this Surah and then make Damm on the affected spot.

In the Muslim shareef, there is a report from Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him that the Holy Prophet peace and salutations be upon him once stated, "One of the doors in the heavens has opened which had never opened before this. An angel then appeared from this door. The Holy Prophet peace and salutations be upon him also mentioned that he was given glad tidings which were never given to anyone before him. The first was Surah Baqarah and the second was the last ruku of Surah Baqarah." The reason that both of these have been referred to as Nur is because on the day of Judgement it will walk before those who used to recite them in the world.

Hadith 43.
Hadrat Sayyiduna Ata bin Abi Rabaah May Allah have mercy upon him narrates that information has reached him that without doubt, the Holy Prophet peace and salutations be upon him has mentioned that, "Whichever person reads Surah Yaseen during the early part of the day, all his needs for that day will be fulfilled.". (Daarimi).

There are numerous reports about the excellence of Surah Yaseen. In one report it is mentioned that for everything there is a heart and the heart of the Quran is

Surah Yaseen. Whoever recites Surah Yaseen, the Almighty will bless him with the reward of having recited three Qurans. In one report it is mentioned that both Surah Yaseen and Surah Ta Ha were mentioned by the Almighty nearly a thousand years before the creation of the heavens and earth.

When the Angels heard these words, they declared, “Glad tidings for that nation upon whom will be revealed this Quran. Glad tidings upon those hearts who will carry these words, (in other words, those who will memorize these surahs). Glad tidings upon those tongues who will mention these words.” In one report it is mentioned that whoever recites Surah Yaseen strictly for the Divine Pleasure of the Almighty, all his sins will be pardoned.

We have therefore being advised by the Holy Prophet peace and salutations be upon him to recite this for our deceased Muslims. It is reported that in the Taurah, this surah has been referred to as “Mun’imah”. There is immense benefit in both worlds for those who read this surah. It also eliminates the difficulties of both worlds.

This surah has also been referred to as “Raafi’ah and Khaafidah”. In other words, a surah which elevates the status of a believer and lowers the position of a disbeliever. Once, the Holy Prophet peace and salutations be upon him mentioned, “It is my wish that Surah Yaseen be in the heart of every follower of mine.” In one report it is mentioned that, that person who recites Surah Yaseen every night and then passes away, he will be recorded as being among the martyrs. Another report mentions that he who recites Surah Yaseen will be pardoned.

Another report mentions that he who recites the Surah Yaseen while being in the state of hunger, his hunger would dissipate. He who recites this for the purpose of find a path after getting lost, he will find the right path. He who recites it because his animal has become lost, he will find his animal. He who recites it because he feels that the food would become short, the food would become sufficient. He who recites it near a person who is close to death, this state would become easier for the person. He who recites near a female who is experiencing pain during birth, she will deliver more easily.

Imam Muqri May Allah have mercy upon him mentions that when a person fears a king or an enemy, he should recite surah Yaseen and through this, his fear will

disappear. It is mentioned that he who recites surah Yaseen and surah Was Saffaat on the day of Jumuah and then makes dua to Allah, his dua will be accepted.

Hadith 44.
Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "That person who reads Surah Waaqi'ah every night, he will never suffer poverty." The eminent companion used to also advise his sons to recite this Surah every night. (Imam Bahiqi in the Shuhubul Imaan).

There is no doubt that there are many reports which testify to the excellence of Surah Waaqi'ah. In one report it is mentioned that whoever recites Surah Hadeed, Surah Waaqi'ah and Surah Ar Rahman, he is referred to as a person who will dwell in Jannatul Firdous.

In one report it is mentioned that Surah Waaqi'ah is actually Suratul Ghina (bounty or riches). One should recite this Surah and teache one's children to recite this surah. In another report, it is also mentioned that one should also teach one's wife this surah.

Hadrat Sayyidah Ayesha May Allah have mercy upon her has also placed great emphasis on reciting this surah. At the same time, do not make the intention to read it for a few cents. Make the intention of achieving the Divine Pleasure of the Almighty. If one makes the intention of enriching one's heart for the benefit of Islam, in this manner, one is able to achieve the happiness of both words.

How a person was saved by the Quran.

A few friends of mine reported this incident to me and it also appeared in the local newspaper at the time. It is mentioned that there was once a person whose name was AK Fadul Haq who used to be a representative one time of the Muslim League and was also a governor one time of some region in Bengal and Calcutta. One day, he decided to book a first class reservation on a train from Delhi to Calcutta. However, when most of his goods arrived in his cabin, he asked his servant whether the box which carried the Quran had already been placed in the cabin.

The servant mentioned that this had not yet been done. When he heard this reply, he was extremely angry and mentioned, "I had mentioned to you on numerous occasions that the first item which should be placed in the cabin is the Holy Quran. Therefore, remove all the other boxes from the cabin and I am not prepared to travel on this train." Subsequently, all the luggage was removed from the train and this person took the next train to Calcutta. Another interesting thing is that there were also Hindus on the train who began to laugh about the entire thing and began to joke among themselves that this person was nothing but a religious fanatic by displaying so much of respect for the Quran.

However, the amazing thing is that when this same train was about to arrived in Calcutta, there was a huge bomb blast on the train and many people were either killed or seriously injured. When news of this incident reached AK Fadul Haq, he also mentioned that there were many attempts on his life by Hindu radicals and he saw this as nothing but as a miracle of the Quran. He also publicly announced that as long as the Quran was in his possession, no one could harm him in anyway. Some of the Hindus who survived this blast also later reported that they had joked about this person and the manner in which he displayed respect for the Quran. However, only later they realized that the joke was on them.

There is no doubt that if we have strong belief and certainty on the Quran, no one will be able to cause any damage or harm to us.

Even the great poet, Iqbal was also someone who kept repeating the message of the Quran in most of his poems and kept reminding the Muslims of the importance of the Quran.

Hadith 45.
Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "There is such a Surah in the Quran in which there are thirty verses which will be able to intercede for those who recite it until they are pardoned and that surah is Surah Mulk." (Abu Daud, Imam Ahmed, Nisaa'i, Ibn Maja, Imam Haakim, Ibn Habban etc).

Even in regard to this surah, the Holy Prophet peace and salutations be upon him has mentioned that it is his wish that this surah be in the hearts of all Muslims. In one report it is mentioned that whoever recites surah Mulk and surah Sajdah between the Maghrib and Esha salah, then it is as if he has stayed awake for the night of Qadr. In another report it is mentioned that whoever recites these two surahs, he will earn seventy rewards and seventy sins of his will be pardoned. In another reward, it is mentioned that he will receive the same reward as a person receives in the night of Qadr. (Al Mazaahir).

In the Tirmidi shareef it is reported from Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him that once a few companions camped at a certain place and near that area there was also a grave. Suddenly one of the blessed companions heard the sound of someone reading Surah Mulk coming from that grave. They then reported this to the Holy Prophet peace and salutations be upon him who replied, "Surah Mulk is something which stops the punishment in the grave and something which saves a person." Hadrat Sayyiduna Jabir May Allah have mercy upon him also reports that the Holy Prophet peace and salutations be upon him never went to sleep without first reciting Surah Mulk and Surah Sajdah.

Hadrat Sayyiduna Khalid bin Ma'daan May Allah have mercy upon him narrates that, "news reached me that there was once a person who was a major sinner but he used to also recite Surah Sajdah. Besides this, he never recited anything else. However, when he died, this Surah spread over him like a huge wing and mentioned to the Almighty that this person had always read Surah Sajdah. With the result of this, the intercession of this surah was accepted and it was told that for every sin this person had committed, one good deed be recorded."

The same person reports that this surah argues on behalf of the person in the grave. It also says that if it is a surah of the Quran then its intercession be accepted or else it be removed from the Quran. It transforms into the shape of a bird and spreads its wing over the deceased person. It also becomes a barrier against any punishment for this person in the grave. The same type of report has also been mentioned about Surah Mulk. It is also mentioned that Hadrat Sayyiduna Khalid bin Ma'daan May Allah have mercy upon him never to used to sleep without first reciting both these surahs. Hadrat Sayyiduna Ta'oos May Allah have mercy upon

him also mentions that these surahs also have seventy more rewards in them than other surahs.

Bear in mind that punishment in the grave is no small matter. The first stage of a person in the hereafter will be the grave. It is mentioned that when Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him used to stand near a grave, he used to weep to such a degree that his beard became wet with tears.

He used to also mention that he heard the Holy Prophet peace and salutations be upon him mention that the first stage in the hereafter is the grave and if one achieves salvation at this place, all the other stages become easier and if the person does not receive salvation at this place, then all other stages become more difficult. He has also mentioned that there is nothing more terrifying than the grave. There are many amazing stories of people receiving guidance through the Quran. We will present a few of them at this juncture.

From darkness to light.

The following is an account of a person named Mahmud Bey Misri. He narrates, "I had lived many years in France and kept hearing about the good qualities of a certain doctor. In fact one of the surprising thing is that the people I heard these comments from were actually people who were themselves not sick people.

The name of the doctor was Doctor Ghareenah. He was also a member of the French parliament. However, when he saw what was happening in a so called democracy and the manner in which the rights of people were being trampled underfoot, he decided to resign from his position and retire to a small village on the outskirts of the French capital.

When I heard about this and I also heard that for some reason also he had accepted Islam, I decided to travel to the small village to meet this doctor. My purpose of visiting him was to find out why he had accepted Islam. The surprising thing is that when I entered the village, I noticed that most of the people I met were also speaking very highly of this doctor.

When I finally met him, the first question I asked was how he had become a Muslim. He replied, "I became a Muslim after looking at only one single verse of the Quran." He also mentioned that he had never studied the Quran and that he

had never ever met any Muslims prior to him accepting Islam. He then started to explain his story. He revealed, "I spent most of my youth in the sea. In fact, I enjoyed these journeys so much that it was like I was convinced I was someone who was born in the water. I also began to think that this was the actual purpose of my life.

During one of these journeys, I happen to look at a French translation of the Quran. I also happen to look carefully at one verse from Surah Nur. In this verse, the state and condition of a misled person is being explained. It is also mentioned that the state of this person is like that person in a dark night who waves his hand and legs in panic.

He began to explain that he was amazed by the description which he had seen in the Quran. In fact, this description on the Quran was a clear proof on the actual authenticity of the Quran."

However, I was not satisfied by this explanation and asked him to to explain further. He then recited the same verse to me. This is the 40th verse of surah Nur which is:

اَوۡ كَظُلُمٰتٍ فِىۡ بَحۡرٍ لُّجِّىٍّ يَّغۡشٰٮهُ مَوۡجٌ مِّنۡ فَوۡقِهٖ مَوۡجٌ مِّنۡ فَوۡقِهٖ سَحَابٌ ؕ ظُلُمٰتٌۢ بَعۡضُهَا فَوۡقَ بَعۡضٍ ؕ اِذَاۤ اَخۡرَجَ يَدَهٗ لَمۡ يَكَدۡ يَرٰٮهَا ؕ وَمَنۡ لَّمۡ يَجۡعَلِ اللّٰهُ لَهٗ نُوۡرًا فَمَا لَهٗ مِنۡ نُّوۡرٍ ﴿۴۰﴾

Or like realms of darkness on a deep sea, which is covered by a wave, the wave covered by another wave, and above it is a cloud; layers of darkness upon darkness; if he removes his hand it does not seem visible; and the one to whom Allah does not provide light – there is no light for him anywhere.

When I looked at this verse and what was said in this verse, I was also shocked to learn that the Prophet of Islam had not made any sea journey and yet, these words were exactly explaining the state of a person who was on a sea voyage in the dead of night when all around him there was pitch darkness. I then realised that firstly, everyone knew that he had not received any formal education and secondly, he had never undertaken any journey yet this Quran was exactly

explaining the state of person under these conditions. I then began to look at other verses of the Quran and came to the conclusion that this was indeed the Divine Words of the Almighty." (Islam zindabad. by Abdul Majeed Quraishi).

Second incident.

This story appeared in the Quran number narrated by a person named Abdus Samad As Saarim Al Azhari. He mentions, "From a very young age, I was always interested and showed great interest in two things. The first was knowledge and the second was practise on this knowledge. Whenever I had the opportunity, I studied books from every religion and whenever I found something interesting, I adopted that practise in my daily living.

One day, I found a book which explained that it is Mustahab to keep a container of water for Wudu for the next salah after completing ones Wudu and it then became my habit to do this all the time. In brief, whether it was a minor or major issue, I always made sure that if I found interest in it, I also practised on that.

As I grew older this urge and interest in reading did not cease but continued to increase in leaps and bounds. I then searched for all types of material written by writers from different religions and did not leave the book until I had completed reading it in full. One day, I found a book written by Sir Sayed Ahmed Khan called "Tehzeeb Al Ikhlaq". I became so interested in this book that after completing it, I began to dislike and hate everything which was considered as old and ancient. I felt that my eyes had finally "opened". As I began to read more and more books of this person, I also began to disbelieve in things like Mo'jizah and karamat. In fact, I began to doubt everything which was even remotely connected to religion.

I then became an atheist and began to dislike religion and all those associated with religion. In fact, I began to think that everything connected with religion was just a rumour and based on lies and fables. In like manner, I also began to think of the Quran in the same manner. I felt that this book had no other message but merely declaring certain things as haraam, halal etc.

I began to think that alcohol was something consumed by different religions and yet, according to the Quran, this was Haram. Adultery which is considered a common practise among the people in Europe is again declared as Haram in the Quran. Gambling which is practised by all the modern countries of the world in

which there is much benefit, is considered as Haram. In fact, everything in Islam is considered as Haram. To shave the beard is haram, to wear a pants which goes below the ankle is haram. In fact, most things are considered as haram. Was there anything in the Quran which was considered as halal? Such was my doubt about the Quran. I also felt that if this book did not exist, there would be more advancement in the world, (ma'azallah).

One day, in this state of anger, I threw the Quran on the floor. However, the minute I did this, I felt something like a strong current which spread through my body. My legs also began to throb with pain. I also brushed away all these fears and apprehension and thought that this was nothing but fables.

I then visited some of the best physicians in the area and also remained very firm on a strict diet regime which was given to me by this people. However, none of these things helped me. During these days of immense illness, I suddenly experienced an internal revolution and my thoughts of the Quran suddenly changed. Since I had given up hope in all these medications and the physicians who were treating me, one day, I placed the Quran in front of me and made a promise to the Almighty that if I recovered from my illness, I will serve the Quran my entire life. I will not bother about wealth or riches also.

Suddenly, the pain in my legs disappeared and without the help of any medication or doctors, I had once again regained my health. In fact, whatever the doctors had ordered me not to eat, I continued to consume these items and still my health remained the same. In fact, I became even more healthy. I then wrote a book called "Taarike Quran". I had also searched most of the books which are found in various Egyptian museums and had prepared this treatise of mine. In fact, this book did so well that this is the fourth edition which is now in print. In fact, such is the greatness of this book that various other writers around the world have actually used it as a reference material

There is no doubt that a Muslim takes time to become a kaafir when he travels the path I travelled and when he decides to accept Islam once again, he also takes time. In fact, one of the great doubts I had in mind was that the path of spirituality was far better explained in the Hindu books than the Quran. The path explained in the Quran was extremely confusing and difficult while the path explained in Vedas was simple.

I also felt that those who had followed the Bhagwat Gita were people who had performed many immense spiritual penitence and had become successful.

However, one night, while I slept, I saw a dream in which the Quran clearly made the Vedas speechless. I also saw that it was very simple to walk on the path of the Quran while it was extremely confusing to walk on the path of the Vedas or any other book. A few days later, I realized that this was nothing but satanic thoughts and that there was no truth at all in any other book except the Quran.

In fact, that which is taught by the Hindu religion is nothing but monk hood which has nothing to do with the guidance of mankind but merely takes care of the wishes and whims of a few people and that too, at the end, they find nothing but the fire of hell. From that moment onwards, I divorced my self from all of these satanic writings and only concentrated on the message and advice of the Holy Quran."

Third incident.

I once heard this strange story from certain influential people in Panipat. There was once a Qari saheb who lived in that village who people used to refer to as Qari Lala. (In fact, there is a great possibility that his name was actually L'al Mohammed). His miracle or karamat was that as long as people heard him read the Quran, no one moved or walked away. It did not matter whether it was a Muslim or a non Muslim. People only continued walking when he had gone into ruku! Another miracle which is attributed to him is that once he was travelling somewhere with some of his students and the time of Maghrib appeared. At the same time, everyone was concerned about where they would get water from to make Wudu.

Nearby, there was a well which had a water wheel attached to it but it was not moving. However, when Qari Lala began to read the Quran, the wheel started to spin on its own and in this way people were able to get water. When everyone had performed their Wudu and salah and carried on walking, the wheel continued to spin.

In the year 1857 when the English had withdrawn the pardon of the people of this region, Qari Lala moved to Constantinople. (Bear in mind that the people in

Panipat had also instigated a rebellion against the British). At that time, Constantinople was under Turkish rule and the Uthmaniyyah dynasty. The leader of the Muslims was Sultan Abdul Hameed Khan. Since he was very old and also a qualified Haafiz of the Quran, he requested the Shaikhul Islam of the area to sent a Haafiz to his residence so that the Taraweeh could be completed in his residence.

The Shaikhul Islam then sent a message around the city that all those who were qualified Qaris and Hafiz of the Quran should record their names on a special register and one of these names would be chosen. None of the Qaris or Haafiz of the Quran were prepared to record their names, however, Qari Lala mentioned to the Shaikhul Islam that his name be presented. Again the Shaikhul Islam made it clear that the Sultan himself was a qualified Hafiz and only those people could recite the Quran in front of him who were of the same qualification. However, Qari Lala insisted that he saw no problem in this and that he will certainly be able to recite the Quran in front of the Sultan. When this was done, the Sultan mentioned that he should first present himself in front of the Sultan and read the Quran as a test and only then would he be allowed to perform the Taraweeh. When Qari Lala had recited a few pages, the Sultan was so impressed that he insisted that this Qari and Hafiz from India be allowed to perform the Taraweeh in his palace.

When he had completed the Taraweeh, the Sultan ordered the Shaikhul Islam to hand over a large amount of money and other gifts to Qari Lala. However, Qari Lala replied that he had not come to this country for these things but had another purpose in mind. He then mentioned his concern to Sultan Abdul Hameed Khan and requested him to send a note to Queen Victoria requesting that the people in Panipat be spared any reprisal from the British.

This was done and again the Sultan insisted that Qari Lala accept all the gifts that were presented to him and that this was not a payment but a genuine gift. The reply of Queen Victoria was also handed to Qari Lala so that this could be shown to the Viceroy of the English in India. In this way, the people of Panipat was saved from the tyranny of the English.

Fourth incident.

This incident was mentioned to me by a non Muslim when I used to be a teacher in the village of Muzaffar nagar in a madressah named Irshaadul Ulum. The powerful person in this town was also someone who had been nominated as the local magistrate. All the legal issues in the village used to be sent to him for an official decision. One day, a new Muslim also appeared in court who had come to present his case.

However, this person first came to see me before going to court because he felt that if I spoke to the magistrate, his case would not be thrown out. I then asked this person how he accepted Islam. He explained, "The person who was responsible for me accepting Islam was actually my wife." He then mentioned his amazing story. He narrated, "after getting married, I suddenly started to suffer from very high fever. It became so serious that I was under the impression that very soon I would die from this illness. My brother was also a famous doctor and he was called in to help.

As much as he treated me, the worse I became. Finally, in a fit of frustration, he mentioned to me, "There is no value to treat you any longer and your condition has certainly reached a critical level. Therefore, my advice is that you can eat and drink whatever you wish because you do not have much time left." However, after he had left, my wife approached me and asked about my state and I mentioned to her what my brother had mentioned to me. She then asked me, "If I am able to make you better, will you be prepared to accept whatever I say?"

I replied that there was nothing more valuable than life and if she was able to perform this miracle, I was prepared to listen to whatever she said to me. I made the intention of keeping to this promise. She then placed a chair near my bed and began to mumble something and also began to blow on me. She also blew in some water and made me drink the water as well. The father of my wife was actually a fanatical Hindu and beside reading the complete Vedas, he had also acquired some English education. While she was reading, I though that perhaps she was reading some parts of the Vedas. Within a week, I regained enough strength to be able to walk around the house.

In the second week, I was also able to walk a little outside the house. In the third week, I was actually able to walk to the family shop. After four weeks, I had completely recovered from all illness. I also began to eat and drink like before.

After one month had passed, my wife reminded me of the promise I had made to her and I replied that indeed I remembered this and was willing to fulfil this promise. She then shocked me by announcing to me that she had accepted the religion of Islam and that she also requested me to be become a Muslim. When I heard this, I asked her how she had become a Muslim when her father was a staunch Hindu and a great enemy of the Muslims. She said, "There is a Moulana in our area who is the Imam of the local masjid and besides this, he also teaches the children about Islam and how to read the Quran.

This person is also a neighbour of ours and he even teaches children the Quran in his own house as well. I used to also visit his house. My purpose was to debate with him. One day, he asked me whether I had read the Vedas and I replied that indeed I was an expert in reading the Hindu holy book. He then advised that I should first read the translation of the Quran and after this, he would debate with me. However, after a few days, I mentioned that besides the translation of the Quran, I also requested him to teach me how to read the Quran as well. I then began to learn how to read the Quran and also began to study the translation as well.

I completed the recital of the Quran in one year. After I had completed this training of the Quran, the same Moulana now asked me about what doubts I had about the Quran and instead of saying anything, I began to weep. I then informed him that there was nothing comparable to the Quran and in front of the Quran, it was like the Vedas did not even exist. I then asked him to make me into a Muslim which he did. He also informed me that I should not reveal this to anyone since my father was a great enemy of Islam and he feared that I would be harmed.

He also mentioned that whenever I had the opportunity, I could come to his house and read the salah. When I was about to get married, I mentioned to this Moulana that he should also send my copy of the Quran within a few sheets of material so that no one would come to know."

She then revealed the Quran to me and mentioned that she had actually recited Surah Inshirah and blown on the water and it was through this that I had regained my health. I then mentioned to her that if I had gotten better through the Quran,

then I saw no problem in accepting the religion of Islam. My wife then made sure that I had a clean bath and she then taught me the Kalimah and the manner of performing the salah. I also mentioned to her that we should keep this quite and only reveal it to everyone when the time was right. At that time I was working in the shop which belonged to my father and I was also receiving a good salary.

I was then able to save enough to open my own shop. My father also helped me financially. When I opened my shop, I then informed everyone that I and my wife had accepted Islam. Obviously my father and the father of my wife were extremely upset and angry and my father completely removed me from being one of his legal heirs. However, my mother was extremely sympathetic and made sure that I receive a portion of her inheritance. The Hindu community also tried to bring a legal case against me and this is the reason that I will be appearing in court.

Hence, I request you to please speak to the magistrate and inform him of the actual background behind this case". After listening to this story, I informed the magistrate and the decision was given in favour of the new Muslim. He continues, "My brother of my wife was also sent by my father in law to explain to his sister since she was well educated in English and also had read the Vedas quiet extensively. When he arrived, he said to his sister, "What is good about the Islamic religion especially when these people eat beef?" However his sister replied, "I would advice you to read the Vedas because in this book, this is a story of a certain Raja in whose time a great epidemic occurred.

He was then advised by the pundits of that period to slaughter a cow and throw its meat around the area so that this could be eaten by the wild animals and hopeful through this sacrifice, the epidemic would cease. When this was completed by the Raja, the epidemic disappeared. If this is the case and animals can eat beef, then what harm is there for humans?" In this manner, her brother could not give any answer. However, he decided to ask another question. He said to her, "It is a practise among the Muslims that if a mouse dies in a well, then they have to remove twenty buckets of water from the well.

If a fowl dies, then forty to fifty buckets of water has to be removed. If a cat dies, then seventy buckets of water need to be removed. This is completely illogical. If

these animals die, why the difference in the amount of water which should be removed?"

When my wife heard this, she replied, "You are are doctor, you are also aware that when a person's blood becomes affected or contaminated, the doctor or a hakeem takes out a little amount of blood which is contaminated and through this, the rest of the blood is saved.

No one removes all the blood of the person. In like manner when a certain type of animal falls into the well, only a certain portion of the water becomes contaminated, therefore, there is no need to remove all the water from the well. In other words, by removing this part which is contaminated, the water in the balance of the well remains clean." When he heard this answer, he was completely speechless.

My wife also mentioned to him that he should actually look in the Vedas himself and he will find that the kalimah of the Muslims is actually found there although not in clear words and it is reported that these words are actually found written on the doors of paradise. When her brother heard these remarks, he returned home and informed his father that his sister and her husband will never return to the Hindu religion.

Both of these incidents have been reported by Zafar Ahmed Uthmani in the Quran number published in Pakistan.

Some amazing wonders of the Quran in matters of charity and spending.
It is reported that once Hadrat Sayyiduna Imam Hasan May Allah have mercy upon him was host to some influential people in his house. There was also a female slave of his who was busy placing food on the table cloth. However, as she approached the great Imam, she slipped and all the gravy fell on the great Imam. The great Imam looked at this female with immense anger and she began to tremble with fear. She then mentioned the word of Surah Ale Imran:

وَالْكٰظِمِيْنَ الْغَيْظَ

and those who control their anger

The great Imam then mentioned to the female slave that he had kept his anger under control. She then mentioned another part of the verse which is:

وَالْعَافِيْنَ عَنِ النَّاسِ ؕ

and are forgiving towards mankind

The great Imam then stated that he had indeed pardoned her.

She them mentioned the last part of the verse which is:

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۚ﴿۱۳۴﴾

and the righteous are the beloved of Allah.
(verse 134)

When the great Imam heard these words, he said to her, "Go, I have freed you."

He heard a sound coming through someone's window.

It is mentioned that at the beginning, Hadrat Sayyiduna Fuzail bin Ayyaz May Allah have mercy upon him was considered as the most famous robber of his era. In fact, he was also such a fearless robber that he used to mention to others that he was going to rob them. One night, as he was walking past a row of houses, he heard someone reading the Quran. He then stopped to listen to what the person was reading and he heard the person reading the 16th verse of Surah Hadeed which was:

اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْۤا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَمَا نَزَلَ مِنَ الْحَقِّ ۙ

Has not the time come for the believers to surrender their hearts to Allah's remembrance and to this truth that has come down?

When he heard these words of the Quran, his entire life changed and he made sincere Taubah in the Divine Court of the Almighty and became one of the greatest Sufis and scholars of his era. In fact, he was also one of those eminent scholars who was in the consultative forum which was created by Imam Azam May Allah have mercy upon him!

The picture changed!
There is no doubt that Hadrat Sayyiduna Zun Nun Misri May Allah have mercy upon him is considered as one of the most eminent of saints of Islam. However, during his young days, he used to work for some Arabs who used to enjoy themselves openly and also drink openly. One day however, his entire life changed when he heard someone recite a certain verse of the Quran. His life changed and he made sincere Taubah for his past life. Such was the depth of his sincerity that as people say, the rest is history.

He was also greatly respected all over the Muslim world especially in the capital Baghdad shareef. The khlaifah of the era, Mutawakkil also displayed immense respect for him.

Whenever he appeared, the khalifah and all the other court dignitaries used to stand with immense respect and reverence. Obviously, in times like this also, there are jealous people who appear from no where. Consequently, these same people once filled the ears of the khalifah with certain evil thoughts about the eminent saint. Such was the seriousness of these accusations that the khalifah was forced to call the great saint to Baghdad shareef to answer for these accusations.

When the great saint arrived in the court of the ruler, he delivered such a clear message that everyone in the court had no choice but to show even more respect to the great saint. He also mentioned the 12th verse of Surah Hujrat which is:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّ لَا
تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ
اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿۱۲﴾

O People who Believe! Avoid excessive assumptions; indeed assumption sometimes becomes a sin, and do not seek faults, and do not slander one another; would any one among you like to eat the flesh of his dead brother? So you will hate that! And fear Allah; indeed Allah is Most Acceptor of Repentance, Most Merciful.

The thoughts of the khalifah were completely changed and he could not stop himself from weeping. Obviously, with these tears, all the evil thoughts which were mentioned to him about the great saint were also wiped away.

The day of Judgement.

It is mentioned that one day when the governor of Syria Sulayman bin Abdul Malik arrived in Madina shareef, he happened to meet Hadrat Sayyiduna Abu Hazim May Allah have mercy upon him. The following conversation took place between them.

Sulayman: On the day of Judgement, in what state will people meet the Divine Creator?
Abu Hazim: If the person continued to do good in the world, then it will be be like he has returned home after a long and tiring journey and has also brought a lot of wealth and goods. His family is highly pleased with him and also extremely happy to see him. As for that person who did nothing good in the world, he is like that slave or servant who ran away from his master. After a lengthy and tiring search, the owner has finally captured him and this person is now in chains and is standing in front of his master. Can you imagine the state of this slave and servant?

Sulayman: If only I would be able to know that from among both these conditions, in which condition I will be in.

Abu Hazim: It is very simple. The Quran has lifted the veil from this and has made it very apparent.
Sulayman: Which verse of the Quran is this?
Abu Hazim: They are the 13th, 14th,15th and 16th verses of Surah Infitar which are:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

Undoubtedly, the righteous are in bliss.

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾

And undoubtedly, the evil doers are necessarily in Hell.

يَّصْلَوْنَهَا يَوْمَ الدِّيْنِ ﴿١٥﴾

They shall enter it on the Day of Judgement.

وَ مَا هُمْ عَنْهَا بِغَآئِبِيْنَ ﴿١٦﴾

And they will not be able to hide therefrom.

You should not look at your deeds yourself. Are you among the virtuous or among the sinners?

Sulayman: If salvation is based on action, then what is the meaning of Divine Grace?

Abu Hazim: The answer to this is also found in the Quran. The Almighty states in Surah Al A'raf verse 56:

اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ﴿٥٦﴾

Indeed Allah's mercy is close to the virtuous.

The court had to accept her decision.

It is mentioned that on one occasion, there was a very pious female who had to accompany another male and a female to court to deliver her testimony and evidence. The Qadi also wanted to take evidence from both females separately. In other words, he wanted to call each female and listen to her testimony. However, the pious female refused to accept this condition and reminded the Qadi of the law which appeared in the 282nd verse of Surah Baqarah which is:

وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّامْرَاَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَآءِ اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ؕ

and appoint two witnesses from your men; then if two men are not available, one man and two women from those you would prefer to be witnesses, so that if one of them forgets, the other can remind her;

When the Qadi heard this evidence, he changed his mind and took evidence from both females in one sitting. It is mentioned that this pious female was none other than the blessed mother of Hadrat Sayyiduna Imam Shafi May Allah have mercy upon him.

It is like this verse was revealed only today!

This incident took place many years ago. It is mentioned that once Khawaja Ahmed Deen Amritsari, Molwi Thanaa'ullah Amritsari and Moulana Ghulam mullah ibn Moulana Ghulam Ali Qusuri Amritsari were sitting in one gathering. Molwi Thana'ullah asked Khawaja Ahmed a question, "Those people to whom a book is revealed in their language. Should their thinking and analysis be considered as an evidence and testimony or would people of another language be considered in this manner?"

Khawaja Ahmed replied, "There is no doubt that the grammar and syntax of these people to whom a book is revealed in their language would be considered a sanad, however, their intellect and analysis would not be considered a sanad or a proof."

The Moulana then asked for a proof for this statement and Khawaja Ahmed presented the 97th verse of Surah Taubah which is:

اَلۡاَعۡرَابُ اَشَدُّ كُفۡرًا وَّ نِفَاقًا وَّ اَجۡدَرُ اَلَّا يَعۡلَمُوۡا حُدُوۡدَ مَآ اَنۡزَلَ اللّٰهُ عَلٰى رَسُوۡلِهٖ ؕ وَاللّٰهُ عَلِيۡمٌ حَكِيۡمٌ ﴿۹۷﴾

The ignorant (Arabs, who are disbelievers) are more severe in disbelief and hypocrisy, and deserve to remain ignorant of the commands which Allah has revealed to His Noble Messenger; and Allah is All Knowing, Wise.

In other words, even though they may know classical Arabic, but such is the state of their thinking that they cannot perceive the truth of Islam. Reminds one of the modern Arabs who are part of the Saudi region who may know Arabic but their beliefs are completely contrary to Islam. When Molwi Thana'ullah heard this

verse of the Quran, he mentioned that it was if this verse was only revealed to him at this moment.

A masjid is saved.

It is mentioned that Qadi Syed Ali Mohammed whose mazaar is in a village named Bijaapur and passed away in 1070 ah was considered a very learned and eminent saint of his era. He once received news that one of the rich and powerful people in the village had taken a piece of land meant for a masjid and included it as part of his own land. Obviously, the poor people of this village did not have the power to do anything about this and informed the Qadi about this unjust act. The Qadi then wrote a letter to this person and mentioned the 114th verse of Surah Baqarah which is:

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا ؕ

And who is more unjust than one who prevents the name of Allah being mentioned in the mosques, and strives for their ruin?

When the wealthy person read this letter, he was so embarrassed that he immediately returned this piece of land to the people on which a masjid was to have been built.

The Divine (Hand) Power of Allah!

Hakeem Zahid Ali Akbarabadi narrates that during the time of Nadir Shah, it was decided by the ruler that a golden hand be placed on the dome of the blessed grave of Hadrat Sayyiduna Ali May Allah have mercy upon him. In other words, something which is today known as the "Panjhe". Sultan Nadir Shah also wanted to know what Quranic verse should be written on this Panjhe. Obviously, the people were confused and came to the famous writer of his era, namely Mirza Mehdi Ali Khan to find out.

He replied, "All of you are aware of the bad temper of the Sultan, therefore, my suggestion is that you first ask him and I will also ponder about this." When the people approached the sultan, they asked him his opinion and he mentioned that

they should mention the verse which was revealed during the Bay'at of Hudaybiyah which is that the "Hand of Allah is above their hands." This is when all the blessed companions took an allegiance that if Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him was martyred, they will stand and defend Islam. Everyone was surprised by the instant reply of Sultan Nadir Shah.

Firstly because this could signify to two things. One is the power of the hand of Hadrat Sayyiduna Ali May Allah have mercy upon him which was displayed at the battle of Khyber and the second was that it proved that as a true Muslim, one should also love Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him and the other blessed leaders of Islam.

When the people returned to Mirza Mehdi Ali Khan and informed him about the Quranic verse which was suggested by the Sultan, he was clearly shocked and mentioned that this was indeed a source of Divine Help which had come to them. In fact, as a test, he also mentioned to these people that they should allow a few days to go by and then approach the Sultan and ask him what verse he had suggested and they will hear with their own ears that he will mention that he does not remember.

After a few days, these people approached the Sultan and he made it clear that he did not know which verse should be recorded on the Phanjhe and that the people should approach Mirza Mehdi Ali Khan to find out.

A Quranic decision.

It is mentioned that once there was a certain disagreement between Shah Abdul Haq Muhaditth Dehlwi May Allah have mercy upon him and Mujaddid Alif Thani May Allah have mercy upon him about certain words mentioned in the Maktubaat. Shaikh Abdul Khaliq Sirhindi reports, "I once approached Shaikh Abdul Haq Muhaddith May Allah have mercy upon him and mentioned to him that this type of disagreement was not suitable among the Ulama.

I then mentioned to him that he should open the Quran and the first verse which he sees in the Quran, he should make his decision about Mujaddid Alif Thani May Allah have mercy upon him based on that verse." Shaikh Abdul Haq Muhaddith Dehlwi May Allah have mercy upon him accepted this decision and

after sitting, when he opened the Quran, the first verse he saw was the 37th verse Surah Nur which was:

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّ لَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَ اِقَامِ الصَّلٰوةِ وَ اِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَ الْاَبْصَارُ ﴿۳۷﴾

(There are) Those men, whom neither any bargain nor any trade distracts from the Remembrance of Allah and from establishing the prayer and from paying the charity – they fear the day when the hearts and the eyes will be overturned.

The moment he saw this, he retracted his opinion and never opposed the opinion of Mujaddid Alif Thani May Allah have mercy upon him after that.

Listen carefully!

One day, while meeting the great saint Hadrat Sayyiduna Abul Hasan Khirqaani May Allah have mercy upon him, Sultan Mahmud Ghaznawi asked him to explain a little about the great saint Hadrat Sayyiduna Bayazid Bustami May Allah have mercy upon him. The great saint replied, "One day, Hadrat Sayyiduna Bayazid Bustami May Allah have mercy upon him mentioned that whoever sees him, he would be protected from evil deeds."

When he heard this, Sultan Mahmud Ghaznawi replied, "How is this possible when people like Abu Jahl and Abu Lahb continued to see the Holy Prophet and yet they continued to remain evil sinners their entire life? How is it possible that the status of Bayazid Bustami has become greater than the Holy Prophet peace and salutations be upon him that when people see him, their evil habits and traits disappear?"

When the eminent saint heard this objection, he mentioned, "O Mahmud! bear in mind that except for the four rightly guided Khulafah and the true believers, no one else actually saw the true identity of the Holy Prophet peace and salutations be upon him." He then recited the 198th verse of Surah Al A'raf which was:

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

And if you call them to guidance they do not listen; and you *(O Mohammed)* observe them looking towards you, whereas they do not perceive anything.

A sunnah of Nabi Ebrahim peace be upon him.

Once, Sultan Mohammed Akbar, the famous Mughal sultan wanted to have the words "Allahu Akbar" engraved on his ring. When he asked the people in the court about this, none of them objected to this except a person called Haji Ebrahim. He made it clear to the sultan that these words could have two connotations. The first is that Allah is the Greatest and the second is that "Akbar is god". It is better that the words "The greatest Zikr is the Zikr of Allah" be engraved. This is also a verse of the Quran.

The sultan was also happy with this reply but still he asked Haji Ebrahim how he had come to this decision about the two meaning of Allahu Akbar. Haji Ebrahim mentioned that he had merely looked at the possible meanings of these words. However, the sultan mentioned that these were merely suitable words and nothing else and perhaps it looked confusing to others. However, Haji Ebrahim made it clear that no doubt should be left in any words which pertain to the Divine Greatness of the Almighty.

His immense fear after listening to the words of the Quran.

It is mentioned that one day, Hadrat Sayyiduna Abdullah bin Hanzalah May Allah have mercy upon him heard someone read the 41st verse of Surah Al 'Araf which is:

Their beds and their coverings - both are fire; and this is the sort of reward We give the unjust.

He immediately began to feel weak and experienced immense spiritual effect. It looked as if his soul had also left his body. He suddenly awoke and people asked him to sit but he replied, "The immense effect and power of this verse has not allowed me to sit."

He intended to challenge Surah Ikhlas!
It is mentioned that one of the famous people of his era was a person named Yahya bin Hakam Andalusi who was also a master in the Arabic language. He narrates, "One day, I sat down to write an answer to Surah Ikhlas as a challenge. However, suddenly I felt such immense fear and awe within my heart and such immense spiritual ecstasy, that I began to weep uncontrollably. I immediately made Taubah from this evil intention." (Quran number).

Hadith 46.
Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him narrates that once the Holy Prophet peace and salutations be upon was asked about the best of actions and he replied, "it is 'Haal Mur tahil'" The people asked him what this was and he explained, "It is that person of the Quran who starts from the beginning and reaches the end. After the end, he again reaches the beginning and where he has stopped from, he again continues.". (Tirmidi, Imam Hakim, Abu daud, Tirmidi).

The person of "haal" is that person who reaches his destination and the "murtahil" is that person who begins (his journey) again. It is not someone who when he completes the Quran, waits and then decides whether he will carry on again or not.

In the Kanzul Ummal it is mentioned that this would signify someone who completes the Quran and then restarts the Quran. In fact, the same has been adopted by people in the modern era where they complete the Quran and then recite till the "Muflihoon" in Surah Baqarah. In other words, they do this as a custom and tradition and not with the intention of actually completing the Quran. These people are not meant in this hadith shareef. In this hadith shareef those people are indicated to who recite the Quran and then start the next Quran with the intention of completing it.

There is also a report in the sharah of the Ihya shareef that when the Holy Prophet peace and salutations be upon him used to complete the Quran after reading the Surah Naas, he used to also recite until the Muf lihun and then recite the dua which one recites after completing the Quran.

Those who recorded the Quran.

When the Quran was revealed, it was recorded in the manner of writing Arabic as per the method adopted by the Quraish. In Madina shareef, it was written in the style of how the people of Madina shareef wrote Arabic. The first person to record the Quran, in other words, the first person to record the Bismillah was Hadrat Sayyiduna Khalid bin Saeed bin Abi Al Aas May Allah have mercy upon him. This would therefore be considered as the first person who recorded the Divine revelation.

Hadrat Sayyiduna Zaid bin Thabit May Allah have mercy upon him narrates, "Whenever Divine Revelation came to the Holy Prophet peace and salutations be upon him, he used to call me to record that revelation and I used to take whatever tablet I had with me. After recording, the Holy Prophet peace and salutations be upon him used to ask me to recite these words and if there were any mistakes, he used to rectify it." (Majma'uz Zawaa'id).

Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him narrates that we used to sit around the Holy Prophet peace and salutations be upon him in a large group. Whenever revelation arrived, he used to instruct certain people to record this. Other companions also recorded this for their own personal purpose as well."

Hadrat Sayyiduna Bara bin 'Aazib May Allah have mercy upon him narrates that when the 95th verse of Surah Nisa was revealed, the Holy Prophet peace and salutations be upon him ordered that a certain companion be called forward and when this person came forward, he was ordered to record this verse on his tablet. The last revelation came on the Holy Prophet peace and salutations be upon him on the 3rd of Rabi ul Awal in the 11th year of Hijrah.

The person who was blessed to record this final verse was Hadrat Sayyiduna Ubay bin Ka'ab May Allah have mercy upon him. According to certain reports, the number of companions who recorded the Quran were said to be forty. They were: Hadrat Sayyiduna Abu Bakr, Hadrat Sayyiduna Umar, Hadrat Sayyiduna Uthman, Hadrat Sayyiduna Ali, Hadrat Sayyiduna Zaid bin Thabit, Hadrat Sayyiduna Abdullah bin Sa'ad, Hadrat Sayyiduna Zubair bin Al Awaam, Hadrat Sayyiduna Khalid bin Saeed, Hadrat Sayyiduna Hanzalah bin Rabee, Hadrat Sayyiduna Abdullah bin Rawaah, Hadrat Sayyiduna Mohammed bin Muslimah, Hadrat Sayyiduna Abdullah bin Sulul, Hadrat Sayyiduna Mughayrah bin

Shu'bah, Hadrat Sayyiduna Mu'awiyah bin Abi Sufyan, Hadrat Sayyiduna Amar bin Al Aas, Hadrat Sayyiduna Jahm bin As Sult, Hadrat Sayyiduna Sharjeel bin Hasanah, Hadrat Sayyiduna Abdullah bin Arqam Az Zuhri, Hadrat Sayyiduna Thabit bin Qais bin Shamaas, Hadrat Sayyiduna Huzayfah bin Al Yamaan, Hadrat Sayyiduna Amir bin Faheerah, Hadrat Sayyiduna Abdullah bin Jubair and Hadrat Sayyiduna Abaan bin Saeed May Allah have mercy upon them. (Sihah Sittah, Tabqaat ibn Sa'ad).

Allamah Badrudeen Aini May Allah have mercy upon him has mentioned that there were numerous blessed companions who recorded the Quran and it is impossible to count their numbers. All of those recordings which the blessed companions had recorded for their own benefit was also to be found in the time of the Holy Prophet peace and salutations be upon him. Some of them recorded this themselves and others had this recorded on their behalf. The same happened with the blessed mothers of the faithful, namely Hadrat Sayyidah Ayesha, Hadrat Sayyidah Hafsah and Hadrat Sayyidah Umme Salmah May Allah have mercy upon them. (Kanzul Ummal).

Hadrat Sayyidah Ayesha May Allah have mercy upon her had her copy recorded by her freed slave Hadrat Sayyiduna Abu Yunus May Allah have mercy upon him. (Tirmidi shareef). Hadrat Sayyiduna Umar bin Raafe May Allah have mercy upon him had a copy recorded for Hadrat Sayyidah Hafsah May Allah have mercy upon her. It is also mentioned that when the famous poet, Hadrat Labeed May Allah have mercy upon him accepted Islam, he adopted recording the Quran as his occupation. (Jamratul Arab).

The same with Hadrat Sayyiduna Naajiyah Al Tafaawe May Allah have mercy upon him. (Al Isti'aab).

It is mentioned that Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him had recorded the complete Quran on four occasions. One of them was recorded in the era of the Holy Prophet peace and salutations be upon him. The second time as per the sequence of revelation. The third time during the era of Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him and the fourth occasion was in the era of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him.

The following incident is recorded as being among the miracles of the Quran. There are numerous miracles which have been attributed to the Quran and obviously one of the greatest miracle is that it completely transformed and changed the Arab nation. The following incident is recorded by a certain female and it appeared in the (Quran number edition). She records, "Obviously what happened to me is something that people in the world would find difficult to believe because most of them have become sceptics, yet, I can swear on the Quran that is actually what happened to me. Nearly ten years ago, my father used to work for the US embassy and obviously, his income was more than enough to take care of the family and all their expenses.

However, when Marshal law came into existence, the US embassy removed all Muslims from their payroll. Obviously the entire family were extremely concerned since it was the income of my father which everyone survived on. At the same time, my father was not prepared to accept any employment which had a lessor salary. In this worry, I contacted a certain friend and she advised me to read Surah Muzzammil forty times before sunrise for forty one days. She also mentioned that through this, our financial difficulties would be lessoned. I then continued to read this and on the 29th day of this Amal, as I straightened the prayer mat on the floor after making Wudu, I was surprised to see three buds of the Jasmine flower under this cloth.

I was extremely surprised and also worried. Who could have placed these fresh buds so early in the morning. Everyone in the house were also fast asleep. After I had completed this amal, I also inquired from the people in the house but none of them had any idea what I was talking about. I then contacted the lady who had informed me about this amal and she explained that these buds should be placed in a special box and very soon there would be barakah in the house. I can swear that after this, through the barakah of the Quran, none of us experienced any financial problems.

Even though my father did not get his job back and everyone is still studying in the house and my salary is very little, yet, we never faced the challenge of asking anyone for a loan even though our expenses were quite high. In fact, all us lived quite comfortably in spite of the lack of income. (Quran number).

Some statements of the eminent Mashaa'ikh.

* Hadrat Sayyiduna Khawaj Nizaamudeen Awliyah May Allah have mercy upon him mentions that one should make it a habit of reciting the Quran as a wazeefah. Even though at times, the results may be delayed, yet, it certainly does come.

*In the Indo Pak subcontinent, the first person to write a Tafseer of the Quran in the Persian language was Moulana Uthman Khayrabadi. This was during the reign of Sultan Naasirudeen Mahmud. It is said that he used to sell beet root and a type of spinach and earned his livelihood but used to give free Quranic lessons.

*One of the reasons that Darse Nizaami is a syllabus for which the English form of education has no answer for is because it has come a long way in Muslim world. Its inception was during the reign of Sultan Bahadur Shah and it was compiled by a certain Moulana Nizaamudeen Sihaalwi and it was taught in various Islamic institutes from that moment onwards.

*Hadrat Sayyiduna Data Ghanjhe Baksh May Allah have mercy upon him mentions that the name of Islam is a combination of the Quran, the Sunnah and Ijmah.

*There is no doubt that the saints in the early Chistiyah spiritual order in India certainly had a great hand in spreading the message of the Quran. It is mentioned that during the time of Hadrat Sayyiduna Baba Fareed May Allah have mercy upon him, the sound of the Quran being recited was always heard from his blessed spiritual centre.

*It is mentioned that even when the Khilaafat was given to Hadrat Sayyiduna Nizaamudeen Awliyah May Allah have mercy upon him, at that moment also, a copy of the Quran was also given to him. It was mentioned that when a king gains power, a sword is given to him, however, since he was being made into the spiritual king of India, a copy of the Quran was been given to him.

*Sultan Barber also created his own form of calligraphy and recorded the complete Quran in this special font and had it sent to Mecca shareef.

*It is mentioned that when Daarus Shikwa arrived in Lahore, at that time, there were nearly thirty thousand Haafiz of the Quran in the city.

*The Quran also created a revolution in the life of Allamah Iqbal and it was through the affect of the Quran that his poetry had such a great impact on the world.

*Many Ulama and Awliyah adopted calligraphy as their occupation and some of them reached an eminent position in this regard. It is mentioned that Moulana Ali Mutaqqi recorded the complete Quran in one single page and the best part was that it could be clearly read.

*Another important point to bear in mind is that if a person feels that another person has received more than him in spite of him reading the Quran regularly, he has actually insulted the Quran in this manner. (Kimiyah Sa'aadat).

Do not oppose the Quran.

O Muslims! respect the Quran and protect yourself against evil deeds. Endeavour to live with respect or else, the Quran itself will oppose you and your style of living. (Kimiyah Sa'aadat).

Statement of a saint.

He states, "I used to recite the Quran but did not feel that I was lucky or fortunate, however later, I began to feel like I am listening to the Quran been recited by Jibraeel Ameem himself. My spirituality also began to increase. Now, I have reached a stage where it is like I am listening to the Divine Words of the Almighty and now I experienced such a state which I had never experienced before." (Kimiyah Sa'aadat).

The Absolute Path

Hadrat Sayyiduna Imam Razi May Allah have mercy upon him narrates, "I studied all the different branches of Ilmul Kalam and its various chapters and all the chapters of philosophy and I have reached a conclusion that I neither become healthy through this and neither is my thirst quenched. I have concluded that the only manner of reaching ones destination is through the Quran."

It is mentioned that Hadrat Sayyiduna Sa'ad bin Jubair May Allah have mercy upon him once spent the entire night reading the 59th verse of Surah Yaseen.

Hadrat Sayyiduna Mughayrah bin Jadali May Allah have mercy upon him narrates that Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him has stated that, "That person who recites ten verses of the Quran during the night, he will not be recorded as among those who are neglectful. That person who recites a hundred verses of the Quran, he will be included among the Aabid. And that person who recites two hundred verses, he will be recorded among those who have achieved their objective or goal." (Daarimi shareef. 490).

The Quran is a flower of wisdom and guidance.

Hadrat Sayyidah Umme Hani May Allah have mercy upon her states that once the Holy Prophet peace and salutations be upon him mentioned to Hadrat Sayyidah Ayesha May Allah have mercy upon her, "O Ayesha! your symbol should be knowledge and the Quran."

Hadrat Sayyiduna Aanis May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "That person who leaves with the (intention) of seeking knowledge, until he returns, he is on the Path of Allah."

*Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him mentions that the Holy Prophet peace and salutations be upon him has stated that, "To speak a little about (religious) knowledge at night, is better than spending the entire night in ibaadah." (Mishkaat shareef).

*Hadrat Sayyiduna Abu Darda May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "when the student of knowledge walks on a certain path (to seek knowledge), the Almighty will allow him to walk on the path to Jannah." (Tirmidi shareef).

*Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "Sufficient for a person to be called a liar is when he spreads all types of rumour." (Mishkat shareef).

*Hadrat Sayyiduna Abdullah bin Amar May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "He

who associates a lie to me, should prepare his abode in the fire of hell." (Bukhari shareef).

*Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "Good manners and understanding of religion are two traits which cannot be found in a munaafiq." (Tirmidi shareef).

*Hadrat Sayyiduna Aanis May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "Create ease and not difficulty. Give glad tidings and do not spread hatred." (Bukhari shareef).

*Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "A person is on the religion of his friend. Therefore, ponder carefully whose friendship (you) have adopted." (Mishqat shareef).

*Hadrat Sayyiduna Mu'wiyah May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "when the Almighty wishes to do a certain good to a person, He gives him understanding of religion." (Bukhari shareef).

*Hadrat Sayyiduna Abu Saeed Khudri May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "A true believer is never (tired) or filled with hearing about good. He continues to listen until he arrives in Jannah." (Tirmidi shareef).

Hadith 47.
Hadrat Sayyiduna Abu Moosa Ash'ari May Allah have mercy upon him narrates that the Holy Prophet peace and salutations be upon him has stated that, "Take care of the Quran. I swear by that Being in Whose Power is my life, the Quran is something which quickly leaves the chest of a person like how the camel leaves its string." (Bukhari shareef, Muslim shareef).

Obviously, if a person does not take care of an animal under his care or protection, it will escape from the rope and string which holds it in place. In like

manner, if a person does not protect the Quran, then he will quickly forget the Quran. At the same time, the ease with which one is able to memorize the Quran is one of its greatest miracles.

This is one of the reasons that in Surah Qamar, the Almighty has clearly mentioned that He has indeed made the zikr of the Quran easy and easy for those who wish to memorize it. In the Tafseer Jalalain, it is mentioned that the question which is seen in this verse actually signifies an order. It is sad that, that which the Almighty keeps reminding us of, certain modern day "Muslims" would consider it a waste of time!

Such is the miracle of the Quran also, is that when a person begins to ignore it, then he forgets it very quickly. There is great warning which has come for that person who memorizes the Quran and forgets it. Once, the Holy Prophet peace and salutations be upon him mentioned that, "The sins of my Ummah were presented to me and I have never seen a greater sin than a person reciting, (memorizing) the Quran and forgetting it."

In another report it is mentioned that when a person learns the Quran, (memorizes) the Quran and forgets it, on the day of Judgement he will awake like a person who is blind. In the Jam'ul Fawaa'id, it is mentioned from Razeen who uses the following verse to substantiate his argument. He mentions the 125th, 126th and 127th verse of Surah Taha which is:

قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَكَذٰلِكَ الْيَوْمَ تُنْسٰى ﴿١٢٦﴾

Allah will say, 'Thus Our signs had come to you, and you did forget them and in the like manner no one will take care of you'.

وَكَذٰلِكَ نَجْزِىْ مَنْ اَسْرَفَ وَلَمْ يُؤْمِنْۢ بِاٰيٰتِ رَبِّهٖ ؕ وَلَعَذَابُ الْاٰخِرَةِ اَشَدُّ وَاَبْقٰى ﴿١٢٧﴾

And thus We do recompense him who crosses the limit and believes not in the signs of his Lord. And undoubtedly, the torment of the Hereafter is severest and most lasting.

What are we doing to the Quran today?

Today it is sad to see that the Quran is only left in a cupboard and nothing else. There are plenty copies of the Quran in the house, but there is no one to read it. If the Quran recited, it is only recited during Ramadan or when someone passes away. In other words, the only purpose that we read the Quran in the present time is so that the person who is about to pass away has an easy death.

The joke in today's time.

Most people only take the madressah children home to read is because someone is very ill and they want that through the reading of the Quran, this person's life must go easy. Everybody stands around the person and continue to make dua and read Quran.

Yet, you will find that someone whose son is outside the country and he will refuse to close his eyes or die until he does not read the last letter from his son. Some will not die until they do not get a call from their son. Yet, this is not the same type of feeling they display for the Quran. The Quran is in the house but they are waiting for the last letter from their son. What must the Quran be thinking at this moment? People read the newspaper and other useless material everyday and also make sure that they do so diligently, yet, they will not even find a few minutes to read the Quran.

On the day of Judgement also, the Quran will complain that the Muslims used to abandon the Quran. The Almighty also clearly states that the Quran was revealed so that people could obey it. There is no doubt that the Quran is a Divine Blessed Book and success lies in following the Quran. To listen to it and recite it is an act of reward. However, again, the Quran was revealed so that we can read it with understanding. Allamah Iqbal once mentioned that the Quran is the most oppressed book in the world because the Muslims continue to read the Quran without understanding what they are reading.

Remember its status and greatness.

When one reads the Quran, bear in mind that status and greatness of the Quran and the fact that it is the Divine Revelation of the Almighty. The verses should be recite slowly and in a deliberate manner. Instead of completing the entire Quran in one day, it is better to complete one single ruku which one has completely understood. When one recites verses of Divine Grace one should

make dua at this special moment and when one recites verses which give warning of Divine Wrath, one should seek protection in the Almighty.

It was through the Quran that early Muslims used to achieve such greatness and status that no mountain was too high for them to pass and no river was too deep for them to cross over.

Out state today.

Yet, out state today is that we are found in the millions and yet we are being beaten on all fronts. One of the reasons is that the disbelievers continue to respect their laws and we refuse to obey the command of the Quran. Yet, it must be borne in mind that their law is something which is man made and our law is something which is Divinely recorded. The laws of the US are made in the US, the law that govern Moscow is made in that country, the laws which govern India are made their, but the law of the Muslims have come from the Almighty.

Yet, we pay no heed to this. People study books and become lawyers and engineers, yet when Muslims sincerely read the Quran, they become a Ghous, a Qutub and an Abdaal. Such people as Data Ali, Ghous Jali, Mehr Ali, Hindal Wali, all are products of the Quran. Who gave respect to blessed souls like Mohyudeen, Fareedudeen, Qutbudeen, Nizaamudeen, Bahawudeen etc? It was the Quran.

It was the Quran and what they achieved through the Quran. One of the miracles of reading surah Fatiha, Ayatul Kursi and two other verses in the Quran is that when one reads them after the salah, then he achieves four benefits. The first is that his sins are pardoned. The second is that he is blessed with Jannah. The third is that seventy of his needs are fulfilled. The fourth is that seventy times a day, the Almighty looks at him with His Divine Grace. (Tafseer Naeemi).

The Almighty states that this Quran has been revealed on you and yet you are looking for guidance somewhere else. The Jews and Christians are reading the Taurah and Injeel and claiming to be guided and yet, the Muslims are running away from the Quran.

Shaikh Abul Mu'ani May Allah have mercy upon him and Shah Jehan.

During the era of Shah Jehan, there was a pious person whose name was Shaikh Abul Mu'ani May Allah have mercy upon him. Obviously, it was also peaceful times in the country and the Sultan was also someone who was a patron of arts and culture. In fact, the peace enjoyed by the citizens had also spread far and wide and to different parts of the Muslim world. Many people from these countries also travelled to India to find peace. In fact, in India at the time, every masjid was also a Darul Ulum.

In this manner, Shaikh Abul Mu'ani May Allah have mercy upon him also reached this place. He decided to stay in one room in a certain masjid and stayed for a long time in this seclusion. Besides being a complete Haafiz of the Quran, he was also someone who knew all the seven Qirah of the Quran. He also had a very beautiful voice as well. His recital of the Quran was such that even a person with the hardest of hearts felt a sense of emotion when they heard him recite the Quran. As he became famous in the city for his recital of the Quran, someone brought this to the attention of the Sultan. He was then called in the court of the Sultan.

This was also the month of Ramadan and both the Sultan and the advisers of the Sultan were also keeping fast. When Shaikh Abul Mu'ani May Allah have mercy upon him arrived in the court of the Sultan, he was requested to recite a Quranic verse which pertains to the month of Ramadan. He then recited this verse. When the Sultan heard him recite the Quran, he could not control his emotions. The Sultan asked him to read these verses again.

Again Shaikh Abul Mu'ali May Allah have mercy upon him recited this same verse with another form of Qirah and in this manner, he read the same verses with different Qirah. Everyone in the court were extremely amazed at the expert manner in which he recited the Quran and he was then given the title of Shamsul Qurra. He was also given a few pieces of land near the city of Balgram so that he could support himself.

The Quran and the modern day Muslim.

When there is an announcement that the Hindu book the Vedas will be aired or shown on TV at a certain time, all the Hindus make sure that they gather and sit with respect so that they listen to the Vedas. Yet, this Vedas is certainly not a book of guidance. However, our state is that we will sit and watch a film for three

hours and yet, if someone calls us to listen to the Quran or a lesson which is been given about the Quran, it is nothing short of calling us to partake in our own death ceremony. In other words, we make sure that we run as far as possible. We notice that if the Jumuah khutbah is a few minutes late, we immediately start to complain and start looking at out watches. We will continue to spend the rest of the year watching films, but will only be prepared to listen to the Quran once in a year during the month of Ramadan.

Listen, films, song and dance is nothing but means for your ultimate destruction. The Quran is a cure for all your ills. Whether it is the Taurah or the Injeel, all are books which have been abrogated. Yet, these people continue to read these books without fail. The Quran however, is a book which is not abrogated and is certainly a book of reward and Divine Grace, yet, we think nothing of it.

The Sikh nation is certainly a stupid nation, yet when their so called holy book moves around, they stand with respect, they spread fragrance along the path, they place it in a special material and they take this book in a special procession. Some are chasing away the flies and some are waving hand made fans. The rest of these idiots are standing with their hands folded. Yet, the Muslims are people who will deliberately turn their backs on the Quran.

We have heard that certain so called Muslims have even burnt the Quran in their state of immense stupidity. Have you ever heard of Christians or other misled people burning their book of so called guidance? Bear in mind that you are doing nothing but saving this fire for yourself in the hereafter. There are still enemies of Islam who are hidden within the Muslims until the present day. Bear in mind that those who burn the Quran have become the Yazeed and the Chenghiz Khan of their time, while those who have displayed respect for the Quran have become the Tariq bin Ziyad and the Mohammed bin Qasim of their era.

Pakistan and other Islamic countries can only be saved through the Quran!

The people that will save a country are not those who dance and sing but through those who are sincere to the message of the Quran. A country like Pakistan was created through the dedication and hardship suffered by those who stood for Islam and the message of the Quran. As long as the country continues to read the Quran, it will always be protected.

Today the state of the Muslims all over the world is that there is not a house in which you will not find singing and dancing and music. Yet, if you had to count the number of Muslim homes in which the Quran is recited, you will be able to count them on your finger tips. Muslims should bear in mind that the Quran was revealed directly to the blessed heart of the Holy Prophet peace and salutations be upon him. If you wish to make the Holy Prophet peace and salutations be upon him happy, then you should read as much Quran as possible. Again, the Quran is a book of truth, as much as you read, so much so will you be included among the truthful.

We make dua that we do not become Chenghis Khan or Mustafa Kamal, we make dua that we become the leaders of the Muslim ummah so that others can follow the path of guidance and righteousness. we cannot become the blessed Ashaab, but we can strive to become the servants of the blessed Ashaab. If we wish to start a revolution on the street, we should strive to start with the message of the Quran. We should start the movement to make sure that Muslims do not forget the message of the Quran.

Incident.

The following is mentioned by another female from a small village. She narrates, "I make dua that the blessed shadow of the Holy Quran remains over the heads of Muslims all the time. The incident which happened to me proves the truth of the Quran.

I will consider this as one of the amazing miracles of the Quran. One of the reasons is that in this mundane world, the tragedy which occurred was said to be something could never be cured. However, I saw the miracle of the Quran in this instance. Once, I was reading the Quran and one of my sons fingers became stuck in a door frame. In fact, the injury was so severe that the one finger hung by a thin thread of skin. My husband then took him to the hospital but the doctors including some of the top physicians mentioned that there was nothing they could do and that his finger had to be cut off. We then went from hospital to hospital and still all the doctors mentioned the same thing.

At the same time, the hand was beginning to develop gangrene and this created even more stress. Finally, the both of us decided to read the complete Quran while the young boy was in hospital and when the doctors had him checked, they

were surprised to find that his hand had begun to heal on its own. There was no need for an operation and the finger was again healed. Both of these miracles I believe occurred for two reasons. One is that this incident happened while I was reading the Quran and the second reason is that we had continued to read the Quran while we were in the hospital.

The world is indeed a very testing environment. All the ways we use in the world are merely something which is material and can only last for a few days. However, spiritual means and ways are things which last forever. It creates spiritual strength and power and leaves a lasting mark on the mind and heart of a person. We see that people are always being helped and assisted by the Quran.

There is no doubt that when the Holy Prophet peace and salutations be upon him was sent by the Almighty, he was sent as a Divine Grace to the entire universe. In fact, the Quran also mentions that the Almighty has certainly done a great favour to the believers by sending a Prophet to them from among them. In another verse, the Quran declares that there is no doubt that a Book and a Nur has been sent by the Almighty. The Nur mentioned here is the Nur of the Holy Prophet peace and salutations be upon him. One of the reasons for the coming of the Holy Prophet peace and salutations be upon him is so that he can teach us the Book and Wisdom. This is the same duty which the Holy Prophet peace and salutations be upon him has placed on those who learn and teach the Quran. In other words, the Ulama and the Huffaz.

Point.

The Quran began its journey from the Lawh Mahfuz and ended its journey in the blessed heart of the Holy Prophet peace and salutations be upon him. The Ulama also mention that at certain times when Jibraeel Ameen used to appear with Divine Revelation, he used to appear in a human form. We all know that at times, he used to appear in the form of Hadrat Sayyiduna Dahiyah Kalbi May Allah have mercy upon him.

At times, he appeared as a traveller which is again proven from the Ahadith. However, in whichever state he appeared, there is no doubt that while remaining in a human form, the Quran descended on the blessed heart of the Holy Prophet peace and salutations be upon him.

Point.

There is a verse in the Quran which explains that many are misguided by the Quran and many a guided by the Quran. Does this mean that the Quran can also misguide people?

It is impossible for the Quran to misguide anyone. Yes, when people read the Quran with the intent of misguiding others, then they take the name of the Quran in their kufr and spread misguidance. Therefore, this verse is a warning for us not to fall into the trap of these misguided people who take the name of the Quran and that as Muslims, we should bear in mind that there is no doubt which can be found in the Quran. However, since these people are misguided, they are using the Quran to misguide people.

In like manner, there are certain food items which are beneficial to a person in a certain state, but when these food items are eaten by someone who is not fit to eat these items, then it would be harmful for him like sugar for a person suffering from sugar. Therefore, a person whose Imaan is strong and pure, the Quran will increase his strength and purity, while that person who is internally sick and misguided, he will become more misguided when he reads the Quran. In other words, if you take a blind person and place him outside when the sun is shinning, he will refuse to believe the sun is shinning. This is not the fault of the sun but the fault of the person who cannot see the the brightness of the sun.

Point.

Another important question which is sometimes asked by those who do not believe in the Quran is the sequence of certain verses or surahs in the Quran. Some of them say that certain verses appeared in the last days but we find them in the earlier paras vice versa. We find that certain surahs which appeared at the beginning are placed in the sixth para and certain surahs which appeared at the beginning are placed in the last surah. Does this not mean that the Holy Prophet peace and salutations be upon him changed this himself?

Yet, we must understand that this was placed in these spots as per the requirement of people. For example, if there are many people who attend a surgery, the doctor will not say that since you came first, you will get medicine number one and since you came last, you will get medicine number ten. No, the doctor prescribes medication as per the needs of the people. In like manner, if many people attend a shoe shop, the owner of the shop will not say that since you entered first, you

will get size one and since you entered last, you will get size ten. Each person is given the size which he requires.

As was required by people, these verses appeared. In other words, the manner in which the Almighty ordered, that is how the verses were revealed and placed in the Quran. In fact, this itself is a miracle of the Quran. This proves that the Holy Prophet peace and salutations be upon him did not write this book. If he had written it himself, he would have placed it in sequence as people normally do. But because this appears in different sequence in the Quran, proves that he did not write the Quran himself. Humans are in the habit of writing things according to their own sequence. What they say first, they will record as first, what they say second, they will record as second etc. However, this is not the method of the Quran. We know Surah Naas appeared very early in Islam but it appears in the last para of the Quran! Again, this proves that this was not a book written by the Holy Prophet peace and salutations be upon him or else he would have placed this in the beginning of the Quran. The sequence of the Quran itself, is a proof of it being a Divine Book.

Hadith 48.
Hadrat Sayyiduna Buraydah May Allah have mercy upon him narrates the words of the Holy Prophet peace and salutations be upon him in which he has stated that, "He who recites the Quran with the purpose of eating from people, on the day of judgement, he will appear in such a state that his face with be only bone and will have no flesh on it." (Imam Baqihi. Shuhubul Imaan).

To read the Quran for wordily greed.

This clearly proves to us that those who read the Quran with the sole intention of earning wordily favours, there will be nothing for them in the hereafter. The Holy Prophet peace and salutations be upon him has also stated that both the Arabs and non Arabs recite the Quran and both should read as they read. He also warned, "Very soon, there will appear a group who will straighten the letters of the Quran as an arrow is straightened.

(In other words, they will beautify it beyond comprehension). They will spend hours rectifying each letter and they will go out of their way in the makhaa rij and all of this will be done for the sake of the world. There will be nothing for them in the hereafter." In other words, having a good voice means nothing if

there is no sincerity. One uses his voice merely to earn wordily wealth. When we say that his face will have no flesh, we mean that the most beautiful part of his features which is his face will have no light or brightness.

It is reported that once Hadrat Sayyiduna Imran bin Husain May Allah have mercy upon him was walking past a gathering in which someone was reading and after reading, he was asking something from people. When he saw this, he recited the Inna lillahi. He also mentioned, "I have heard the Holy Prophet peace and salutations be upon him declare that when a person reads, whatever he wishes for, he should ask the Almighty. Very soon, there will appear people who after reading will beg the people for something." The great Mashaa'ikh have mentioned that a person who earns the world through knowledge, it is like a person who wipes his face with his shoes. There is no doubt that the shoes will become clean but his face will become soiled. There are those people whom the Quran have described as people who have purchased misguidance for guidance. Another important point to bear in mind is that their trade will achieve nothing for them except disgrace in both worlds.

Hadrat Sayyiduna Ubay bin Ka'ab May Allah have mercy upon him narrates that he once taught someone a surah and as a gift, this person gave him a bow as a gift. He then mentioned this to the Holy Prophet peace and salutations be upon him who replied, "You have accepted a bow from Hell." The same has been mentioned about Hadrat Sayyiduna Abaadah bin Saamit May Allah have mercy upon him. When he mentioned this to the Holy Prophet peace and salutations be upon him, he replied, "If you wish to adorn a necklace from the fire of hell, then you may accept this gift.".

Protect yourself from greed.

My urgent appeal is specifically to those students who learn the Quran with the sole intention of earning wordily wealth and property. This is the reason why the Ulama have mentioned that one should not have the intention of earning a salary when teaching people.

One should have the intention that whatever he receives, he is merely receiving this to remove a great need. In other words, the monies given to him by people should be treated as a person treats the flesh of a pig. The only reason he is accepting this at this moment, is because he is helpless and is allowed by Shariah

to consume the flesh of a pig. However, the moment, he removes himself from this state, he should literally spit on this money and treat it with the contempt it deserves.

As for those who believe that they are paying an Islamic scholar for his education and his teaching, should think carefully about their intention as well. There is no doubt that they will also be in the same company of those whose faces have no flesh on the day of Judgement. When you do pay someone to teach the Quran, you should have the intention that you are doing so because of your great love for the Quran. Bear in mind that everything in the world has been created for man while man has been created for the Almighty.

Shaikh Saadi May Allah have mercy upon him mentions that all the elements around us are there to serve whether it is the wind, clouds, the sun, the moon etc. They have all been created to fulfil our needs. Another important thing is to see how all of these things are always present and obedient. At times, these objects also go against it own system or running. Sometimes, rain does not appear when it is supposed to, the same with wind and in like manner, the same happens when there is an eclipse of the moon or sun.

Bear in mind that all of these unusual things happen merely to give us a reminder of what can go wrong. It clearly shows us that even though all of these objects have been created for us, yet, none of these things are under our control. If we become a sincere slave of the Almighty, everything comes under our control otherwise not.

Learn about love and respect from the Quran.

It is said that when a person has immense affection and love for someone then this attribute forces the person to always obey the command and instructions of that person. This becomes part of the persons nature. In fact, the act of disobeying this person becomes so distasteful that a person does not like to do this for one moment. One of the main reasons for the creation of this love, affection and reverence is because of the immense greatness and power which one sees in another. This can be either inner or outer feeling. Sometimes, when someone sees the face of someone, he becomes attracted to that person. At the same time, sometimes this attraction and reverence is created in the heart of someone and becomes like a magnet.

Obviously, at times, this love and reverence is not created by another's features but could be created through wealth and riches. At times, this is created by the sound of someone's voice. Sometimes, it is created by the writing of someone. The experts also explain that when this type of affection and reverence is created, it does not allow anything foreign to enter the heart. Sometimes when a person sees the hand of someone, he wishes to then see the face of that person etc. However, the appetite of this person does not cease. If one plants a seed in the ground and pays no attention to it, the plant will not appear. In like manner, if one claims to love someone but pays no attention to that person, then very soon, this love and reverence would disappear. However, once a person pays complete attention then only does this bear fruit.

Therefore, if we claim to love someone, we have to style our life according to that person. The more we strive to see the object we claim to love and revere, the more we will drown in the love of that object.

Now, when this is the case of love which a human displays for another human, imagine if we had to display love and reverence for the Almighty and His Divine Being whose Divine Attributes and Greatness knows no bound, what should our love and reverence be in this case?

It also means that when we have developed such love and reverence for the Almighty, it would stand to reason that we also have immense love and reverence for His beloved Prophet peace and salutations be upon him. All of what has been explained is clearly to be found in the Quran.

A summery of what the Quran wishes to transform us into!

We will present some verses from the Quran which would give us a clear indication of what message the Quran is giving us in this regard.

True belief.

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ﴿۳﴾
وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ
يُوْقِنُوْنَ ؕ﴿۴﴾ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۵﴾

Those who believe without seeing *(the hidden)*, and keep the *(obligatory)* prayer established, and spend in Our cause from what We have bestowed upon them. And who believe in this *(Qur'an)* which has been sent down upon you, (O *Mohammed)* and what was sent down before you; and are certain of the Hereafter. It is they who are on guidance from their Lord; and they are the successful.

(Surah Baqarah. verse 3,4,5)

Actual virtue and goodness.

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ
اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ
عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ ۙ
وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ
بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ؕ
اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ؕ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿۱۷۷﴾

Basic virtue is not just to turn faces to the East and the West, but true righteousness is that one must believe in Allah and the Last Day and the angels and the Book and the Prophets; and out of love for Allah, to give treasured wealth to relatives and to the orphans and the needy and the traveller, and to those who ask, and to set slaves free; and to keep the prayer established and to

pay the charity; and those who fulfil their obligations when they make an agreement; and the patient during times of calamity, in hardships and during holy war; it is they who have proved true to their word; it is they who are the pious.

(Surah Baqarah. 177).

Those entitled for Divine Grace.

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ ۠ وَاَرِنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ﴿١٢٨﴾

Those who believed, and those who migrated for the sake of Allah, and fought in Allah's cause - they are hopeful of gaining Allah's mercy; and Allah is Oft Forgiving, Most Merciful.

(Surah Baqarah. 218).

Those who do not show off.

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّلَآ
اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٦٢﴾

Those who spend their wealth in Allah's way and thereafter do not express favour nor cause injury *(hurt the recipient's feelings)*, their reward is with their Lord; there shall be no fear upon them nor shall they grieve.

(Surah Baqarah. 262)

Those who speak the truth and have patience.

اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ
بِالْاَسْحَارِ ﴿١٧﴾

The steadfast, and the truthful, and the reverent, and who spend in Allah's cause, and who seek forgiveness in the last hours of the night.
(Surah Ale Imran. 17).

Do not make the disbelievers your confidants.

لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰىةً ؕ وَ يُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ وَ اِلَى اللّٰهِ الْمَصِيْرُ ﴿۲۸﴾

The Muslims must not befriend the disbelievers, in preference over the Muslims; whoever does that has no connection whatsoever with Allah, except if you fear them; Allah warns you of His wrath; and towards Allah only is the return.
(Surah Ale Imran. 28).

Those who do good deeds.

وَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ ؕ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿۵۷﴾

“And for those who believed and did good deeds, Allah will give them their full reward; and Allah does not like the unjust.”
(Ale Imran. 57).

Those who prohibit evil and sin

يُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُسٰرِعُوْنَ فِي الْخَيْرٰتِ ؕ وَ اُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ﴿۱۱۴﴾

They accept faith in Allah and the Last Day, and enjoin good deeds and forbid immorality, and hasten to perform good deeds; and they are the righteous.
(Ale Imran. 114).

Those who are always just.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى
اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى
بِهِمَا ۣ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ
كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٣٥﴾

O People who Believe! Be firm in establishing justice, giving witness for Allah, even if it is harmful to yourselves or parents or relatives; whether the one you testify against is wealthy or poor, for in any case Allah has the greater right over it; then do not follow your wishes for you may stray from the truth; and if you distort testimony or turn away, then Allah is Well Aware of your deeds.
(Nisa. 135).

Fight for Allah's Cause.

اَلَّذِيْنَ اٰمَنُوْا يُقٰتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقٰتِلُوْنَ فِيْ سَبِيْلِ
الطَّاغُوْتِ فَقٰتِلُوْٓا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ﴿٧٦﴾

The believers fight for Allah's cause; and the disbelievers fight for the devil's cause - so fight against the friends of the devil; undoubtedly the devil's conspiracy is weak.
(Nisa. 76).

Those who sincerely repent.

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ
فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ ؕ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ﴿۱۴۶﴾

But those who repented, and mended (themselves) and, hold fast by the rope of Allah and made their religion purely for Allah, then these are with the Muslims. And soon Allah will give a great reward to Muslims.
(Nisa. 146).

Those who have justice.

And from Our creation is a group that shows the truth and establishes justice with it.
(Al ‘Araf. 181).

Theirs hearts melt with the Zikr of Allah.

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ
اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿۲﴾

Only they are the believers whose hearts fear when Allah is remembered, and their faith advances when His verses are recited to them, and who trust only in their Lord.
(Anfal 2).

They fight with their lives and wealth for the sake of Allah.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ
وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِكَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ

Indeed those who accepted faith and left their homes and belongings for Allah, and fought with their wealth and their lives in Allah's cause, and those who gave shelter and provided help, are the heirs of one another
(Anfal 72).

Those who help in Allah's path and His Prophet peace and salutations be upon him.

وَالَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا
اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ﴿٧٤﴾

And those who believed and migrated and fought in Allah's cause, and those who gave shelter and provided help - it is they who are the true believers; for them is pardon, and an honourable sustenance.
(Anfal 74).

Believers are friends one to another.

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ
اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٧١﴾

And the Muslim men and Muslim women are the friends of one another; enjoining right and forbidding wrong, and keeping the prayer established and paying the obligatory charity, obeying Allah and His Noble Messenger; these are upon whom Allah will soon have mercy; indeed Allah is the Almighty, the Wise.
(Taubah 71).

Spending for achieving Divine Grace.

وَمِنَ الْاَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرُبٰتٍ عِنْدَ اللّٰهِ وَصَلَوٰتِ الرَّسُوْلِ ؕ اَلَاۤ اِنَّهَا قُرْبَةٌ لَّهُمْ ؕ سَيُدْخِلُهُمُ اللّٰهُ فِيْ رَحْمَتِهٖ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۹۹﴾

And some villagers are those who believe in Allah and the Last Day, and consider the spending as the means of obtaining proximity to Allah and obtaining the prayers of the Noble Messenger; pay heed! Yes indeed it is the means of proximity for them; Allah will soon admit them into His mercy; indeed Allah is Oft Forgiving, Most Merciful.
(Taubah. 99).

Those who continue to make Taubah.

اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ الْحٰمِدُوْنَ السَّآئِحُوْنَ الرّٰكِعُوْنَ السّٰجِدُوْنَ الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَالنَّاهُوْنَ عَنِ الْمُنْكَرِ وَالْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِ ؕ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿۱۱۲﴾

Those who repent, those who worship, those who praise, those who fast, those who bow, those who prostrate, those who show right and forbid wrong and those who keep the limits of Allah in sight; and give glad tidings to the Muslims.
(Taubah. 112).

Those who rush towards forgiveness.

وَسَارِعُوْۤا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِيْنَ ۙ﴿۱۳۳﴾

And run towards the forgiveness of your Lord, and to such a paradise whose width covers all heavens and earth is already prepared for those who are pious.

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۚ﴿۱۳۴﴾

Those who spend in the path of Allah in prosperity and adversity and who restrain anger and who pardon men. And virtuous people are dear to Allah.

(Ale Imran 133,134).

Those who establish prayer.

Those who were patient in order to gain their Lord's pleasure and kept the prayer established and spent in Our cause part of what We bestowed upon them, secretly and openly, and repel evil by responding with goodness - for them is the gain of the final abode. (Raad. 22).

Those who fulfil their pact.

Those who fulfil the pact of Allah, and do not renege on the covenant. Those who unite what Allah has commanded to be united, and who fear their Lord, and dread the evil of the account. (Raad. 20.21).

The life of those who fought for the Quran.

When we look at the lives of the blessed companions, we will find that in most times, they spent their days travelling for Islam and their nights in ibaadah. In other words, their days in fasting and their nights in ibaadah. Yet, on most occasions, whenever they faced the enemies of Islam, they were totally outnumbered numerically both in man power and in resources.

Yet, all their battles were won and they changed the history of the world. All of these battles were won based on their immense love and reverence for Islam. In other words, they had the will to fight and immense morale. Bear in mind that the Holy Prophet peace and salutations be upon him did not have a standing army. In fact, every Muslim considered himself a soldier. There was no strict command that one had to join the army, all of this was based on the person himself. At the same time, the Quran clearly explained the status and distinction

of Jihad and termed it as the best form of ibaadah. If a Muslim passed away, he was a martyr and if he lived, he was Ghazi.

In other words, this was shown as one of the ideal ways of achieving immense reward in the hereafter. This is one of the reasons that Muslims were always prepared to take part in Jihad and never hesitated to give their lives in the Path of Allah. They considered martyrdom as one of the key objectives of their lives. The Quran clearly showed the Muslims how to act when they were a soldier, a victorious army, if they were a prisoner and when they had prisoners under their control and all the laws pertaining to these different positions. These were those blessed Muslims who destroyed the Roman and Persian dynasty. These were those blessed Muslims who travelled into isolated barren areas, crossed over seas and rivers, arrived in the cities of Europe and gave Azaan in the temples of India.

There were also those blessed Muslims who gave knowledge to the world. Who showed different trades to different peoples. Who showed people the art of writing and recording and showed people the art of warfare and science. Sadly, today, their stories are mentioned as mere stories. All of these immense sacrifices have been forgotten by the Muslims. This is the reason that in every part of the world, the Muslims are been tortured and killed and their oppressors are becoming even more bold knowing that nothing can be done to them. Yet, the Holy Prophet peace and salutations be upon him taught us about unity, structure, certainty, religious enthusiasm, Jihad, bravery, how to recognize what needed to be done and how to treat our enemies and friends. We will present a few examples in this regard.

The amazing examples of those who practised on the Quran.

1. We know that prior to taking part in the battle of Badr, the Holy Prophet peace and salutations be upon him also made sure that he had a discussion with the Muhaajireen and the Ansaar to find out their thoughts about taking part in a battle. Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him was ready and willing to take part in battle and ready to sacrifice his life for Islam. Hadat Sayyiduna Umar May Allah have mercy upon him declared, “All of us are ready to sacrifice our lives at your command.”

Hadrat Sayyiduna Sa’ad bin Abaadah and Hadrat Sayyiduna Miqdaad May Allah have mercy upon them who were considered as the leaders of the Ansaar made a

promise, “We swear by Allah that if you command, we are even prepared to jump into the sea and we are prepared to sacrifice our lives for whatever you say.” When the Holy Prophet peace and salutations be upon him saw the immense sincerity and steadfastness of the Muslims, he was obviously extremely pleased. Prior to leaving Madina shareef, he inspected the Muslim army. He also ordered those who were still young to return home. However, there was young boy who began to weep when he was told to return home. Finally, he was also given permission to join the Muslims.

2. Before the battle of Uhud, young men also requested to be given permission to join the Muslim army. The amazing thing is that when the Holy Prophet peace and salutations be upon him was inspecting the Muslims, Raafe bin Khudaij May Allah have mercy upon him stood up on his toes so that he could look taller. He was then given permission to enter the battle. However, Samrah May Allah have mercy upon him who was shorter than Raafe bin Khudaij May Allah have mercy upon him was not given permission. However, this did not deter him and he mentioned that he was stronger than Raafe May Allah have mercy upon him and if he was given the permission to wrestle with Raafe May Allah have mercy upon him he would prove his point. He finally defeated Raafe May Allah have mercy upon him and was allowed to join the Muslims.

3. When the both armies stood face to face in the battle of Badr, besides friends, there were also very close relatives who faced other. The son of Utbah was standing with the Muslims. The blessed uncle of the Holy Prophet peace and salutations be upon him, namely Hadrat Sayyiduna Abbas May Allah have mercy upon him was with the kuffar. The son of Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him was also with the kuffar. The uncle and the nephews of Hadrat Sayyiduna Umar May Allah have mercy upon him also stood with the kuffar.

The brother of Hadrat Sayyiduna Ali May Allah have mercy upon him, namely Aqeel also stood against him. However, none of these things proved an obstacle to this dedicated band of Muslims. The greatness of Imaan flowed in the veins of these Muslims. They fought with immense bravery and were always waiting to give their life for Islam.

During the battle of Uhud, Hadrat Sayyiduna Aanis May Allah have mercy upon him who was an eminent companion also took part. At one time, he heard a rumour that the Holy Prophet peace and salutations be upon him had been martyred. However, he continued fighting until he reached Hadrat Sayyiduna Umar May Allah have mercy upon him whom he found extremely depressed. He then mentioned to the eminent companion, "If the Holy Prophet peace and salutations be upon him is no longer, what is the use of living?" He then jumped into the ranks of the disbelievers until he was martyred. It is mentioned that his blessed body had nearly seventy wounds caused by different weapons. In this battle, everyone knows that the Holy Prophet peace and salutations be upon him was also injured.

The kuffar also surrounded the Holy Prophet peace and salutations be upon him with the purpose of killing him, however, they found that he was surrounded by his blessed companions who protected him with their own bodies. Hadrat Sayyiduna Abu Dujaanah May Allah have mercy upon him had actually appeared as a human shield and numerous arrows had pierced his back. Nearly thirty five injuries appeared on his blessed body. Hadrat Sayyiduna Abu Talha May Allah have mercy upon him had protected himself against the weapons of the disbelievers by using his own hand. With the result that one of his hand were severed.

Hadrat Sayyiduna Qatadah bin Al Numaan May Allah have mercy upon him was standing behind the Holy Prophet peace and salutations be upon him protecting him. Suddenly an arrow pierced his one eye and it fell off. The Holy Prophet peace and salutations be upon him then placed it back in its socket and he once again regained his vision.

5. During the battle of Yarmuk after being badly beaten, many Romans began to run from the battle field. A small battalion of Muslims also followed them. One companion, Hadrat Sayyiduna Habbaash bin Qais May Allah have mercy upon him was also sitting on his horse while this was going on. One of his companions then informed him that one of his leg had been severed. However, he was so involved in the battle, that he was completely unaware that his leg had been severed.

6. During the battle of Yarmuk, Hadrat Sayyiduna Akramah bin Abu Jahl May Allah have mercy upon him was also a commander of a certain battalion.

His battalion fought so bravely against the Romans that most of them had become martyred. He was also severely injured. Hadrat Sayyiduna Khalid bin Waleed May Allah have mercy upon him then approached him and wanted to place some water in his mouth. However, this could not be done. His final words were, "The Khalifah Hadrat Sayyiduna Umar May Allah have mercy upon him was in doubt about my wish to be martyred, however, I am very pleased that I have proven my Imaan with my own blood."

7. In the same battle Hadrat Sayyiduna Salaamah May Allah have mercy upon him also had a small battalion under his control and he was also severely injured. While he was inquiring about the battle from Hadrat Sayyiduna Huzaifah May Allah have mercy upon him, he heard someone asking for water. He then sent Hadrat Sayyiduna Huzaifah May Allah have mercy upon him to give this person water. However, when he approached Hadrat Sayyiduna Hishaam May Allah have mercy upon him, they heard another person asking for water.

This amazing Muslim then requested that the other person be given water instead of him. However, when Hadrat Sayyiduna Huzayfah May Allah have mercy upon him reached this person, he had already passed away. Hadrat Sayyiduna Huzayfah May Allah have mercy upon him then took the water to Hadrat Sayyiduna Salaamah and Hadrat Sayyiduna Hishaam May Allah have mercy upon them, but both of them had already passed away.

8. During the battle of Qadisiyah, Hadrat Sayyiduna Abu Huhjam May Allah have mercy upon him was arrested because he had been found guilty of writing some poetry praising alcohol and during the days of ignorance he used to also consume alcohol. This was under the instruction of Hadrat Sayyiduna Sa'ad bin Abi Waqqas May Allah have mercy upon him. He then begged the wife of Hadrat Sayyiduna Sa'ad May Allah have mercy upon him to unlock him so that he could take part in the battle promising that he would return in the evening and she could again lock him up.

He then entered the battle and fought so bravely that others around him were shocked. Since he had hidden his face, no one could recognize who he was. In the

evening when he arrived to be chained, the wife of Hadrat Sayyiduna Sa'ad May Allah have mercy upon him informed her husband of what had happened. He was immediately released.

9. During the battle of the Trench, a certain vein of Hadrat Sayyiduna Sa'ad bin Ma'az May Allah have mercy upon him had been cut. However, he continued fighting in spite of the loss of blood and passed away a few days later.

10. During the battle of Mutah, the command of the army was given to Hadrat Sayyiduna Zaid bin Haaritha May Allah have mercy upon him who was a former slave of the Holy Prophet peace and salutations be upon him. This is in spite of the fact that other eminent companions were also present. After he had been martyred, the command was given to Hadrat Sayyiduna Jafer bin Tayyar May Allah have mercy upon him who fought so bravely that only after about ninety serious wounds did he also pass away.

11. During the battle of Badr, the Holy Prophet peace and salutations be upon him had given strict instruction not to open fire on the enemy until they were in range. This they did and it created immense panic in the ranks of the disbelievers. This is unlike what happened in the battle of Uhud. The Holy Prophet peace and salutations be upon him had placed fifty archers on a mountain top called Ainain which is known today as Jabl Ramaah. However, when they saw the Muslims winning, they left their positions. Only Hadrat Sayyiduna Abdullah bin Jubair May Allah have mercy upon him and a few other companions remained behind who were soon martyred by the enemy cavalry. This lead to Muslim defeat. This also teaches us that the Holy Prophet peace and salutations be upon him was educating the blessed companions about all around defence and being able to hold vital ground.

12. Another amazing lesson which was taught by the Holy Prophet peace and salutations be upon him was the kindness which should be shown to the prisoners. They had the same food which the blessed companions consumed. It was also the behaviour of Arabs prior to Islam to have their prisoners killed. With the arrival of Islam, this evil behaviour ceased. However, this was still continued by those who opposed Islam. We know the story of Hadrat Sayyiduna Khubaib May Allah have mercy upon him who was taken prisoner in the battle

of Uhud and was mercilessly killed by the Meccans. It is mentioned that he was placed under house arrest in the house of Haarith.

One day, there was no one in the house and the son of Haarith decided to play in the lap of Hadrat Sayyiduna Khubaib May Allah have mercy upon him. Obviously when the females of the house saw this, they feared that the child would be killed. However, when the blessed companion saw the concern on the faces of the females, he said to them, "do not have fear, to go against our promise is not part of our culture, (Islamic culture)." After that, he was taken outside and martyred. The same happened with Hadrat Sayyiduna Zaid May Allah have mercy upon him.

13. Prior to the battle of the Trench, the Holy Prophet peace and salutations be upon him also joined the blessed Ashaab in digging the trench. This is the reason that until the present day, historians are still amazed at the speed in which this huge trench was dug. Some historians indicate that it was eight to fifteen feet wide, fifteen feet deep and nearly nine thousand feet in length. It was dug by only three thousand Muslims in six days.

A modern example.

In the 1965 war with India, a witness gives the following account which he saw with his own eyes. He narrates, "When I remember the last and final words of a soldier named Ashraf who mentioned that his belongings be sold and his debts be paid, it still brings tears to my eyes. I cannot also forget the bright and happy faces of those soldiers who fought day after day without a break. I cannot also forget the cries of regret which I can still hear coming from those people who could not take part in this battle. I can also see the faces of the hundreds of young people who crossed the river in the face of numerous bombs and bullets which came their way. Yet, not for one moment, did they allow themselves to hold back. I can also still picture the bodies of those who had been martyred and who still lay a few feet away from the enemy.

Besides the famous Major Bhatti, there are also hundreds of young men who we can say is the true wealth of this country. Our intention was to save our country and our religion. We came to the battlefield freely and willingly unlike the Indian soldiers who had been forced to come here."

There is no doubt that besides zeal and bravery, one also has to make sure that before battle, the various equipment needed for battle is also present. Besides teaching the early Muslims about the importance of bravery, jihad, unity, proper organization and firmness in battle, the Holy Prophet peace and salutations be upon him, also taught them about other important aspects of battle which we find today in all battles. He taught them about proper battle tactics. He taught them about making proper plans and how to appreciate what they could see in front of them so that they could adopt a proper strategy. There is no doubt that the Holy Prophet peace and salutations be upon him participated in many expeditions.

A reality.

How great in the Divine Grace of the Almighty on the Muslims that He has blessed us with the Holy Quran which is the most unique of Divinely revealed books. It is certainly free of all defects, changes and doubts. It is a complete guide for everything in our existence until the day of Judgement. In fact, as we further inspect the Quran, we will find that more and more facts are being revealed to us on a daily basis. There is also no book in the entire world which is recited so often in its totality as the Quran. There is also no book which is printed so often as the Quran. It is the book which is heard most often in the world. No other book is practised upon as much as the Quran. It is a book which guides both a Prophet and a common man. This book has also been given a promise of protection by the Almighty Himself. All the miracles of the previous Prophets are no longer in the world, yet the greatest miracle of the Holy Prophet peace and salutations be upon him still exist in the form of the Quran and will continue to remain until the day of Judgement.

In fact, if we had to ask people from other religions to prove the veracity of Prophets that came to them, they will also present the Quran as a testimony. Yet, the Muslims are fortunate in that they can present thousands of evidence for the truth of the Holy Prophet peace and salutations be upon him and his mission to this world. In fact, we should look at the following examples which clearly prove that the Quran continues to prove its truth on a continuous basis. The most amazing miracle of the Quran is that it continues to prove this among even those who do not accept it as a Divine Book.

A famous musician becomes a Muslim through the Quran.

Just recently, a very famous writer passed away in Paris by the name of Doctor Hameedullah. He writes, "a few years earlier, there was a famous musician in Paris who was quite famous for his speciality. He was also well educated and considered an expert in the field of music. Once, he had the opportunity of listening to the Quran and from that moment onwards, he became fascinated by the Quran.

He was also under the impression that this was something which could be adopted in his musical field but he was told that besides not being a book of poetry, it had no connection with music, he was extremely shocked and surprised.

He then began to study the Arabic language and came to the conclusion that it was only the Arabic language which had such depth in meaning that it could easily being transformed into different art form.

He then began to study the Arabic language and very soon, he was able to fluently recite the Quran. He also purchased a small copy of the Quran and whenever he had the opportunity, he found himself reciting the Quran. As he began to read the Quran, very soon, he accepted Islam and adopted the name Abdullah.

I then met him a few years ago in Istanbul and he mentioned that one of the greatest reasons for his conversion to Islam was the amazing manner in which the Quran was presented. He also mentioned that one of the miracles of the Quran was that if a single world or letter was mispronounced, there was always someone ready to correct this mistake. He therefore concluded that this could never be the word of any ordinary human and this definitely had to be a Divine revelation. He admitted that this was one of the reasons that he had accepted the religion of Islam. (From a translation. Yaqeen Islam. 7th March 1984).

Doctor Harun Mustafa (England).

He was also considered a doctor of philosophy, a doctor of literature, a doctor of science, a doctor of law etc. He also accepted Islam in 1882. He was also a professor of languages and geography. He was also a fellow of many universities in the US. He was also an expert in many languages such as Hebrew, Arabic, Persian, Turkish and Pushtu. He once also wrote an article for a magazine entitled the The Isle of Man Examiner on the subject of linguistics. On the subject of grammar, he was considered a real expert and master. His argument was accepted

in most discussions. Many universities and colleges had in fact given him a honorary degree.

As we have said, he was well learned in geography and some of his books are still studied in the West. He also wrote many books of literature in the Arabic and Turkish language. In fact, the ruler of Turkey, Sultan Abdul Hameed Khan and the ruler of Australia had also bestowed many awards on him.

He admits his conversion in the following manner.
The teachings of Islam had certainly created an immense impact on me and this finally brought me into the fold of Islam. One of the things that Islam respects is the intellect of a human. It also places great emphasis on people being able to use their intellect and their capacity to think. It does not allow people to blindly follow a set of rules without first thinking and pondering. This is not the case with Christianity which makes a person blindly follow the church and whatever the church says even if it completely negates his common sense. Islam on the other hands, invites a person to use his common sense and invites him to use his God given intellect so that he can arrive at a logical conclusion.

Even the Holy Prophet peace and salutations be upon him has stated that the Almighty has not given man something as valuable as intellect and whatever advantages are achieved in the world are acquired using ones intellect. In another statement the Holy Prophet peace and salutations be upon him has stated that, "O people listen! No matter how much of salah you read, how much of fast you keep, how much of charity you give, perform Hajj Akbar, or no matter how much of good deed you do, you will only receive reward based upon how you used your intelligence and on your intention. Those people who blindly follow others, they have not used their intelligence.

(Bear in mind that these are his words and his opinion. The words of the hadith which he has mentioned does not mean that he has used the exact words of the Hadith shareef. He has obviously flavoured it with his own words and this is to be understood since we are talking about someone who is a new Muslim.).

Bear in mind that the world is considered as dark while knowledge is considered as light or brightness. Also remember that without knowledge, truth is a mere shadow of truth. It is the belief of Muslims that another name for Islam is "truth".

At the same time, to be able to reach this state, one has to also use ones intellect and common sense. Such is the importance of common sense and knowledge that Islam places great emphasis on this. This was also mentioned by the Holy Prophet peace and salutations be upon him a short while before he left this mundane world.

Advice of the Holy Prophet peace and salutations be upon him.

It is mentioned that once while the blessed head of the Holy Prophet peace and salutations be upon him was resting on the blessed lap of Hadrat Sayyidah Ayesha May Allah have mercy upon her and the people of Madina shareef were around them in extreme grief and sadness and the tears flowing down their faces could not be stopped. Bear in mind that this was someone who had removed them from darkness into the light. Who had removed from them from misguidance on to the path of guidance. This was a person at whose blessed feet, all the goodness of both worlds lay, this was someone who was about to leave them. You can imagine the sadness that these blessed people were experiencing at this moment.

On of these voices were heard saying, "O Prophet of Allah! you are leaving us and perhaps the Almighty is calling you to Him. What is going to happen to us?" The Holy Prophet peace and salutations be upon him replied, "The book of Allah is with you." They then asked, "In spite of this, if we require guidance on a certain matter further to this, what shall we do?" He replied, "After the book of Allah, consider my Sunnah and statements as a source of protection for you."

The same person then asked in a soft manner, "May my father and mother be sacrificed for you, conditions do change and certain issues do arise. There is possibility we may not find the answer in the Quran or the Sunnah, what do you command us to do?"

The Holy Prophet peace and salutations be upon him then managed to raise his head a little and his blessed face was shinning with immense Nur and he mentioned with immense dignity and control, "The Almighty has bestowed a guardian upon every person and that is, his inner self. He has also placed another guide on a person that is his intellect. One should use these with great thought and the Almighty in His Divine Grace will guide a person to the right path." If this does not appeal to a person's common sense, then what else will appeal to him."

The person is question also became a great propagator of Islam and through is effort, nearly five hundred intellectuals accepted the message of Islam. Such was his impact on the West that in 1908, this person was banished from his country. Until 1912, he continued to serve Islam. He returned to England in 1912 and chose to live in Liverpool and died in 1936.

An American accepts the truth of Islam.

Tantawi Johari writes, "On the 13th of June 1932, I met an authority on the Arabic language namely Gilani. He mentioned a strange story to me. He mentioned that he had once had a very close relationship with a certain American professor and one day, while we were sitting together, he asked me, 'Are you also one of those people who consider the Quran to be a miracle?' He then began to laugh given me the impression that he certainly did not believe that the Quran was a miracle. In fact, he was under the impression that this was something which Muslims had merely made up.

However, I mentioned that prior to him making any further comment on the Quran, both of us should first look at the message in the Quran and test its impact and whether he can actually bring something like it. I then said to him that we should just take one word of the Quran which is that, "Hell is indeed very wide or expansive" and then write our own thoughts about this in Arabic which would explain this description. We also suggested that we each write about twenty sentences which describes this fact. After we had presented our own words and descriptions, I then suggested that whatever he or I had described was certainly nothing compared to how the Quran describes this. I then opened the Quran and showed him the 30th verse of Surah Qaf which is:
The day when We will ask hell, "Are you filled up?" and it will answer, "Are there some more?"

When he heard this description of hell, his mouth opened and he was in state of shock. He then said to me that indeed I had spoken the truth and that there was nothing like the Quran. Bear in mind that I was talking to an expert of languages.

I then said to him, "there is nothing surprising in your acceptance of this fact. You are an expert in linguistics and you have accepted the actual truth in this matter".

He was also someone who was an expert in the Hebrew, the Arabic, the German and the English language.

(Shaikh Tantawi Johari. Al Jawaahir fi Tafseer Al Quran).

The testimony of a Christian priest on the Prophethood of the Holy Prophet peace and salutations be upon him.

The writer of "Aneesul 'Alaam" was also someone who was once a Christian priest. He had completed his initial education under the supervision of various Christians monks and priests and had made a great name for himself. In this same treatise, he explains the background to him accepting the religion of Islam. He explains, "After immense travel and struggle, I arrived in a city in which there lived a very eminent and respect Head priest. In fact, he was so respected and loved that even the king who was a Catholic used to also contact him if there were any issues which required appropriate answers and clarification.

He had many students, but for some reason used to show special love for me. In fact, the keys of his house was also with me except the key to a special box which he personally kept. One day he mentioned to me that he was not feeling well and that I should inform the other students of this. When I went to see them, I noticed that they were busy in debate and discussion. They were debating the word' Faarqaleet" which was a syriac word and they were also discussing its Latin meaning. This debate was very lengthy.

When I returned to my teacher, he asked me what these students were debating and I mentioned that they were discussing the word "Faarqaleet" and its various meanings. He then asked me whether I had any opinion on this issue and I said that I had felt that the best meaning to this word would be "Mukhtaar". He then mentioned that I was not incorrect in my assumption but still this was not the absolute truth. He then mentioned that the only people who knew the actual meaning of this word were those who were firmly established on religious knowledge and no one else. In fact, even among these people, there were very few. I then insisted that he reveal the actual meaning to me. He then began to

weep and informed me that he revealed many things to me and not hidden anything from me.

However, he did mention to me that if the actual meaning of this term was revealed to me, the consequences would be dire. He mentioned that if either one of us were to reveal the actual meaning of this name, both of would be killed. He then mentioned that if I made a promise never to reveal this to anyone, he would reveal the secret to me. I then promised that I would never reveal this to anyone. He then revealed that this was one of the titles of the Prophet of Islam and its meaning was Ahmed and Mohammed. He then handed me the special key to the box in his room and asked me to bring a certain book to him.

Both of these books were recorded prior to the blessed birth of the Holy Prophet peace and salutations be upon him and were binded in very old leather. In these books, the meaning of this term was clearly mentioned as being either "Ahmed" or "Mohammed". He also mentioned that prior to the arrival of the Holy Prophet peace and salutations be upon him even the Jews were fully aware that this was the meaning of the term/ However, after he had arrived, merely to protect to their material objects and property, they changed the meaning of this term and tried to make it look like it indicated to Jesus as being the Messiah even though this was not correct.

I then asked him what he thought about the Christian religion and he mentioned that this had been abrogated and cancelled after the arrival of Islam. He mentioned this three times to me. I then asked what the path of guidance and salvation was in this time and he mentioned that this was only based on following the Holy Prophet peace and salutations be upon him and nothing else. I then asked whether those who follow him are the Ahle Jannah. He again replied on three occasions that this was indeed so. He then mentioned that if I desired salvation in the hereafter, I must follow the religion of Islam. He then mentioned that he will always make dua for me and that that on the day of Judgement I must be a witness for him that internally, he was a Muslim and was someone who followed the Holy Prophet peace and salutations be upon him." (Tafseer Namunah. Volume 1).

The thoughts of a female who accepted Islam.

Becky Habicus was an American female who had accepted Isla, even though she was born in a Christian family. In fact, after reading about Islam she was so impressed that she felt she had no choice but to accept Islam.

Her article appeared in a certain American magazine. We will present just a short excerpt from this article. She mentions, "There is no doubt that the answers to the questions which I had sought for my entire life, I had certainly managed to find them and this was a cause of great happiness. I can only describe it in this manner like a person who is blind and suddenly he is able to see the truth and sees such light which he has never seen before. How can I describe this joy which is only achieved after seeing the truth?

The most amazing object which was shown to me was indeed the Holy Quran. I have immense love and respect for the Quran and whenever I have the opportunity, I read the Quran. I can never seem to separate myself from the Quran and even the translation gives me immense joy and whenever I read the Quran, I begin to weep.

There are some many times in which I have held the Quran thinking of the Almighty and have begun to cry. Without this, my entire life is useless. When I think about my like without Islam. I begin to tremble with fear. If only I had the power to climb on the highest mountain and inform the whole world of what I had managed to acquire, I would certainly do this. All my questions have been answered. Now I am aware of the truth. In fact, I can say that even if the whole world gives thanks to the Almighty for what I have achieved (through the Quran), they would never be able to give thanks."

Opinions of certain people.

It is mentioned that the French government had given one of their famous historians and writers the task of translating certain Surahs of the Quran into the French language. They admitted, "There is no doubt that the method and manner of the Quran is something which could have only been done by the Divine Creator. There is no doubt that the truth and the veracity which is found in the Quran can only be the sign of a Divine Book.

One of the facts and miracles in this regard is that all of the Christian missions around the world have clearly seen that whoever has seen the Quran once, has

never been able to refute the message of the Quran. And this applies to millions of people around the world who call themselves Muslims. In fact, only a handful have become murtads over the years.

2. Another Western expert states, "As much as we look at various verses in a different light, on every occasion, there seems to be a new dimension in its meaning and implication. It also attracts us and then mesmerized us. Finally, we have no choice but to accept the truth of this book. (Shahaadat Al Aqwaan).

The famous Egyptian writer Ahmed Fathi translated a French book written by a Mr Kenneth Henry entitled "Al Islam" into Arabic. In this book, the writer admits the following the truth of the Quran. He writes, "How can such a book be prepared by someone who was considered to be an Ummi. Everyone has also admitted that it is impossible for anyone to be able to prepare a book such as this either literally or in meaning. This is that book which even made a person like Umar remain silent. This is that book which when it was recited by Jafer bin Abi Talib in front of the King of Abyssinia, it brought tears to his eyes and he had to admit that this is the same words which appeared from the same spring from which Nabi Esa peace be upon received his words. (Shahaadat Al Islam).

Another famous writer Gibbons admits, "From the Atlantic to the river Ganges, this book, the Quran has been accepted as a soul of any parliament. It is a book of laws and not only on religious matters but in various issues pertaining to punishment and other human matters through which a government is based. There is no doubt that the shariah of Mohammed May Allah have mercy upon him is more powerful than anything else. It is based on such unmatched laws and regulations that its example is not found anywhere in the world.

The thoughts of Maurice Buqaille.

Everyone knows that he is writer of the famous book entitled, "The Bible, Quran and science." In fact, this book has achieved a special place in the minds of various scholars around the world. He is also the writer of the book "Origin of man" in which he has proven that whatever has been mentioned in the Quran on this subject nearly fourteen hundred years ago, the same has been proven by modern science. In fact, even the church has accepted the opinion of this famous doctor and has also mentioned that this book certainly increases the education of people.

One of the points which has proven the status of this man is that he was invited to various universities on both sides of the Atlantic to deliver his lectures. In fact, some of his thoughts about the Quran and science were also eagerly listened to by other experts in the field. In fact, there are numerous scholars in the West after listening to him came to the conclusion that indeed the Quran was not something which was written by the Holy Prophet peace and salutations be upon him but a book which is Divinely revealed. In fact, he has attacked those scholars who think otherwise and attack the teachings of the Quran without any basis.

A few years prior, a famous newspaper in Arabia carried an interview with this person. The name of the newspaper was Al Alam Al Islam. This was later translated into English and published in another journal called "Yaqeen International". We will present a few lines from this interview.

Question: You have made an in depth study of the Quran, what are your thoughts?
Answer: At the beginning, like so many ordinary French people, I was also under the impression that this book had been written by Mohammed peace and salutations be upon him and that he was indeed a very powerful person and possessed amazing talent and qualities. However, after I had completed my studies and started my own practise and began to meet various Muslims, they assured me that my thoughts about the Quran were certainly incorrect and misled. After listening to the statements of these people and the various testimony which they provided, I decided to rethink my opinion.

I also realised that many people in France such as the different experts in circular and religious knowledge, the different writers, the various columnists, the various TV and radio presenters are certainly liars in the comments they make about Islam and the Prophet of Islam. The only thing they are doing is misleading and misguiding the general public. I was obviously extremely worried about this and decided to first study the Arabic language so that I will better understand the Quran. Bear in mind that I had already passed fifty. I then spent two years only in the acquisition of this knowledge. After I had studied Arabic and then started to study the Quran, I had reached a conclusion that certainly this was indeed a book which had been Divinely revealed and that Mohammed peace and salutations be upon him was certainly a true Prophet.

What wash is thoughts about the Quran. These were some of his words. “It is unanimously accepted that the Quran is indeed the Divine Words of the Almighty. This was sent to the Holy Prophet peace and salutations be upon him via Jibraeel Ameen.
As for me personally, I studied various parts of the Quran very carefully and in-depth and did not find anything in the Quran which contradicted modern science. However, I also realised that the message of the Quran in this regard was something which had remained hidden for many centuries and was also something which was beyond the comprehension of ordinary people. This itself is a clear proof and testimony that this is indeed the Divine Message of the Almighty. Hence, there are many implications and verses in the Quran which are beyond the comprehension and understanding of ordinary humans.

Question: In your opinion, how can this message be spread among the educated people of Europe?

Answer: One of the best forms of spreading of Islam is to spread it in the language of the local populace. At the same time, one needs to understand the minds, the thoughts and the normal behaviour of the local masses. Answers should be given in such a manner which is able to impress them and satisfy them. In fact, this is the manner which which I had adopted when the wrote the Bible, the Quran and science, I had written it in such a manner which created an invitation even for the Christian scholars to study the words and message of the Quran even further. This resulted in the book being widely acclaimed in Europe.

In fact, many people had written to me and applauded the manner in which I had presented my message. Many of them also had no choice but to accept that indeed the Quran was not something which was written by man. They also had to accept that indeed, the Bible did in fact have certain statements within it which were completely contrary to each other. These are those points which I had pointed out to them. In fact, a few days ago, a few responsible Christians scholars had also in a public platform praised the manner in which I had written this treatise.”

A famous astronomer accepts the Quran as the Divine Word of Allah!

The person who narrates this story is someone named Inaytullah Khan Mashriqi. This was further recorded by Doctor Ghulam Jilani Barq. This happened in 1909. He writes, “It was on a rainy Saturday when this incident happened. .

As I went outside, I met a famous professor of astronomy from the Cambridge university. He was also walking with a copy of the Bible under his arms. I then approached him and greeted him. He did not reply to my greeting and I had to greet him a second time. On the second occasion he looked at me and asked what I wanted. I mentioned to him, "There are two things. Firstly, it is raining quite heavily today and you have placed a book under your arm. Secondly, a person like you who is considered an authority in your field are walking towards a church to pray, what is the reason for this?" When he heard my words, he remained silent and invited me for tea that evening. At four that afternoon, I arrived at his residence. His wife appeared at the door and mentioned that her husband was waiting for me.

When I arrived in the room, there was a small table in the middle of the room and there was tea and other refreshments waiting. He then asked me about the questions which I had asked. Before I could answer, he then started to explain the workings of the universe such as the stars and other celestial objects and it was so powerful an explanation that I even began to doubt the message of Islam. He then mentioned that when he enters the church and admits that he is a servant of the Creator in spite of knowing all of these things, he feels a complete sense of peace and tranquillity. He then asked me whether now, I understood the reason why he goes to church.

Allamah Mashriqi admits, "This speech by the learned professor certainly created a revolution within me and greatly affected my mind." I then mentioned to him, "Sir, there is no doubt that your words and message has certainly had a great impact on me. However, I can also remember two verses of the Quran which I would like to present in front of you if you give me permission?" He then gave me permission to mention these two verses to him.

I then mentioned 27th and 28th verse of Surah Fatir which is:

اَلَمۡ تَرَ اَنَّ اللّٰهَ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخۡرَجۡنَا بِهٖ ثَمَرٰتٍ مُّخۡتَلِفًا اَلۡوَانُهَا ؕ وَمِنَ الۡجِبَالِ جُدَدٌۢ بِيۡضٌ وَّ حُمۡرٌ مُّخۡتَلِفٌ اَلۡوَانُهَا وَ غَرَابِيۡبُ سُوۡدٌ ﴿۲۷﴾

Have you not seen that Allah has sent down water from the sky and then We brought forth therewith fruits of different colours. And in the mountains are streak white and red of different colours and some raven black.

وَ مِنَ النَّاسِ وَ الدَّوَآبِّ وَ الۡاَنۡعَامِ مُخۡتَلِفٌ اَلۡوَانُهٗ كَذٰلِكَ ؕ اِنَّمَا يَخۡشَى اللّٰهَ مِنۡ عِبَادِهِ الۡعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِيۡزٌ غَفُوۡرٌ ﴿۲۸﴾

And men and beasts and cattle, in like manner, there are various colours, Only those of His bondmen who possess knowledge fear Allah. Undoubtedly, Allah is Dignified, Forgiving.

And similarly the colours of men and beasts and cattle, are different; among the bondmen of Allah, only the people of knowledge fear Him; indeed Allah is the Most Honourable, Oft Forgiving.

When he heard these words, he was in a state of shock. He could not believe that such verses existed in the Quran. He then made it clear that if these verses are indeed in the Quran, then his name should also be recorded as being among those who sincerely believe that the Quran is a Divinely revealed book. He also mentioned that Mohammed peace and salutations be upon him was someone who was considered an Ummai and how could he have known such things. There is no doubt that such things could have only been sent to him as a Divine Inspiration.

At the same time, we believe that if Allamah Mashriqi had only taken the time to mention the 75th, 76th and 77th verses of Surah Waqi'ah to the learned professor, he would have also come to the conclusion that all his years of study were nothing but a waste of time. The verses are:

فَلَآ اُقۡسِمُ بِمَوٰقِعِ النُّجُوۡمِ ﴿۷۵﴾

Then I swear by the places where the stars set.

وَ اِنَّهٗ لَقَسَمٌ لَّوۡ تَعۡلَمُوۡنَ عَظِيۡمٌ ﴿۷۶﴾

And if you know that is mighty oath.

اِنَّهٗ لَقُرۡاٰنٌ كَرِيۡمٌ ﴿۷۷﴾

Undoubtedly, this is an Honourable Quran.

The truth of the Quran from the Quran.

In Surah Saba, verse 6, the Quran declares:

وَ يَرَى الَّذِيۡنَ اُوۡتُوا الۡعِلۡمَ الَّذِىۡۤ اُنۡزِلَ اِلَيۡكَ مِنۡ رَّبِّكَ هُوَ الۡحَقَّ ۙ وَ يَهۡدِىۡۤ اِلٰى صِرَاطِ الۡعَزِيۡزِ الۡحَمِيۡدِ ﴿۶﴾

And those who received the knowledge (meaning the Jews and Christians) know that what is sent down upon you (the Quran) from your Lord is the truth, and it shows the path of the Most Honourable, the Most Praiseworthy.

In Surah Bani Israel, this is further clarified in verse 107:

قُلۡ اٰمِنُوۡا بِهٖۤ اَوۡ لَا تُؤۡمِنُوۡا ؕ اِنَّ الَّذِيۡنَ اُوۡتُوا الۡعِلۡمَ مِنۡ قَبۡلِهٖۤ اِذَا يُتۡلٰى عَلَيۡهِمۡ يَخِرُّوۡنَ لِلۡاَذۡقَانِ سُجَّدًا ﴿۱۰۷﴾

Proclaim, “Whether you accept faith in it or not”; indeed those who received knowledge before the Qur’an came, fall down prostrate on their faces when it is recited to them.

The leaders of the Quraish and the Quran.

Once there was a person named Labeed bin Rabeeh among the Quraish who was considered as one of their most eloquent writers and poets. As a challenge, he

once wrote a few lines of poetry and placed it on the wall of the Kaba and also challenged anyone to bring something like it. When this happened, one the Muslims in Mecca shareef placed a copy of Surah Kauther on the same wall the next day. When Labeeb arrived the next day and when he saw the three line of this surah, he was shocked and made a public announcement that this was indeed not the words of a human and that he had also accepted the Islamic faith.

After that, he refused to write any poetry. He spent his entire life only reading the Quran. One day, Hadrat Sayyiduna Umar May Allah have mercy upon him asked him, "You were one of the most famous poets in Arabia but I have never seen you write a poem after accepting Islam. If you can mention a poem, we will be prepared to listen to it." He replied, "When the Almighty has revealed such surahs as Surah Baqarah and Surah Ale Imran, I do not like to mention any poetry after this." (Al Isti'aab. 291).

Another leader of the Quraish was someone called Nasr bin Haarith who in spite of being a disbeliever, used to accept the Quran as the Divine Book of Allah. He once mentioned to a gathering of the kuffar, "The amount of problems I have today, I have never had such problems before. All of you are aware that Mohammed is the most truthful and honest and a person with the best of behaviour. When these are the thoughts you used to have about him when he was young, how come your thoughts have changed about him when white hair has also appeared in him?

Sometimes you say that the words which he mentions is nothing but poetry and sometimes you call him a poet. However, I swear by the Almighty that is indeed not a poet. The reason is that I am fully aware of the laws of poetry. There is nothing common with his words and the words of poetry. Sometimes, you people claim that he is insane, yet, again I swear by the Almighty that he is indeed not insane. Another reason is that the nonsense which an insane person utters, Mohammed peace and salutations be upon him is certainly free of that. At times, you claim that he is a magician or fortune teller. Yet, I swear by the Almighty that he is indeed not that also. None of us are children where we do not know who is a fortune teller and who is a magician." Al Khasaa'is Al Kubra.

In fact, even the disbelievers in Mecca used to admit that, "We have become the opponents of Mohammed peace and salutations be upon him without any valid

reason and have damaged our relationship with him. He is certainly not a liar and the words which he had brought, they are certainly not the words of a human." Al Khasaa'is Al Kubra. 1/116.

Once a person from the Bani Sulaim approached the Holy Prophet peace and salutations be upon him and asked him a few questions. The Holy Prophet peace and salutations be upon him answered these questions and also mentioned a few verses of the Quran to him. When this person returned to his tribe, he mentioned to them, "I have heard the words and statements of some of the most eloquent speakers in both Rome and Persia and have met many fortune tellers. I have also heard the words of Khumayrah, but bear in mind that I have never heard such words as mentioned by the Holy Prophet peace and salutations be upon him. All of you should accept my opinion and obey him." Thereafter, nearly a thousand people from this tribe arrived in front of the Holy Prophet peace and salutations be upon him and accepted Islam. (Al Khasaa'is Al Kubra. 1/116).

Imam Jalaaludeen Suyutwi merct in the Al Khasaa'si records the words of Imam Bahiqi May Allah have mercy upon him that, "One night, Abu Jahl, Abu Sulayman and Akhnas bin Shuraiq went quietly to listen to words of the Quran been recited by the Holy Prophet peace and salutations be upon him. However, in the morning, they began to scold each other for doing this and made a promised among themselves that they will never do this again. However, the next night they did the same thing quietly without each other knowing. When this was revealed, they were extremely embarrassed and again made a promised to each other that they would not do this again. However, the sweetness and eloquence of the Quran again forced them to this on the third night as well. In fact, each one of them did this separately and came and went silently.

In the morning, Akhnas bin Shuraik took his walking stick and approached Abu Sufyan and asked him his thoughts about the Quran. He closed his lips and silently mentioned that he felt the words of the Quran were the truth. Akhnas mentioned that these were also his thoughts as well. He then approached Abu Jahl and asked him the same question. Abu Jahl replied, "There has always been animosity between my family and the family of Bani Abde Munaf. Whenever they desired a higher political and leadership status, we continued to oppose them. They then started to call people to themselves through charity and kindness

We also started to display more of these qualities. When they started to take care of the responsibilities of others, we also opposed them in this as well. All of Arabia also knows that both our tribes are on equal level. However, suddenly they mentioned that a Prophet had been revealed among them and that this Prophet was receiving Divine revelation. How could we compete with something like this. Therefore, we decided that from that moment, we will oppose them with power and might and we will never accept their message." (Al Khasaa'is Al Kubra. 1/115).

A book by a non Muslim.

There was once a person from Georgia who wrote a book on the life of the Holy Prophet peace and salutations be upon him which he entitled, "Mohammed is such a Prophet who should be re-examined". He records the following incident in this treatise. He writes, "During the dead of night, Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him used to read the Quran with his beautiful and attractive voice. According to the historian Ibn Hishaam, whenever anyone passed by the house of Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him, they could not hold themselves from stopping and listening to the Quran being recited.

In fact, sometimes, there used to a long line of people outside his house. When the Quraish saw this, they sent a special letter to the leader of the Bani Rafaa'e who had given their personal protection to Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him because he had also once hosted the leader of this tribe in Mecca shareef. They also sent special gifts to this person and informed him. "Since you have given personal protection to this person, at least inform him not to read the Quran loudly because there is so much of crowd outside his house that it could create tension and stress and hence disturb the peace. The leader of this tribe then asked the eminent companion not to read the Quran loudly or else he should return this pact of protection. Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him did not hesitate to return this pact of protection and made it clear to everyone that he was not prepared to stop this for the sake of anyone.

If this is the state of reciting the Quran by Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him, imagine the state of reciting the Quran by the Holy

Prophet peace and salutations be upon him? It is mentioned that once during the month of Ramadan, the Holy Prophet peace and salutations be upon him arrived in the haram shareef to read his salah. At that time also, there were a large group of people from the Quraish who were also present at that spot. He then started to recite Surah Najam. When they heard him reciting the Quran, they could do nothing but listen. All of them stood still without moving. In fact, when he reached the final verses of the surah wherein one is commanded to fall into sajdah for the Almighty, all of them also fell into sajdah without realizing what they were doing. When the other mushriks saw this, they became to insult those who had fell into sajdah. However, these people made a false claim that they had actually made sajdah for their idols.

Tufail bin Amar Dousi May Allah have mercy upon him.
This was considered as one of the eminent people among the Arabs and one of the leaders of his tribe. In fact, his tribe also controlled certain parts of Yemen. He arrived in Mecca shareef in the 11th year of Islam and the moment he arrived in Mecca shareef, the Quraish took him to one side to inform him about what was happening. They said to him. "You have arrived in our city, however, there is a person named Mohammed among us who has created great confusion. In fact, such is the power of his magic that a son has gone against his own father, a wife had gone against her own husband and the family unit of each family has been disturbed. We are afraid that you also do not become a victim of this and he does not influence you and your tribe as well. Therefore, our advice to you is not to listen to his words and not to speak to him."

Hadrat Sayyiduna Tufail May Allah have mercy upon him continues, "These people continued to give me advice and I finally made the intention that I will not speak to this person and I will not listen to anything he said. In fact, the next morning when I arrived in the haram shareef, I placed some material in my ear so that I could hear nothing. However, it was the Divine Wish of the Almighty that I listen to a few words of his. I heard the most beautiful of words. I then said to myself, 'I am indeed a qualified poet and nothing which is lies can be hidden from me. Why should I not listen to some of his words. If there is truth in it, I will accept it and if there are lies, I will reject it.' I then decided to follow him to his residence after everyone had left. When he entered his house, I also entered with him. I then informed him of everything which had occurred to me. He then presented Islam to me and recited a few verses of the Quran to me. I swear by

Allah that I had never heard such words of truth before. I then accepted Islam on the spot and swore to the truth of Islam."

How many incidents of this nature can we supply? There are hundreds of them. In fact, at first, we had presented examples of people in Arabia who were stunned by the message of the Quran, and in the present era, we find that there are numerous non Muslims who have no option but to accept the truth of Islam when they hear about it.

After thirty years, he included the Quran in his papers!

It is mentioned that once the famous professor of embryology from Arabia, namely Professor Abdul Majid Azandani presented a few verses of the Quran to another Western expert in this field namely Professor Keith L Muir. He was so impressed by these verses that in the third edition of his book on the subject of embryology, he made certain that he include these verses of the Quran in his treatise.

He also mentions that, "It is my great pleasure that with the arrival of the third edition of this book, I have included the Islamic perspective in the field of embryology ably assisted by Professor Abdul Majid Azandani. The same words have been mentioned as in the first two editions, however, I have also included some aspects from the Quran and hadith on this subject as well. In fact, I was clearly shocked that there were such passages in the Quran which dealt with such an intricate topic.

The incident with Ibnul Muqaffa!

It is said that when certain people saw that people were being greatly impressed by the Quran and the message to be found in the Quran, they decided to hire the services of an expert writer to prepare something against the Quran. The then decided to hire the services of someone called Ibnul Muqaffa who died 727 ah. He was considered a very learned scholar and an expert writer as well. In fact, he was also so sure of himself that he asked these people to take care of all of his expenses for one complete year so that he could completely concentrate on the task at hand.

He also mentioned that in this manner, he would not be disturbed with wordily issues since the subject was very intricate and difficult. After six months, his

friends then decided to visit him to see how far he had completed his task. However, when they entered his house, they were shocked to see that he was sitting on one corner of his house like an insane person and the pen was in his hand doing nothing. He was also in deep thought. Next to him there were piles of paper on which he had written something and then thrown it away. At the same time, he was looking like someone who had been completely defeated. He then admitted to these people that it was not possible to write something like the Quran.

Hadrat Sayyiduna Umar May Allah have mercy upon him was also someone who was amazed by the Quran and then accepted Islam. He admits that at first, he was also under the impression that the Holy Prophet peace and salutations be upon him was a poet but when he heard the Holy Prophet peace and salutations be upon him recite a verse from Surah Takweer, he was completely stunned. He admits that from that moment onwards, in his heart, a spark for Islam was created. However, at the same time, he still had immense dislike for Islam but this was very quickly destroyed when he heard his blessed sister reciting certain verses from Surah Taha.

Excellences of certain Surahs and verses.

Hadrat Sayyiduna Abu Ubaidah May Allah have mercy upon him narrates from Hadrat Sayyiduna Musayyib bin Raafe May Allah have mercy upon him that, "On the day of Judgement, Surah Alif Laam Meem Sajdah will appear with two wings and will place a shadow over those who used to recite (this surah). It will also declare to these people that they will not experience difficulty and sadness." (Al Atqan fi Ulum Al Quran).

Surah Yaseen.

In the Abu Daud, the Nisaa'i and in the ibn Habban etc with their sanad, a report is presented from Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him (from the report of Hadrat Sayyiduna Ma'qal bin Yasaar May Allah have mercy upon him) that Surah Yaseen is the pure and pristine heart of the Quran. Whoever recites Surah Yaseen for the Divine Pleasure of Allah and to attain reward in the hereafter, the Almighty will pardon that person. This surah should be recited for the deceased. In one report it is mentioned that whoever reads the Quran once, he will receive the reward of having completed ten Qurans.

Surah Ar Rahman.

Imam Bahiqi May Allah have mercy upon him records a statement of Hadrat Sayyiduna Ali May Allah have mercy upon him who has stated that, "For everything there is a beauty and the beauty of the Quran is Surah Ar Rahman."

Surah Mulk.

Imam Tirmidi May Allah have mercy upon him records from Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him that, "Surah Tabaarakal lazi is something which stops (punishment) and something which protects against the punishment in the grave.

Surah Bayyinah.

Imam Abu Naeem May Allah have mercy upon him through is sanad records from Hadrat Sayyiduna Ismail bin Abi Hakim Mazani May Allah have mercy upon him that the Holy Prophet peace and salutations be upon him has stated that, "The Almighty certainly listens to your recital (of the Quran) and after listening (to you recite) surah Al Bayyinah, He declares, 'Give glad tidings to My slave that I swear by My Divine Greatness I will most certainly bestow Jannah on you until you are well satisfied."

Surah Ikhlas.

Imam Tabarani May Allah have mercy upon him in the Awsat records from Hadrat Sayyiduna Abdullah bin Shaikh May Allah have mercy upon him that, "That person who recites surah Ikhlas at the time of his death, there will be no accountability for him (for his actions) in the grave and neither will the grave press him. On the day of Judgement, the Angels will carry him and take him across the Pul Siraat and allow him to enter Jannah." (Al Atqan).

The Holy Prophet peace and salutations be upon him also mentioned to another blessed companion once, "Certainly, surah Ikhlas will take you into Jannah." (Bukhari shareef).

In regards to reward or Thawab, surah Ikhlas is considered as one third of the Quran. In other words, if you recite it three times, you will receive the reward of having completed the entire Quran. (Sihah Sittah).

Ayatul Kursi.

Imam ibn Habban and Imam Sanaa'i May Allah have mercy upon them record from Hadrat Sayyiduna Abi Umaamah May Allah have mercy upon him who explains that, "Whoever recites Ayatul Kursi after every Fard salah, the only thing which exists between him and Jannah is death." (In other words, the minute he dies, he will enter Jannah immediately). (Al Atqan, Mishkat shareef).

The last two verses of Surah Baqarah.

In the Sihah Sitta it is recorded from Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him who declares that, "He who recites the last two verses of Surah Baqarah at night, this would be sufficient for him (for his salvation in the hereafter).

The last verses of Surah Ale Imran.

Imam Bahiqi May Allah have mercy upon him through his sanad records the words of Hadrat Sayyiduna Uthman Ghani May Allah have mercy upon him who explains that, "Whoever recites the last verses of Surah Ale Imran in the last part of the night, he will receive reward as someone who had spent the entire night in ibaadah." It is mentioned that when the Holy Prophet peace and salutations be upon him used to arise for the Tahajjud salah, he used to lift his head towards the heavens and recite these verses. There are numerous excellences of various verses and surah which have appeared in the Hadith, however, there are too numerous to mention at this stage.

Hadith 49. (Tirmidi and Daarimi).

Hadrat Sayyiduna Ali May Allah have mercy upon him narrates that he heard the Holy Prophet peace and salutations be upon him declare one day, "Be aware that there is a great fitnah which will appear". I then asked him, "O Prophet of Allah! what is method of protecting and saving oneself from the mischief of this fitnah?" He replied, "Through the Book of Allah. In it, you will find the lessons of the previous ummah. You will also find news of the future. (In other words, you will find news of what is eventually going to happen to the world and what will be the results of your actions and deeds).

Whatever issue arises between you, in the Quran you will find its answer and decision. (In other words, what is correct and what is incorrect). It is indeed the final word. It does not contain useless speech and falsehood. Whichever powerful

and mighty ruler abandoned the Quran, the Almighty will destroy that person and whoever looks for guidance from anywhere else besides the Quran, there will be nothing for him but misguidance. (In other words, he will rob himself of the message of truth). The Quran is a strong connection with the Almighty and a solid message or guidance and it is the right path. It is a clear truth and by following it, false thoughts are eliminated.

The voice can also not mislead its (message). (In other words, in the previous books, people used to say something and mean something else. In other words, they changed the pronunciation of certain words in such a subtle manner that it meant and implied something else). This type of thing can never be done with the Quran. (The Almighty has certainly protected the Quran until the day of Judgement). Those who have knowledge never tire of it. (In other words, it is an infinite ocean of knowledge and advice.

In other words, there is so much of knowledge in the Quran that the quest of someone will never cease. There will never come a time in the life of a person where he will say that he achieved all the knowledge of the Quran. In fact, one of the amazing miracles of the Quran is that as much as a person searches and delves into the knowledge of the Quran, he is thirst for more and more knowledge will continue to increase. In fact, finally a person would conclude that whatever he had achieved is nothing compared to what is in the Quran. The Quran is also something which does not become old by continuous recital. (In other words, as other books in the world become stale when reading continuously, this is not the case with the Quran. As much as a person reads the Quran, so much so his enjoyment and spiritual joy will increase). The wonders of the Quran will never cease.

In fact, one of the wonders of the Quran is that when the Jinnat heard the words of the Quran they declared that they had indeed heard a most strange book which calls others to guidance. They had no other choice but to the believe in the Quran. Whoever has spoken according to the Quran, he has spoken the truth. He who practises according to the Quran, he is entitled for reward. He who judges according to the Quran, he has practised on truth and justice. He who calls towards the Quran, he has called people towards the right path.

The various faculties of the Quran.

There is immense meaning and depth in the above mentioned hadith shareef. It also indicates to everything which will occur until the day of Judgement. This also includes modern science which people are unaware of. Whatever I have in this regard, I will present it to the reader and what I have learnt as far as different sciences and faculties of learning are concerned, I will also present that as well. This will be of great benefit to the reader and perhaps also eliminate some of the misconceptions that people may have.

In fact, we can say without a shadow of doubt that the day is not very far when science in the world will have no option but to accept the word of the Quran and become a Muslim. In fact, when eminent scientist and scholars have had to admit the truth of the Quran, very soon, the message of Islam will be found all over the world. Prior to discussing this topic, we will discuss a few faculties of knowledge which are to be found in the Quran.

A treasure of knowledge.

As we have mentioned that the Quran is indeed a treasure of knowledge and an ocean without shores. In it is found both hidden and apparent knowledge. Through this Quran, some have become the Imam Ghazzali of his era and others have become the Imam Razi of his era. Some have become the Moulana Rumi of his era. All of them have achieved from the Quran what they were destined to achieve. None of the eminent scholars have ever mentioned that whatever they have achieved from the Quran was all that the Quran could give them.

When we look at the Tafseer of Imam Razi May Allah have mercy upon him, there is an ocean of logic and philosophy. When we look at the masterpieces of Imam Ismail Haqqi May Allah have mercy upon him and Imam Syed Mahmud Ahmed Alusi May Allah have mercy upon him, we will find that there is an ocean of tasawwaf and spirituality. Some who were masters of Arabic syntax, when you look at their masterpieces in the explanation of the Quran, you will find an ocean of Arabic syntax and grammar. In other words, whoever dived into the ocean of knowledge as per his speciality, he was able to come back with priceless gems to prove his case.

As we have mentioned, the Quran also explains about past Ummah and nations and some of the dangerous events which they had to face and endure. At the same time, some of immense punishment they had to face due to their disobedience.

In the Quran, the beginning of creation is explained and the end of creation is also explained. How a person is created in the womb of his mother is also explained. Many different creations of the Almighty as also described in the Quran.

The various heavenly objects such as the sun, the moon, the stars etc are described in the Quran. In fact, many objects mentioned in the Quran have not even being fully explored yet by mankind. In it, the actions of people and the result of these actions are also explained. The various social and economical strategies for a successful nation is also mentioned. In it, the various laws which explain the security of a nation and how to deliver punishment to those who are mischievous are also explained so that we can have a stable community.

In it, Shirk and oppression have been condemned. The Divine Being is also mentioned and how we are able to understand His Divine Plan and Action. Ma'rifah of the Almighty is the basis of all knowledge. The corrupt beliefs of people and their symptoms have been explained. The various corruption which has occurred in past books have been pointed out and the method of rectifying ones beliefs has also been explained. In it, how a man can attain eternal salvation and success is also explained. What happens after death has been explained. What is the result of bad and good deeds have also been explained. How to control the carnal desires is explained and what is the evil of carnal desires is also explained. The different methods of ibaadah is explained so that man can achieve success in both worlds. There is no doubt that the Quran is a vast ocean of knowledge and can truly be understood by that person who genuinely looks for the truth.

When we look at the story of Pharaoh, he considered the miracles of Nabi Moosa peace be upon him as nothing as magic. This is why he made his own personal magicians challenge the great Prophet. However, these same magicians considered this as a true miracle of Nabi Moosa peace be upon him and hence they brought Imaan on the great Prophet. This proves that as long as a person does not understand the true meaning of something, he will never be able to understand the exact implication of that object. Hence, one of the greatest lessons to people who do not have that much of knowledge is to rely on the advice of those who have attained knowledge and to accept what they say and teach.

In the Quran such immense faculties of knowledge are mentioned which can only be understood by those who are well learned. We have certainty that those who truly seek knowledge from the Quran will achieve their mission and will also be able to attain knowledge as the learned have achieved. Through this, they will have no other option but to admit that the Quran is indeed a True Divine Book. Our advice to those who are learning the Quran is to seek the guidance of those who are learned and possess proper beliefs so that the real Siraat Al Mustaqeem is achieved.

The five main branches of knowledge.

Hadrat Shah Wali'ullah Muhaddith Dehwli May Allah have mercy upon him explains in the "Al Fouz Al Kabeer fi Usul Al Tafseer" thereby eliminating a lot of confusion and making it as simple as possible the following important point which is that as per the verses of the Quran, it is can be divided into five parts or categories. He says that even though the Quran has thousands and thousands of different aspects of knowledge, yet all of them are found within five main categories. He also admits that he is hopeful that the true seeker of knowledge will hereafter find it easier to analyse each branch and aspect found in the Quran.

1. Ilm Al Ahkaam - Category of laws and commands.

All the commands of the Quran, whether it be Waajib, Mustahab, Haraam, Makruh or Mubah, whether it pertains to ibaadah, different issues, whether it pertains to achieving an objective or politics. All of these commands fall into one single category. All of these laws have also been given to man as per what was the requirement of man.

The foundation or basis of these laws is the millat of Nabi Ebrahim peace be upon him. Since the Holy Prophet peace and salutations be upon him was sent on the millat of Nabi Ebrahim peace be upon him, hence it was important to continue and maintain this. Another important aspect to be borne in mind is that it was Divine Purpose of the Almighty that the Arabs be purified through the blessed hands of the Holy Prophet peace and salutations be upon him and all others to be purified through the Arabs of that era.

This is the reason that another basic foundation was the mannerisms and behaviour of the Arab. However, in the affairs of ibaadah all of these had been

changed or misplaced. The people of the jahaaliyah era had corrupted all of this. It was the mission of the Quran to rectify all of this. In social issues, oppression had taken hold and also unnecessary war and killing. In other words, the world of politics had changed for the worse. Therefore, the Quran gave guidance on how this could be rectified.

Affairs pertaining to non Muslims

In the Quran, there are four groups in this regard which are mentioned. They are the Jews, the Christians, the Mushriks and the Munaafiq. This was explained in two methods. The first is that the corrupt beliefs of these people were presented and the evils of these beliefs were then presented. At the same time, the immense hatred and dislike which should be displayed for these beliefs have also been presented. Another important point is that the doubts have been presented and how to answer these doubts.

The Mushriks.

These people used to claim that they were steadfast on Millat-e-Ebrahim. However, they had abandoned all the symbols of this Millat. Yes, they believed in the existence of a Divine Creator, they believed that He had created everything, however, they had created immense doubt in some aspects of these beliefs.

In like manner, they believed in shirk (another god), they made other gods and also hand made other gods. The completely disbelieved in the last day and they considered the Prophet hood of the Holy Prophet peace and salutations be upon him as an impossible event. They also openly committed sin and transgression and also created new ways of worshipping. The Quran also clearly explained some of their false practises and beliefs.

As far their Shirk belief was concerned, the Quran had clearly asked them proof for this. At the same time, their manner of following their forefathers in the matter of shirk, it was clearly told to them that these things can never be equal to Allah. They were also informed that all the previous Prophets had also clearly condemned shirk. As far as their false belief in which they compared the Creator to someone else, they were told that a offspring has to be according to his father, hence, it was impossible for anyone human to be the son of the Divine Creator. As far as their changing of Divine laws were concerned, it was clearly told to them that their belief in this regard was clearly against Millat-e-Ebrahim and not

proven by this Millat. They were also told that these types of misguidance were the creation of people who were certainly not sinless.

As far as their disbelief in the last day was concerned, they were told to look at the life span of anything on earth which is born or created and then it dies. They were also informed that this is something which is unanimously accepted by all the people who had received the Divine books.

The Jews.

One of the keys ways in which the Jews had become misguided is that they are openly altered the Taurah both in writing and in meaning. They also hid certain verses from the Taurah and added something which was not there in the first place. They used to also change the laws of the Taurah for their own easiness and convenience. They were also fanatical in their false belief. At the same time, pertaining to the Prophet hood of the Holy Prophet peace and salutations be upon him, they were hesitant in believing in this. They were disrespectful, they placed false accusation and they were jealous about it. They had been guilty of these crimes with all the previous revelation, hence their kufr and misguidance was openly displayed and presented in various revelations. At the same time, their refusal to accept the Holy Prophet peace and salutations be upon him was also mentioned and the reasons for this was also mentioned.

Christians.

One of the reasons for them becoming misled and misguided was because they had divided the Almighty into three separate entities. In certain aspects they were different and in certain aspects, they were equal and the same. They believed in the trinity which they claimed was the father, the son and the holy spirit. They believed that the creator had adopted the physical body of Nabi Esa peace be upon. Hence, he was a god and also the son of god.

They were told that in ancient times, the word “ibn” signified someone who was very close and a beloved person. When Nabi Esa peace be upon had attributed a few actions to himself, this was merely as an example and nothing else. It was like the deputy of a king saying that he has conquered a certain country, even though, it is actually the king who had conquered. They were informed that Nabi Esa peace be upon was merely a creation of Allah. Another false belief of theirs is that he was crucified. This doubt was also removed from the Quran. They also

believed that the title of "Farcaleet" was actually the title of Nabi Esa peace be upon and that he had arisen from the dead after he had been crucified. The Quran also proved that this title of "saviour" was actually the title and description of the Holy Prophet peace and salutations be upon him.

Munaafiq.

There were two types of munaafiq. The first were those who outwardly recited the Quran but their hearts contained kufr and disbelief. In regards to these people it was told that they will be in the lowest pit of hell. The second group were those people who had accepted Islam but their Imaan was considered as weak. They obeyed and followed the desires of this world. Hence, they had no more love and reverence for the Almighty and His beloved Prophet peace and salutations be upon him. Greed and jealousy had overtaken their hearts and they had been completely captured by the world. With the result, they did not even concern themselves with the hereafter.

They also possessed bad and evil thoughts about the Prophet hood of the Holy Prophet peace and salutations be upon him and also had many doubts about him. However, they were not so brave as to openly divorce themselves from Islam. The Quran had also explained the two types of munaafiq and their belief and actions. This was done so that the true Muslims could be saved and protected from these people.

At the same time, when we look at these words and descriptions, we should not be under the false impression that these were people who only lived in the past and had all died and disappeared. In fact, these people continue to exist in the world until the present day. The purpose of describing these people is to present a picture to the Muslims so that innocent Muslims could be more protected and saved.

Mention of the signs of Allah.

The Quran was revealed for the purpose of human culture and refinement of this culture. This is the reason that only parts of creation and humanity were explained in the Quran. The Divine Names and Attributes of the Almighty were presented in such a manner that ordinary humans would be able to understand. At the same time, the existence of the Almighty has been explained in depth because every creation has this built into him that there is indeed a Divine

Creator. In like manner, since we cannot comprehend fully the Divine Attributes of the Almighty, certain examples were presented in such a manner that ordinary humans can understand.

As for those blessings which were needed to be mentioned, they were mentioned such as the creation of the heavens and earth, the creation of the clouds, the springs which are found on earth, the existence of crops and plants. The need for certain occupation and the manner of removing difficulties etc have also been explained. It was also explained to mankind that their conditions and circumstances will also change.

The days of Allah.

These were explained giving us a different dimension in meaning so that we could understand what is truth and falsehood and what is guidance and misguidance etc. It was mentioned to us that those who are obedient will be rewarded and those who were disobedient will be punished. In like manner, the examples of various nations in the past and what they experienced have also been presented such as the example of the people of Aad and Samud etc. The stories of the Prophets such as what happened to Nabi Ebrahim peace be upon etc have also be presented so that lessons can be learnt.

At the same time, only the key factors in these stories have been mentioned and not the complete story of each incident. The purpose of presenting these stories is so that when mankind looks at these stories and educates himself about these stories and incidents, he will be further educated and have a leaning towards these incidents.

The purpose of mentioning these incidents is not only to inform people of what happened in these incidents but to also inform people of the harm and dangers of shirk, kufr and sinning. At the same time, to give glad tidings to those who are obedient to the Divine Command of the Almighty.

Death and what will happen after death.

In this, the following has been explained. The manner of how a human dies. His helplessness. After death, the issue of jannah and hell. The punishment which will appear in the grave, the signs of qiyamah, the appearance of Nabi Esa peace be upon him, the appearance of Dajjal, the Yajuj and Majuj.

The blowing of the trumpet, the issue of Hashr and Nashr, accountability in the hereafter, the fact that the believers will see the Divine Creator, the different forms of punishment in hell and the different forms of reward which awaits the believers in jannah etc. All of these have been explained with the purpose of human reformation and what their state will be when they are in different conditions. (Al Faouz Al Kabeer).

There is no doubt that the Quran also had a great impact on the languages of the world and the manner of using certain examples and descriptions. In fact, we can say that the Quran also displayed favours to the languages of the world and how certain phrases and descriptions could be utilized.

The impact of the Quran in Ilme Adab or literature and morality.

1. In surah Fatiha, verse 5, the Quran declares:
"Allow us to travel on the straight path". "Guide us on the straight path." In fact, the actual usage of the word 'straight path' signifies goodness in most languages in the world.

2. In Surah Baqarah, verse 7, the Quran declares:

خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ؕ وَعَلٰٓى اَبْصَارِهِمْ غِشٰوَةٌ ۫ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ۬ؕ

Allah has sealed their hearts and their ears, and on their eyes is a covering; and for them is a terrible punishment.

In many languages, a seal on the heart signifies someone who is not prepared to listen to the truth. In fact, Mohammed Husain Azad mentions an incident of a Sikh who used to speak glowing words about Islam and the Muslim leaders of that era. He was then asked that if this is his opinion, why does he not accept Islam. He smiled and mentioned that the seal of Allah is on his heart. How is it possible for a person to unlock this seal? It has also been explained as a seal been placed on the heart.

The seal has been mentioned about a seal been placed on the lips of someone whereby he is unable to speak the truth.

The same has been explained about a seal been placed on the eyes of a person whereby he is unable to see the truth.

In Surah Baqarah, verse 18, the Quran declares:

صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُوْنَ ﴿١٨﴾

Deaf, dumb and blind; and they are not to return.

This description has also become a part of different languages when they explain this concept. In other words, a person has become silent and speechless.

In Surah Baqarah, verse 19, it is mentioned:

اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّ رَعْدٌ وَّ بَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْۤ اٰذَانِهِمْ مِّنَ الصَّوٰعِقِ حَذَرَ الْمَوْتِ ؕ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ﴿١٩﴾

Or like a rainstorm from the sky, in which are darkness, thunder and lightning; they thrust their fingers in their ears due to the thunderclaps, fearing death; and Allah has the disbelievers encompassed.

In Surah Baqarah, verse 138, it is mentioned:

صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۠ وَّنَحْنُ لَهٗ عٰبِدُوْنَ ﴿١٣٨﴾

"We have taken the colour *(religion)* of Allah; and whose colour *(religion)* is better than that of Allah? And only Him do we worship."

In other words, the above implies that one had changed ones state and condition. This has also become a normal manner of describing the state of someone.

In Surah Baqarah, verse 174, it is mentioned:

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَيَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ
اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ
وَلَا يُزَكِّيْهِمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٧٤﴾

Those who hide the Book sent down by Allah and exchange it for an abject price - they only fill their bellies with fire and Allah will not speak to them on the Day of Resurrection nor will He purify them; and for them is a painful punishment.

In other words, the people who continue to oppose Islam, even though they may look like they are eating food but in actuality, they are doing nothing but consuming fire in their bellies. In other words, it also means that they are consuming haram. When a person consumes haraam, we also say that this person is doing nothing but consuming the fire of hell.

In Surah Baqarah, verse 197, the Quran declares:

وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ۭ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى ۡ
وَاتَّقُوْنِ يٰٓاُولِي الْاَلْبَابِ ﴿١٩٧﴾

and whatever good you do, Allah knows it; and take provision along with you for the best provision is piety; and keep fearing Me, O men of understanding!
In other words, when we say that a person has adopted piety and nobleness then we mean that he has adopted the clothing of piety and goodness. This is also the best clothing to adopt if one desires reward in the hereafter.

In Surah Ale Imran, verse 119, the Quran declares:

وَاِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا ۚۖ وَاِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ
الْغَيْظِ ۭ قُلْ مُوْتُوْا بِغَيْظِكُمْ ۭ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿١١٩﴾

when they meet you they say, “We believe”; and when they are alone they chew their fingers at you with rage; say, “Die in your frenzy!” Allah knows well what lies within the hearts.

This is a perfect example of those who privately hate Islam. In fact they may admit glowing words for Islam when they are among people, but when they are alone, they bite their fingers in hatred and rage.

This has also become a method of describing those who show happiness while in the open and hatred when they are alone.

In Surah Taubah, verse 5, the Quran mentions:

فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ وَ
خُذُوْهُمْ وَ احْصُرُوْهُمْ وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ تَابُوْا وَ اَقَامُوا
الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٥

Then when the sacred months have passed, slay the polytheists wherever you find them, and catch them and make them captive, and wait in ambush for them at every place; then if they repent and keep the prayer established and pay the charity, leave their way free; indeed Allah is Oft Forgiving, Most Merciful.
In the verse, the words mentioned are “Leave their way free”. In other words, when a person asks for a pardon and pleads forgiveness then you should not harm him or trouble him. In other words, leave him free to travel and walk.

In Surah Taubah, verse 6, the Quran declares:

وَ اِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ فَاَجِرْهُ حَتّٰى يَسْمَعَ كَلٰمَ اللّٰهِ ثُمَّ
اَبْلِغْهُ مَاْمَنَهٗ ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْلَمُوْنَ ۝٦

The hypocrite men and women are all the same; enjoining wrong and forbidding right, and being tight-fisted; they have forgotten Allah, so Allah has forsaken them; indeed the hypocrites - it is they who are really disobedient.

In the world today, when we hope to describe a miser, we describe him as someone who is tight fisted. The person who refuses to spend in the path of Allah is also described as someone who is tight fisted.

Another branch of knowledge of the Quran.

Tafseer is that specific branch of knowledge whose subject matter are the words of the Quran. This is explained within the laws of Arabic grammar. The reason for the revelation of a certain verse. Its state and condition and the manner how this has been concluded. One of the purposes of this faculty is so that a certain law of Islam can be deduced. Obviously, through this, one can achieve success in both worlds. In regard to this faculty, there are a few important points which needs to be remembered.

Tafseer and Taweel.

After explaining what Tafseer is, can we say that Tafseer and Taweel are the same thing or the same subject but two different words are used in this regard? Or is there a difference between the both. If there is a difference, what is the difference. There has been a difference of opinion among the Ulama of the past about this. Abu Ubaid and those who support him are of the opinion that there is no difference between the both.

They say that the Almighty had indicated to the Holy Prophet peace and salutations be upon him that whenever people approach him to ask any questions, answers are time-ously given to him. This has been explained as Tafseer. In like manner, the Quran has also indicated that no one knows the Taweel of the Quran except the Almighty. Therefore, from this we can see that both words have the same meaning.

However, contrary to the opinion of Abu Ubaid, Ibn Habeeb Nishapuri, Imam Raaghib Isfahani, Allamah Qushayri May Allah have mercy upon them and others are of he opinion that these are two different faculties. In fact, Ibn Habeeb also condemns those who do not know that there is a difference between the both. He also admits that such Mufassirs have appeared in the world that when

they are questioned about the both faculties and whether there is a difference between the both, they are unable to give an answer."

What is the difference between the both, this has been explained by different Ulama and scholars. Some have given the opinion that Tafseer is confined to obeying and listening and some have said that Taweel is based on the extraction of laws and rules. Some have said that Taweel reveals the true import and meaning and intent and Tafseer signifies the presentation of testimony.

The necessity of Tafseer and its requirements.

However, what we have presented is merely a side issue. There is no doubt that through this explanation, the importance of Tafseer becomes apparent. In other words, one of the important lessons to learn is that everything which is presented has to be understood and not merely listened to. Hence, it is vitally important that we are able to understand the Quran and the message of the Quran. In fact, no one reads a book and does not try and endeavour to understand its contents. If this is the state of an ordinary book, what must be the state of the Quran? This is that Divine Book which is the guide to a human in his entire life. In this book, salvation and success is to be achieved in both worlds. Also the entire universe and its existence is based on the Quran.

This is the reason that there are many verses in the Quran which advised us to ponder on the message and words of the Quran. At the same time, this cannot be achieved through merely reading and memorizing the words but by trying to understand the meaning of the words and message. Another key factor in being able to do this is by being well educated in the Arabic language and the various grammatical laws applicable in this language.

At the same time, one also has to be fully aware of the reasons for every revelation, the verses which have been abrogated and not abrogated. The Muhkam or clear verses and those which are Muta shaa bah and the various wonders of the Quran. This is that faculty which is known as the "Ulumul Quran". At the same time, it does not mean that when is well versed in these subjects, it therefore gives a person a blank permission to make tafseer, he also has to be well educated in Hadith and Sunnah and have a deep meaning of these faculties as well. There is no doubt that the teaching and advises which the Holy Prophet peace and salutations be upon him has conveyed to us, is also among the

facets which make us understand the Quran more clearly and easily. In fact, the Quran also clearly explains that it is the Divine Favour of the Almighty that He has revealed a Prophet from us who is able to teach the true believers the Book and the Wisdom.

This is mentioned in Surah Ale Imran. One of the responsibilities of the Holy Prophet peace and salutations be upon him is also to explain the Quran to mankind which has been revealed upon him. This is mentioned in Surah Naml. Therefore, to be able to merely read the Quran is not sufficient to be able to make the Tafseer of the Quran. If one believes that merely being able to read the Quran qualifies a person from making the Tafseer, then he will certainly male mistakes with every step he takes.

We will now explain a few important aspects in the field of tafseer and also mention a few treatises in this regard which have played a major role in making us understand the Quran better.

Asbaab-e-Nuzul.

This faculty and branch of learning educates us about those events and moments on which a certain specific verse of the Quran was revealed.

There are very few verses of the Quran which were not revealed because of a specific issue or question which arose. These events are considered as “Sabab Nuzul” or the causes of revelation. In fact, some have also termed this is “the background” of a certain revelation. At the same time, there were occasions when a certain verse was revealed because of a question or query which was presented by a Muslim or a non Muslim, even though there is no law attached to this verse. Still it would be considered as “sabab nuzul” or the cause and background for that revelation.

As we have always mentioned, the Quran was revealed for the guidance of mankind. Therefore, the laws and regulations in the Quran is not specific or confined to any time period. Even though these verses may have been revealed because of a certain occasion or incident, yet the rule and message is applicable to all and is to be considered as common. However, at the same time, even though the cause for a certain revelation may be known and its meaning common, one cannot say that there is no importance to knowing why a certain verse was

revealed and what was the reason for its revelation or its background. There is still extreme importance in knowing this branch of knowledge of the Quran.

One of the main advantages of knowing this is because not only does the meaning of a certain verse becomes more clear but by knowing this, the actual subject and import of the verse also becomes clearer.

At time, the words may seem to be common in meaning, but its subject is very specific. And this does not become known until and unless one is not aware of the sabab or cause for its revelation.

Another important point is that through knowing the sabab or cause of a certain verse, we also come to know the name of the person or persons because of whom that verse was revealed. We also come to know about the incident through which that verse was revealed. Obviously, all of these aspects of knowledge will merely help us understand the Quranic verse and message even better.

Some of the important books written on this subject.

There are many past and present Ulama who have written magnificent treatises in this regard. These treatises are based solely on the subject of Nuzul Quran or the background of the Quranic verses. Some of these famous treatises are:

1. As Baab An Nuzul. Ibn Mutarraf Andalusi. Passed away 402 ah.
2. As Baab An Nuzul. Allamah Waahidi. Passed away 468 ah.
3. Lubaab Al Uqul fi Asbaab An Nuzul. Imam Jalaaludeen Suyutwi. Passed away 911 ah. (May Allah have mercy upon them).

Naasikh and Mansukh.

When this is mentioned, it means that one command or one object is replaced with another object or command. In lay man terms, this would imply that there was a certain command given by the Almighty and this was then replaced with another command or instruction. The first object or command would be considered as Mansukh and the second command or object would be considered as Naasikh.

Another important thing to be borne in mind is that this is only applicable to command and instruction and not to any event or incident. At the same time,

this command and instruction is also something which can be considered as possible and therefore, it cannot included commands and instructions such as believing in the Almighty, refraining from shirk, to be believe that the existence of the Almighty is Waajib and that it is impossible for Him to have any partners. Hence, the issue of Naasikh and Mansukh will not apply to any of these which we have just explained. In other words, to believe in the existence of the One Divine Creator can never be substituted.

At the same time, there are a few conditions which are applicable in this faculty. Without these conditions being met, the idea of naasikh and mansukh cannot apply. The important points to be borne in mind are:

1. Mansukh is first and Naasikh comes after and there is a small period between them. It cannot be an instance where they follow each other simultaneously.
2. There is a clear difference in both of them and a common ground cannot be found in any one of them
3. Naasikh is something which is based on shariah law and not based on ones mere intellect or common sense.

There are times that because people do not understand this science, there is immense confusion which is created. In other words, this becomes like a reactionary action. If one does not understand a certain thing, he immediately substitutes it with another.

In fact, another danger which comes into our mind when we discuss this issue is that perchance the first command or objective was incorrect and therefore another command was sent. Or perchance, the person who gave the first command was unaware and hence gave this command. None of this can be applicable to the Almighty. If one thinks on these lines, he will immediately leave the folds of Islam.

If however, one looks carefully into this issue, no doubts would be created in the mind of a person with common sense. He will never think that the first command was incorrect and because of this, a second command was given. In fact, he will think that the time within which the first command was confined has expired and hence the second command has come into existence. Both of the commands were correct in their time period. It is in fact the ignorance of a person that he acquires the impression that the first command is always applicable and cannot be changed.

And when he sees another command, he goes into a state of shock. Are you under the impression that the Almighty was not aware of this from the beginning? No, He was always aware but the intellect of man does not allow him to consider this. In fact, it was always the Divine Knowledge of the Almighty that a certain command would be for a certain period and then another command would be given. In fact, we can safely say that this faculty is actually a part of Divine Wisdom. Hence, this is also considered as infinite. However, as time moved along, certain commands and instructions changed with the time for the easiness of humans.

We can explain this is a more simple method. Everyone is aware that prior to the shariah of Holy Prophet peace and salutations be upon him, all other shariah was not considered as complete. In fact, this was to be completed by the arrival of the shariah of the Holy Prophet peace and salutations be upon him. During the time of Nabi Ebrahim peace be upon the time for salah and the method of salah was further changed and altered with the arrival of the shariah of Nabi Moosa peace be upon him.

In like manner, the zakah which was applicable in the period of Nabi Ebrahim peace be upon him was also changed and altered with the arrival of the shariah of Nabi Moosa peace be upon him. (Bear in mind that salah and zakah was also found in other shariah as well). All other previous shariah also existed prior to Islam and when the shariah of the Holy Prophet peace and salutations be upon him arrived, all previous shariah and laws applicable in those shariah become abrogated. In like manner, certain commands and rules which appeared over the plus minus twenty three years of Quranic revelation also went through the same process.

What was applicable for a certain period was changed and another command came in is place. Therefore, as it cannot be said that this command was something which was instantaneous or something which proves a mistake as was performed with the previous shariah through the shariah of Holy Prophet peace and salutations be upon him in like manner, one cannot say that certain commands which were changed within the period of revelation were mistakes. This is the reason that all of the Ulama have accepted the institution of Naasikh and Mansukh. One example of this is the changing of the Qiblah. For about sixteen

to seventeen months, it remained Baitul Muqaddas, but was then changed to the Kaba.

This is the reason that many Ulama changed their mind about the institution of Naasikh and Mansukh when they saw examples of this nature.

Another advantage in this faculty.

As for the question as to what advantages are achieved through knowing the faculty of Naasikh and Mansukh, there are two important points which become apparent. From this, we come to understand the reason behind this wisdom. We come to understand the different ways and manners in which shariah progressed over time. When we understand this, we will also come to understand the manner in which this system can be placed in the world and how we can also be able to establish Islamic law in our respective countries.

At the same time, we will be able to look at new issues which arises all the time and how we will be able to answer these issues taking the modern era into consideration. At the same time, we will also be able to understand which step should be taken to remove certain ills found in our society. We will also be able to understand how to solve certain issues in our time because in the blessed period of early, none of these ills were present.

Another important lesson to be achieved from this is how to establish a system slowly and gradually in the same manner as it was established in early Islam. At the same time, by being able to do this, the subjects under our control will be able to find it easy to be able to follow the rules and regulations which we are able to install for Islam.

The different books and writers on this subject.

There are many eminent Ulama who have written on this subject and some of appear below:

1. Ibn Waaqid Al Maruzi. Passed away 157 ah.
2. Imam Shafi. passed away 204 ah.
3. Abu Ubaid Qasim bin Salaam. Passed away 224 ah.
4. Abu Jafer An Nuhaas. Passed away 338 ah.
5. Ibn Hazm. Passed away 456 ah.

6. Ibn Hilaal An Nahwi. Passed away 560 ah.
7. Ibn Jouzi. Passed away 597 ah.
8. Burhaanudeen Al Naaji. Passed away 900 ah. (May Allah have mercy upon them).

The wonders of the Quran.

In Surah Bani Israel, it is mentioned that if all of mankind and jinn had to get together to produce something like the Quran, they will never be able to do complete something like the Quran. In surah Hud, a challenge has been given to those who do not accept the Quran as the Divine Word of Allah and consider it as something written by the Holy Prophet peace and salutations be upon him or his family to bring something like the Quran. In fact, it is mentioned that even though they cannot bring something like the entire Quran, they should bring at least ten verses like the Quran and they have also been given the permission to bring all the helpers they wish to bring.

In surah Baqarah, another challenge has been given to those who disbelieve in the Quran to bring at least one single surah like that which appears in the Quran and again, these people have been given permission to bring all the helpers they want in this regard.

However, as much as they tried. Even wars took place and many peoples lives were lost and many secret plans were made against the Quran, yet, until the present day, no one could be able to answer the challenge of the Quran. Shameful type of propaganda were levelled against the Quran and whether they were Arabs or non Arabs, yet, until the present day, no one was able to bring even a small surah like that found in the Quran.

In fact, so many of the most proficient writers of Arabic and people who knew classical arabic could have answered this challenge and yet they all failed. We see that when a small surah like surah Kauther was placed on the wall of the Kaba, all those around had to admit that this was indeed not the words of an ordinary human being.

Even in the present time, this challenge of the Quran continues and some of the most up to date computers are found in world which can create fantastic programs and books merely by touching a few buttons, yet, the Quran has

remained unchallenged. This is the reason why the Ulama have considered this as a miracle because the definition of a miracle is something which the mind and intellect is unable to answer.

Essential note

It is important that we discuss the various wonders and wonderful features of the Quran with various testimony and evidence so that this becomes clear in our minds. At the same time, this is also a challenge which remains unanswered and will remain unanswered until the day of Judgement. This is also not something which is specific to any country or to any time or generation. Whether a person is in the East, the West, the North or South of the world, until the present day, the Quran challenges everyone to bring something like it if they are in doubt about it.

At the same time, this is unlike the previous books which have already been proven by even people who belong these religions as being false and altered. In like manner, the Quran is able to help us understand the difference between what is magic and what is a Mo'jizah. At the same time, by being unable to answer the challenge of the Quran, the only thing that the opponents of the Quran did was call it nothing but magic with the intention of misguiding others.

Books written on the wonders of the Quran.

In regard to this specific subject and faculty, our pious Ulama have also written many books on the subject. Some of them are:

1. Ijaaz Al Quran. Ibn Yazeed Waasiti. 306 ah.
2. Al Nukat fi Ijaaz Al Quran. Abul Hasan Ramaani. 384 ah.
3. Ijaaz Al Quran. Imam Khataabi. 388 ah.
4. Ijaaz Al Quran. Abu Bakr Baaqilani. 403 ah.
5. Ijaaz Al Quran. Abdul Qahir Jurjani. 474 ah.

Similitude's mentioned in the Quran.

When it comes to beliefs and actions, there are also many similitude's which are mentioned in the Quran. This is done with the purpose so that people can understand more easily the wrongfulness of their actions and behaviour.

When we look at the action of shirk, this has been described as weak as a spiders web. At the same time, those who insist or committing shirk have been compared

to mere animals in spite of having a heart, intelligence and a brain. At the same time, by committing nifaaq, this has been compared to seed from which seven shoots appear and from every stem there is another seven stems or branches.

As for those who have objected to some of these similitude's, the Quran has also given answers to them as well.

From this we come to understand that as the Quran has given examples in other faculties, in like manner, it is has given us examples in this faculty as well. At the same time, we also come to learn how evidence is presented in this regard and through which wisdom and objective. We also come to understand how these similitudes have been used to answer which arguments. In like manner, when we see these examples, we are also able to answer the questions of those who still object to the truth of the Quran and the message of the Quran.

Firstly, there is no doubt that in every community, each has its own method of presenting their similitude and examples of these. At the same time, we will also learn how to use which example for which type of people. Such is the amazing quality of the Quran. Therefore, when people study the Quran, they should be able to use this in their everyday life and discussion and be able to answer questions from the Quran itself.

We see that there are many misled people who do not even have the proper Aqaaid continue to use the Quran for their own personal objective and yet, as Sunni Muslims, we should make a greater effort to understand the Quran because this is something which has come for our guidance. It is sad that people would spend hours and hours trying to understand English education and the manner in which they can use this to answer questions about the Quran, yet, they completely forget to look at the Quran for answers.

Our Ulama have not also lacked in writing about this topic as well and some of the most famous books on this subject has been written by eminent Ulama such as Imam Abu Abdur Rahman Salamah May Allah have mercy upon him and Imam Abul Hasan Mawuradi May Allah have mercy upon him. Another important aspect in this field is that when we look at the examples and similitude's presented, we will see that it would appeal to the minds of anyone

from a common person to a great scholar and this is the reason that no one has been able to answer the challenge of the Quran.

When we look at the example of shirk which is mentioned and the example of a spider web which is presented. People would indeed be shocked when they see this. As much as a spider works on its web and spends day and night in the creation of this web, yet, at the end of the day, it is weak and can be easily destroyed. In like manner, the person who spends day and night worshipping an idol believes that he is making his beliefs stronger, yet, very soon, he will come to know how weak his belief are that these beliefs of his will never be able to help and assist him in the grave or anywhere else. People are finding all types of things to worship not realizing that everything is the creation of the Almighty and they can be compared to people who look at the rays of the sun, but refuse to accept that it emanates from somewhere.

Muhkam and Mutashaabeh.

From the first ruku of Surah Ale Imran, we come to know that there are two types of instructions or education in the Quran. One is considered as a Muhkam and the other is Muta shaa bah. The Almighty also informs the Holy Prophet peace and salutations be upon him that He, the Divine Creator is Al Hayy and Al Qayyum and in this the Quran, He has revealed that which is Muhkam or clear and this is the basis of this book and the other is Muta shaa bi haat. The first type of verses are which is established on its meaning and it is also clearly apparent and the second type are those verses whose true meaning or subject and claim is unclear.

This is the quite clear. In other words, the Quran is divided into these two categories. The first is that which pertains to Tauheed, Risaalat, command and prohibition, halal and haram. These are those things which a human can fully understand and comprehend. The second category is that which is beyond the human intellect. In fact, the normal common sense and intellect of a human cannot comprehend these facets. This would include such as the Divine Being of the Almighty, life after death, the conditions in the hereafter, the truth about reward and punishment in the hereafter etc.

These are not things which are illogical but are certainly things which are beyond the comprehension of normal intellect. However, at the same time, it was important to bring this to the attention of humans and hence, various similitudes and examples were presented so that man could understand this better. However, the actual meaning of these things are known only to the Almighty. If a person starts to try and explain this using his own intellect, he will certainly fail. This is the reason that in Surah Ale Imran, verse 7, the Quran declares:

هُوَ الَّذِیۡۤ اَنۡزَلَ عَلَیۡكَ الۡكِتٰبَ مِنۡهُ اٰیٰتٌ مُّحۡكَمٰتٌ هُنَّ اُمُّ الۡكِتٰبِ
وَاُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیۡنَ فِیۡ قُلُوۡبِهِمۡ زَیۡغٌ فَیَتَّبِعُوۡنَ مَا تَشَابَهَ مِنۡهُ
ابۡتِغَآءَ الۡفِتۡنَةِ وَابۡتِغَآءَ تَاۡوِیۡلِهٖ ۚ وَمَا یَعۡلَمُ تَاۡوِیۡلَهٗۤ اِلَّا اللّٰهُ ۘ
وَالرّٰسِخُوۡنَ فِی الۡعِلۡمِ یَقُوۡلُوۡنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنۡ عِنۡدِ رَبِّنَا ۚ وَمَا یَذَّكَّرُ
اِلَّاۤ اُولُوا الۡاَلۡبَابِ ۝

It is He Who has sent down to you *(O Mohammed)* this Book *(the Qur'an)* containing the verses that have a clear meaning - they are the core of the Book - and other verses the meanings of which are indistinct; those in whose hearts is deviation pursue the verses having indistinct meanings, in order to cause turmoil and seeking its *(wrongful)* interpretation; and only Allah knows its proper interpretation; and those having sound knowledge say, "We believe in it, all of it is from our Lord"; and none accept guidance except the men of understanding.

However, there have been certain people who have tried to interpret these verses using their own intellect and also using certain Greek philosophy and because of this, the debate on this topic has become very lengthy and drawn out. Another important factor which has been explained by the Ulama is that even in the issue of Muhkam verses, it is the Ulama who are established on knowledge that can fully understand what is being commanded and prohibited.

Hence, some have given the impression that to understand the Muhkam verses, one has to have a full understanding of the Arabic language. However, when it comes to the Muta shaa bi haat verses, it is not sufficient to merely understand the Arabic language. One has to be established in knowledge and this means that there are other faculties which are required as well.

These people are of the opinion that a Muhkam verse are all of those verses which are so clear and apparent in its meaning that there is no need to even look at the Tafseer or any other explanation and a person who is established in Arabic language will be able to understand these verses and its meaning. As for the Muta shaa bi haat verses, they need to be explained because there are many diverse meaning which can be extracted from these verses. At the same time, these people also admit that there are two branches in the Muta shaa bi haat. The first is that which is connected to a certain law and a servant has been commanded to perform a certain action. The second is that which is not connected to any law or command but pertains to certain Divine Attributes of the Almighty which if interpreted by merely using the intellect would certainly be against the Divine Greatness of the Almighty. This would include descriptions such as "the Hand of Allah" etc. This type of Muta shaa bi haat would be in the second category. Each one of them will be further discussed. (Taarike Ulum wal Afkaar Islami).

At the same time, various other descriptions and definition about Muhkam and Muta shaa bi haat have also been presented and these number over fourteen. In fact, describing these two types of Quranic verses have become a separate subject and topic and have become a separate faculty altogether. (Al Atqan).

Important note.

There is also no doubt that when one studies the Quran, a person would be faced with both types of verses and various types of questions would appear in the mind of a person. One of the questions which would appear in the mind of a person is that; if these verses and the meaning of these verses are known only to the Almighty, then what is purpose of revealing these verses and what is the purpose of having them placed in the Quran? Again when it is beyond our intellect and comprehension. Another important point is that we have been told to study the Quran and how would this be possible with these verses being present?

All of these types of questions and confusion would appear in the mind of a person. However, after carefully looking at the wisdom of these verses, many of these questions are answered and man becomes satisfied with the following. In other words, these are verses which have been commanded by the Almighty and as Muslims, when we say that we obey and accept, it means we must obey and accept even if our intellect cannot comprehend these hidden meanings.

The various treatises on these subjects.

These subjects have been dealt with in great length by such eminent scholars as Imam Raaghib Isfahani May Allah have mercy upon him in the "Mufri daat Al Quran" and by Imam Razi May Allah have mercy upon him in his Tafseer. Others have also tried to explain these subjects as well as Imam Kisaa'i who was a noted scholar on Arabic Nahw and Qirah. He wrote a treatise entitled, "Al Burhan fi Tauji Muta shaa bihat Al Quran". In like manner, Imam Habeeb Nishapuri also wrote a treatise on this subject.

The various pledge or oath taken in the Quran.

In the Quran, we see that an oath or pledge had been taken with various objects. At times, it was taken with olives, at times with grapes and at times with the heavens, the stars, the wind, the mountains and at times with the speeding hoofs of horses. When we see these things, there are various questions which arises in the mind of a person. One of the obvious question is why have these pledges or oaths being taken. To take an oath seems to be against the Divine Greatness of the Almighty. An oath is taken by someone who is not sure of his standpoint through which people can have certainty.

The basic foundation of belief is belief in the Divine Unity of the Almighty, Prophet hood and the hereafter and these issues cannot be resolved through taking an oath or pledge, therefore, the obvious question would be be; what is the purpose of this oath? As for those who have already accepted faith, there is no need to present an oath in front of them, hence, what is the purpose of an oath?

Another question which arises is that the greater the person, the greater the object which is being sworn on. However, when we look at the Quran, we see that these oaths have been taken on objects like olives. What is the purpose of something like this? At the same time, how is it possible that the Divine Creator would take

an oath on an ordinary creation. However, the mufassireen have presented a complete explanation in this regard.

They have explained that all of these things which have been mentioned in the Quran have been merely brought forward as a means of Shahaadat or testimony. In Surah Al Asar, the Almighty declares, "By the oath of this era". The mufassireen explain that by this is meant that this time itself is a testimony that man "is surely in loss". This era itself is a testimony that indeed those who have brought faith and have performed good deeds, they are not in loss.

Note:
It is obvious that when something like this is mentioned, then no one is in doubt about this. After all, time itself is a proof that most people find themselves in loss and misguidance. After all, when we say that time and space is a witness to what is happening around us, this is a factual statement.

Books written on this subject.
Imam Razi May Allah have mercy upon him has also explained this subject in his tafseer and has presented an in depth explanation as well. One of the most famous treatises written on this subject has been completed by Allamah Hameedudeen Faraa'ih (passed away 1349 ah.). The name of the treatise is "Al Am'aan fi Aqsaam Al Quran". The urdu translation of this was completed by one of his special students Moulana Ameen Ahsan Islaahi.

Stories and incidents in the Quran.
The Quran also explains the appearance of various Prophets in the past and the different experiences which they went through. It also presents an explanation about various communities which existed in the past. It must also be borne in mind that the Quran is not merely a book which explains stories of the past. It is a book of guidance and a constitution which guides man in his entire existence. This is the Divine Purpose for which the Quran was revealed on the Holy Prophet peace and salutations be upon him.

The question therefore arises is: for what purpose has these past incidents and stories been presented? The Ulama have mentioned that these would be four main reasons.
1. They explain that in Surah Fatiha, a slave make a special dua which is:

Guide us on the Straight Path. The path of those whom You have favoured - Not the path of those who earned Your anger - nor of those who are astray.

In these words, the Almighty has informed man that he should be seeking guidance from the Almighty not to be on this path or that path of ignorance and misguidance. At the same time, he should be sincerely making dua to the Almighty to be on the path of guidance. Because this is the path on which he will find salvation in both worlds.

2. Another important lesson which we learn from all of these stories and incidents of the past is that Islam is not a new religion. In fact, Islam is that original religion for which all the Prophets were sent to propagate and bring people towards. However, as the time went on and people began to change, the shariah of each nation also changed although the basis was the religion of Islam. However, when the Holy Prophet peace and salutations be upon him arrived then Shairah in religion was complete and also the chain of Prophet hood.

3. Another important lesson which we are able to get from this is that as Islam was the original religion taught by all Prophets, in like manner, many people behaved in the same manner over the years as this religion was revealed to them. In other words, those who accepted the religion had to endure hardships and trials and yet finally, these were the people who were successful. As for those who did not accept the religion, they felt that they had been given a break or a chance, however, finally, they were the ones who were the people that had lost.

4. Another important lesson which is achieved from this is that; those people who refuse to listen to the message of truth and create other paths and roads which are completely against the Divine Pleasure of the Almighty and continue to practice upon these man made laws; finally, they will be the people who will be destroyed. This has always been the final consequences of those who have adopted this type of behavior. At the same time, there can be no change in this because this is the nature of things. This fact is also explained in Surah Bani Israel.

At the same time, the Quran is also warning people that if they do not heed the warning of the Quran and the call of Islam, then they should not think that they have a unique position and connection with the Almighty and because of this, He will change his Divine Plan and Divine Command. They will also suffer the

same consequences as those who have deliberately disobeyed the command of shariah.

Treatises on this subject.

Many mufasarreen have explained this subject in their respective works and have written many books on the subject of "Qasasul Quran". Some of them are:

1. At Tareef wa 'Alaam bima Ambahum fil Al Quran min Al Asmaa wa A'laam by Abul Qasim Abdur Rahman Suhayli who passed away in 581 ah.
2. Sabat Asmaa Al Ambiyah alaihimus salaam Al lazi zakaru fi Al Quran Al Kareem by Allamah Ahmed Al Adawi.
3. At Taqreer fi At Takreer by Mohammed Abul Khair Aabideen who passed away in 1343 ah.

A summery of Tafseer and Taweel.

There is no doubt that the Quran is a fountain of knowledge and the knowledge which is found within the Quran is beyond the intellect of a normal human being to be able to encompass. Among these faculties is the faculty of Tafseer and Taweel. We wish to explain what is Tafseer and with this, the subject of Taweel will also be explained. Obviously, this subject is vitally important for a mufassir. One of the obvious reasons is that within this faculty, the issue of Mutashaa bi haat, reasons for revelation, titles of the Quran, the various surahs, what is muhkam, what is mutashaa bihaat, what is naasikh, what is mansukh, the examples within the Quran etc all of these various branches of knowledge also come within it.

The word Tafseer is based on three letters which are Fa Sa and Ra or Fasrun. The actual implication of this word signifies explanation or elaboration. When it is used in the past tense, it signifies, "to elaborate, to explain, to pin point an objective, to remove a veil or to UN-conceal." The meaning of "Fas ran" also signifies elaboration or explanation.

The meaning of the word, "Fasrul Amar" means to fully explain a certain issue or its objective. From this, the word Tafseer appears. In other words, a sentence is explained. Another word extracted from this is Tafsarah which is another name of Qa rurah and it signifies the act of a physician coming to know what the illness of a person is. In other words, the meaning of this would be to "come to know or understand another object."

Another similar word is 'Safrun" which signifies the removal of a veil or cover. This is used when we say that a female has removed the covering from her face. The words 'Safarus Subah' means that the light or brightness has appeared. The words, 'Safarus Shay' implies explaining something separately. From this word 'safrun', the word safar is also derived which signifies traveling. In other words, while traveling, the true nature of a person becomes apparent or clear. At the same time, it could also imply that during a journey, various objects and places become apparent and clear to a traveler.

Hence, the word 'safrun' would imply both internal and external revelation or elaboration or explanation.

The common implication of the word "Tafseer".

The word Tafseer is from the scale of "Fasrun" whose meaning is to elaborate or make clear a certain phrase, sentence or paragraph or the meaning of such things.

The easy meaning of this is that it implies that faculty or branch of knowledge through which the Book of Allah, the Quran is understood. Obviously, it implies that Book which was revealed to the Holy Prophet peace and salutations be upon him. Through this faculty also, the actual import of the Quran and its various laws and injunctions also become apparent and clear. This is also achieved using the various laws of Arabic grammar, Nahw, Sarf etc.

One has to also understand the various laws which pertain to the actual basis of revelation and the laws of naasikh and mansukh. Another word which is found in this journey is the word "Taweel".

The meaning of Taweel.

The base letters of this word are Alif Wa and Lam. This also implies explanation and revealing the true meaning of something. In other words, it implies the revealing of the actual meaning of that word or subject. Since the word "Taweel" is from the base or root of "Taf'eel" it would mean returning to its original meaning.

This is further explained in Surah Ale Imran, verse seven. In surah Yusuf, verse six, the same has been explained. Also in verse forty four of the same Surah and verse one hundred.

From all of this, we come to understand that the words Tafseer and Taweel are similar words. If we look at historical records as well, we come to understand that until the fourth or fifth century, the word Taweel was used to signify Tafseer or used in that sense. The treatises of Ibn Qutaybiyah in 276 ah "Taweel Mushkil Al Quran" and Imam Maturadi, "Taawi laat Al Quran" are very famous works in this regard. In fact, these books can be presented as a solid evidence. Using this as their argument, certain Ulama have also maintained that there is no difference between the meaning of Tafseer and Taweel. They have also used the 33rd verse of Surah Furqan and the 7th verse of Surah Ale Imran in their argument.

The technical difference in meaning between the both.

As long as these words were considered as similar in meaning, the Ulama made a slight distinction between the both just for the sake of ease. They gave the explanation that the word Tafseer implied the act of explaining difficult words and letters while Taweel implied the act of explaining difficult sentences and meaning. However, this was not accepted by all the Ulama.

However, later in history as different faculties acquired their own identity and character, the technical aspect of both words acquired their own meaning and implication. They also began to acquire their own difference. Hence, they became known as two separate branches.

Abu Hayyan Al Andalusi the writer of Bahr Al Muheet explained it in this manner. He explains, "Tafseer is unique to the explanation or elaboration of difficult word or words while Taweel signifies the explanation of sentences or passages and its meaning." In the Al Mufri daat, Imam Raaghib Isfahani writes, "In other words, the word Tafseer has become more common than Taweel. Tafseer would also include the Quran and other non revealed books while the act of Taweel is specific to the Quran." Tafseer is used mostly to implicate the explanation of single words while the Taweel is used to imply the meaning of a complete sentence or passage.

Some have explained that, "According to its technical implication, Tafseer would signify the meaning of the Quran and its intent and the search thereof whether it is a difficult word, the meaning of that word and its various dimension both

internal or external. Taweel would imply the exact meaning of that word and specify a meaning or a subject matter to that word or sentence."

According to Imam Maturadi May Allah have mercy upon him, the meaning of Tafseer is another name for that certainty which gives the meaning of a certain word. In fact, it creates such certainty that one can comfortable say that this is what is meant by the Almighty. The meaning of Taweel is to have a few different opinions of a certain word and one cannot say that this is the exact meaning of the word.

Imam Abu Nasr Al Qushayri May Allah have mercy upon him states that, "Tafseer is subject to news and following the Holy Prophet peace and salutations be upon him while Taweel is the name of Ijtihad and extraction of various laws and regulations.

In brief, whatever subject or meaning is acquired from the Quran and it also becomes clear through the sunnah of the Holy Prophet peace and salutations be upon him and the Ahadith, that would be called Tafseer. After that, keeping the subject matter and meaning in mind to then be able to extract or deduce various laws by the learned Ulama would be considered as Taweel.

Allamah Abu Talib As Salabi May Allah have mercy upon him states that, "Tafeer implies the clarification of a certain word. In a real or metaphorical sense. Taweel would signify the inner meaning or import of a word. Taweel would then mean giving the actual meaning of a word or sentence and Tafseer would imply the actual proof or evidence.

In Surah Fajr, verse 14 the Quran declares:

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

Undoubtedly, nothing is absent from the sight of Your Lord.

The word "Mirsaad" in this verse is extracted from the root word, "Rasad" which implies to lie in wait or to take care of. The Taweel of this verse is that we should protect ourself from bad deeds and we should not be lazy in fulfilling the Divine Orders of the Almighty.

Some have mentioned that, "Whatever has been mentioned in the Quran and has also been established with Sunnah, to reveal this is Tafseer. (Hence, a person is not allowed to change this with his own Ijtihad. If he does this, it would be considered as Tafseer bir Raa'i or Tafseer using your own opinion which is prohibited). Taweel is considered to be those rules and regulations which the Ulama are able to establish. Obviously, it would mean those Ulama who are well established on knowledge.

Some have mentioned that, "that which is explained in its apparent sense is called Tafseer and that which is mentioned even though it may appear to be contrary to outer and apparent knowledge is to be considered as Taweel. Shah Abdul Aziz Muhadith Dehlwi may Allah have mercy on him has mentioned that there are three things which need to be borne in mind in Tafseer. The first is that every word should be placed on its actual meaning or its commonly accepted metaphorical sense.

One should also bear in mind the common usage of the day so that there is always a connection between each word or sentence. The third is that his Tafseer should not be against the Tafseer or explanation of those who witnessed revelation, or against the teachings of the Holy Prophet Peace and Salutations be upon him or against the teachings of the blessed Ashaab may Allah have mercy on them.

If the first condition is not met, it is considered as Taweel Qareeb. If the second condition is not met, it is considered as Taweel Ba'eed and if the third condition is not met, it is considered as Tahreef or complete distortion of the Quran.

The importance of Tafseer.

It is an accepted fact that the intellect of every person is not the same. There is always a great difference in the thinking of each person. Some are intelligent and others are not. Some are sadly devoid of common sense. At the same time, at times when learned people explain certain points, people find it difficult to understand, hence this has to be explained. If this is the case with the speech of common people, imagine the great need to explain the Divine Revelation through Tafseer. After all, bear in mind, that this is the Divine Message of the Almighty to mankind.

Hence, Tafseer has to be presented to mankind so that more and more people understand the message of the Quran.

At the same time, the Quran is a book of principles and a book which is explained in full and in which there are various basic and subsidiary issues, hence, it becomes necessary to explain all of these hidden and apparent issues. All of these needs are fulfilled through the faculty of Tafseer.

This is also one of the key responsibilities and descriptions of the Holy Prophet Peace and Salutations be upon him which has been explained in the Quran. In one verse, he has been described as someone "who teaches the Book". In one verse, it is explained, "we have revealed this Zikr to you so that you can explain to people what has been revealed to you". In another part of the Quran, it is mentioned, "We have revealed this Zikr on you with truth so that you may decide between people what is the Divine Intent of the Almighty".

From the Ahadith also, it becomes clear that the Holy Prophet Peace and Salutations be upon him did emphasis the need to learn and study Tafseer. In one narration he has mentioned that one should study Surah Hadeed and its tafseer. In one report, he also praised Hadrat Sayyiduna Abdullah ibn Abbas may Allah have mercy on him as being a great translator of the Quran. After he left this mundane world, this continued to be the practice of the blessed Ashaab may Allah have mercy on them.

In fact, they also continued to teach their students as well. Hadrat Sayyiduna Abdullah ibn Mas'ud may Allah have mercy on him taught in the city of Kufah and this continued among the generation after them and so on. This fact has continued until the preset day.

We also come to understand from this fact that to make Tafseer is also a form of sunnah because this is established from the Holy Prophet Peace and Salutations be upon him. He also commanded this as well and also lauded this fact. At the same time, the amazing contribution of the blessed Ashaab and those who followed them are also quite apparent. This is indeed a very blessed faculty which demands that there should be extreme caution and care taken when making Tafseer. At the same time, the key intent of the Quran is that this is the Divine

Word of the Almighty and mankind should make an effort to study the Quran, he should make an effort to understand it and also be able to practice upon it.

The Quran and modern science.

We also notice that as knowledge of science improves and increases on a daily basis, the Quran has already mentioned these facts hundreds of years ago. We are indeed very lucky that the Almighty has created us among the Muslims and as such, we do not have to search for these facts. Be that as it may, still, it is also important that as Muslim we should also carefully study the Quran and analyses carefully what is to be found in the Quran and what has been revealed in its message.

We read the Quran in Arabic, yet, when we study the words and message of the Quran and study the Tafseer of each word and verse, we will come to understand the creation in a completely different light. In fact, this will also create a greater urge in you to worship the Divine Creator. It will also create a sense of spiritual peace within you and you will also be able to understand and come to the realization that the Quran is indeed the Divine Word of the Almighty sent for the guidance of creation.

Some of the following verses in the Quran gives us an understanding of various scientific fact and some of which are still to be discovered.

In Surah Naml, verse 88, the Quran declares:

وَ تَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَّ هِيَ تَمُرُّ مَرَّ السَّحَابِ ؕ صُنْعَ اللّٰهِ
الَّذِيْۤ اَتْقَنَ كُلَّ شَيْءٍ ؕ اِنَّهٗ خَبِيْرٌۢ بِمَا تَفْعَلُوْنَ ﴿۸۸﴾

And you shall see the mountains, you shall think that they are fixed, but they will be passing (like) the passing of the clouds. This is the work of Allah Who made every thing with wisdom. Undoubtedly, He is aware of your works.

Fact: Only recently, it was found that even a huge mountain like the Himalayas is increasing about two inches every year. In other words, they are moving as well like the clouds.

In Surah Al Ambiyah, verse 30, the Quran declares:

اَوَلَمۡ يَرَ الَّذِيۡنَ كَفَرُوۡۤا اَنَّ السَّمٰوٰتِ وَ الۡاَرۡضَ كَانَتَا رَتۡقًا
فَفَتَقۡنٰهُمَا ؕ وَجَعَلۡنَا مِنَ الۡمَآءِ كُلَّ شَىۡءٍ حَىٍّ ؕ اَفَلَا يُؤۡمِنُوۡنَ ﴿۳۰﴾

Did the infidels not consider that the heavens and earth were closed up, then We opened them out? And We made every made living thing from water. Will they then believe?

Fact: It has been proven through science that everything was created from water.

In Surah Yaseen, verse 80, the Quran declares:

الَّذِىۡ جَعَلَ لَـكُمۡ مِّنَ الشَّجَرِ الۡاَخۡضَرِ نَارًا فَاِذَاۤ اَنۡتُمۡ مِّنۡهُ تُوۡقِدُوۡنَ ﴿۸۰﴾

Who produced fire for you out of the green tree, henceforth you kindle therefrom.

Fact: We know that oxygen appears from lush green trees and plants and this is one of the greatest forms of increasing a fire. In other words, oxygen is one of the greatest methods of increasing fire when it is present, hence, when there is a huge dangerous fire, we are told to block this fire against any oxygen. How many hundreds of years before, this fact was revealed to mankind?

In Surah Sajdah, verse 5, the Quran declares:

يُدَبِّرُ الۡاَمۡرَ مِنَ السَّمَآءِ اِلَى الۡاَرۡضِ ثُمَّ يَعۡرُجُ اِلَيۡهِ فِىۡ يَوۡمٍ كَانَ مِقۡدَارُهٗۤ
اَلۡفَ سَنَةٍ مِّمَّا تَعُدُّوۡنَ ﴿۵﴾

He plans the affairs from the heaven to the earth, then it will return to Him in a day whose measure is a thousand years in your counting.

Fact: This proves the slow movement of time on earth. In other words, what takes us a thousand years to complete on earth, takes only one day in the heavens to complete. Therefore, when it is mentioned that the heavens and earth were created in seven days, in earth time, it would signify seven thousand years.

In Surah Al Ma'arij, verse 4, the Quran declares:

تَعْرُجُ الْمَلٰٓئِكَةُ وَ الرُّوْحُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ۚ﴿۴﴾

The angels and Jibrael ascend towards Him. That chastisement will fall on a day the measure of which is fifty thousand years.

Fact: This verse also gives us a clear indication of the speed in which the Angels and souls will travel in one day. In other words, they will travel a distance in one day which would normally take a person fifty thousand years to travel. In fact, according to science, if an object travels at a speed of three hundred thousand kilometers a second, it would disappear from our vision even though it may be in front of us. This proves that even though the Angels and souls are in front of us, yet, the speed of these objects are such which makes it impossible for us to be able to see them.

In Suran Waq'iah, verse 75,76, the Quran declares:
Then I swear by the places where the stars set. And if you know that is mighty oath.
Fact: This has also being proven by science that there are millions of celestial objects in the heavens which travel their own course and sets and disappears as their time comes. In fact, science has not even being able to fully discover the actual galaxies in the heavens.

In Surah At Talaq, verse 12, the Quran declares:

اَللّٰهُ الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّ مِنَ الْاَرْضِ مِثْلَهُنَّ ؕ يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ لِتَعْلَمُوْٓا اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۙ وَّ اَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿۱۲﴾

Allah is, it is He, who made seven heavens, and of the earth their like; the commandment comes down in their midst, so that you may know that Allah can do everything, and the knowledge of Allah encompasses everything.

Fact: Science has also proven the expansiveness of the first heavens and that it cannot even be defined or a figure cannot be placed on this expansiveness.

In Surah Nahl, verse 68, 69 the Quran declares:

وَ اَوۡحٰی رَبُّكَ اِلَی النَّحۡلِ اَنِ اتَّخِذِیۡ مِنَ الۡجِبَالِ بُیُوۡتًا وَّ مِنَ الشَّجَرِ وَ مِمَّا یَعۡرِشُوۡنَ ﴿۶۸﴾

And your Lord inspired the bee, Make houses in the hills and in the trees and in the roofs.

ثُمَّ كُلِیۡ مِنۡ كُلِّ الثَّمَرٰتِ فَاسۡلُكِیۡ سُبُلَ رَبِّكِ ذُلُلًا ؕ یَخۡرُجُ مِنۡۢ بُطُوۡنِهَا شَرَابٌ مُّخۡتَلِفٌ اَلۡوَانُهٗ فِیۡهِ شِفَآءٌ لِّلنَّاسِ ؕ اِنَّ فِیۡ ذٰلِكَ لَاٰیَةً لِّقَوۡمٍ یَّتَفَكَّرُوۡنَ ﴿۶۹﴾

Then eat of every kind of fruit, and walk the ways of your Lord that is smooth and easy for you. There comes out from their bellies a drink of varied colors in which there is healing for the people. Undoubtedly in it there is sign for those who ponder.

Fact: Again science has proven that the nectar which the bees are able acquire from the plants come in all colors, yet, the honey which is created from these different plants comes in one color and is certainly a great medication which people are only recently discovering.

The Quranic verses and the evidence of science.

There is no doubt that such immense information is found in the Quran pertaining to various medical faculties which was certainly not known to man prior to the Quran being revealed. In this regard also, we will present a few verses from the Quran as well.

In Surah Nahl, verse 66, the Quran declares:

وَ اِنَّ لَكُمْ فِی الْاَنْعٰمِ لَعِبْرَةً ؕ نُسْقِیْكُمْ مِّمَّا فِیْ بُطُوْنِهٖ مِنْۢ بَیْنِ فَرْثٍ وَّ دَمٍ
لَّبَنًا خَالِصًا سَآىِٕغًا لِّلشّٰرِبِیْنَ ﴿۶۶﴾

And no doubt, there is a lesson for you in the cattle. We give you to drink of what is in their bellies from between the dung and blood, milk pure easy to swallow for the drinkers.

There is no doubt that whatever the domestic animals consume, it is through this that they are able to give milk to man. Yet, such is the purity of milk that it has no bad odor or taste or an bad color which signifies that it is unclean. Yet, the Quran explains this in such a manner that no human was aware of the production of milk prior to this.

Even the most learned doctor or medical expert of his age was unaware of how milk is produced. Yet, the Quran explains the manner in which the animals feed and the manner in which they are able to turn ordinary grass and grain into pure milk which is considered as one of the most healthiest drinks in the world.

At the same time, the manner in which all of this food is filtered in the stomach of the animal is also explained.

However, all of this becomes apparent to a person who sincerely believes in the Almighty. When a person begins to sincerely believe in the Almighty, the Almighty blesses him with guidance and knowledge. In Surah Al An'am, verse 125, the Quran declares:

فَمَنْ یُّرِدِ اللّٰهُ اَنْ یَّهْدِیَهٗ یَشْرَحْ صَدْرَهٗ لِلْاِسْلٰمِ ۚ وَ مَنْ یُّرِدْ اَنْ یُّضِلَّهٗ یَجْعَلْ
صَدْرَهٗ ضَیِّقًا حَرَجًا كَاَنَّمَا یَصَّعَّدُ فِی السَّمَآءِ ؕ كَذٰلِكَ یَجْعَلُ اللّٰهُ
الرِّجْسَ عَلَى الَّذِیْنَ لَا یُؤْمِنُوْنَ ﴿۱۲۵﴾

And whomsoever Allah wishes to show the way, He opens his breast for Islam, and whomsoever wishes to lose his way, He makes his breast narrow, straitened well as if he is climbing up into the sky forced by some one else And thus Allah inflicts Punishment on those who believe not.

There are some very important lessons to be known from this verse of the Quran. The first lesson to be understood is that when a person wishes to receive guidance, then Almighty creates means and ways of that person accepting guidance. If a person refuses to accept guidance and acts like he is Mr know it all, then certainly no guidance will come to him. How many have been presented with evidence from the Quran and yet, they act like they do not understand a word which is being said to them.

Even if you place the facts in front of them, it is like they are looking right past you. In fact, some of them even start to breath heavily. We also know that when a person climbs higher, the more he begins to breathe heavy. Hence, this person acts like a great weight has been placed on his chest and he also starts to make all types of faces like he is extremely uncomfortable.

However, there is something which people need to look at very carefully. When a person walks higher, by nature, he should be entering an area where the air is much cleaner and purer, therefore, why should he be battling to breathe? This is one of the amazing miracles of the Quran. Who knew nearly one thousand four hundred years ago that when a person walks higher, he is actually entering a place where the oxygen levels are much lower and hence his breathing becomes much more difficult? Look at the manner in which the Quran is explaining a scientific fact which was only going to be discovered hundreds of years later!

When we understand this example, we will understand the manner in which the Quran explains the reward of being guided and at the same time, without anyone realizing it, the Quran also gives us a scientific fact which will only be discovered years later. Therefore, at the same time, like a person will loose his life when he has no oxygen in this world, he will certainly loose any hope of salvation when he has no Imaan. However, such is the idiotic behavior of so called modern Muslim that they would become amazed by what the kaafir says and will completely ignore the Quran thinking of it as an old fashioned book, and yet, the Quran has all the answers to all of the worlds problems and questions.

This one single verse of the Quran is clearly informing mankind of the importance of oxygen for the human body and the importance of Imaan or faith for the internal being of a human. If he lacks the former, he will die physically and if he lacks the latter, he will spiritually die. In other words, even though he may seem to walk and talk in this world, but internally, he is actually a dead man walking.

Many people have not yet understood the Quran!

However, it must be remembered that as all of these facts were only going to be discovered and understood years later, the Holy Prophet Peace and Salutations be upon him was aware of all of these facts from the time this knowledge was given to him by the Almighty. This also proves that if the Quran was the creation of an ordinary human, he would never have been able to reveal all of these scientific facts which has only now been discovered by science.

This proves without a shadow of doubt that this is not a creation of man. It is the Divine Word of the Almighty from Whom nothing is hidden.

Another important scientific fact which is revealed in the Quran is the verse which appears in Surah Az Zaariyaat in which it is explained that everything has been created in pairs. In Surah Yaseen, verse 36, the Almighty declares:

سُبْحٰنَ الَّذِیْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْاَرْضُ وَ مِنْ اَنْفُسِهِمْ وَ مِمَّا لَا یَعْلَمُوْنَ ﴿۳۶﴾

Sanctified is He who has made all pairs of what the earth grows, of themselves, and of those things of which they have no knowledge.

In other words, whether the creation is part of plants or animals, this verse of the Quran is clearly explaining to us that everything has been created in pairs. In fact, even the modern scientists has come to the conclusion that whatever is on earth both living or a non living object, they are in pairs.

The journey in the creation of man.

In surah Hajj, verse 5, the Quran declares:

يٰٓاَيُّهَا النَّاسُ اِنۡ كُنۡتُمۡ فِىۡ رَيۡبٍ مِّنَ الۡبَعۡثِ فَاِنَّا خَلَقۡنٰكُمۡ مِّنۡ تُرَابٍ ثُمَّ
مِنۡ نُّطۡفَةٍ ثُمَّ مِنۡ عَلَقَةٍ ثُمَّ مِنۡ مُّضۡغَةٍ مُّخَلَّقَةٍ وَّ غَيۡرِ مُخَلَّقَةٍ لِّنُبَيِّنَ
لَكُمۡ ؕ وَ نُقِرُّ فِى الۡاَرۡحَامِ مَا نَشَآءُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ نُخۡرِجُكُمۡ طِفۡلًا
ثُمَّ لِتَبۡلُغُوۡۤا اَشُدَّكُمۡ ۚ وَ مِنۡكُمۡ مَّنۡ يُّتَوَفّٰى وَ مِنۡكُمۡ مَّنۡ يُّرَدُّ اِلٰٓى اَرۡذَلِ
الۡعُمُرِ لِكَيۡلَا يَعۡلَمَ مِنۡۢ بَعۡدِ عِلۡمٍ شَيۡـًٔا ؕ وَ تَرَى الۡاَرۡضَ هَامِدَةً فَاِذَاۤ
اَنۡزَلۡنَا عَلَيۡهَا الۡمَآءَ اهۡتَزَّتۡ وَ رَبَتۡ وَ اَنۡۢبَتَتۡ مِنۡ كُلِّ زَوۡجٍۢ بَهِيۡجٍ ۝

'O people! If you have any doubt about the Resurrection, then consider that We created you from dust, then, from a drop of water (Sperm), then from the clot of blood, then from a piece of flesh fashioned and un-fashioned, so that We may manifest to you Our Signs. And We cause whom We will to remain in the womb of mothers until an appointed time, then We bring you out as infant, then in order that you may reach your maturity, and of you is one who dies early and is one who is put to a worthless age so that after knowing knows nothing. And you see the earth withered up then when We sent down water upon it, it was freshened and swelled up and grew every beauteous pair.

Again in Surah Mursilaat, verse 20 to 23, the Quran declares:

اَلَمۡ نَخۡلُقۡكُّمۡ مِّنۡ مَّآءٍ مَّهِيۡنٍ ۝٢٠

Did We not create you of a mean water?

فَجَعَلۡنٰهُ فِىۡ قَرَارٍ مَّكِيۡنٍ ۝٢١

Then We placed it in a safe place.

اِلٰى قَدَرٍ مَّعۡلُوۡمٍ ۝٢٢

For a known measurement.

فَقَدَرْنَا ۖ فَنِعْمَ الْقٰدِرُوْنَ ﴿٢٣﴾

Then We measured, so what an excellent Measurers are We.

In Surah Mo'minun, verses 12 to 14, the Quran declares:
And assuredly, We made man from the extract of clay. Then We made him a drop of water and put in a strong serenity. Then We made the drop of water a clot, then We made the clot a piece of flesh, then We made the bones with flesh, then We developed it into another shape. So blessed be Allah, the Best Creator.

From all of these verses, we come to understand that man was created from sand and this is how Nabi Adam peace be upon was created. Mankind finds its beginning from this Prophet. At the same time, sustenance of man is from the same earth from which he was created. Hence, his creation from sand. At the beginning, no one in Arabia understood how man came into existence or how he is created, but as people became more learned, they began to understand this. At the same time, the Immense Divine Power of the Almighty is also being explained in these verses.

We come to know that man is created from a drop of water and then goes through various stages in his creation. The same with animals, however, within this creation, a difference is created within man and animal. We see that this combination of water in the womb of a female is lifeless and slowly, this small object beings to acquire life. At the same time, we begin to see that as each individual is created, there is a complete difference in each creation. No two people are alike. This fact can be seen from the finger prints of each individual. Such is the greatness of the Almighty that He creates every creature with its own unique qualities. Hence, the verse describes the fact that the Almighty is the Best of Creator.

In fact, when a person is born, all the requirements of his body are to be found within him. When a person sees this, he has no other words but to say that indeed the Almighty is the Best of Creator. Imam Razi may Allah have mercy on him explains that, "As this increases in age, the first creation of man (in other words), the state when he was merely water suddenly transforms into another creation all together." He then continues to explain that, "The inner being of a human and

his outer being are filled with such qualities and attributes that when a person tries to explain this, he finds it beyond his capability to explain any of this.

The last part of this verse which is that the Almighty is the Best of Creator is something which needs to be studied further. Even though the word which appears in this verse is in a plural sense. In other words, "He is the best of creators", yet we all know that there is only One Creator and that is the Almighty Allah. In fact, if we believe for even one second that there is another creator, this would certainly negate the belief in the Divine Unity or Oneness of the Almighty. In other words, it would negate the basic belief of a Muslim in the Tauheed of the Almighty.

The Ulama explain it in this manner. They explain, "there are two meanings or explanation in the word 'creation'. The first is to create something from new without there being another like it or there is no example which a person can copy. This is a quality which is unique to the Almighty and can never be found in someone else."

The second example of creating something or bringing something into existence is to bring something which already has an example or copy thereof. This is also found in others. The description of the Almighty in this verse is used in its first meaning. At this stage, we will present a few words from the treatise entitled "Ar Rasul" which was written by a famous Egyptian scholar named Saeed Hawi. In fact, this book is a type of thesis which was presented by the learned scholar. There is no doubt that if you study the following words and advice very carefully, it would certainly be a means of increasing your Imaan and certainty.

In this treatise, he explains the 2nd verse of Surah 'Alaq which is:

خَلَقَ الْإِنسَٰنَ مِنْ عَلَقٍ ۚ ﴿٢﴾

He made man from the clot of blood,

He explains the sperm and semen is able to meet at a specific place prior to entering the womb of the female. This is the first stage in the creation of a human. Even though this is a small piece of liquid, yet all the amazing physical and mental attributes of a human is confined in this small clot. This clot then travels

to the womb of the female. This journey takes about a week. There are many other items which then join with this single clot and this resembles a piece of flesh.

This piece of flesh then attaches itself to the wall of the womb and begins to consume some of the germs within this part of the body. It then takes another shape and the blood of a female then begins to nourish this piece of flesh. The manner in which the Quran has described this is also something quite amazing. If one had to look at the description of the Quran and look at the pictures of modern science, this is exactly what appears in the womb of a female. Who would have been able to explain all of these medical secrets nearly a thousand years ago?

This clot then begins to increase in size and it also begins to transforms into another shape. Without any human help, it appears circular in shape. There also appears a small tube through which this piece of flesh is nourished. It is also extremely small. After this, suddenly there appears to be bones which appear in this small object. These bones then becomes covered with flesh and skin without the aid of any human.
There is no doubt that when a human sees this, he can only be amazed and nothing else. The complete creation of this mixing of the semen and sperm and what it creates and the manner in which this transforms into a piece of flesh and bones appear on this object which is then covered by skin is something which humans have only recently discovered through scanners and other objects. Yet, such is the glory of the Quran in that it had already giving us this information nearly a thousand years ago. It is sad to see that in spite of this, Muslims would look to the West for guidance when all the answers to his creation is to be found in the Quran!

In Surah Mu'minun, verse 14, the Quran declares:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا
فَكَسَوْنَا الْعِظٰمَ لَحْمًا ۗ ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ؕ فَتَبٰرَكَ اللّٰهُ اَحْسَنُ
الْخٰلِقِيْنَ ﴿۱۴﴾

Then We made the drop of water a clot, then We made the clot a piece of flesh, then We made the bones with flesh, then We developed it into another shape. So blessed be Allah, the Best Creator.

The key words in this verse is to look at the words, "then We developed it into another shape". In other words, until now, the form of animal and human were the same in the womb. The same journey of a piece of water, the same journey towards the womb, the same attachment of this piece of water on the wall of the womb, thereafter, the creation of many parts in the body of this little creation, the creation of bones and flesh and the bones being covered with skin etc. In other words, until this stage, the animal and a human was no different. However, after all of this, suddenly a difference is seen in both of them. After about two months, there is sudden difference seen in one of them.

This is through the Divine Grace of the Almighty. At first, this piece of flesh was lifeless and suddenly there is life which is seen in this piece of flesh. The various attributes which differentiate a human from an animal is created within this piece of flesh. The power of intelligence and thought, the power to think and ponder, the power to control the different aspects of life is found in this piece of flesh, the power to govern and control is found in this piece of flesh. When a human sees this sudden transformation, he is left stunned by what he sees.

He is speechless and cannot understand how this change has suddenly appeared. How did a piece of flesh which at the beginning looked the same suddenly become a human and another piece of flesh remain an animal. At the same time, all the needs which are required for a human are been supplied to him in this confined and small space.

There is no doubt that when a human being sees this, all he can say is that indeed the Almighty is best of Creators. When we look at the piece of flesh which attaches itself to the wall of the womb, we give very little attention to it. Yet, when we study this piece of flesh, we will see that amazing transformation is taking place. Finally, this same small piece of flesh takes the form of a human and whatever qualities and attributes has been bestowed upon that child, slowly as he or she grows older, those qualities are clearly seen in this child.

All of this is summarized in the words of the Quran that this piece of flesh gains peace from being attached to the womb of the mother. In other words, the Almighty has indeed created a secure and safe place for the development of this small child. When various medical experts look at this part of human development, they can only stand and wonder and look in amazement. Another important fact is that as this child develops, in like manner, the size of the womb also increases and expands.

Finally, when the child is born, the size of the stomach and womb goes back to its original size. All of these amazing medical facts are mentioned in the Quran and only now, people are coming to know and understand subjects and topics which were revealed nearly a thousand years ago.

Another two verses.

We will now present another two verses of the Quran which will again prove its immense status and truth. In fact, both of these verses also reveal a fact and truth which was hidden from man until now. In other words, prior to these verses being revealed man was completely unaware of these facts. In surah Hajr, verse 22, the Quran declares:

وَ اَرۡسَلۡنَا الرِّيٰحَ لَوٰقِحَ فَاَنۡزَلۡنَا مِنَ السَّمَآءِ مَآءً فَاَسۡقَيۡنٰكُمُوۡهُ ۚ وَ مَاۤ اَنۡتُمۡ لَهٗ بِخٰزِنِيۡنَ ﴿۲۲﴾

And We have sent winds fecundating the clouds, then We sent down water from the heaven. Then We gave it to you to drink, and you are not its treasurers.

Another verse in Surah Nur, verse 43, the Quran declares:

اَلَمۡ تَرَ اَنَّ اللّٰهَ يُزۡجِىۡ سَحَابًا ثُمَّ يُؤَلِّفُ بَيۡنَهٗ ثُمَّ يَجۡعَلُهٗ رُكَامًا فَتَرَى الۡوَدۡقَ يَخۡرُجُ مِنۡ خِلٰلِهٖ ۚ وَ يُنَزِّلُ مِنَ السَّمَآءِ مِنۡ جِبَالٍ فِيۡهَا مِنۡۢ بَرَدٍ

فَيُصِيبُ بِهِ مَنْ يَّشَآءُ وَ يَصْرِفُهٗ عَنْ مَّنْ يَّشَآءُ ؕ يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ بِالْاَبْصٰرِ ؕ ﴿۴۳﴾

Have you not seen that Allah drives the clouds softly, then joins them together, and then piles them one over the other so that you see that rain comes out from the midst thereof? And He sends down from the sky wherein are mountains of ice, some hails out of them; then casts it over whom He will and turns it away from whom He will. It is very near that its flash of lightning may take away the sight.

In these verses, another important fact is being explained which is: although we know that plants are both male and female, yet, if the Almighty had not sent rain, in spite of them being male and female, there would be no plants on earth. In other words, man can never say that he has control over the plant world. These verses are also indicating to us that through the Divine Grace of the Almighty, rain appears through clouds and these clouds are driven by the wind.

At the same time, the Almighty is also mentioning to us that it is through His Divine Grace that this rain falls wherever He wishes it to fall. Another important fact which is mentioned in these verses is that besides carrying the clouds to its destination, the wind is also commanded by the Almighty to gather these clouds. Hence, the job of the wind is two fold in this regard.

The amazing movement of the wind and the method of their movement. The manner in which the wind carries them forward. The manner in which they are joined. The occurrence of lightning and the result of rain thereafter. All of these facts were never known to man prior to these verses been revealed. This again clearly proves that the Quran is certainly not the word of any creation but indeed the Divine Word of the Almighty.

The creation of everything from water.

In Surah Al Ambiyah, verse 30, the Quran declares:

اَوَلَمۡ يَرَ الَّذِيۡنَ كَفَرُوۡۤا اَنَّ السَّمٰوٰتِ وَ الۡاَرۡضَ كَانَتَا رَتۡقًا

فَفَتَقۡنٰهُمَا ؕ وَجَعَلۡنَا مِنَ الۡمَآءِ كُلَّ شَىۡءٍ حَىٍّ ؕ اَفَلَا يُؤۡمِنُوۡنَ ﴿۳۰﴾

Did the infidels not consider that the heavens and earth were closed up, then We opened them out? And We made every made living thing from water. Will they then believe?

After explaining about His Divine Greatness, the Almighty is now explaining about His Divine Power and Greatness. The word "rataq" signifies something which is joined. This is according to the "Al Mufridaat". However, the word "fataq" signifies the separation of two objects. In this verse, the Quran is explaining that prior to this, the present celestial objects and the earth were joined together. The Quran then explains that these were then separated.

Hadrat Sayyiduna Abdullah ibn Abbas may Allah have mercy on him as well as many other commentators of the Quran also mentions that, "The heavens and earth were one object. Their parts were joined. However, they were then separated through a gust of wind". (Tafseer Qurtabi).

This conclusion by various experts were only concluded hundreds of years later and that too, after great research and study. However, the Quran had already indicated to this fact nearly a thousand years prior. Another explanation of the word, "rataq" and "fataq" is that at the beginning the opening of the heavens were closed and there was no rain and the opening of the earth was also closed. No vegetation was found on earth. Through the Divine Command of the Almighty, the heavens opened and rain began to fall. The seal of the earth was broken and various items of necessity then began to grow on earth. Allah knows the truth. (Zia-un-Nabi. volume 6).

Refutation of evolution.

The following article was written by Doctor Riyaadul Hasan Nuri in the Pakistan Times of 18th December 1969. In it, the theory of evolution as submitted by Darwin was completely refuted and dis proven. The idea that man originated from apes was also dis proven.

In fact, this ridiculous idea of evolution was also dis proven through the opinion of various other scientist as well.

Ralph L Beals and Harry Hoyjer in the book "An introduction to Anthropology" states, "This theory of evolution if for one moment is accepted as the truth while we accept that everything was created separately, then it also comes to the conclusion that everyone is free to have his own opinion on the actual creation of man.".

Nearly fifty qualified scientists under the banner of the United Nations also concluded through their studies that the present human "homo sapiens" were found on earth nearly sixty thousand years earlier. On this occasion, these experts also refuted the idea that Neanderthal man was actually an ancestor of man. (Pakistan Times. 11th December 1969).

A few years earlier, this was also mentioned in the New York Times as well. In this article also, the idea of evolution was also refuted and it was clearly proven that various creation came into existence in their own separate manner. When this is the case, it becomes impossible to believe in the idea of evolution in the first place. At the same time, many other experts have also bid farewell to the idea of evolution when the facts have been presented to them.

There is also no doubt that there were many so called experts in the eighteen century who completely refuted the idea of a Divine Creator. People such as Karl Marx and Engels also appeared who refuted the Creator. In fact, even so called religious leaders also began to accept some of these heretical beliefs. Most of these religious leaders also became heretics themselves. However, as the facts of the Quran were being revealed to the world, many of these so called experts began to rethink their ideas.

There were also many scientists who believed that there was a Divine Creator to everything including a person like Einstein.

In fact, the idea and the inner conviction to believe in One Divine Creator is something which is built in man. No amount of false ideas and thoughts can turn him away from this conviction. Doctor Rudolph Otto after presenting many types of evidence and testimony himself admits that in every generation and

century, man has always believed in a Supreme Principal or Supreme Being. This cannot be considered as something which was forced on them by religious fanatics but when one looks at man even in ancient times, he was always under the firm conviction that he was part of creation. Man has always considered that in this universe, there is also another Being who is beyond the comprehension of human intellect and this Divine Being has been described as someone who is "Overpowering, Absolute and Mighty."

At times, man also felt that he was kept in this low position by this Mighty Being but still, there was always the attraction for this Divine Being whose presence was always felt by man in different times of history.
In fact, when we look at the words of these Western so called experts, we will only begin to understand the very first pledge which is mentioned in the Quran wherein the Almighty reveals that all creation accepted His Divine Might before the creation of anything. In other words, the act of saying "Balaa".

This fact is mentioned in Surah Al 'Araf, verse 102:
And We found most of them not true to their words, and necessarily, We found most of them disobedient.

In other words, most of them have forgotten their promise to the Almighty which they had made before anything was created. In fact, this message is also given through the hadith as well when it is mentioned that everyone is born on the religion of "fitrat" while the parents make this person into a Christian or a Jew or a fire worshiper etc. In other words, every child is born a Muslim accepting the Divine Existence of the Almighty. At the present time, there are many people who are beginning to believe in the Quran and the message of the Quran because they realize that only truth is to be found in the Quran.

In surah Haa Meem Sajdah, verse 53, the Quran explains:

سَنُرِيۡهِمۡ اٰيٰتِنَا فِى الۡاٰفَاقِ وَ فِىۡۤ اَنۡفُسِهِمۡ حَتّٰى يَتَبَيَّنَ لَهُمۡ اَنَّهُ الۡحَـقُّ ؕ اَوَ لَمۡ يَكۡفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَىۡءٍ شَهِيۡدٌ ﴿۵۳﴾

Soon, We shall show them Our signs in the entire world and in their own selves, till it becomes clear to them that it is the truth. Is it not sufficient that your Lord is witness over all things?

In fact, some historians actually admit that even a mass murderer like Hitler also had no choice but to accept the existence of the Divine Creator when one inspects the final stages of his life even though he continued to object to the existence of a Divine Creator his entire life. One historian writes, "The fact cannot be ignored that one of the reasons that Hitler continued to oppose the church was because he felt that it would become an obstacle in his dream of achieving great power.

However, one day he also came to the conclusion that he was living with a female whom he had not married and they also children. Perhaps, this is the reason that in his last days, he made sure that he held a marriage ceremony to legalize their union. Two days later, both of them with their children had committed suicide.".

In other words, from all of these words, we come to the conclusion that it is part of human nature to admit and accept the Divine Existence of the Almighty. In fact, we see that most people would call on the Creator when they are in dire problems even though they may not necessarily admit this to anyone.

It is a tragedy that in the present time, there are scientist who are proving the existence of the Almighty through their scientific works and experiments and there are priests belonging to the Christian religion; who have refuted the true message of Nabi Esa peace be upon and are going out of their way to disprove the existence of One Divine Creator through their corrupt belief based on their belief in the trinity. In fact some of these people have even admitted that it is still possible to remain a true Christian even though one does not believe in the Creator.

The two books which admit this heretical belief are "The radical theory and death of God" by Alitizer and Hamilton and the other is "God is no more" by Werner. In fact, one of the most famous organs of the church, the "Awake" magazine which is widely distributed around the word admits that, "There are few issues in the Bible which the church has not admitted to being incorrect. In fact, some leaders in the church have even admitted that the journey to the moon was nothing but a fable and made up story.

In fact, all of the authorities in the church do not belief in the biblical version of how creation came into existence.
In fact, whenever someone tries to prove the Bible, you will certainly find some priest somewhere who will be laughing at this action." (Awake 22nd April 1969. Page 15. New York Times December 30th 1960. Page 18).

These people are found in Pakistan!

There is also no doubt that there are a few people in Pakistan who go out of their way to impersonate the people in the West. In fact, as we have said, in the West, there are people who refute the existence of the Creator and yet insist that they are Christians, in like manner, in Pakistan, there are also people who refute the existence of the Creator and yet still consider themselves as Muslims. There was an institute in Multan named Baha Shaani Academy. It was named after the founder of this heretical movement.

In fact, they had also taken out a book which was called "Social improvement". The name of the writer on this book is someone called "Kalimullah". In this book, he writes, "The rich and influential philosophers such as Aristotle had presented a picture of another world in which there was peace and comfort and reward and punishment and how to distance oneself from the world etc. This was the same message which was completed nearly four hundred years later by (Nabi) Esa (peace be upon him)."

In other words, as far as he was concerned, the great Prophet had merely come to substantiate the beliefs of rich philosophers of the past (ma'azallah). In other words, as far as they were concerned, the idea of believing in the One Divine Creator started only about eight hundred years before these philosophers, yet as Muslims, we believe that this was a message which was passed on from the time of Nabi Adam peace be upon him and continued with all other Prophets after him.

Yet in spite of these kufr beliefs, these people consider themselves as very learned and educated and as very modern in their thinking.

Sadly, this same type of beliefs are still found in the Christian beliefs and other religions besides Islam. In the Hindu culture, they have gods for different

occasions and for different needs. The god of riches is someone else and the god of business someone else. Yet, they still consider themselves as modern and educated. In other words, they transform their god into their own environmental needs.

The sad part is that wherever the poison of mechanical revolution has taken place, instead of people becoming better Muslims, they have allowed themselves to become trapped by the corrupt beliefs of the West. Among their beliefs are:

1. One of the greatest harm caused to mankind is to believe that there is a Super Divine Being which controls all of nature.
2. When a nation becomes independent in trade and expansion, all wars will cease and there will be no need for religion.

How can such beliefs be part of someone who calls himself a Muslim. Yet, the sad part is that these are the same people who consider themselves as modern and educated Muslims!

The celestial creation.

In surah Inshiqaq, verse 18 and 19, the Quran declares:

وَ الْقَمَرِ اِذَا اتَّسَقَ ﴿۱۸﴾

And by the moon when it becomes full.

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿۱۹﴾

You shall surely tide stage after stage.

In other words, the Quran is explaining to mankind that in spite of them being able to see the greatness of the moon, yet, they still do not believe in the Divine Greatness of the Almighty. A message is given to them that when they see the great creation all around them, this should certainly spur them further to believe in the Almighty.

In the old translation of the Quran, one of the explanations presented for this verse is that when a person is in Jannah he will travel by means of a special

transport from one stage to the next. However, what is the need of a transport when one is already in Jannah? In fact, only recently, it has been mentioned that this verse indicates to the fact that man will certainly travel to the moon and to other celestial creation by means of a special transport created by him. In fact, the moon will actually be the stop over point during his journey to other stars!

The return journey from the moon.

It is reported that when these people were returning from the moon they were traveling nearly twenty five thousand kilometers an hour. However, although their space ship was a ball of fire, none of them were burnt. Science would say that they invented this protective clothing, yet, when we look at the Quran, there is also a strange fact which is been revealed.

In Surah An Nahl, verse 81, the Quran declares:

وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّ جَعَلَ لَكُمْ مِّنَ الْجِبَالِ اَكْنٰنًا وَّ جَعَلَ لَكُمْ سَرٰبِيْلَ تَقِيْكُمُ الْحَرَّ وَ سَرٰبِيْلَ تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ﴿۸۱﴾

And Allah gave you shades out of things He made, and made for you shelters in the mountains, and made for you some garments to protect you from heat and some garments to protect you in fighting. Thus does He complete His favor on you, that you may submit to His Command.

The word “saraabeel” in this verse signifies a covering or a special clothing which protects one from fire and heat. The word is extracted from the root of “sarab” in other words a combination of Sa Ra Ba which actually means an animal which lies in wait to attack. This also signifies the movement of a rocket which shoots through the atmosphere like an animal in wait. This word also signifies a place of waiting. In other words, just like the moon which is a place of waiting so that from this place, mankind can travel to other planets. It is also a place where mankind can save itself from falling stars.

The verse in Surah Ar Rahman is also a clear indication of where man will travel to in the future. In verses, 33 and 34, the Quran declares:

يٰمَعۡشَرَ الۡجِنِّ وَ الۡاِنۡسِ اِنِ اسۡتَطَعۡتُمۡ اَنۡ تَنۡفُذُوۡا مِنۡ اَقۡطَارِ السَّمٰوٰتِ وَ
الۡاَرۡضِ فَانۡفُذُوۡا ؕ لَا تَنۡفُذُوۡنَ اِلَّا بِسُلۡطٰنٍ ﴿۳۳﴾

'O Company of Jinn and men, if you can that you may go out of the boundaries of the heavens and the earth then do go. Wherever you will go, His is the Kingdom.

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۳۴﴾

Which then, of the favours of your Lord will you deny?

Bear in mind that in this verse, it is not said that mankind will not travel to space, what is said is that wherever you, you will still be in the Kingdom of the Almighty. In other words, when you do go into space, bear in mind that you will be going with His Divine Help and Support. However, such is the manner of man that he feels that he has done everything himself.

When he was protected from the heat and fire coming back to earth, he feels that he had done this himself. When he travels to space, he again thinks that he did this himself. This is one of the reasons that the Almighty continuously asks in this surah "Which then, of the favors of your Lord with you deny?" Yet man in his usual ungrateful manner believes that he is the master of the universe. In the next verse, another warning is giving to man.

"On you shall be loosed the flame of the fire without smoke and black smoke without flame, then you could not be able to take revenge". Whatever man is now discovering about the dangers of space, has already been explained by the Quran hundreds of years ago.

When we look at science and whatever is been discovered through experiment and study, none of these things goes against the Quran if it is science in the true form. However, whatever is against the Quran is certainly not science. Bear in mind that Islam has given birth to science and not vice versa. The Quran is a

book which gives us guidance in Imaan or belief, guidance in spiritual matters, guidance on how to behave and act, guidance on social issues etc. This book has also given us the opportunity to use our intellect and our human power as well.

The Quran does not restrict man to study the creation of the Almighty. However, this study should bring him closer to the Almighty. However, whatever man invents and creates, the ultimate Creator is the Almighty and all what has been spent by man is the power which was actually given to him by the Almighty. In fact, the world has taught us that whatever obstacle we find in material things, the solution for these material problems are also found in material things as well. However, we are also taught that whatever is the Divine Wish and Intent of the Almighty and whatever is commanded to be in our destiny by the Almighty, no one can be able to change that.

This can be understood from the many cures which man has invented against diseases which at times seemed to be incurable. All this has been done through the Divine Grace of the Almighty. In like manner, man has invented a way of harnessing the sun and coal for his energy needs, again all of this is through the Divine Grace of the Almighty. In like manner, the journey of man towards the moon. Nothing in the creation has been changed because of this and no obstacle has been created for shariah also.

Whether man went to the moon or did not go to the moon, the sun still rises and sets. Yet, the sad part of all of this is that after spending billions of dollars going to the moon, the obvious question is what did you bring back to earth. That earth in which millions are starving on a daily basis, the answer would be that we only brought back sand. Such is the intelligence of certain people. At the same time, it does not mean that the Quran does not have the answer to everything. It certainly has.

However, the person looking for the answer has to have the proper glasses to see all of this. If the sun is bright during the day and someone refutes the existence of the sun, that is his problem and not that of the sun.

One verse of the Quran and the truth of science.

There is no doubt that when one studies the Quran in a proper manner, all answers will become clear to him. When we look at one single surah, which is

Surah Ar Rahman, we will find many Divine bounties of the Almighty which is mentioned in this surah, yet, at every juncture, the Almighty keeps asking man as to which of the Divine Bounties of the Almighty will he continue to ignore. When we look at the verse above, we will clearly see that the Almighty is clearly informing man that wherever he goes, he will never reach a place where he will not be accountable to the Almighty for his actions.

Man will only become free when the Almighty bestows this Divine Grace upon him through his freedom from the fire of hell etc. In other words, when you leave the kingdom of anyone, even an ordinary king, you can only do so when you have received official permission to do so. The word "Aqtaar" in this verse signifies a place or area or locality. It can also mean outer space as well. When we say "Aqtaarud Dunya" we mean the entire earth. At the same time, the word Aqtaar also signifies an area or place which is confined to a certain boundary. In other words, this verse clearly informs us that no matter where we go, we are still within the Kingdom of the Almighty.

This again proves to us that no matter how far we travel on earth or in space, we will never enter a place which is not in the Divine Control of the Almighty.

In other words, whatever we see in outer space, all of this is within the Divine Kingdom of the Almighty. Man will never be able to go beyond any of this even if he lives a million years. At the same time, we also know that certain stars are so far from earth that the light coming from that star takes thousands of years to reach earth. Even though the light traveling from these stars are traveling at an amazing speed of nearly two hundred thousand miles an hour, yet some of this light never reaches earth. Hence, the idea of man going out of the boundaries of the earth and space is an impossibility.

Another interesting word in this verse is "La tan fi zu". The meaning of "nafaz" is to pass through something. In other words, it can be described as the journey of an arrow which injures an animal and passes through the body of that animal. Therefore, it means that man will never pass beyond space. In fact, the immense need of man for this earth is such, that he cannot be able to do without it.

When we look at the moon, it is considered as the closest neighbor to earth. There are also many connections between them such as the effect of the moon on the

tides etc. There are certain people who also try to belie the Quran and say that the Quran makes it clear that man will never enter space. This is certainly not the case. We have already proven that whether it is the earth or space, the Quran has made it clear that man will certainly travel to space, but that this space is also part of the Divine Kingdom of the Almighty. At the same time, even if man does go to space, this is all due to the Divine Grace of the Almighty and not because this is what man fulfilled on his own.

Therefore, we cannot say that going to the moon or traveling to space is something which is against the Quran. In fact, as Muslims, we know that the Quran has indeed mentioned that man will travel to space. However, another interesting point to bear in mind is that even though we do not reject the idea of going to the moon, the question is; did they actually go to the moon?

After all, when a group of non Muslims admit to you that they have seen the new moon of Eid, will you believe them? Certainly not. When this is the case with them seeing the moon, what will be the case when they say to you that they have landed on the moon? Would it become necessary to believe them? Certainly not. At the same time though, we are not rejecting the fact that man will travel to space.

At the same time, Islam does not teach us to reject any scientific breakthrough if it does not contradict Islamic shariah. After all, is it not proven from the hadith that even the satan used to travel to the heavens and was only stopped from going to the heavens with the arrival of the Holy Prophet Peace and Salutations be upon him. When we look at the basis of science, we will find that it is based on ten subjects or criteria.

1. The creation and its system of existence.
2. The different times of creation and its expansion or evolution or changes.
3. The physical and chemical make up of creation.
4. How did the earth come into existence.
5. The changes in life and its biological and chemical changes.
6. The heavenly bodies and its system of operation.
7. How did man come into existence and what is his system of operation.
8. The life of plants and animals.

9. The journey of a human being.
10. The existence of air and space and what is it made of.

All of these are those subjects which science is confined to. They are also considered as the most important subjects in science. Now let us place the issue of belief or aqeedah on one side and inspect which aspect of this has not been explained in the Quran. Every aspect of belief and aqeedah either directly or indirectly has been explained in the Quran.

Hadrat Sayyiduna Imam Ghazzali may Allah have mercy on him explains that the verse in Surah Al Ambiyah, verse 33 which is:

وَهُوَ الَّذِیْ خَلَقَ الَّیْلَ وَالنَّهَارَ وَالشَّمْسَ وَ الْقَمَرَ ؕ كُلٌّ فِیْ فَلَكٍ

یَّسْبَحُوْنَ ﴿۳۳﴾

And it is He Who created the night and the day and the sun and the moon.
Each one is floating in a circumference.

He explains that this would imply both forward or backward. In other words, in whichever manner you wish to translate these words, it would imply both directions. The word "Yas ba hun" in this verse would signify that.

A point to bear in mind.

In Surah Takweer, verse 6, the Quran explains:

وَ اِذَا الْبِحَارُ سُجِّرَتْ ﴿۶﴾

And when the seas are kindled

It is mentioned that on the day of judgment, these seas will become oceans of fire. It is quite surprising since these are the same oceans from where water vapor is acquired to fall as rain. How come this would happen. Some people are have taken this and have made the claim that for water and fire to mix and appear together is an impossibility. Bear in mind that it is impossible for us because we did not create this ocean. However, it can never be impossible for the Almighty who is the Creator of the oceans.

He has the power over all things. However, even in this statement of the Quran, science has proven it to be true. Science has proven that water is made up of

hydrogen and oxygen. In other words H20. Both of them also allow fire but, the Almighty in His Divine Power has not allowed fire to appear from them at this moment. In other words, the same can be described for the both oceans. In Surah Ar Rahman, verse 19:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

He made flow two seas that look to be joined.

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾

And there is barriers in between them that one can not excel the other.

In other words, the water of both oceans do not mix even though one cannot see a physical barrier. However, such is the Divine Might of the Almighty in that He has certainly created a barrier between them, but we are unable to see that barrier. In fact, even the taste of both are not mixed. However, on the day of Judgment, this barrier will be removed and the waters of both will join.

There is no limit to the knowledge of the Quran.

We also know that science was completely unaware of the various stars and planets which existed in outer space. Science is changing all the time. At the beginning it was mentioned that one should not throw water on fumes to put it off and today they have discovered a spray in the form of foam to extinguish a flame or fumes. In the same way, the splitting of an atom was once considered an impossibility, yet today, this is happening. In fact, whatever is seen in the Quran will one day be proven through science whether the dis tractors are happy with it or not.

What is necessary is that we do not look at non-Muslims for our guidance or direction. In fact, great scientists have become Muslims by merely looking at the Quran, so why turn to others. We should study the Quran and be able to extract the amazing knowledge which is found within it. The Quran is indeed a treasure of knowledge if only Muslims could remember this. From the time of Nabi Adam peace be upon him until Nabi Esa peace be upon him, the Divine revelation has continued to reveal deep secrets. However, all of this amazing knowledge and even more is now found in the Quran.

In like manner, all the amazing qualities and miracles which were found in Nabi Adam peace until Nabi Esa peace be upon him and even more special qualities is found in the blessed being of the Holy Prophet Peace and Salutations be upon him. Therefore, after the Quran, there is no need for any further Divine Revelation and after the Holy Prophet Peace and Salutations be upon him there is no need for any other Prophet. With the arrival of the Holy Prophet Peace and Salutations be upon him the door of Prophet hood has now closed.

Shaikh Mohyudeen ibn Arabi may Allah have mercy on him has mentioned that there are nearly seventy thousand three hundred fifty faculties of knowledge in the Quran. Nearly the same amount of letters are also found in the Quran. In other words, every letter is a source and treasure of knowledge. In like manner, every verse of the Quran has an inner and outer meaning. This is one of the reasons that Imam Jalaaludeen Suyutwi may Allah have mercy on him has mentioned that there are nearly three hundred fifty thousand faculties of knowledge in the Quran. In fact, until the day of Judgment, whatever further faculty of learning will be discovered, all of this is to be found in the Quran.

Scientific facts.

*Scientists have always wondered as to the beginning of man. Where did he come from. Where will we find such knowledge and who are those who understood this etc. However, in Surah Alaq, this fact was clearly revealed to all of mankind. In Surah Alaq, verse 2, the Quran reveals:

خَلَقَ الْاِنْسٰنَ مِنْ عَلَقٍ ۚ ﴿٢﴾

He made man from the clot of blood,

At the same time, the Quran reveals that the Almighty taught man knowledge and taught man what he did not know through the pen.

*Only today, science is accepting the fact that man was created from a clot of blood or water.

Again this fact is mentioned in the Quran. In Surah Nisaa, verse 1, the Quran declares:

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝١

'O people! Fear your Lord Who created you from a single soul and made its mate from within it, and from that pair spread many men and women and fear Allah in Whose name you ask for (your rights) and pay attention to the ties of relationship. Undoubtedly. Allah is watching you all time.

In the present day, science also accepts that the child is in three stages or appears in three coverings in the womb. In surah Zumar, verse 6, the Quran reveals:

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ اَنْزَلَ لَكُمْ مِّنَ الْاَنْعٰمِ ثَمٰنِيَةَ اَزْوَاجٍ ۭ يَخْلُقُكُمْ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ۭ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ ۝٦

He has made you of a single soul then He made its mate from that and sent down for you eight pairs of cattle. He makes you in the wombs of your mothers, first in one pattern then in another, in threefold darkness. This is Allah your Lord, His is the kingdom. None is to be worshiped, besides Him, then where are you turning away?

*The Quran has also mentioned the different modes of transport that man will use on earth. In Surah Yaseen, verse 42, the Quran declares:

وَ خَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ۝٤٢

“And We have created for them similar (vessels) on which they ride.”

At the same time, the Almighty also reveals that He indeed creates such things which people are unaware of. In other words, the Almighty has created man and whatever man uses. In other words, the Quran gives us a mere indication and it is up to man to then pursue this further. This is the reason that the Quran informs us that the Quran contains knowledge for those people who ponder. It contains signs for those who have intelligence. It contains signs for those who listen carefully.

*No one knew that the atom which is considered as the smallest object available could be further split into pieces, yet, science has proven that this is possible and Sayyidi Ala Hadrat may Allah have mercy on him proves that this would happen one day in one of his masterpieces from the 7th verse in Surah Saba which is:

وَ قَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰى رَجُلٍ يُّنَبِّئُكُمْ اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ لَفِيْ خَلْقٍ جَدِيْدٍ ۞

"The infidels said, 'shall we point you a person who will inform you that when being torn into pieces you become small particles, you are then to be made a new."

*The existence of many planets has also been mentioned in the Quran. This is mentioned in Surah Talaq.

*The existence of various creation in various parts of the galaxy have also been mentioned. This is mentioned in Surah Rum. In fact, the majority of creatures in the sea itself has not yet been fully discovered by man. The sea itself has not yet been fully discovered.

*Today, the power to be able to capture the voice and speech of someone is considered as a great feat of science. They also admit that this sound travels through the air and can reach all parts of the world. In the Quran, it is revealed that there are two Angels who sit with man and record every words he utters. In Surah Qaf, verse 17 and 18, the Quran declares, "When the two receivers receive from him, one sitting on the right side and another at the left. Not a word he utters but there is sitting a watcher ready by him."

*In like manner, photography has also been considered as a great scientific invention, yet all that it is; is a picture of someone or some people standing in one stationery position. However, man can only do this with a limited number of people or other items. But the Quran clearly states that if the Almighty wanted, the entire creation would be caught in one single frame. In Shurah, verse 29, the Quran reveals:

وَ مِنۡ اٰيٰتِهٖ خَلۡقُ السَّمٰوٰتِ وَ الۡاَرۡضِ وَ مَا بَثَّ فِيۡهِمَا مِنۡ دَآبَّةٍ ؕ وَ هُوَ عَلٰى جَمۡعِهِمۡ اِذَا يَشَآءُ قَدِيۡرٌ ﴿۲۹﴾

"And of His signs is the creation of the heavens and the earth and of whatever moving creatures He has spread forth in them. And He has the power to gather them together when He pleases."

*The speed of light has also been proven from the journey of Meraj. In fact, the Buraq traveled even faster than the speed of light. When we look at the speed of other Prophets on this amazing occasion, again we will be surprised at their speed of travel. If we look at Nabi Moosa peace be upon him, we will see that he was once seen in his grave performing the salah, he was then seen in Baitul Muqaddas performing salah behind the Holy Prophet Peace and Salutations be upon him and he was also seen in the heavens. If this is the speed of travel of Nabi Moosa peace be upon him, what must be the speed of the Holy Prophet Peace and Salutations be upon him?

*In the present age, people's lives and experiences are captured through video. In other words, even when a person dies, his voice and appearance is seen on TV. However, in Surah Zilzaal, verses 7 and 8, the Quran describes what people will see on the day of Judgment. The Quran declares:, "Then whosoever has done good of an weight of an atom shall see it. And whosoever has done evil of the weight of an atom shall see it." Where is this recorded? In other words, the Quran is clearly describing hundreds of year earlier that the actions of every human is being recorded and this will be displayed for him on the day of judgment.

*Science claims that all the celestial creation was once joined together and then split apart. Again this is clearly proven in the Quran. Science is continuously

proving all of this and yet, they refuse to accept the Quran and the facts which are displayed in the Quran. Such is the state of creation.

*In like manner, only now science is coming to know that every creature on earth has their own method of communication or language. This is also also mentioned in the Quran as well. This fact can be seen in the book Jawaahir Al Ulum by Shaikh Tantaawi.

We will now present a short explanation on the 73rd verse of Surah Al An'am which is:

وَ هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ وَ یَوْمَ یَقُوْلُ كُنْ
فَیَكُوْنُ ؕ۬ قَوْلُهُ الْحَقُّ ؕ وَ لَهُ الْمُلْكُ یَوْمَ یُنْفَخُ فِی الصُّوْرِ ؕ عٰلِمُ الْغَیْبِ
وَ الشَّهَادَةِ ؕ وَ هُوَ الْحَكِیْمُ الْخَبِیْرُ ﴿۷۳﴾

And it is He who has made the heavens and earth rightly. And the Day when the destruction will occur, He will say to everything, 'be then it will become at once. His word is the truth. And His is the kingdom on the day when the trumpet will be blown He is the Knower of every secret and open and He is the Wise, the Aware.

Peer Karam Shah Azhari explains, "The verse in which the Almighty has stated that He is the One who has created the heavens and earth in truth has immense meaning. This proves that the idols which people worship are certainly false because they do not possess this power. In fact, after seeing this, there is no doubt that the only Being worthy of worship is the Almighty. The above verse also proves His Immense Power and Divine Might.

None of his Divine Decree is without purpose. None of his creation is without purpose. When you begin to study even the smallest creation on earth, this fact will become clearly apparent. Look at something as small as a vulture or a crow, we give it no status, yet, it is certainly there to serve man. If the dead corpses of animals were left on the streets, the streets would become a very smelly

environment. In fact, whether you look at an ant or even an elephant, there is immense Divine Wisdom behind all of these creatures.

The following article appeared in a New York Science Academy journal. In it, these Western scientists admit among other things that, (bear in mind that they believe that the earth orbits around the sun which is against Islamic belief. Be that as it may, this is that they admit). The earth orbits at a speed of nearly one thousand miles and if this became one hundred miles, the days would be so long that the sun would burn all vegetation on earth. If the sun did not kill people, the immense cold which is found on earth would certainly kill all living creatures.

The heat of the sun is said to be twelve thousand degrees Fahrenheit. However, the sun has been placed at such a distance which actually aids living things on earth. However, if this temperature had to decrease, then all living things on earth would die of cold and if this temperature had to increase, then all living creatures on earth would die of heat.

The same with the moon and the distance from earth. If the moon was not at the exact distance that it is today, the tides would be so high that it would reach the mountain tops. The same with the amount of oxygen which is found in the world due to its make up. If there was less oxygen, all living things would die and if there was more carbon dioxide, again all living things would cease to exist.

In fact, all of these things which are found on earth gives us clear indication that there is indeed a Great Power which controls all of these objects or else all living things on earth would cease to exist. (Readers Digest. October 1960)." Certainly when we look at the existence of everything on earth, the only conclusion which man can reach is that indeed everything is controlled by the Almighty and that He is indeed the Divine Creator who we should sincerely worship.

2. In Surah Qaf, verse 6, the Almighty states: "Have they not looked up to the sky above them, how We have built it and adorned it and that there is no rift therein?" In this verse, by sky is meant the celestial objects. All of these celestial objects are traveling in their own orbit. Some of them are a hundred times bigger than the sun itself. In fact, our galaxy is merely one part of this vast ocean of celestial objects. In fact, like our sun, there are thousands of stars some of which

we can see and some of which are beyond the vision of the most powerful telescopes available to man.

According to the latest findings, this galaxy of ours is merely a small part of numerous other galaxies much larger than our galaxy. Only in this galaxy, there are millions of stars and the light which travels from these stars come from millions and billion light years away.

In fact, if we had to estimate the years in normal human years, it would make billions of years. Yet, in all of these systems, there is absolute harmony and proper sequence. None of them goes against each other and all of these galaxies are in perfect rhythm.

If only the Muslims of today could study all of these objects and make the Quran the basis of their study, indeed many people would become Muslims by merely looking at the amazing facts which are found in the Quran.

Conclusion.

There is no doubt that we should not completely accept whatever science has to tell us with our eyes closed and at the same time, it is also not permissible for us to try and explain everything in the Quran according to what science has to say. In fact, whatever is found in the Quran and this is what is the view of science, that is what we should only accept. At the same time, not because science is correct on this but because the Quran is the only truth. In fact, there are many issues in science which remains to be laughable and which has done nothing but confuse people.

One of the greatest mistakes made by science has been the orbit of the earth and many Muslims have fallen prey to this stupidity.

Until the seventh century of the Christian calender, it was thought that the earth was stationary and that the sun orbits around the earth. However, a Greek thinker in the 590 ad began to claim that the earth was not stationary and that it was orbiting around the sun and that the sun was in fact stationary. In fact, this became so established among Greek circles that it was taught to everyone.

All of these thoughts and teachings are certainly against the Quran. In Surah Yaseen, verse 38, the Quran explains:

وَ الشَّمۡسُ تَجۡرِیۡ لِمُسۡتَقَرٍّ لَّهَا ؕ ذٰلِكَ تَقۡدِیۡرُ الۡعَزِیۡزِ الۡعَلِیۡمِ ﴿۳۸﴾

"And the sun runs to its appointed resting-place. This is the commandment of the Dominant, the Knowing."

This clearly proves that the sun is not stationary. This also proves that we should only accept those ideas and thoughts which are in accordance to the Quran. At the same time, when we see something which is against the teachings of the Quran, we should also try and prove that these thoughts are ideas are not what Muslims should be believing in.

Bear in mind that whatever has come in the Quran is something which has come from the Almighty, hence, we should only believe in the Quran and what is in the Quran. At the same time, there are a few people who are so impressed by Western knowledge that they try to change the teachings of the Quran to suit their Western education and ideas. This is certainly Haraam. There is no doubt that this type of behavior is certainly not Islamic but something which can lead people towards heresy.

Various other faculties of knowledge.

In the Quran, it is mentioned that nothing whatsoever is left out in the Quran whether it is dry or wet. Such is the vastness of the knowledge which is found in the Quran that Hadrat Sayyiduna Abdullah ibn Abbas may Allah have mercy on him admits that, "Even if the string of my camel becomes lost, I will be able to find it through the Quran." (Al Atqan. 2/126).

Abu Bakr bin Mujaahid explains that whatever is in creation, all of it has been explained and mentioned in the Quran.

The knowledge of interpretation.

We see that when Nabi Yusuf peace be upon him explained his dream to his father, his father nabi Yaqub peace be upon him clearly mentioned that he was given the power to interpret this dream. This pertains to the time when Nabi Yusuf peace be upon him saw the stars, the sun and moon in his dream. He

admitted that he saw eleven stars, the moon and sun which were making sajdah to him.

At the same time, while he was in prison, he was able to interpret the dream of another prisoner who mentioned to him that he had seen himself extracting alcohol. Another mentioned to him that he had seen birds eat bread which were on top of his skull. One of their dreams was interpreted as death and the other was interpreted as getting employment.

Other faculties of knowledge.

In the Quran, we are also taught about making sure that when we do business, our measurement and weight should be correct and proper. In other words, we should not rob people in this regard.

In like manner, the Quran speaks of ethics, about behavior etc. The Quran also describes the basis of Tasawwaf and spiritual knowledge as well. The Quran also explains about astronomy and the various celestial objects which are found in the galaxy and that all of these objects are moving with the Divine Command of the Almighty. In fact, the great Imam of Hadith, Hadrat Sayyiduna Imam Bukhari may Allah have mercy on him has actually written a complete treatise on this subject which he named, "As sirr Al Maktum fi Asraar An Nujum".

This deals with issues which will occur in the future. There are three categories in this faculty. Calculation, natural and estimation. The last category has been considered as prohibited. The writer of the Hidaayah explains that, "If it is based on calculation then it is considered permissible as per the 5th verse of Surah Rahman which declares, 'The sun and the moon are according to a reckoning." If it is based on natural objects, then too, it is permissible because it is the same when one inspects the pulse of any person to determine the illness".

In the science of Muqatti'aat, the knowledge of Jabar and Muqaabilah or algebra is indicated and the purpose is to make the opposition speechless. In the faculty of travel, journey or Siyaahat, the various laws in this regard is determined and mentioned.

The knowledge of planting crops and its various laws are mentioned. The knowledge of geometry. The knowledge of guidance and advice pertaining to

ones family and friends and the general populace. The knowledge of arithmetic so that one can calculate time and other subjects. Medical knowledge so that one can eat and drink without wasting. The knowledge of proper analyses so that one can prove the existence of the Creator and prove that if there were two gods, certainly there would be immense confusion and destruction. The knowledge of inheritance so that one can distribute as per the commands of shariah. The science of astronomy is mentioned so that one can examine the various celestial objects in the heavens.

The knowledge of similitudes and examples have been explained because the Almighty also encourages us to look at the similitudes which have been presented so that we can have a better understanding of the universe. There is no doubt that in each of these faculties, the rightly guided Ulama have certainly written amazing treatises. Space does not allow us to explain all of them.

However, summarizing the immense knowledge which is to be found in the Quran, the following words of Hadrat Sayyiduna Abdullah ibn Abbas may Allah have mercy on him is sufficient. He has mentioned that, "All knowledge is present in the Holy Quran, however, the actual point is that the intellect of people are unable to grasp and understand all of this."

The spiritual stage of man and the Quranic verses.

The first stage of the Sufi is negativity or the removal of something. In other words, the first entities which are removed from them or which they strive to remove is self conceit and carnal desires from their inner being or hearts.

The second stage of a Sufi is one based on positivity or acceptance. In other words, through Mujaahidah or spiritual penitence, they create certainty within themselves. They say that all of these qualities are created through the Holy Quran. One should recite the Quran in abundance, memorize the Quran as much as possible and ponder carefully on the message of the Quran and it is through this that one can achieve the true path and there is nothing which is shorter than this route.

Through recital of the Quran, Nur is created within oneself and at the same time, a certain effect and state is created within a person. There is no doubt that this is also part of Aalim-e-Malakut and hence very difficult to understand and comprehend. At the same time, there is a also a special physical effect which is

created and this is felt in the physical state of a person. In other words when this state is created within a person then he feels a certain spiritual effect.

It is reported that Hadrat Ameer Khusroe May Allah have mercy upon him was also placed on this path by his spiritual master, Hadrat Sayyiduna Nizaamudeen Awliyah May Allah have mercy upon him. The former used to then awake for the Tahajjud salah and used to recite seven paras of the Quran. When he was asked by his master about his state after this, he replied that he was indeed feeling the physical and spiritual effect of this within his body. After a few nights, he also found himself weeping in immense spiritual joy. This was certainly the immense effect of the Quran on this pious person.

2. Once, Moulana Fakhrudeen Zaraari May Allah have mercy upon him asked his master, Hadrat Sayyiduna Nizaamudeen Awliyah May Allah have mercy upon him, "Is it better to become immersed in the Qalam of Allah or in zikr?". The master replied, "In zikr, wusul or Divine proximity is achieved very quickly and there is also fear that this can also disappear quickly. However, in the recital of the Quran, wusul is achieved a little late but there is no fear of this disappearing."

From this statement, we also come to realize and understand that there is immense benefit and unending benefit in the recital of the Quran.

3. There is also no doubt that the great master used to place immense emphasis on the recital of the Quran. In fact, such was his behaviour that people around felt that if he had his own way, he would make every mureed of his a haafizul Quran. However, it was obvious that this was not easy on everyone. Nevertheless, he used to emphasis suluk bil Quran and encourage people to memorize as much of the Quran as possible. It is also reported that there was once a solider named Hasan 'Alaa Sanjari who was also famous for his poetry. He was also a senior officer in the army. When he became a mureed of the great master, he was encouraged to decrease his poetry and increase the recital of the Quran. At the same time, the great master also informed him to continue practicing on what he had memorized. (Fawaa'id Al Fawaa'id).

4. This practice of suluk bil Quran was not only something which was encouraged by Hadrat Sayyiduna Nizaamudeen Awliyah May Allah have mercy upon him

but by other eminent Awliyah of the Chistiyah silsilah. It is mentioned that Qari Madhu who was the Imam in the masjid of Hadrat Sayyiduna Khawaja Gareeb Nawaz May Allah have mercy upon him was also someone who had placed a person named Shaikh Ahmed Nehrwaani on the path of suluk bil Quran. Such was his status that after this, when he arrived in Multan and met Hadrat Sayyiduna Bahahudeen Zakariyah Multani May Allah have mercy upon him, the latter mentioned to everyone that being in the company of this person who was a Haafiz of the Quran, would gain more benefit for someone than being in the company of ten pious people.

5. In the twelth century, Syed Nurullah Balghrami May Allah have mercy upon also began his spiritual journey with the Quran. He used to live in the town of Balghram and he was also the younger brother of Syed Lutfullah May Allah have mercy upon him. After completing his studies, he left for Dehli and spent some time in chillah at the blessed mazaar of Hadrat Sayyiduna Nizaamudeen Awliyah May Allah have mercy upon him. When he returned, he became the mureed of his brother. Such was his sincerity on this path that during most nights, he used to weep and spend in ruku and sajdah. However, after a few days, he also approached his brother and mentioned that he was finding a few obstacles going further. He was then shown a few methods of removing these spiritual obstacles but these did not help. Finally, his spiritual master advised him to memorize the Quran. He then began to memorize the Quran.

It is mentioned that after memorizing a few paras, all of these spiritual obstacles were removed. He also became older and only managed to memorize twenty five paras of the Quran. At the final moments of his life, when he was asked what was his greatest wish, he mentioned that it was to memorize the last five paras which he had not yet managed to complete.

It is also mentioned that on most occasions when he used to hear certain verses of the Quran in salah, he used to fall down unconscious and spent the next few days weeping in fear of Allah. There is no doubt that one who becomes enamored with the Quran on this path, he is certainly someone who achieves immense status and rank.

6. Once, someone asked Imam Azam, Imam Abu Hanifah May Allah have mercy upon him, “where can I find the friends of Allah?” He replied, “Among those

people of Quran." He was told that these people do not display any karaamah, he replied, "If these people are not accepted as the friends of Allah, then there are no friends of Allah on earth."

7. Shaikh Shahaabudeen Umar Suhrwardi May Allah have mercy upon him advises in his masterpiece "Awaarif Al Mu'aarif" that, "If the person beginning on this path of suluk is able to spend much time in reciting the Quran with all the necessary conditions being met, he can achieve everything compared to those who achieve all of this through immense mujaahidah. However, all of this is based on the fact that there are a few conditions which have to be met prior to achieving this status. Among them is the fact that one should only consume that which is Halal and only speak the truth. Whatever is halal, he should consider as halal and what is haram should be considered as haram. He should refrain from those things which are prohibited. Whatever noble deeds are to be performed, these should be completed with sincerity. He should also transform all attributes such as jealousy, greed, enmity, pride and boast with qualities such as humility, patience, modesty etc. He should also make taubah all the time.

8. Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him mentions that a Haafiz of the Quran should bear many things in mind. The first is that he should be awoke at night when others are sleeping. During the day, he should perform goods deeds when others are performing sin. When people are joyous, he should be sad. When people are sad, he should be happy. He should remain silent while people are speaking about useless things. He should remain humble while people are boastful around him.

The importantance of Dua in the Quran.

It is mentioned that when Nabi Adam peace was placed on earth, the first thing that was taught to him was to make dua. This is mentioned in the 23rd verse of Surah Al 'Araf. In fact, salah which is the most important act of worship is also a combination of dua. The very beginning of the Quran is also a dua. When two Muslims meet, they also greet each other with a dua. From this, we come to realize that indeed the dua is a very great institution in Islam. This is the reason that the Holy Prophet Peace and Salutations be upon him has stated that "dua is indeed the heart of ibaadah".

When a person makes dua to the Almighty, it is like he is meeting his Creator. At the moment of making dua, a person relates all his shortcomings and needs to his Creator. When a person walks forward, he takes the Divine Name of the Almighty. When a true soldier of Islam goes forward, he also takes the name of the Almighty and through his dua, he achieves his mission.

Bear in mind that in Islam, the Creator is not Someone who creates something and allows it to live its own life without being involved in the life of that creation. In other words, He is not like someone who builds a machine and then allows it to continue in an automatic mode. The Almighty is always looking at His creation and is fully aware of their every action and deed. Everyday, there is a new Divine Manifestation of His Greatness. He fulfills the daily need of an ant to an elephant.

He is always listening to the pleas of His creation. In fact, it is mentioned that the Almighty is closer to a person than his own jugular vein. This is the reason that it is mentioned that we should not ask the question of how close the Almighty is to us, but rather we should ask the question of how close we are to the Almighty. He is always close to us, but we are creation who have become so immersed in the world, that we hardly every think of the Almighty.

The plea of every creation is listened to especially those who are oppressed. There is no doubt that He is extremely pleased when a person calls to Him. At the same time, He has also taught man various Duas which should be made when man desires certain things. In fact, when we look at the Quran, there are many dua for various condition which have been mentioned.

However, in the hadith shareef, it is mentioned that one of the precondition of calling to the Almighty is that one should call to him with complete sincerity. One should call to the Almighty when the stomach of a person is free from haraam and his clothing has also been acquired through halal means. At the same time, a person should not have enmity and hatred for others without any reason. It is mentioned that the result or effect of dua of a person is achieved through four ways.

1. It is either accepted immediately.
2. It is accepted a few moments later or a short while later.
3. In place of this, another better substitute is given to the person.

4. If it is not accepted in the world, then it is saved as a means of reward for the person on the day of judgment.

In other words, we can safely say that no dua ever goes without being accepted or wasted. We will now present a few duas from the Quran and also mention the purpose of these duas.

The first dua of a person should be:
Surah Fatiha, verses 6,7:

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ ۙ﴿۶﴾

Guide us in the straight path.

صِرَاطَ الَّذِيۡنَ اَنۡعَمۡتَ عَلَيۡهِمۡ ۬ۙ﴿۷﴾

The path of those whom You have favoured.

غَيۡرِ الۡمَغۡضُوۡبِ عَلَيۡهِمۡ وَلَا الضَّآلِّيۡنَ ﴿۷﴾

Not of those who have earned Your anger and nor of those who have gone astray.

The dua of the truthful. In surah Baqarah, verse 250, this is mentioned which is:

رَبَّنَاۤ اَفۡرِغۡ عَلَيۡنَا صَبۡرًا وَّثَبِّتۡ اَقۡدَامَنَا وَانۡصُرۡنَا عَلَى الۡقَوۡمِ الۡكٰفِرِيۡنَ ﴿۲۵۰﴾

'O our Lord pour forth steadfastness upon us and make our steps firm, and help us against disbelieving people.

In verse 286, it is mentioned:

رَبَّنَا لَا تُؤَاخِذۡنَاۤ اِنۡ نَّسِيۡنَاۤ اَوۡ اَخۡطَاۡنَا ۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَاۤ اِصۡرًا كَمَا حَمَلۡتَهٗ عَلَى الَّذِيۡنَ مِنۡ قَبۡلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ

وَاعْفُ عَنَّا ۟ وَاغْفِرْ لَنَا ۟ وَارْحَمْنَا ۟ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿٢٨٦﴾

O our Lord! Catch not us if we forget or miss the mark!O our Lord! And place not heavy burden on us as you had placed on those before us.O our Lord! Put not that burden on us of which we have no strength to bear! And pardon us and forgive and have mercy on us. You are our Master; then help us against the infidels.

The dua of the Ahle Imaan.
In surah Ale Imran, verse 8, this is mentioned:

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٨﴾

'O our Lord! Let not our hearts become perverse after this that You guided us and bestow on us mercy from Yourself; no doubt, You are the big Bestower.

In the same surah, in verse 16, it is mentioned:

رَبَّنَآ اِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ۚ

'Our Lord we did accept faith, then forgive us our sins and save us from the torment of the hell.'

In the same surah, in verse 147, it is mentioned:

رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَ اِسْرَافَنَا فِيْٓ اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿١٤٧﴾

'O Our Lord! Forgive our sins and our excesses that we committed in our affairs, and make firm our steps and help us against these disbelieving people.

The dua of the Holy Prophet Peace and Salutations be upon him.
This is mentioned in surah Ale Imran, verse 26:

اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ۚ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٦﴾

'O Allah Master of the Kingdom, You give the Kingdom to whom You please; and seize the Kingdom from whom You please. And you exalt whom You please and You abase whom You please; in Your hand is all good. No doubt You can do all things.

This is the call and claim of those who are the Ahle Imaan.
In surah Ale Imran, verses 191 to 194, these words are mentioned:

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بٰطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

There who remember Allah standing and sitting and lying on their sides, and contemplate the creation of heavens and earth; (saying) "O our Lord! You have not made it in vain, Hallowed be You, then save us from the torment of the Hell.

رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿١٩٢﴾

'O our Lord! verily whomsoever you cause to enter the Hell, him You have surely humiliated, and the unjust have no helpers.

رَبَّنَآ اِنَّنَا سَمِعۡنَا مُنَادِيًا يُّنَادِىۡ لِلۡاِيۡمٰنِ اَنۡ اٰمِنُوۡا بِرَبِّكُمۡ فَاٰمَنَّا ۖ رَبَّنَا فَاغۡفِرۡ لَنَا ذُنُوۡبَنَا وَكَفِّرۡ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الۡاَبۡرَارِ ۚ ﴿۱۹۳﴾

'O our Lord! we heard a proclaimer that he calls for believing, that believe into your Lord; then we believed. O our Lord! forgive us our sins and wipe off us our evils and cause us to die along with the righteous.

رَبَّنَا وَاٰتِنَا مَا وَعَدۡتَّنَا عَلٰى رُسُلِكَ وَلَا تُخۡزِنَا يَوۡمَ الۡقِيٰمَةِ ؕ اِنَّكَ لَا تُخۡلِفُ الۡمِيۡعَادَ ﴿۱۹۴﴾

'O our Lord! And give us that what You have promised to us through Your Messengers; and disgrace us not on the Day of Resurrection. Undoubtedly You do not break the promise.

During the construction of the Kaba, the dua of Nabi Ebrahim and Nabi Ismail peace be upon them.

In surah Baqarah, verses 127,128 and 129 mentions:

وَ اِذۡ يَرۡفَعُ اِبۡرٰهٖمُ الۡقَوَاعِدَ مِنَ الۡبَيۡتِ وَ اِسۡمٰعِيۡلُ ؕ رَبَّنَا تَقَبَّلۡ مِنَّا ؕ اِنَّكَ اَنۡتَ السَّمِيۡعُ الۡعَلِيۡمُ ﴿۱۲۷﴾

And when Ibrahim was raising the foundations of this house and Ismail (too) praying, O Our Lord accept from us, undoubtedly, You alone hear and know'.

رَبَّنَا وَاجۡعَلۡنَا مُسۡلِمَيۡنِ لَكَ وَمِنۡ ذُرِّيَّتِنَآ اُمَّةً مُّسۡلِمَةً لَّكَ ۠ وَاَرِنَا مَنَاسِكَنَا وَتُبۡ عَلَيۡنَا ۚ اِنَّكَ اَنۡتَ التَّوَّابُ الرَّحِيۡمُ ﴿۱۲۸﴾

'O Our Lord! Make us submissive to You and of our offspring a nation submissive to You tell us our ways of worship and turn to us with Your mercy. Surely You alone are most Relenting and Merciful.

رَبَّنَا وَابۡعَثۡ فِيۡهِمۡ رَسُوۡلًا مِّنۡهُمۡ يَتۡلُوۡا عَلَيۡهِمۡ اٰيٰتِكَ وَيُعَلِّمُهُمُ الۡكِتٰبَ وَالۡحِكۡمَةَ وَيُزَكِّيۡهِمۡ ؕ اِنَّكَ اَنۡتَ الۡعَزِيۡزُ الۡحَكِيۡمُ ﴿۱۲۹﴾

'O Our Lord, and send in them a messenger from among themselves, who may recite to them Your signs and teach them Your Book and wise knowledge and may purify them well. Surely, You are alone the Predominant, the Wise.

The dua of the blessed mother of Hadrat Sayyidah Maryam May Allah have mercy upon her.

In surah Ale Imran, verse 35, it is mentioned:

رَبِّ اِنِّىۡ نَذَرۡتُ لَكَ مَا فِىۡ بَطۡنِىۡ مُحَرَّرًا فَتَقَبَّلۡ مِنِّىۡ ۚ اِنَّكَ اَنۡتَ السَّمِيۡعُ الۡعَلِيۡمُ ﴿۳۵﴾

My lord! 'I make avow to You, for what is in my womb to remain purely in Your service. There fore accept this from me, no doubt, You alone are Hearing, Knowing.

The dua for children which was made by Nabi Zakariyah peace be upon him.

In surah Ale Imran, verse 38, it is mentioned:

رَبِّ هَبۡ لِىۡ مِنۡ لَّدُنۡكَ ذُرِّيَّةً طَيِّبَةً ۚ اِنَّكَ سَمِيۡعُ الدُّعَآءِ ﴿۳۸﴾

'O my Lord! Give me from Yourself pure offspring; no doubt, You only are the Hearer of prayers.

The dua of Nabi Esa peace be upon him.

In surah Al Ma'idah, verse 114, it is mentioned:

قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَآ اَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَاٰيَةً مِّنْكَ ۚ وَارْزُقْنَا وَاَنْتَ خَيْرُ الرّٰزِقِيْنَ

﴿١١٤﴾

'O Allah our Lord, 'sends down to us a tray of food from the heaven so that it may be an occasion of rejoicing for us, for the first and the last of us and a sign from You, and provide for us and you are the best of Providers.

The dua of Istighfaar made by Nabi Adam and Sayyidah Hawa peace be upon them.

In Surah Al 'Araf, verse 23, it is mentioned:

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۖ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٢٣﴾

'O Our Lord! We have wronged ourselves, if You forgive us not and have not mercy on us, then certainly we are among losers.'

The dua of the Ashaab-e-'Araf.

In Surah Al 'Araf, verse 47, it is mentioned:

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٤٧﴾

'O'Our Lord! Keep us not with the unjust people.

The dua of Nabi Shu'aib peace be upon him.

In surah Al 'Araf, verse 89, it is mentioned:

O our Lord! Decide between us and our people with truth and Your decision is the best.

The dua of the former magicians in the court of Pharaoh after they had repented.

In surah Al 'Araf, verse 126, it is mentioned:

رَبَّنَا لَمَّا جَآءَتۡنَا ؕ رَبَّنَاۤ اَفۡرِغۡ عَلَيۡنَا صَبۡرًا وَّتَوَفَّنَا مُسۡلِمِيۡنَ ﴿۱۲۶﴾

O our Lord pour upon us patience and cause us die as Muslims.

The dua of Istighfaar made by Nabi Moosa peace be upon him.
In sura Al 'Araf, verse 151 mentions:

رَبِّ اغۡفِرۡ لِىۡ وَلِاَخِىۡ وَاَدۡخِلۡنَا فِىۡ رَحۡمَتِكَ ۖ وَاَنۡتَ اَرۡحَمُ الرّٰحِمِيۡنَ ﴿۱۵۱﴾

'O my Lord, forgive my brother, and me and cause us to enter Your mercy and You are the most Merciful of the merciful.

Another dua of Nabi Moosa peace be upon him.
In the same surah, in verses 155, 156, it is mentioned:

وَاخۡتَارَ مُوۡسٰى قَوۡمَهٗ سَبۡعِيۡنَ رَجُلًا لِّمِيۡقٰتِنَا ۚ فَلَمَّاۤ اَخَذَتۡهُمُ الرَّجۡفَةُ قَالَ رَبِّ لَوۡ شِئۡتَ اَهۡلَكۡتَهُمۡ مِّنۡ قَبۡلُ وَاِيَّاىَ ؕ اَتُهۡلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّا ۚ اِنۡ هِىَ اِلَّا فِتۡنَتُكَ ؕ تُضِلُّ بِهَا مَنۡ تَشَآءُ وَتَهۡدِىۡ مَنۡ تَشَآءُ ؕ اَنۡتَ وَلِيُّنَا فَاغۡفِرۡ لَنَا وَارۡحَمۡنَا وَاَنۡتَ خَيۡرُ الۡغٰفِرِيۡنَ ﴿۱۵۵﴾

And Musa chose seventy men of his people for Our promised appointment, then when earthquake overtook them, Musa submitted, 'O my Lord, had You wished, then You would have destroyed them and me before. Will you kill us for what our foolish ones have done'? That is not but your test, whereby you cause astray whom you will, and guide whom you will. You are our Protector, You forgive us and have mercy upon us, and you are the best of the forgivers.

وَاكْتُبْ لَنَا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ اِنَّا هُدْنَآ اِلَيْكَ ؕ قَالَ
عَذَابِيْٓ اُصِيْبُ بِهٖ مَنْ اَشَآءُ ۚ وَ رَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ ؕ فَسَاَكْتُبُهَا
لِلَّذِيْنَ يَتَّقُوْنَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ﴿۱۵۶﴾

And prescribe for us in this world good and in the Hereafter, no doubt, we have returned to You. He said, 'My punishment, I inflict whom I will, and My mercy encompasses all things. Then soon I shall prescribe it for those who fear God and pay the poor-due and believe in Our Signs.

Another of his dua is mentioned in Surah Ta Ha, verses 25 to 32:

قَالَ رَبِّ اشْرَحْ لِيْ صَدْرِيْ ﴿۲۵﴾

He submitted, 'O my Lord open my breast for me.

وَ يَسِّرْ لِيْٓ اَمْرِيْ ﴿۲۶﴾

And make my task easy for me.

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ ﴿۲۷﴾

And loose the knot of my tongue.

يَفْقَهُوْا قَوْلِيْ ﴿۲۸﴾

That they may understand my speech.

وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ ﴿۲۹﴾

And make a minister for me from my family.

هٰرُوْنَ اَخِي ﴿۳۰﴾

(He) My brother Haroon.

اشْدُدْ بِهٖٓ اَزْرِىْ ﴿٣١﴾

Strengthen my loin by him.

وَاَشْرِكْهُ فِىْٓ اَمْرِىْ ﴿٣٢﴾

And associate him in my task.

In surah Qasas, another dua of his is mentioned in verse 16,17:

قَالَ رَبِّ اِنِّىْ ظَلَمْتُ نَفْسِىْ فَاغْفِرْ لِىْ فَغَفَرَ لَهٗ ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ

﴿١٦﴾

He submitted, 'O my Lord', 'I have exceeded the limit against my soul, therefore forgive me, then the Lord forgave him. Undoubtedly, He it is the Forgiving, Merciful.

قَالَ رَبِّ بِمَآ اَنْعَمْتَ عَلَىَّ فَلَنْ اَكُوْنَ ظَهِيْرًا لِّلْمُجْرِمِيْنَ ﴿١٧﴾

He submitted, 'O my Lord as you have blessed me, therefore now I shall never be a helper to the culprits.

Again in Surah Qasas, verse 21, it is mentioned:

رَبِّ نَجِّنِىْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٢١﴾

'O my Lord, save me from the oppressors'.

His dua for saving the Bani Israel.

In Surah Yunus, verse 85, 86 it is mentioned:

فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٨٥﴾

They said, 'We relied only upon Allah. Our Lord makes us not a test for unjust people.

وَنَجِّنَا بِرَحۡمَتِكَ مِنَ الۡقَوۡمِ الۡكٰفِرِيۡنَ ﴿۸۶﴾

And deliver us by Your Mercy from the infidels.

The dua of Nabi Nuh pace be upon him.

In surah Hud, verse 47, the Quran declares:

قَالَ رَبِّ اِنِّيۡۤ اَعُوۡذُ بِكَ اَنۡ اَسۡـَٔلَكَ مَا لَيۡسَ لِيۡ بِهٖ عِلۡمٌ ؕ وَ اِلَّا تَغۡفِرۡ لِيۡ وَ

تَرۡحَمۡنِيۡۤ اَكُنۡ مِّنَ الۡخٰسِرِيۡنَ ﴿۴۷﴾

'O my Lord I beg Your refuge from asking You that of which I have no knowledge. And if you forgive me not and have not mercy on me, then I shall be loser.

His complain in the Divine Court of the Almighty about the disobedient people in his nation.

In Surah Nuh, verse 5 to 10, it is mentioned:

قَالَ رَبِّ اِنِّيۡ دَعَوۡتُ قَوۡمِيۡ لَيۡلًا وَّ نَهَارًا ۙ﴿۵﴾

He submitted, O my Lord, I have called my people night and day.

فَلَمۡ يَزِدۡهُمۡ دُعَآءِيۡۤ اِلَّا فِرَارًا ﴿۶﴾

But my calling has only increased them in fleeing away.

وَ اِنِّيۡ كُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوۡۤا اَصَابِعَهُمۡ فِيۡۤ اٰذَانِهِمۡ وَ اسۡتَغۡشَوۡا

ثِيَابَهُمۡ وَ اَصَرُّوۡا وَ اسۡتَكۡبَرُوا اسۡتِكۡبَارًا ۚ﴿۷﴾

And every time I called them that You may forgive them, they put their fingers into their ears, covered themselves with their garments, and persisted and waxed great proud.

ثُمَّ اِنِّيۡ دَعَوۡتُهُمۡ جِهَارًا ۙ﴿۸﴾

Then I called them openly.

ثُمَّ اِنِّیۡۤ اَعۡلَنۡتُ لَهُمۡ وَ اَسۡرَرۡتُ لَهُمۡ اِسۡرَارًا ۙ﴿۹﴾

Then I spoke to them publicly and spoke to them in secret too.

فَقُلۡتُ اسۡتَغۡفِرُوۡا رَبَّكُمۡ ؕ اِنَّهٗ كَانَ غَفَّارًا ۙ﴿۱۰﴾

And I said, 'beg forgiveness of your Lord, He is Most Forgiving.

Again in the same Surah, in verses 26,27 and 28, it is mentioned:

وَ قَالَ نُوۡحٌ رَّبِّ لَا تَذَرۡ عَلَى الۡاَرۡضِ مِنَ الۡكٰفِرِيۡنَ دَيَّارًا ﴿۲۶﴾

And Nuh submitted, 'O my Lord leave not of the infidels any inhabitant upon the earth'.

اِنَّكَ اِنۡ تَذَرۡهُمۡ يُضِلُّوۡا عِبَادَكَ وَ لَا يَلِدُوۡۤا اِلَّا فَاجِرًا كَفَّارًا ﴿۲۷﴾

Undoubtedly, if You would allow them to live, they will lead astray Your bondmen and they will beget none but an evil doer, an ungrateful.

رَبِّ اغۡفِرۡ لِیۡ وَ لِوَالِدَیَّ وَ لِمَنۡ دَخَلَ بَیۡتِیَ مُؤۡمِنًا وَّ لِلۡمُؤۡمِنِیۡنَ وَ الۡمُؤۡمِنٰتِ ؕ وَ لَا تَزِدِ الظّٰلِمِیۡنَ اِلَّا تَبَارًا ﴿۲۸﴾

'O my Lord! forgive me and my parents and him who is in my house as a believer and all believing men and all believing women. And increase not the infidels in aught save destruction.

The dua of Nabi Ebrahim peace be upon him.

In surah Ebrahim, verse 35 to 38, his dua is mentioned:

وَ اِذۡ قَالَ اِبۡرٰهِيۡمُ رَبِّ اجۡعَلۡ هٰذَا الۡبَلَدَ اٰمِنًا وَّ اجۡنُبۡنِیۡ وَ بَنِیَّ اَنۡ نَّعۡبُدَ الۡاَصۡنَامَ ؕ﴿۳۵﴾

And recall when Ibrahim submitted, 'O my Lord! make this city secure, and save me and my sons from worshipping the idols.

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٦﴾

O'My Lord, verily the idols have led astray many people, then who sided with me is mine and who disobeyed me, then you are certainly Forgiving, Merciful.

رَبَّنَآ اِنِّيْٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْئِدَةً مِّنَ النَّاسِ تَهْوِيْٓ اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ﴿٣٧﴾

'O my Lord, I have caused some of my children to settle in a valley wherein there is no cultivation by your Sacred House, O our Lord, in order that they might keep up prayer, then You make some people's hearts incline toward them and give them some fruits for food, haply they may be thankful.

رَبَّنَآ اِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَمَا نُعْلِنُ ۭ وَمَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِي الْاَرْضِ وَلَا فِي السَّمَاۗءِ ﴿٣٨﴾

'O our Lord, you know what we conceal and what we disclose. And nothing is concealed from Allah in the earth or in the heaven.

Again in Surah Ebrahim, verses 40, 41, it is mentioned:

رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ ڰ رَبَّنَا وَتَقَبَّلْ دُعَاۗءِ ﴿٤٠﴾

'O my Lord, keep me as establisher of prayer and some of my children too, O our Lord, and accept my prayer.

رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ﴿٤١﴾

'O our Lord, forgive me, and my parents and all Muslims on the Day when reckoning shall take place.

The dua of Nabi Yusuf peace be upon him.
In surah Yusuf, verse 33, it is mentioned:

رَبِّ السِّجْنُ اَحَبُّ اِلَیَّ مِمَّا یَدْعُوْنَنِیْۤ اِلَیْهِ ۚ وَ اِلَّا تَصْرِفْ عَنِّیْ كَیْدَهُنَّ
اَصْبُ اِلَیْهِنَّ وَ اَكُنْ مِّنَ الْجٰهِلِیْنَ ﴿۳۳﴾

'O my Lord, prison is dearer to me than the work to which she calls me. And if you shall not turn their guile from me, then I shall incline towards them and will be ignorant.

The dua of the Holy Prophet Peace and Salutations be upon him while in Mecca shareef.
In Surah Bani Israel, verse 80, it is mentioned:

رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِیْ مُخْرَجَ صِدْقٍ وَّ اجْعَلْ لِّیْ مِنْ
لَّدُنْكَ سُلْطٰنًا نَّصِیْرًا ﴿۸۰﴾

'O my Lord, make me enter with a just entering and make me go forth with a just going and grant me from Yourself a helping control.

The dua of the Ashaabe Kahaf.
In surah Kahaf, verse 10, it is mentioned:

رَبَّنَاۤ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّ هَیِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ﴿۱۰﴾

'O our Lord, 'grant to us mercy from yourself and provide for us guidance in our affair.

The dua of the Holy Prophet Peace and Salutations be upon him for increase in knowledge.
In Surah Ta Ha, verse 114, it is mentioned:

رَّبِّ زِدْنِیْ عِلْمًا ﴿۱۱۴﴾

'O my Lord increase me in knowledge!

The dua of Nabi Ayub peace be upon him.

In surah Al Ambiya, verse 83, it is mentioned:

وَ اَیُّوْبَ اِذْ نَادٰی رَبَّهٗۤ اَنِّیْ مَسَّنِیَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِیْنَ ﴿۸۳﴾

And remember Ayub when he called his Lord that distress has touched me and You are the Most Merciful of the merciful.

The dua of Nabi Yunus peace be upon him.

In Surah Al Ambiyah, verse 87, it is mentioned:

لَّاۤ اِلٰهَ اِلَّاۤ اَنْتَ سُبْحٰنَكَ ۖۗ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ ﴿۸۷﴾

there is none to be worshiped but You, Glory is to You, undoubtedly, I did improper act.

The dua of Nabi Zakariyah peace be upon him.

In Surah Al Ambiyah, verse 89, it is mentioned:

رَبِّ لَا تَذَرْنِیْ فَرْدًا وَّ اَنْتَ خَیْرُ الْوٰرِثِیْنَ ﴿۸۹﴾

O my Lord! Leave not me alone and You are the best inheritor.

The dua of the Holy Prophet Peace and Salutations be upon him.

In surah Al Mu'minun, verse 97, 98, it is mentioned:

وَ قُلْ رَّبِّ اَعُوْذُ بِكَ مِنْ هَمَزٰتِ الشَّیٰطِیْنِ ﴿۹۷﴾

And say you, 'O my Lord, I seek refuge in you from the evil suggestions of the devils (Satans).

وَ اَعُوْذُ بِكَ رَبِّ اَنْ یَّحْضُرُوْنِ ﴿۹۸﴾

And O my Lord, I seek I refuge in You lest they come to me.

Again in Surah Mu'minun, verse 118, it is mentioned:

رَّبِّ اغْفِرْ وَارْحَمْ وَ اَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿۱۱۸﴾

'O my Lord forgive and have mercy and You are the best of merciful.

<u>Miscellaneous advice from the Quran.</u>

The status of a person is according to his piety.

In surah Al Hujraat, verse 13, the Quran declares:

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّ اُنْثٰى وَ جَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَآىِٕلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۱۳﴾

'O people! We created you from one man and one woman and made you branches and tribes that you may recognize one another. Undoubtedly, the most respected among you in the sight of Allah is he who is more pious, verily, Allah is knowing, Aware.

In other words, a person is not great great because he is rich or powerful. A person's personality and being is also there to be seen and recognized and nothing else. Greatness in the Divine Court of the Almighty is based on the piety of a person. In other, the most supreme among people with Allah are those who are the most pious even he may seem to be an ordinary person in the eyes of others. As for him who is not pious, he certainly has no status with Allah even though in the eyes of people he may seem rich, powerful or influential.

At the same time to show off about oneself because one is rich or powerful is nothing but stupidity and ignorance. Hadrat Sayyiduna Habeeb bin Kharraash May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "The Muslims are brothers one of another. No one is greater than the other except in piety." In other words, to boast about ones family or personal status is completely useless. The quality within a person should be based on piety and goodness.

Long age.

In surah Fatir, verse 11, the Quran declares:

وَاللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ اَزْوَاجًا ؕ وَمَا تَحْمِلُ
مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَّلَا يُنْقَصُ مِنْ
عُمُرِهٖۤ اِلَّا فِيْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿۱۱﴾

And Allah created you from dust, then from a sperm drop, then made you pairs. And no female does not bear, nor she gives birth but with His knowledge. To whomsoever of long age is given age or the age of whomsoever is curtailed, all this is in a Book Verily it is easy for Allah

In various books of Tafseer, it is mentioned that when a person's life in this world is extended, this is already recorded in the Divine Tablet. In like manner, the life of that person which is shortened is also recorded in the Divine Tablet. In regard to this verse, a single individual is not mentioned but the general life span of humanity. Others have mentioned that if one individual is indicated in this verse, then it actually means that the life span of a person is something which is of true certainty and that is the amount of time he will spend in this world and he will not spend one second more or less.

In other words, if a person has to live for so many years or days, everything moment in this world means that his breathing begins to decrease and his life span also also decreases and all of this recorded. Once this breathing span ceases, then he will certainly leave this world. A poet has recorded this fact in the following manner by saying that, "your life is actually the name of a few moments of breathing and as each breath ends, your life span also decreases."

In other words, in the Divine Tablet, it is recorded the life span of each person and the manner in which his life span will decrease and means of this decrease. In other words, the manner in which his life will decrease. All of this is within the Divine Knowledge of the Almighty. None of this is impossible on the

Almighty. As all of us know, the Divine Knowledge of the Almighty encompasses everything. Hence, it is not possible that we should compare the Knowledge of the Almighty with any creation.

In like manner, when a person is a believer and as his life increases, so does his Imaan and belief in Islam. In the same manner, his distaste for kufr will also decrease.

Hadrat Sayyiduna Aanis May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "He who wishes that his life span increases and there is baraqah in his sustenance, he should have good family relationship." (Bukhari and Muslim shareef).

In other words, he should be good and kind to this family members and through this noble act, it would seem that his life span is also increasing. Hadrat Sayyiduna ibn Abi Hatim May Allah have mercy upon him records from Hadrat Sayyiduna Abu Dardah May Allah have mercy upon him that they had mentioned this in front of the Holy Prophet Peace and Salutations be upon him and the Holy Prophet Peace and Salutations be upon him replied that life span is something which is established with Allah and when this life span ends, then not a single extra moment is given to the person.

What is meant by increase in his life span is that the Almighty blesses the person with good children. In other words, when this person leaves this world then these children make dua for him. In other words, these children continue to be of advantage to him even after the person leaves this world. In other words, since they continue to be of advantage to him, it is like his age has also increased.

Hence, in those reports where it is mentioned that the age of a person increases, it means that it increases with barakah of action. The Ulama have also explained that the life span of a person is based on four stages. The first stage is the stage of growing which is until the age of thirty three. And until the age of forty, he remains in the same state. This stage is called "Wuquf". From the age of forty to sixty, there is decrease in the internal state of a person. This state is called "Udeer". Sometimes referred to as old age. At times, in this age all types of illness and sickness also appear in a person. In fact, when a person reaches this stage, he

finds it difficult to remember certain things which he had just mentioned. In other words, certain defencies begin to appear in a person.

A certain age when the senses of a person becomes useless.

In Surah Nahl, verse 70, the Quran declares:

وَاللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰىكُمْ ۚ وَمِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ لِكَيْ
لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۭ اِنَّ اللّٰهَ عَلِيْمٌ قَدِيْرٌ ۝

Allah has created you. Then He will cause you to die. And some of you are turned towards the worst part of life. So that they know not after having knowledge. No doubt. Allah is All Knowing. All Powerful.

It is important upon man that he looks carefully at his life. Bear in mind that the Almighty created you and at the end of your life span, He has taken away your life. Some people continue to live in this world where their physical being continues to operate and some people reach such an old age where their physical body become useless as well as their senses. In other words, they remember something now, then forget it very quickly. This is seen in many old people that they mention something now and very quickly, they have forgotten what they just said.

There is no doubt that the Almighty is All Seeing All Powerful. In fact, when we look at the state and condition of a person, this is in fact the greatest prove and testimony of Tauheed. In other words, it proves beyond a shadow of doubt the Immense Greatness and Power of the Almighty.

In this verse, man is being invited to carefully study his life which was nothing at first. It is the Almighty who gave life to man and very soon, He will take away this life. At times, people reach such an age when they have no more common sense or physical power. They have no power to understand anything and no power to comprehend what they are been told. In other words, True Power and Greatness only belongs to the Almighty and no one else. In the above verse, certain categories of people are been indicated to. In other words, at the beginning also, man has experienced the state of total helplessness.

This is when he was an infant. At that age, he could not think for himself. He did not have the physical power to do anything for himself. When he was hungry or wanted to move around, he had to rely on others to do this for him. The Almighty then gave the person another age in which he saw increase in his thinking and physical power. Finally, the person reaches the same state as he was when he was very little and again he begins to experience helplessness and weakness. In the above verse, the words "Arza lil umar" signfies this state of total incapacity. In other words, the person does not have the power to use his physical or mental capacity.

In one hadith shareef, the Holy Prophet Peace and Salutations be upon him asked the Almighty to protect him against old and in another report, the words used is also "Arza lil umar"

There is no specific age in this regard. On most occasions, this is referred to that age of a person when loses all his common senses or his most important senses and is unable to remember anything. As we have mentioned there are many opinions about what age this signifies. Some are of the opinion that it is eighty. Some have mentioned ninety and Hadrat Sayyiduna Ali May Allah have mercy upon him mentions the age of seventy five.

In other words, during this age, in most cases, the person loses his physical capabilities and his mental capacity and he forgets what he is supposed to do and he also forgets what he has just done. In other words, it is like he has returned to the state when he was an infant. Hadat Sayyiduna Akramah May Allah have mercy upon him mentions that this would not happen to someone who recites the Quran.

In this verse it is mentioned that indeed the Almighty is All Powerful All Knowing. One of the Divine Qualities of the Almighty is that He is also able to display these weaknesses in people who may still seem young and healthy. And if He wishes, these conditions are displayed by people who are extremely old. In other words, the two Divine Attributes which are mentioned that He is indeed All Knowing and All Powerful in the face of what we have just explained again proves that there is certainly partners to the Almighty in His Divine Greatness and Qualities.

Every word of man is recorded.

In surah Qaf, verse 18, the Quran declares:

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿١٨﴾

Not a word he utters but there is sitting a watcher ready by him

Hadrat Sayyiduna Hasan Basri May Allah have mercy upon him mentions that the Angels records every word of a person.

This pertains to his good deeds or words or his bad deeds or bad words. Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him mentions that they only record those words through which a person would either be punished or rewarded. Ibn katheer also mentions that this should be translated in its common sense. In other words, every word is recorded.

From this narration we also come to know that the Angels record every word whether it pertains to sin or reward, however, on Thursday, they again look at these words and only keep those words through which reward and punishment will be given. The balance of words which do not pertain to any of these are ignored. Hadrat Sayyiduna Imam Ahmed bin Hambal May Allah have mercy upon him records from Hadrat Sayyiduna Bilal bin Haarith May Allah have mercy upon him who mentions that the Holy Prophet Peace and Salutations be upon him has stated that, “At times, a person mentions a good word which Pleases the Almighty, yet, this person may consider it as an ordinary thing and he has no idea what is the extent of his reward.

This is recorded for the person (which would be transformed) on the day of Judgment as immense reward for the person. At the same time, sometimes a person may say something which Angers the Almighty and the person may think lightly of it. He has no idea to where this curse would lead him to. The Almighty records this for the person (as a means of His Eternal Anger) for the person on the day of Judgment.” (Ibn Katheer).

The difference between man and animal.

In surah Al Furqan, verse 44, the Almighty declares:

اَمۡ تَحۡسَبُ اَنَّ اَكۡثَرَهُمۡ يَسۡمَعُوۡنَ اَوۡ يَعۡقِلُوۡنَ ؕ اِنۡ هُمۡ اِلَّا كَالۡاَنۡعَامِ بَلۡ هُمۡ اَضَلُّ سَبِيۡلًا ﴿۴۴﴾

Or do you think that most of them hear and understand? They are not but like cattle, nay, but they are worst astray from the path.

In other words, those people who do not listen to the Quran and do not accept the message of Islam, they are worst than animals. In fact, an animal is someone who listens to his master and also obeys the command of his master or owner. In fact, they are ale to understand and recognize those who do them a favor and they are also to comprehend danger and reward.

When you leave these animals free, they make sure that they return to the place where they eat. Yet, such is the behavior of the infidels and kaafirs that they refuse to believe in the Divine Grace of the Almighty and also refuse to believe in his Great Favours. In fact, such is their state of ignorance and stupidity that they actually try to run away as far as possible from the truth. Whatever power and means the Almighty has given them, they keep it one side and actually use all of these Divine Blessings in all the wrong places and during all the wrong occasions.

If these people only use their common sense, they would be able to recognize the immense Divine Blessing of the Almighty. The Almighty has certainly presented all of this evidence within creation which clearly proves His Divine Power and Might. If these people only study this, they would also be able to realize and understand this very easily. In other words, the Holy Prophet Peace and Salutations be upon him is being informed not to become saddened by the state of these people because he is not responsible for bringing these people to the right path because these are people who actually refuse to accept the truth. In fact, they deliberatively close their eyes, their senses and their intellect from learning anything which they see around them.

In fact these people are worst than animals because they refuse to accept the truth and hence they are more misguided than the animals. One of the reasons is that because the animals are not required to abide by religious laws and people are required, hence this distinction. This makes them worse than animals. Another

important point to bear in mind is that man is made up of an inner and exterior being. In other words, his outer self and actions are determined by his inner self and if his inner self is unable to guide his outer self than it means that his internal being is not being guided by his soul which is to be considered as impure.

Another important point to bear in mind is that the Almighty also invites man to study everything around him. In Surah As Sajdah, verse 5, this fact is mentioned. The Quran declares:
He plans the affairs from the heaven to the earth, then it will return to Him in a day whose measure is a thousand years in your counting.

In other words, everything in the heavens and on earth is determined by the Almighty and all of these duties are carried out by the Angels. In fact all of this is recorded in the Divine Tablet and whatever is recorded on the Divine Tablet is exactly what is carried out by the Angels. There is no change to anything. In like manner, one has to structure the tablet of his own heart. In other words one has to first make sure that the tablet of the heart is clean and then one has to write that one intends to obey the Almighty and only then will this take place.

If the heart is occupied in other useless past time and duties, then will be no Divine Light which can appear in such a heart. If one cannot do this by oneself then he should do this through a spiritual master. Once the heart becomes pure then it begins to have capacity to entertain the Divine Light and spiritual grace from the Divine Court of the Almighty.

This is the reason that the Awliyah mention that as long as one does not sweep and clean the heart with the broom of Laa, the light of Illalah cannot be seen in the heart. In other words, as one thing is being thrown out, another enters the heart of a believer. This is like when day disappears and night appears or when heat disappears and cold appears.

This is the reason that the Awliyah mention that when the state of Bashariyah disappears, the state of Milkiyat appears in a person. When the carnal desires of a person disappears, then the state of Ruhaaniyah appears in a person. As much as one strives on this path, so much so will he be able to see the result of his striving.

The Almighty declares in the Quran that the changing of the day and night is certainly a sign for those who are wise. In other words, when people see these great appears on earth, they should certainly come to the conclusion that there is a Great Power which is able to control all of these occurrences.

On the day of Judgment, the ears and heart will be called to account.
In Surah Bani Israel, verse 36, the Quran declares:

وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْـُٔوْلًا ﴿۳۶﴾

And go not after that thing of which you know not. No doubt, the ear and the eye and the heart all are to be questioned of.

One should refrain from saying those things which one does not know of or is unaware of the truth of that thing. One should not follow blindly and one should allow ones heart and common sense to make a proper decision. At the same time, do not make a hasty decision and then begin to say something without any basis. This includes actions such as giving a false testimony, make a false accusation, to create harm on someone after listening to another without any truth, to begin to hate and dislike someone without any basis.

To follow ones ancestors in disobeying the laws of Shariah and to support falsehood and lies. To support the opinion of others and to go against Islam. To make a false claim without first testing the evidence. All of these actions are encompassed within this verse of the Quran. Bear in mind that on the day of Judgment, everything will be questioned about. You will be asked as to where you had spent these powers and whether you had spent these powers on useless activities.

On the day of Judgment, the eyes, the ears, the heart and every part of the human body will be questioned separately. The ears will be questioned about what it had heard. The eyes will be questioned about what it had seen and the heart will be questioned about what it had harbored within itself. It will also be questioned about those things in which it had certainty about and those it was not certain

about. The ears will be questioned about whether it had heard such things which were haraam to listen to such as back biting and other haraam activities.

The eyes would be questioned whether it had seen things which were haraam for it to see. The heart will be questioned whether it harbored evil thoughts and beliefs. Whether it had harbored evil thoughts about someone without proper evidence. If this is proven, there would be severe punishment for the person. On the day of Judgment, a person will be asked about all the Divine Graces of the Almighty which had come to him and which he had seen and experienced. This fact is also mentioned in the Quran. The Quran declares that you shall certainly be questioned about the Divine Favours of the Almighty on that momentous day.

There is no doubt that among these Divine Graces is the ears, the eyes and heart of people. This is the reason that these objects are especially mentioned here.

Refraining the eye from seeing evil.

One of the greatest sin is to see females which one is not allowed to see. There is no doubt that this is a very great sin. All of this starts from the eyes. Once the eye is protected, the rest of the body becomes protected as well. However, when the eye is able to travel everywhere and see everything, then invariobsly, this begins to effect the heart and this further begins to effect all other parts of the body. Even though at times, a person may feel that he cannot become guilty of these crimes, but soon, if his eyes are not protected, he will become guilty. The freedom of the eyes to travel everywhere and see everything without control creates animals desires in the heart which then encourages other parts of the body to become guilty of sin and transgression. Hence, we are being warned to be extremely cautious and careful. Therefore, from the very beginning, extreme caution has to be displayed by everyone.

Another sin in the present age is same sex marriage. This is also one of the reasons that shariah has commanded us to refrain from the company of beardless youth. Who does not know of the extreme piety of Imam Azam May Allah have mercy upon him? Yet, it is mentioned that when Imam Mohammed May Allah have mercy upon him approached him so that he could acquire knowledge, the great Imam advised him to sit behind him when he was teaching so that his eyes could not fall on Imam Mohammed May Allah have mercy upon him who did not have a beard at that young age. Bear in mind, that the Ulama also mention that Imam

Mohammed May Allah have mercy upon him was so handsome that certain people also advised him to hide his appearance. He was only allowed to appear in front of the great Imam after his beard had become apparent. If this is the caution displayed by one the greatest Imams of Islam, imagine the caution which should be displayed by ordinary Muslims?

A poet has mentioned the danger of vision in the following manner. He mentions, "You have indeed injured me internally and I am surprised that you have shot an arrow towards me without even the aid of a bow. The evil of looking is such that even after a long time, one does not realize that one has become attached to someone or something. In fact, only when the beloved is absent does one realize that his heart has become affected.

And only then does he realize that he has become enamored by this person. As much as this material love and affection increases, so much so, his love for the Almighty decreases. Therefore, one should certainly display shame for displaying such love for anyone else except the Almighty. In fact, as this love for someone besides Allah increases, finally it disappears and is taken away. Why should we not display regret when this happens when even the people of the world display regret when they loose the love of someone in the world".

Important lessons.

It is mentioned that once a person began to follow a certain female and when the female asked him the reason for this, he replied that he had fallen in love with her. She then mentioned that her sister was coming behind her who was even more prettier. This person then immediately turned around to look. When the female saw this, she slapped him and said that his claim of love was nothing but a false claim.

This is the state of the people in the world. If you claim to love the Almighty, the Prophets and the Awliyah, how can you look at someone else or something else? In fact, the Awliyah mention that even if the entire city becomes filled with pretty and handsome people, when the heart has committed itself to serving and loving the Almighty, it will never ever look at anyone else.

Such is the love that is displayed by the Awliyah that if they do not witness the Divine Manifestation of the Almighty for one moment, they will not rest even if they had no eaten anything for four days.

The importance of pure education.

Once the Holy Prophet Peace and Salutations be upon him mentioned to Hadrat Sayyiduna Ali May Allah have mercy upon him, "O Ali! Do not look twice at a female (which one is not allowed to look at). The first glance which is done suddenly is excusable. However, one should not look again deliberately." (Tirmidi shareef).

The Holy Prophet Peace and Salutations be upon him has also mentioned that he does not shake hands with a strange female because for the body of a female to touch the body of another male is certain oppression. When the bodies of both touch, the blood in the both of them begin to flow swiftly.

The result of pure sight.

Hadrat Sayyiduna Abi Umaamah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "If a Muslim looks at a pretty and beautiful female and he lowers his gaze for the Divine Pleasure of Allah, then such a person of high Imaan will be blessed with such ibaadah whose sweetness and deliciousness he will fell in his heart."

If one wishes to see a pretty female, one should look at ones wife and this can only be experienced by that person who has eyes only for his wife.

There were once two good friends. However, one of them had fallen in love with a female which was not permissible on him. He then informed his friend that since this had happened to him, the choice was on his friend to remain his friend or not. However, his pious friend replied that even though he had become guilty of this crime, yet, as a true friend, he would never desert him. He also made the firm vow that as long as his friend is not freed from this torment and sin, he would never eat anything. He then refused to eat anything for many days. He continued to make dua in the Divine Court of the Almighty for his friend. One day, his friend finally approached him and informed him that the Almighty had now removed him from this calamity. After listening to this, only then did his loyal friend begin to eat. (Kimiyah Sa'aadat. 412).

The reason for five calamities.

Explaining the reason of why people sometimes see five types of calamities appearing in front of them or appearing among them is the following. Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him mentions that, "The first reason is that when dishonesty becomes common among people, fear for others are created in their hearts. (In other words, people begin to display immense fear for outsiders).

The second reason is that when adultery becomes common among people, then many people among this community begin to die. (In other words, many people in that community suddenly begin to die). The third reason is that when people begin to rob on a scale or in measurement, their sustenance begins to decrease. The fourth reason is that when people begin to make unjust decisions, them murder also increases in that community. The fifth is that when people refuse to keep to their word, the Almighty places their enemy above them."

The word "Ghulul" is used in the meaning of "Ghaban". In other words, when there is some money which belongs to another and the person becomes guilty of taking this money without the consent or knowledge of the other. It also means that one suddenly begins to claim that he is also entitled to a certain portion of wealth or property which is actually not his. With the result of this, the person begins to fear that others do not become aware of his false claim.

Hence, when this happens, he is always in state of fear and apprehension. When this becomes common among the community, obviously fear and apprehension will continue to increase within this community. In the hadith shareef it is mentioned that when the trust of someone disappears silently and without notice, the entire community becomes fearful and immense fear is created in the hearts of people. This is one of the reasons that the heart of a true believer is always so brave. He fears no one because he has no reason to fear. In fact, such is the bravery of the true believer that mighty powers have no option but to bow down to him.

In the same manner, it is mentioned in the hadith shareef that even there might be a few people in the community that might become guilty of these crimes, yet, it is the whole community which suffers at the end of the day. In other words, the effect of these sins are also felt by the community as well. Therefore, it is the

duty of the community to stop such people from committing such action. They should create such an environment that a person will think twice before doing something like this.

In the hadith shareef it is mentioned that through adultery becoming common, death also becomes common in that community. When people begin to rob in measure, then poverty also grips that community. When lies become common in a community, then murder also becomes common in that community. By going against ones oath and promise, immense enmity and hatred is created among people. This proves that people should make a great effort to refrain from all of these evil habits and behavior. By doing so, we will be able to protect ourselves from immense difficulty and calamity.

This hadith shareef also educates us about how the Muslim community should be and what the proper Muslim culture is all about. One of the important points to be borne in mind is that the good people in the community need to have influence over those who are not that good. When this happens, then certainly the community can save itself from great harm and danger.

If this is the opposite, then certainly murder, robbery and other crimes would become common place.
Hadrat Sayyiduna Malik bin Dinaar May Allah have mercy upon him mentions that once the Almighty commanded the Angels to destroy a certain community. However, the Angels replied that there were also people in that community who worshiped the Almighty. However, the Almighty replied that these people should also taste the punishment. The reason is that when they saw others disobeying the Almighty, they did not display anger and displeasure and the complexion on their faces did not change with anger. (Tafseer Qurtabi from Hadrat Sayyiduna Sufyan bin Ayniyyah May Allah have mercy upon him. 2/237).

Once, the Almighty sent revelation to Hadrat Sayyiduna Yush'a bin Nun May Allah have mercy upon him that a hundred thousand people in his community would be destroyed through Divine punishment. Among these people, there would be forty thousand who are considered as pious people and sixty thousand who are considered as sinner. Hadrat Sayyiduna Yush'a bin Nun May Allah have mercy upon him asked, "O Allah, the destruction of those who are sinners are to be understood.

However, what is the reason that person will also be destroyed?" The Almighty replied, "The reason is that the pious people were also friends with these sinners. They used to eat and drink with them and used to joke with them and used to also be in their company. When they saw the disobedience which was committed against Me, their faces displayed no signs of displeasure at all." This incident is mentioned in Al Bahr Al Muheet.

The limbs become the helper.

Hadrat Sayyiduna Salman Farsi May Allah have mercy upon him mentions that, "When a person adopts piety and refrains from the world then his heart becomes filled with wisdom. His limbs also aids and assists him in making ibaadah". (Minhaajul Aabideen by Hadrat Sayyiduna Imam Ghazzali May Allah have mercy upon him).

Every limb becomes entitled for goodness and reward.

Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "There is sadqah or charity for every part (of the body). Every morning when the rises, there is justice between two people. When you help a person on his steed or place his goods on his steed, this is also sadqah. Kalimah tayyibah is also sadqah. Every step you take towards performing the salah, this is also sadqah. If you remove any obstacle on the pathway, this is also sadqah." (Muslim shareef).

In other words, every morning when the sun rises, then the performance of good becomes necessary so that some form of giving thanks to the Almighty is created and also so that every of the body can also become busy in doing good. Such is the Divine Grace of the Almighty that even the smalled good is transformed into sadqah. For example, if you create justice between two people who are arguing. You will receive reward as if you had given charity. If you help someone sit on his transport, this is also sadqah. If you help someone with their goods, then is also sadqah. if you speak good words, this is also sadqah. As you walk towards salah, every step is recorded as sadqah.

If you remove an obstacle, this is sadqah. If you speak kindly to another Muslim, this is sadqah. In other words, whatever part of the body was used to perform this task, that part is rewarded. In fact in one hadith shareef it is mentioned that

when someone performs the Chaast salah, then every part of the body is recorded as a part which has given sadqah. The Awliyah also mention that one should not refuse to perform a small act thinking of it as being small. The reason is that a single gulp of water can save the life of a person. In like manner, you have no idea that perchance this one single act will be a means of salvation for you in the hereafter. In the hadith shareef, it is mentioned that even a small part of the date given in charity can be a means for your salvation from the fire of hell.

At the same time, do not commit a sin thinking that it is a small sin. After all, we see that a small and little spark can burn an entire building. In the Bukhari shareef, it is mentioned that there was a female who kept a cat hungry and thirsty and due to this, the cat died

She has also entered the fire of hell (in spite of the fact) that she was considered a pious female. Another female who gave water to a thirsty dog will enter Jannah (in spite of the fact that she was considered a sinner). A true believer should always try to do as much good as possible and try to refrain from as much sin as possible.

The following five important subjects have been mentioned in the hadith shareef.

Hadrat Sayyiduna Abdullah in Mas'ud May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "On the day of Judgment, a person will not be able to move away using his feet until and unless five things are not asked of him and until and unless a proper answer is not given. The first thing he will be questioned about would be about his life and how he spent his life. The second thing will be about his youth and how he spent it. The third will be from where he had earned his income. The fourth will be where he had spent this income and the fifth will be how he had practiced upon his knowledge." (Tirmidi shareef).

One of the advises given to Muslims is not to practise upon that in which they have no knowledge about. When we speak about the questions which will be asked pertaining to the eyes and ears, it means that deeds and acts which were performed without first thinking about them. When it pertains to anything which he heard, his ears will be questioned. When it pertains to anything which he saw, his eyes will be questioned and when it pertains to anything he thought,

his heart will be questioned about this. In fact, all of these parts of the body will bear evidence against this person. There is no doubt that on the day of Judgment, there will be great embarrassment for those who acted wrongly.

This fact is mentioned in Surah Yaseen.
In Surah Yaseen, verse 65, it is mentioned:

اَلۡيَوۡمَ نَخۡتِمُ عَلٰٓى اَفۡوَاهِهِمۡ وَ تُكَلِّمُنَاۤ اَيۡدِيۡهِمۡ وَ تَشۡهَدُ اَرۡجُلُهُمۡ بِمَا كَانُوۡا يَكۡسِبُوۡنَ ﴿۶۵﴾

Today, We shall set seal on their mouths and their hands will talk to us and their feet will bear witness of their doings.

The reason that these limbs are mentioned and the reason that the heart will also be questioned is because it is the heart and common sense of a person which has been given to him so that he can be able to distinguish what is right and what is wrong and when he comes to this conclusion, he will be able to use all of these different limbs to be able to complete these tasks. Obviously, if he feels that this action is incorrect, he will refrain from it.

When a person continues to perform deeds without first thinking about it, then it means that he has ignored the Divine Grace of the Almighty which has been given to him in the form of common sense or simple thinking. At the same time, there are five objects through which a person is able to distinguish and analyze They are the eyes, the ears, the nose, the tongue and the rest of the body including the heart. However, there is no doubt that most of these things are experienced through the eyes and ears.

This is unlike the nose and tongue which is able to determine very little objects. In words , the five senses of the person is mentioned. Whenever the Almighty has mentioned the eyes and ears, He has also placed the ears before the eye. There is no doubt that there is great Divine Wisdom in this and people should certainly ponder upon this. Another possibility is that perchance, most things which are brought to the attention of a person are those things which he has heard about.

There are fewer things which are seen, hence, the eye comes second. At the same time, three important faculties have been mentioned and they are the ears, the eyes and the heart. On the day of Judgement, the person will be asked that when he either saw or heard of a certain thing, why did his heart convince him that this was true when it was not. In other words, when he did not take the time and opportunity of finding proof and testimony, why did he convince himself that this action was correct when it was not correct.

Hadrat Sayyiduna Hasan Basri May Allah have mercy upon him mentions that all parts of the person such as the eyes, the ears, the hands etc are all helpless in front of the Almighty. A person who does not understand this, considers that the person is an invalid, however, this is not the case. Yet, the person is neither sick nor an invalid. However, in front of the Divine Creator he is struck with awe and fear.

As for that person who has no trust in the Almighty, all of his thoughts are on the world and on the affairs of the world. However, at the same time, this same person always has this regret that he does not seem to be able to get everything in the world which he searches for and there is nothing for him in the hereafter. As for that person who enjoys only the act of eating and drinking in the world and nothing else and he does not wish to create good behavior in him or pious behavior in him, certainly this person has very little knowledge and there is great punishment which awaits him in the hereafter.

The four stages of listening.

In Surah Anfal, verse 20, the Quran declares:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿۲۰﴾

'O believers! Obey Allah and His Messenger, and turn not away from him after hearing him.

In other words, when a person has heard the Almighty and His beloved Prophet through the words of the Quran, the person should not turn away and ignore

these words and refuse to obey what has been commanded. At the same time, it is mentioned that there are four stages in hearing.

1. The first is when a certain thing is heard but there is no effort to understand anything and no effort to practice on that advice or word and one does not have any firm belief in those words.

2. The second aspect is when a person hears something and understands it fully, but does not practice on that advice or word and does not believe in it.

3. The third aspect is when a person hears something, he understands it, he believes in it, but he does not practise upon it.

4. The fourth aspect is when a person hears something, he understands it, he believes in it and he practices on it. It is quiet obvious that it is only the fourth aspect through which a person has certainly done justice to the power of hearing. This is the state of a true believer. The first and second aspect in this regard is like as if someone has actually not heard anything. The third aspect in which there is belief and certainty, in this regard one cannot ignore the importance of belief and certainty. It is mentioned that the third category is like the sinful Muslims. The second category has been likened to the Munaafiq. The first state has been likened to the Mushrik or the disbeliever.

The above verse is addressed to the Muslims. They are being given advice that when they listen to the words of the Quran, besides listening to these words, they should also sincerely believe in it and should also practice upon the words of the Quran so that the actual purpose of listening can be fulfilled.

They listen but its like falling on deaf ears

In Surah Anfal, verse 21, the Quran declares:

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

And be not like those who say, 'We hear, and they hear not.

In this regard, it could imply to the disbelievers who claim that they have heard the words of the Quran but they do not believe in the Quran. It could imply the

munaafiq who claim that they have listened, they have believed but in reality, they have not done any of these things. Muslims have been prohibited from becoming like these people. There is no doubt that these people are the worst of creation. They have been given ears and eyes. They are able to see but they refuse to obey. One can also say that they are indeed even worse than animals.

In other words, with the Almighty, the worst of creation or animals are those people who are deaf to the truth and completely refuse to accept the truth. If they even used their intellect a little, they would understand the truth but they refuse to even do this as well. In other words, in reality, these people are people who have no ears, no eyes and no common sense and therefore trying to make a person like this to understand is indeed an impossibility. This verse also proves beyond a shadow of doubt that only those people or only those humans can be considered as the best of creation who listen to truth, who accept the truth and who practice upon the truth.

When a person refuses to do this, then all the powers of these senses are taken away from him and he becomes worse than an animal. In Tafseer Ruhul Bayan it is mentioned that the originality of man proves that he is the best of creation and is little lower in status than the Angels. However, when he strives on the truth, when he strives to practice upon the truth, then he certainly becomes greater and higher in status than the Angels and if he refuses to do any of these things, then he is certainly worse than the animals.

The testimony and evidence of the body.

In Surah Haa Meem Sajdah, verse 20, the Quran declares:

حَتّٰٓى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَ اَبْصٰرُهُمْ وَ جُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٠﴾

Till when they will reach there, their ears and their eyes and their faces will bear witness against their doings.

When the disbelievers heard the Quran ,they refused to listen to the words of the Quran and their eyes also refused to see the truth, yet none of them are aware that on the day of judgement, their entire body will bear testimony against them

and that all their actions and deeds are been recorded. When the time comes, all of these things will be revealed to them and their own bodies will give evidence against them.

From this, we also come to understand that on the day of Judgement, the disbelievers will refuse to acknowledge their sin and transgression. Their mouths would then be sealed and their own body will bear testimony against them. Every limb in their body will reveal what their filthy mouths had refused to reveal.

In this manner, their tongues will be proven as a liar. They will then inform their limbs to go away and they will also reveal that they had protected these same limbs their entire life and today these same limbs have turned against them. As we can see, nothing will be hidden on that momentous day.
In the same Surah in verse 21, the following is mentioned:

And they will say to their skins, 'Why did you bear witness against us? They will say, 'Allah made us to speak, He who bestowed speaking power to every thing and He created you the first time and towards Him you are to return.

In other words, they will indeed be in great shock when they hear that their own bodies which they had protected their entire life and had even fought others because of it is today a witness against their Kufr. Such is the Divine Greatness of the Almighty that He is able to allow those objects to speak which people feel are unable to speak. At the same time, bear in mind that these are nothing but the creation of the Almighty and not the creation of man. Hence, if the Almighty wants these objects or limbs to speak, they will have no choice but to speak.

In the same Surah, verses 22 to 25, the Quran declares:

وَمَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ اَبْصٰرُكُمْ وَلَا
جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ﴿٢٢﴾

And where you would have gone hiding yourselves from Him lest your ears and your eyes and your skins should bear witness against you, but you had already taken it for granted that Allah knows not much of your doings

وَ ذٰلِكُمْ ظَنُّكُمُ الَّذِیْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِیْنَ ﴿۲۳﴾

And this is your conception, which you formed for your Lord, and it has ruined you, so now you are amongst the losers.

فَاِنْ یَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ وَ اِنْ یَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِیْنَ ﴿۲۴﴾

Then if they endure,then the fire is their destination. And they beg to please Allah, then none would accept their pleasing.

وَ قَیَّضْنَا لَهُمْ قُرَنَآءَ فَزَیَّنُوْا لَهُمْ مَّا بَیْنَ اَیْدِیْهِمْ وَ مَا خَلْفَهُمْ وَ حَقَّ عَلَیْهِمُ الْقَوْلُ فِیْۤ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَ الْاِنْسِ ۚ اِنَّهُمْ كَانُوْا خٰسِرِیْنَ ﴿۲۵﴾

And We appointed for them some companions, who made to appear fair seeming to them what is before them and what behind them, and the sentence was justified against them along with those groups that had already gone before them from amongst the jinn and mankind. Undoubtedly, they were losers.

In fact, the behavior of these disbelievers clearly proves that they did not believe that the Divine Knowledge of the Almighty encompasses every object in this universe and that He has to the Divine Power to instruct all creation to obey His Command. If only these people could understand this important point, we are sure that many people would open their hearts to the message of Islam. However, when the kaafirs see the truth on the day of Judgement, at that time, it would be too late to accept the truth.

On the day of Judgement, prior to the limbs of people giving evidence against them, people will present all types of excuses. In fact, the mushriks will present such evidence which they will swear to. They will swear that they had never

committed shirk. Some will claim that whatever the Angels had recorded about them, all of this is false and that they are innocent of all of these accusations.

However, at that moment, the Almighty will place such a seal on their mouths that they will be unable to say anything. In place of this, all the limbs in their body will be given the power to speak and only then will these people begin to listen to their own body giving evidence against them. Obviously, they will be in state of shock. In the Quran, it is mentioned that their ears, their eyes and even their skin will be given the power to speak. In fact, in one place, it is mentioned that their own tongues will speak against them. Some explain that since their lips are sealed, how will they be able to speak.
The answer given by the Ulama is that when one speaks, one is able to do so voluntarily however, on the day of judgement, the tongues of the kaafirs will not have this power and they will only speak after the Almighty has commanded their tongue to speak.

How will the limbs speak.

As for the question of how these limbs will speak, the Ulama explain that this is also mentioned in the Quran. In the Quran it is mentioned that the Almighty will give the power of speech to these limbs as He has given the power of speech to the tongue while they were in the world.

In the hadith shareef it is mentioned that on the day of Judgement, people will ask for evidence against them and when their limbs will start to speak, many of them will curse their limbs and claim that they had done all of these to please their limbs and today it is these same limbs which have turned against them.

How will the limbs of someone speak?

As to the question of how will these limbs speak on the day of Judgement. The answer to this question has also being given in the Quran. These limbs will admit on the day of Judgement that as the Almighty had given everything the power to speak or the power of speech, in like manner, He has also given them the power to speak.

Hadrat Sayyiduna Aanis May Allah have mercy upon him narrates that once they were in the blessed company of the Holy Prophet Peace and Salutations be upon him when the Holy Prophet Peace and Salutations be upon him smiled to such an extent that his blessed teeth became visible. He then asked them whether they knew why he was smiling.

They replied that they were unaware of the reason. He declared, "On the day of Judgement, a slave will say to the Almighty, 'O my Creator You had promised me safety from oppression.' The Almighty will reply, "Certainly'. The servant will again utter, 'O Allah! I do not consider anyone else as a worthy witness against me.'

The Almighty will declare, 'Your inner self will become a witness against you.' A seal with then be placed on his mouth and questions will be asked to the limbs of his body. When this happens, this same person will declare to his limbs, 'O disgraceful self! may you be destroyed, it was because of you that I had performed these deeds'. (In other words, the pleasure of these actions and deeds were enjoyed by you and yet, you are bearing witness against yourself). Yet, the limbs will be helpless in this regard and besides speaking the truth, it would have no other choice.

In another hadith shareef, it is mentioned that the first limb which would speak would be the right thigh of a person as to what actions it had performed. After this, the other parts of the body would speak. In brief, every part of the body will reveal its sin and good deeds. This is the reason that in the hadith shareef, it is mentioned that one should recite the Tasbeeh and Tahleel using ones fingers. (So that these parts of the body become a witness for your good deeds).

On the day of Judgement these limbs of the body will be given the power of speech and as they would reveal the sins and the transgression, in like manner, they will also reveal the good which was performed by the person. Like the hands

will reveal the oppression through it, in like manner, it would also reveal the Tasbeeh which was read using the fingers or the other good deeds which was committed using the hands. Hence, it is extremely important that we protect ourselves against the testimony of our limbs on the day of judgement and continue to strive to do good and noble actions and protect ourselves against sin and transgression.

In another hadith shareef, it is mentioned that one of the questions which would be asked of someone on the day of the Judgement would be; how he had spent his youth. A person would be asked, 'Did you spend these moments in the zikr of Allah or in other good deeds to seek the Divine Pleasure of Allah. Did you help the poor and weak or did you spent these moments in sport and play, in oppression, in robbing the rights of the poor, was it spent earning the haraam wealth etc.

These questions will have to given in that Divine Court where there are no attorneys or lawyers. In this court there are no possibility of lies or deceit. This is that moment when the Angels who are the creation who recorded the deeds of man will also be called to give testimony and also his limbs will also be called forward. These limbs will have no other choice but to bear testimony against themselves.

Protection of ones ears.

In Surah Haa Meem Sajdah, verse 5, the Quran declares:

وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَ فِيْٓ اٰذَانِنَا وَ قْرٌ وَّ مِنْۢ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ۝

And they said, 'Our hearts are in covers from that to which you invite us and in our ears are plugs and between us and you there is a curtain, therefore you do your work and we are doing ours.

In other words, these are those people who not only refuse to listen to the truth or turn their ears towards the truth but these are people who completely ignore the truth and call it unfounded. They also refuse to accept advice in the future. They also claim that there is a veil over their hearts, hence nothing can reach their hearts. They claim that when Islam is given to them, their ears find is difficult to listen. In other words, their ears are busy listening to something else and not the truth.

They also claim that there is such a barrier between them and Islam which makes it impossible for them to listen to the truth. They also act like there is a wall between them and the message of truth which is the message of Islam. In fact, these are such people who completely refuse to the truth and finally reveal that they should be left in their state and we should be left in our state. In fact, pertaining to such people, we should never have the thought or the hope that they will ever listen to the truth of Islam.

The three claims of the kuffar in Mecca shareef.

They used to make three claims.

1. They used to say that there was a cover or veil over their hearts and they they could not understand or comprehend the message of Islam.
2. The second excuse they used to make was that their ears were deaf to the message of Islam.
3. The third claim that they used to make is that between them and Holy Prophet Peace and Salutations be upon him there was veil. This claim of theirs is also mentioned in the Quran.

In Surah Bani Israel, verse 46, this is clearly mentioned:

وَّجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَاِذَا ذَكَرْتَ رَبَّكَ فِى الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا عَلٰٓى اَدْبَارِهِمْ نُفُوْرًا ﴿٤٦﴾

And We have put coverings over their hearts lest they should understand it and in their ears a heaviness. And when you remember in Quran your Lord alone, they run away fuming their back hatefully.

In other words, due to their hatred and dislike for Islam and the truth, a seal or covering has been placed on their hearts and the same has been placed on their ears as well. Hence, they do not listen to the truth and do not accept the truth. These things have been destroyed, therefore, how will these people listen to Islam. Hence, due to their hatred for Islam, we should never expect that these people will ever listen or accept Islam. Bear in mind also that this is exactly the behavior of the non Muslims in the present era and those who are clear and open enemies of Islam.

This fact is also mentioned in the Quran. We should turn away from these people because eventually, they will die in their own hatred and poison. No matter how many times you present the Quran to these people, they will never listen and when they are not prepared to listen, how can one expect that they will accept the message of Islam. In other words, even if you make them listen to the Quran, it is equal to them whether they listen or do not listen.

Protect the ears against evil.

It is also vitally important that we protect the ears against useless speech and talk. There are two reasons for this. The first reason is that the person who listens to such things is like the person who makes such speech or talk.

A poet once mentioned:

1. Stay away from both extremes and refrain from those things in which there is doubt.

2. Protect your ears from listening to evil as your protect your tongue from bad speech.

3. Bear in mind that if you listen to bad things, it is like you yourself have uttered these things and would be considered a partner in this.

4. Another reason for preventing oneself from listening to evil words and speech is because when you hear these words, a sense of doubt will be created in your heart and other evil thoughts as well. If you continue to listen to these evil words, you would certainly create obstacles to yourself when you wish to make ibaadah. Another important point to bear in mind to bear in mind is that speech and words are digested and swallowed in the heart of a person and its tastes remains on the tongue of a person, the same as food. Everyone also knows that there are certain food which are harmful and certain foods which are beneficial. Some foods become a source of protein and some food become a source of poison. When a man continues to listen to evil, he turns into a living dead. In fact, the effect of evil speech and words remains longer with a person while the effect of not very good food sometimes disappear when one sleeps and awake.

Sometimes, the effect of poison food can be destroyed or cured through some type of medication unlike evil speech or words, these is very difficult to forget. If it is evil and untrue, it continues to haunt a person all the time. The heart of a person also becomes center of doubt and confusion. Yet, the aim is it protect and safeguard the heart. There is no doubt that we should seek the Divine Protection and Divine Help of the Almighty against such evil thoughts. This may also force a person to undertake or become involved in things which may cause harm to himself or to others.

However, if a person protects his ears against evil and useless speech and conversation

he is able to acquire peace from many difficulties. Those who are intelligence should certainly ponder on this advice. (Minhaajul Aabideen. 107).

It is Haraam to listen to music.

Hadrat Sayyiduna Naaf'e May Allah have mercy upon him narrates that, "I was once walking with Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him on a certain road when he heard the sound of a flute. He immediately placed his fingers on both ears and moved to the other side of the road. As he moved further away, he asked me, 'O Naaf'e! Are you able to listen to any (of that) sound?'

I replied that in the negative. When he heard this, he removed his fingers from his ears and said, 'We were in the company of the Holy Prophet Peace and Salutations be upon him and he also heard the sound of the flute and he did the same thing which I had done in front of you.'" (Hadrat Sayyiduna Naaf'e May Allah have mercy upon him admits that at that time, he will still young and that is the reason why his ears were not covered). (Imam Ahmed and Abu Daud May Allah have mercy upon them).

The result of obeying the nafs or carnal desires.

There is no doubt that your nafs or carnal desires invite you to nothing but destruction and that is the main reason that you fall into a pit of sin and transgression. The basis of all sin is through this evil animal desire within you. The misguidance of everyone is through these desires. If you allow yourself to be misguided through the nafs, then you will certainly leave this world empty handed and also eventually loose your religion as well.

In surah Qasas, verse 50 the Quran declares:

فَإِنْ لَّمْ يَسْتَجِيْبُوْا لَكَ فَاعْلَمْ اَنَّمَا يَتَّبِعُوْنَ اَهْوَآءَهُمْ ؕ وَمَنْ اَضَلُّ مِمَّنِ
اتَّبَعَ هَوٰىهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝٥٠

Then if they accent not your saying, know you that they only follow their own desires. And who is more astray than one who follows his own desires separate from the guidance of Allah. Undoubtedly Allah guides not the unjust people.

In other words when these people refuse to accept guidance and neither can they place anything in reply to this guidance, then it clearly proves that these people have no intention of accepting Islam. They only follow those ideas and thoughts which they themselves make up and whenever they find something which is against their personal wishes, they refuse to accept it. How can people ever hope to achieve guidance and salvation?

The Divine Wish of the Almighty is to guide those who wished to be guided and not those people who make their carnal desires their personal method of calculating what is good and what is bad.

The punishment for their mockery.

In Surah Ahqaf, verse 26, the Quran declares:

وَّ زُرُوْعٍ وَّ مَقَامٍ كَرِيْمٍ ﴿۲۶﴾

And cornfields and nice houses.

وَّ نَعْمَةٍ كَانُوْا فِيْهَا فٰكِهِيْنَ ﴿۲۷﴾

And comforts wherein they were free from care.

كَذٰلِكَ ۫ وَ اَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ﴿۲۸﴾

We did thus, and We made another people to inherit them.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَ الْاَرْضُ وَ مَا كَانُوْا مُنْظَرِيْنَ ﴿۲۹﴾

And the heavens and the earth did not shed tears for them, nor were they given respite.

In other words, the Almighty had given these people ears to listen and to see the Divine Wonders around them, they were given eyes and they had also been given a heart to ponder over all of these things. However, none of these things proved beneficial to them. They continued to oppose Islam and the Holy Prophet Peace and Salutations be upon him in a state of blindness, deafness and like insane people.

Finally, in spite of having all of these faculties, they were surrounded by the Divine Punishment of the Almighty and they could not be able to remove any of this. In other words, the punishment which they mocked at was the punishment which finally overtook them. Because they were in power in government, they became boastful and blind with pride and deaf to the oppression around them. They closed their ears to the dire warning of the Almighty and all of these was because of their mocking the signs of the Almighty.

They have continued to walk on the path of pride and misguidance making their carnal desires their guide. How is it possible for such people to accept guidance and who actually do not wish to listen to guidance and who are adamant on misguidance and following their personal desires.

In the Quran it is mentioned that who would guide those who have become misguided through their own behavior. They will certainly have no helpers. These are those people who have been left in their own personal path of darkness which they have chosen for themselves. There is no power after this, to be able to bring them back to guidance and salvation.

Unfit children.

In Surah Maryam, verse 59, the Quran declares:

فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ۙ﴿۵۹﴾

Then after them came those degenerate who wasted prayer and followed their lust then soon they will encounter a valley of the hell.

This was the state of the misguided people in the past. As for those who are misguided in the present time, they only enjoy the joys of this world and follow their carnal desires and forget about worshiping the Almighty and salah which is a very important duty are completely ignored by these people. Some have even come to state where they complete a Fard act and some accept a certain action as Fard, but do not complete this Fard. Some have performed it, but have ignored the important rules and regulations which go with these duties.

All of these people will their different stages of punishment and retribution in the hereafter. They will see the result of their misguidance and what severe punishment they will have to face. Some will be placed in a terrible valley in hell which is known as “Ghay”.
The word “desires” in this context signify those wishes and desires which keep a person away from the worship of Allah and also make him not perform his salah.

Hadrat Sayyiduna Ali May Allah have mercy upon him has mentioned that the building of deluxe houses and mansions and using such modes of transport which makes others look in wonder and wearing such clothing which makes a person stand out from others all of these actions are actions which are considered as following ones personal desires. (Tafseer Qurtabi).

Action prove knowledge.

Hadrat Sayyiduna Yahya bin Ma’az Razi May Allah have mercy upon him mentions that action is a testimony for knowledge. Understand is like a

container. In the same way, intelligence and common sense takes one towards guidance. Following ones carnal desires is a transport of sin and transgression and immense wealth is a covering of those who are boastful. The world is a bazaar of the hereafter. Through this world, one can also purchase the hereafter and can also achieve destruction in the hereafter.

In one hadith the Holy Prophet Peace and Salutations be upon him has stated that, "The intelligence and wise person is that person who is able to decrease his nafs or carnal desires. He also satisfied with just enough to survive and he performs all actions for a time after his death." In other words, whatever he does in this world, he performs those actions so that he can be comfortable in the hereafter.

Following shariah.

Hadrat Sayyiduna Abdullah bin Amar bin Al Aas May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "None of you can be a true believer until and unless his carnal desires become (subservient to him) and (he does not follow) the religion which I have brought."

Imaan is not the name of following your personal wishes.

Actual religion is when you follow whatever Islam has commanded. In other words, a believer awakes in the cold to perform his salah. When it is very hot, a believer would complete his fasting. At the same time, a person will never wish to give away his wealth to anyone, however, a true believer would happily give away his wealth in zakah. In other words, no matter how difficult it may appear to others, yet a believer would happily fulfil all the laws of Islam and would experience immense happiness when doing this. In one hadith it is mentioned that no one can become a true believer until he does not make his personal wishes and desires subservient to the rules and regulations of Islam.

The reward for pious deeds.

In the Quran it is mentioned that those people who hope to meet the Divine Creator, he is someone who should adopt good deed and actions. In another juncture in the Quran, in surah Haa Meem, the same dire warning has also been sounded.

Basless allegation.

In Surah Nur, verse 4, the Quran declares:

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ
ثَمٰنِيْنَ جَلْدَةً وَّ لَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَ اُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۙ﴿۴﴾

And those who blame chaste women, then bring not four witnesses flog them with eighty stripes and never accept any evidence of theirs, and it is they that are the disobediant.

The true believer.

In Surah Al Hujraat, verse 15, the Quran declares:

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَ جٰهَدُوْا
بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ﴿۱۵﴾

The believers are only those who have believed in Allah and His Messenger and then, have never doubted and have struggled with their possession and their persons in the way of Allah. It is they who are truthful.

In Surah Ale Imran, verse 133 to 136, the Quran declares:

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ
اُعِدَّتْ لِلْمُتَّقِيْنَ ۙ﴿۱۳۳﴾

And run towards the forgiveness of your Lord, and to such a paradise whose width covers all heavens and earth is already prepared for those who are pious.

الَّذِيْنَ يُنْفِقُوْنَ فِى السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ
النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۚ﴿۱۳۴﴾

Those who spend in the path of Allah in prosperity and adversity and who restrain anger and who pardon men. And virtuous people are dear to Allah.

وَالَّذِيْنَ اِذَا فَعَلُوْا فٰحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا
لِذُنُوْبِهِمْ ۫ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۫ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا
وَهُمْ يَعْلَمُوْنَ ﴿۱۳۵﴾

And those who, when they have committed indecency or wronged their own souls, beg forgiveness for their sins remembering Allah, and who forgives sins save Allah? And do not persist knowingly in what they have done.

اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا ؕ وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿۱۳۶﴾

For such the recompense is their 'Lords forgiveness and Gardens with rivers flowing underneath, they shall remain for ever therein, and what an excellent reward is for workers.

Again in the same Surah, in verse 191, it is mentioned:

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بٰطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

Those who remember Allah standing and sitting and lying on their sides, and contemplate in the creation of heavens and earth; (saying) "O our Lord! You have not made it in vain, Hallowed be You, You save us from the torment of the Hell.

In Surah Nisa, verse 65, it is mentioned:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا ﴿٦٥﴾

Then O beloved! By your Lord, they shall not be Muslims until they make you judge in all disputes among themselves, then they find not any impediment in their hearts concerning whatever you decide, and accept from the eve of their hearts.

In surah Al Mu'minun, verse 1 to 11, it is mentioned:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ۙ﴿١﴾

Undoubtedly, the believers reached to their goal.

الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ۙ﴿٢﴾

Those who beseech in their prayers.

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۙ﴿٣﴾

And those who turn away from vain talk.

وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۙ﴿٤﴾

And those who are active in paying poor-due (Zakat).

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ﴿٥﴾

And those who guard their private parts.

اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۚ﴿٦﴾

But from their wives or lawful handmaids who are the property of their hand for (in their case) they are not to be blamed.

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ۚ﴿٧﴾

Then whoso desires anything more than these two, they are the transgressors.

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ۙ﴿٨﴾

And those who regard their trusts and their covenant.

وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ۘ﴿٩﴾

And those who keep watch to their prayers.

اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ۙ﴿١٠﴾

They are indeed the inheritors.

الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١١﴾

Who shall inherit the Paradise, they shall abide there in.

In surah Al Furqan, verse 63 to 67, it is mentioned:

وَ عِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّ اِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿٦٣﴾

And the bondmen of the Most Affectionate are those who walk on the earth modestly and when the ignorant address them, they say, 'peace'.

وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّ قِيٰمًا ﴿٦٤﴾

And those who pass the night for their Lord in prostration and standing.

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ اِنَّ عَذَابَهَا كَانَ غَرَامًا ۖ ﴿٦٥﴾

And those who request, 'O Our Lord', avert from us the torment of the Hell; undoubtedly, its torment is inseparable.

اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّ مُقَامًا ﴿٦٦﴾

Undoubtedly, that is a vile place of abode!

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٧﴾

And those who when they expend neither exceed the limit nor they are straitened and remain in between the two on the middle path.

It is said that the ‘ibaadur Rahman’ or the true servants of Allah are those who walk softly on earth. When stupid people speak to them, they seek the Divine Protection of the Almighty. Whenever they spend anything, they so with absolute justice and equality.

Backbiting and false accusation.

In Surah Al Qalam, verse 10 to 13, it is mentioned:

وَلَا تُطِعۡ كُلَّ حَلَّافٍ مَّهِيۡنٍ ۙ﴿۱۰﴾

And hear not any such one who is a big swearer the mean.

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيۡمٍ ۙ﴿۱۱﴾

One who taunts a lot, going around with slander.

مَّنَّاعٍ لِّلۡخَيۡرِ مُعۡتَدٍ اَثِيۡمٍ ۙ﴿۱۲﴾

Forbidder of good, transgressor, sinful.

The robber and the thief.

In Surah Al Ma'idah, verse 33, the Quran declares:

اِنَّمَا جَزٰٓؤُا الَّذِيۡنَ يُحَارِبُوۡنَ اللّٰهَ وَرَسُوۡلَهٗ وَيَسۡعَوۡنَ فِى الۡاَرۡضِ فَسَادًا اَنۡ يُّقَتَّلُوۡۤا اَوۡ يُصَلَّبُوۡۤا اَوۡ تُقَطَّعَ اَيۡدِيۡهِمۡ وَاَرۡجُلُهُمۡ مِّنۡ خِلَافٍ اَوۡ يُنۡفَوۡا مِنَ الۡاَرۡضِ ؕ ذٰلِكَ لَهُمۡ خِزۡىٌ فِى الدُّنۡيَا وَلَهُمۡ فِى الۡاٰخِرَةِ عَذَابٌ عَظِيۡمٌ ۙ﴿۳۳﴾

The only recompense of those who fight against Allah and His Messenger and wander about in the land making mischief is this that they all should he slain or he crucified or their hands of one side and the feet of the other side be cut off or be sent far away from the land This is their disgrace in the world and in the Hereafter for them there is great torment.

In the same surah, verse 38, it is mentioned:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقۡطَعُوۡۤا اَيۡدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَزِيۡزٌ حَكِيۡمٌ ﴿۳۸﴾

And whoso the man or the woman is a thief, then cut off their hands, the recompense for what they have done, a punishment from Allah And Allah is Dominant, Wise.

Bribery.

In Surah Al Baqarah, verse 188, it is mentioned:

وَلَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ ﴿١٨٨﴾

And do not eat up unjustly the property of each other among yourselves and nor' convey their cases to the authorities for devouring unlawfully some portion of the property of the people knowingly.

The world and the manner of earning a livelihood.

In Surah Al An'am, verse 70, it is mentioned:

وَ ذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّ لَهْوًا وَّ غَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَ ذَكِّرْ بِهٖۤ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ۖ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّ لَا شَفِيْعٌ ۚ وَ اِنْ تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ؕ اُولٰٓئِكَ الَّذِيْنَ اُبْسِلُوْا بِمَا كَسَبُوْا ۚ لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّ عَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ﴿٧٠﴾

And leave those alone who have made their religion a mockery and play thing and the worldly life has deceived them and admonishes them with Quran, so that a soul may not be caught on account of its doings. It shall have neither helper nor intercessor beside Allah. And if it gives every compensation for itself, it shall not be accepted from it. These are they who have been caught on

their doings. For them is a drink of boiling water and painful torment, there recompense for their infidelity.

In surah Ra'ad, verse 26, it is mentioned:

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ وَفَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ؕ وَمَا الْحَيٰوةُ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا مَتَاعٌ ﴿۲۶﴾

Allah increases the provision for whom He will and also He straitens, and the infidels were strut with the life of the world. And the life of the world is nothing in comparison to the life of the Hereafter but to pull on for some days.

In surah Luqman, verse 33:

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِيْ وَالِدٌ عَنْ وَّلَدِهٖ ۫ وَ لَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ شَيْـًٔا ؕ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۳۳﴾

'O people! Fear your Lord and have apprehension of the day when no father will be of any avail to his son and not any serviceable son will be able to provide any benefit to his father. Undoubtedly the promise of Allah is true, therefore let not the life of this world deceive you concerning Allah.

Proper measurement.

In surah Al Mutaffafin, verses 1 to 6:

وَيْلٌ لِّلْمُطَفِّفِيْنَ ﴿۱﴾

Woe is to those who give short measure.

الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۖ﴿٢﴾

Those who, when they take by measure from other, take it full.

وَ اِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ؕ﴿٣﴾

But when they give by measure to others or weigh to them, they diminish.

اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۙ﴿٤﴾

Do not these people imagine that they are to be raised?

لِيَوْمٍ عَظِيْمٍ ۙ﴿٥﴾

On a mighty day.

يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ؕ﴿٦﴾

The day when all persons will stand before the Lord of the Worlds.

In Surah Al Anfal, verses 27, 28, it is mentioned:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٢٧﴾

'O believers! betray not Allah and Messenger and nor commit defalcation in your trusts knowingly.

وَاعْلَمُوْٓا اَنَّمَآ اَمْوٰلُكُمْ وَ اَوْلَادُكُمْ فِتْنَةٌ ۙ وَّاَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿٢٨﴾ ع

And know that your wealth and your children are all a trial, and with Allah is the great reward.

Deceit.

In surah Baqarah, verse 254, the Quran declares:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۭ وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ﴿٢٥٤﴾

O Believers! Void not your charities by boasting of your favours conferred and injuring, like him who spent his wealth for showing to people and believes not in Allah and Last Day. Then the example of him is like that of a smooth rock on which is dust of earth; now a heavy rain fell upon it leaving it a bare stone. They shall have no control on anything of what they have earned and Allah guides not the infidels.

To cause harm.

In surah Baqarah, verse 263, the Quran declares:

قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ۭ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ﴿٢٦٣﴾

To speak kind word and to forgive is better than that; charity followed by injury. And Allah is above want, Clement.

Deceit and deception.

In surah Nahl, verses 45 to 47, the Quran declares:

اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٤٥﴾

Do then, those who devise evil plans not fear that Allah may sink them in the earth, or the torment may come to them from whence they know not?

اَوۡ يَاۡخُذَهُمۡ فِىۡ تَقَلُّبِهِمۡ فَمَا هُمۡ بِمُعۡجِزِيۡنَ ۙ﴿۴۶﴾

Or that He may seize them while going to and fro, because they can not tire Him.

اَوۡ يَاۡخُذَهُمۡ عَلٰى تَخَوُّفٍ ؕ فَاِنَّ رَبَّكُمۡ لَرَءُوۡفٌ رَّحِيۡمٌ ﴿۴۷﴾

Or that He may catch them by a process of slow wastage. No doubt, your Lord is very Kind, Merciful.

In surah Nisa, verse 32, the Quran declares:

وَلَا تَتَمَنَّوۡا مَا فَضَّلَ اللّٰهُ بِهٖ بَعۡضَكُمۡ عَلٰى بَعۡضٍ ؕ لِلرِّجَالِ نَصِيۡبٌ مِّمَّا اكۡتَسَبُوۡا ؕ وَلِلنِّسَآءِ نَصِيۡبٌ مِّمَّا اكۡتَسَبۡنَ ؕ وَسۡـَٔـلُوا اللّٰهَ مِنۡ فَضۡلِهٖ ؕ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَىۡءٍ عَلِيۡمًا ﴿۳۲﴾

And covet not that whereby Allah has made one of you excel over the other. For men there is share from their earning, and for women there is share from their earning. And ask Allah for His Grace. Undoubtedly, Allah knows every thing.

Back biting and bad feeling.

In surah Al Hujraat, verse 12, the Quran declares:

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا اجۡتَنِبُوۡا كَثِيۡرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعۡضَ الظَّنِّ اِثۡمٌ وَّلَا تَجَسَّسُوۡا وَلَا يَغۡتَبۡ بَّعۡضُكُمۡ بَعۡضًا ؕ اَيُحِبُّ اَحَدُكُمۡ اَنۡ يَّاۡكُلَ لَحۡمَ اَخِيۡهِ مَيۡتًا فَكَرِهۡتُمُوۡهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيۡمٌ ﴿۱۲﴾

'O believers! Avoid most suspicions, verily some suspicion is a sin and do not look out for faults and do not backbite one another. Would any of you like to eat the flesh of his dead brother? You would abominate it. And fear Allah, Verily Allah is Oft Returning, Merciful.

Various instructions of the Quran.

1. Do not kill and destroy your family because you fear poverty. The Almighty gives sustenance to every living creature.
2. Do not approach adultery. It is indeed a very action and a most evil path.
3. Do not kill that person whom Allah has forbidden you to kill.
4. Do not unjustly approach the wealth of orphans. Do so with justice until they reach maturity.
5. Keep your promises. There is no doubt that you will be questioned about your promises and you will have to answer for these promises.
6. Make sure that when you measure or weight any item, do so with justice.
7. Do not run after something which you have no knowledge of. There is no doubt that you eyes, your ears and your heart will be questioned about their actions.
8. Do not walk on the earth with pride and boast. Even if you do this, you are still helpless in splitting the earth or reaching as high as the mountain.
9. Make sure that you show gratitude to the Almighty and when you do so, do not think that you are fully thanking the Almighty but in reality, you are actually doing you own self a favour.
10. Do not make partners with Allah as this is indeed a serious crime and sin.
11. We have ordered people to be kind to their parents. His mother has been kind to him while he was been breast fed. Hence, a person is ordered that he be kind to his parents.
12. Establish the salah and command what is good. Prohibit what is evil and whatever difficulty reaches you, you should display patience.
13. Do not turn your back to someone who is speaking to you.

14. Do not walk boastfully on the earth. The Almighty certainly does not like those who have self conceit and people who have a high regard for themselves.
15. Keep your state in an average state.
16. Keep your voices low. The worst of sounds is the sound of a donkey which screams at the top of its voice.
17. Always bear in mind the Divine Punishment of the Almighty. Always fear that momentous day when even a father will not be able to help his son. On day, even a son will not be able to ransom his father.

There are five rights which the people of Imaan have and which they should fulfill according to the Quran.

1. One should sincerely believe in the Quran as a book which has come directly from the Almighty. One should display immense respect for the Quran. One should believe internally and also display this belief externally. If there is any doubt in Quran, then certainly the Imaan of a person would cease to exist. Do not be like those who saw the Quran and then began to have doubts about it.
When we do not accept the greatness of the Quran. When we do not wish to read and study the Quran. When we do not ponder on the Quran. When we do not make the guidance of the Quran the method of our living standard. Then, we are certainly in deep trouble. Did the Quran not take us from darkness into light. We were a people who were steeped in sin. Our hearts were full of rust.

If we wish to achieve success in both worlds, if we wish to remove the dust from around our hearts, then we have to remember death in abundance and we have to recite the Quran as much as possible. This has been mentioned in the Bahiqi shareef and many other books of Ahadith. The Quran has mentioned that the hearts of many people have become rusty with disbelief and doubt and one of the quickest methods of removing this is the abundant recital of the Quran.

There is no doubt that the Quran is indeed a book which will be able to bring the entire creation towards Allah and towards guidance. It is also a book which should be memorized as soon as possible.

In the hadith shareef it is mentioned that he who has received the gift of the Quran and in spite of this, he considers something else greater in gift as the Quran, he has certainly not understood the Quran.

2. The Quran should be recited with sincerity and its words and meaning should be carefully studied and pondered upon. This should not be done only once, but throughout ones life. This message has also been given in the Quran. We have been commanded to recite this in sequence and in its proper manner and method. The quality of a true believer has been described as that person who continues to recite the Quran. At the same time, we should make great effort to study the proper pronouncement of the Quran. In other words, we should make an effort to learn proper Tajweed. We should recite the Quran everyday. We should endevour to read the Quran with a good voice and make sure that we display inner and outer respect.

3. We have been commanded to study carefully the words and message of the Quran. Hadrat Sayyiduna Ali May Allah have mercy upon him has mentioned that the Holy Prophet Peace and Salutations be upon him once stated that, "The Ulama never tire of the Quran and more and more recital of the Quran does not decrease their joy and (spiritual) happiness".

In fact, the more you read the Quran, the more you will enjoy its recital. None of the immense knowledge which is to be found in the Quran will ever decrease. This is the reason that people have always been invited to study the words and message of the Quran. The Quran also admits that it was revealed in the Arabic language so that people could understand. In like manner, the Quran explains

that the Quran has been reveal with open examples and similitudes so that it becomes easier for people to understand the Quran.

The Quran also teaches us that it was revealed in such a manner so that people would be able to ponder on its amazing message.

The Quran also admits that it was revealed to be easy for those who study its message. It then asks whether there are people who would take advantage of this. In another place in the Quran, it is mentioned that the Quran was revealed so that people would truly ponder on its message and guidance. This Quran was revealed on the Holy Prophet Peace and Salutations be upon him so that it becomes warning for those who are wise and intelligent. It also mentions that those who do not ponder upon the message of the Quran are certainly people who act as if there is a seal on their hearts.

Hadrat Sayyiduna Imam Ghazzali May Allah have mercy upon him mentions the statement of a certain saint who states that, "I complete one Quran every Friday. One Quran during the month and one Quran during the year. I have also endeavored to complete one Quran which has taken me thirty years and still until now, I have not yet completed it. (In other words, this is when a person studies every word and letter of the Quran).

The Quran also advises the Muslims that there should certainly be a group from among them who should leave their homes so that they can go and study the Quran. The Holy Prophet Peace and Salutations be upon him has stated that, "Those of you who were good in the days of ignorance, they are also good now in Islam on condition that they create within themselves the capability of understand the religion."

In fact, Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him was one of those blessed people whom the Holy Prophet Peace and Salutations

be upon him made a special dua for so that he could understand Islam even more. The Holy Prophet Peace and Salutations be upon him made dua for him so that the Almighty blesses him with understanding Islam and also with the knowledge of the Book.

4. One of the important points to bear in mind is that there should be practice after studying. Bear in mind that reading, studying and pondering on the Quran means that one should practice upon the Quran. The Quran has not been revealed that we only recite the Quran even though one is rewarded for every letter. The important fact is that the Quran has been revealed as a book of guidance as well. Hence, if we do not practice on the Quran, then we are missing a very great point of why the Quran was sent to the world.

In fact, there are many people who read the Quran but refuse to practice on the message of the Quran, what benefit would such people achieve? In fact, it has been mentioned that those people who do not decide their matters in accordance to the Quran, they are indeed kaafirs, misguided oppressors and sinners of the highest degree.

In the hadith shareef, it is mentioned that those who consider what is haraam in the Quran to be halal, in reality, they do not believe in the Quran. (Tirmidi shareef). In another report it is mentioned, “None of you can be a true believer until and unless his inner feeling (or thoughts and actions), is not according to what I have brought, (meaning the Quran).”

Hadrat Sayyiduna Imam Ghazzali May Allah have mercy upon him mentions that there are many people who recite the Quran and still insist on speaking lies even though the Quran has cursed those who speak lies! In other words, these people are actually placing curse on themselves. In like manner, the issue of consuming usury. If people insist on eating this, yet the Quran has cursed this action, where will this person end up? In fact, a person like this is actually creating

a war between himself and the Almighty. In like manner, a person who reads the Quran and yet robs on the scale is actually someone who is inviting the curse of the Quran.

The Quran also explains that those who have received guidance, they have also been blessed with common sense and through this, their piety also increases.

It was a habit eminent souls like Hadrat Sayyiduna Uthman Ghani and Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon them that they used to study ten verses of the Quran at a time. Until and unless, they did not understand and practice upon the message of these ten verses, even though they were people who understood the language, they never proceeded further. They used to admit that they had understood the knowledge of those verses and also how to practice on those verses. This is the reason that it took them so long to merely study one single surah of the Quran. (Al Atqaan).

Another message from the hadith shareef is that the Quran will either be a testimony on your behalf (in other words in your favour) or it will be evidence against you. (Musnad Imam Ahmed). He has also mentioned that the munaafiq in this ummah will be those who will recite the Quran in abundance but will not practice on its message or they will recite the Quran not with the purpose of practicing on it. The Quran also asks these people why do they continue to say something which they themselves do not do. This is mentioned in surah As Saff.

One of the greatest reasons for the poverty and destitution which we find around us is because in general Muslims have ignored the teaching and the message of the Quran. In fact, when we look at surah Al Ma'idah there is a verse which is addressed to those who hold fast to the Taurah and Injeel that if they continue to hold fast to the Taurah and Injeel, they will be blessed with sustenance from above and below. Obviously, this was addressed to those before the revelation of the Quran.

In fact, riches and wealth will be revealed to them from below and above. Yet, the Almighty knew full well that with the arrival of the Quran, both of these revealed books will be abrogated by the Quran. However, in spite of that, He mentioned to people before the Quran to hold fast to the Taurah and Injeel because they were revealed books. Imagine the state of the Quran which will be the only Divine Book applicable until the day of Judgement? If the Muslims hold fast to this book, imagine the treasures that will be revealed to them! Imagine the blessing which is in store for people who sincerely read and practice on the Quran?

5. One has to pass the message of the Quran to others.
One of the important principles mentioned in the Quran is that it is a message to the whole of mankind and that its message should be given to everyone. In other words, people should made aware of the Quran. This warning is given in surah Ebrahim.

In another message in surah Al An'am, it is mentioned that the Quran has been sent as a warning to the Muslims and to all those who have received its message.

In the Quran, the Holy Prophet Peace and Salutations be upon him has been commanded to deliver the message of the Quran which has been revealed upon him. There is no doubt that the Holy Prophet Peace and Salutations be upon him certainly did complete his mission and it is now the duty of Muslims in every age to continue this mission. Another important quality of the Holy Prophet Peace and Salutations be upon him which is mentioned in the Quran is that he is the blessed Prophet who has been commanded to teach others the Quran, to purify them and to teach them the wisdom of the Quran. Again, when we see the blessed lives of the blessed Ashaab, certainly, the Holy Prophet Peace and Salutations be upon him did complete his mission.

During the era of the Holy Prophet Peace and Salutations be upon him, this task was completed by him and those whom he had deputized to perform this task. Later on, this became the duty of the Ulama to complete this task. As for reciting the Quran, this duty has been placed on the entire ummah. There are three groups in this regard. The first is the ummah which has been commanded to recite the Quran, the second are the Awliyah who are able to purify the inner souls of people and the third group are the Ulama who have been given the task of educating the Muslims about the Quran. All three qualities were given to the Holy Prophet Peace and Salutations be upon him and as we have mentioned, he certainly completed his mission.

There are many reports which we can present that indeed the Holy Prophet Peace and Salutations be upon him conveyed the message of the Quran to many people. On the occasion of Hujjatul Wida, he also informed his blessed Ashaab to inform those who were not present on this occasion. He also commanded the blessed Ashaab to convey his blessed message even if it was only a single verse. This proves that no one is free from this duty. In fact, this duty does not only remain the duty of the Ulama but it remains the duty of every Muslim to convey the message of the Quran. When they hear that someone is reading the Quran incorrectly, they should correct that person. This is also a form of propagating the Quran.

Those who understand the meaning of the verses, should educate others about it. The Ulama should also make the effort to create more and more people who will convey the message of the Quran. In fact, the message of the Quran should be given to the entire world. In surah Baqarah, Ale Imran and Nahl, this important message is clearly given. The message is that whatever has been received, should also be conveyed to others. This is also a pact which was taken with the Almighty. It is mentioned that those who convey the message of the Quran are indeed on truth from their Lord. The word ‘naas’ in the Quranic verse clearly makes it clear

that the message of conveying the Quran is not only to Muslims, but the whole of mankind.

We have to see whether as Muslims, we are carrying out this important duty. As for those who understand the message of the Quran and yet refuse to convey it to others, have been described as a donkey who merely carry a burden but nothing else. In other words, even if you place an entire library on a donkey, the donkey will still remain a donkey and nothing else. This message has been mentioned in surah Jumu'ah.

Allamah Iqbal has mentioned that, "we have become disgraced because we have ignored the message of the Quran and yet we blame the whole world for this. Why do we insist on being a mere droplet like a piece of dew when under our arms we have the Quran which will always remain alive."

There is no doubt that through the Quran, many nations gained prominence and many nations became disgraced for ignoring the Quran. There were people in the past who were respected for being Muslims while present day Muslims have become disgraced even though they hold the Quran in their hands!

Muslims should ponder carefully on the message of the Quran.
Hadrat Sayyiduna Abu Moosa Ahs'ari May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "the Quran is like a heavy rain. When it falls on a suitable ground, from there crops and grass appears. When it falls in a place with a deep crevice, people are able to drink the water and also able to water their crops. When it is a mountainous area, there are no crops which appear and no water is saved from which people can take advantage of."

This is the example of those people who have achieved Islamic education and understanding of Islam. He has achieved knowledge and taught others as well. At

the same time, it also gives us the example of that person who paid no attention to Islam and he did not accept the guidance of the Almighty. This is the message which I was sent with." This report appears in the Sahih Bukhari and Sahih Muslim shareef.

Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Be merciful on people, (others) will be merciful to you. Pardon the mistakes of other, the Almighty will pardon your sins. That people will indeed be destroyed whose action and words are not the same and destroyed are those who force others to accept their opinion". This is mentioned in the Musnad of Hadrat Sayyiduna Imam Ahmed bin Hambal May Allah have mercy upon him.

As a matter of fact, there is also danger to those who deliberately refuse to understand and accept the Quran. In surah Mohammed, this has been described as the behavior of the munaafiqs. May Allah protect us from this ignominy. Another group of people are those people who when they hear the words of the Quran, they start to ask what new thing has been revealed. They do so in a state of nifaaq. In other words, they have no sincerity of listening or obeying the Quran.

In fact, in surah Al A'raf, it is mentioned that there are many man and jinn who have been created to enter the fire of hell because even though they may have a heart, but they refuse to understand the Quran.

Hadrat Sayyidah Asma May Allah have mercy upon her narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "In the grave you will also be tested like the fitnah of Dajjal. Each one of them will ask the person as to what he used to say about this person. The person who is blessed with Imaan was say that this is the Prophet of Allah who brought to us clear and apparent testimony and we had accepted his message. We had brought Imaan on him and

followed him. This person will then be told to sleep peacefully as a bride sleeps and they will also inform him that they knew he was a believer. As for the munaafiq, he will say that does not know anything about this person and whatever people said about him, they used to also listen to these things." (Bukhari and Muslim shareef).

Hadrat Sayyiduna Abu Darda May Allah have mercy upon him narrates that they were with the Holy Prophet Peace and Salutations be upon him when he looked up at the sky and he mentioned, "The time has come close when knowledge will be taken away from people and nothing will be on their scale (of deeds). Hadrat Sayyiduna Ziyad bin Labeed Ansari May Allah have mercy upon him inquired, 'How will knowledge be taken away from us when we read the Quran and will continue to read the Quran and we also make our womenfolk and our children read the Quran?' The Holy Prophet Peace and Salutations be upon him replied, 'O Ziyad! it is extremely strange. I considered you as being among the Fuqaha of Madina. Ponder awhile! What benefit does the Taurah and Injeel give to its readers?'" This is reported in the Trimid shareef.

Hadrat Sayyiduna Ayesha May Allah have mercy upon her narrates that when the 164th verse of surah Baqarah was revealed on the Holy Prophet Peace and Salutations be upon him which is:

اِنَّ فِیۡ خَلۡقِ السَّمٰوٰتِ وَالۡاَرۡضِ وَاخۡتِلَافِ الَّیۡلِ وَالنَّهَارِ وَالۡفُلۡكِ الَّتِیۡ
تَجۡرِیۡ فِی الۡبَحۡرِ بِمَا یَنۡفَعُ النَّاسَ وَمَاۤ اَنۡزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنۡ مَّآءٍ
فَاَحۡیَا بِهِ الۡاَرۡضَ بَعۡدَ مَوۡتِهَا وَبَثَّ فِیۡهَا مِنۡ كُلِّ دَآبَّةٍ ۪ وَّتَصۡرِیۡفِ
الرِّیٰحِ وَالسَّحَابِ الۡمُسَخَّرِ بَیۡنَ السَّمَآءِ وَالۡاَرۡضِ لَاٰیٰتٍ لِّقَوۡمٍ
یَّعۡقِلُوۡنَ ﴿۱۶۴﴾

Verily, the creation of heavens and earth and coming of night and day alternately, and the boat that sails in the river for the benefit of the people, and that which Allah sends down of water from heaven, and revives the dead earth thereby and scatters all kinds of beast therein, and the change of winds and the cloud that is obedient between heaven and earth, in all of them, necessarily there are signs for the wise people.

The Holy Prophet Peace and Salutations be upon him declared, 'Destruction is for that person who has recited this verse and did not ponder and study it." This narrates is mentioned in the Sahih of Ibn Habban.

Hadrat Sayyiduna Abu Seed Khudri May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Such a group will emerge from this ummah in front of whom, you will think nothing of your salah. They will recite the Quran, but the Quran will not go below their throats. They will clearly leave the religion like an arrow which goes through a target. (When you look) at the target, no sign of blood even appears on it." (Bukhari and Muslim shareef).

In another narration, it is mentioned that they will read the Quran with immense beauty. Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him considered them as the worst of creation.

In the Muslim shareef, there is a report from Hadrat Sayyiduna Jabr May Allah have mercy upon him that the Holy Prophet Peace and Salutations be upon him used to utter the following words every time in the Khutbah. These were, "After (praising the Almighty), the best of Books is the Book of Allah and the best of paths is the path of Mohammed (Peace and Salutations be upon him. The worst of action is Bid'ah and every Bid'ah is misguidance." (Obviously, the Ulama have already explained the different facets of Bid'ah and we should look at these words in that context).

Hadrat Sayyiduna Saeed bin Malik May Allah have mercy upon him reports that when the Quran was revealed on the Holy Prophet Peace and Salutations be upon him he continued to recite it for a lengthy period. The blessed Ashaab then

requested him to educate them about it and he mentioned that this Quran is a clear and open Book. Ibn Abi Hatim has reported this with a Sanad Hasan. He has also recorded from Mas'udi and he reported from Qasim that whenever the blessed Ashaab experienced certain confusion they asked the Holy Prophet Peace and Salutations be upon him to explain and in reference to this, the verse in surah Zumar was revealed which clearly indicates that the Quran is a most unique zikr and each verse is inter connected with the other verse.

In this manner, as they continued to ask him for further elaboration, certain other verses of the Quran was revealed to explain this.

Hadrat Sayyiduna Ma'az bin Jabal May Allah have mercy upon him used to always advice people nearly every day, "The Almighty is the Most Just. The people of evil thought and intent will certainly be destroyed. After, much fitnah will arise. There will be an increase in wealth and riches. The Quran will be opened and the believer, the munaafiq, the females and the children will recite it.

There is also a possibility that among (there will be people) who will say that he has recited the Quran and I do not believe that people will accept my opinion until I do not create a new thing. Protect yourself from Bid'ah, protect yourself from the filth of (those who consider themselves) as super intellectual. There is also a possibility that there might be a moment when a munaafiq may say something truthful. Accept that which is correct wherever you may find it. Truth is a pillar of light.". This has also been recorded in the Abu Daud shareef.

Imam Bahiqi has recorded from Hadrat Sayyiduna Urwah bin Zubair May Allah have mercy upon him that once Hadrat Sayyiduna Umar May Allah have mercy upon him wished to record the Hadith (during the time when the Quran was been revealed). Obviously th blessed Ashaab disputed with him on this. Hadrat Sayyiduna Umar May Allah have mercy upon him then make Istikhaarah for nearly a month. He, (the Holy Prophet Peace and Salutations be upon him), then mentioned, "I remember the history of nations before you. They used to write certain things and only relied on this (writing of theirs), they kept aside the Book of Allah. I will certainly never allow anything to be mixed with the Book of Allah."

Meeting the Quran on the day of Judgement.

It is reported that when the grave is opened, the Quran will meet the person as a thin and frail person. It will then ask the person, "do you recognize who I am?". The person will reply in the negative. The thin and frail person will then reply, "I am your companion the Quran who kept you thirsty when it was hot and kept you awake at night. Every trader has a hope with his business wealth

and today, you are under the shadow of this (the Quran). A crown of regalia will be given to him in his right hand and in his left hand, an invitation to enter Jannah will be given. On his head, a crown of eminence and respect will be placed. His parents will be adorned with silk clothing. The people in the world never gave this person any status or position. They, (the parents), will ask surprisingly as to what is the reason that they are being adorned with this clothing. They will be told, "You child had acquired knowledge of the Quran". Their son will then be told, "Continue to recite the Quran and continue to elevate your journey in Jannah and as long as he recites the Quran, his status will also be increased. (Musnad Imam Ahmed May Allah have mercy upon him from Hadrat Sayyiduna Buraydah May Allah have mercy upon him).

A poet has mentioned, "Without the Quran you are not a lion but a fox. The one who is poor (inspite of reading the Quran), in reality, he is not poor but the true king. When you busy yourself with the zikr of Allah, you become free of all wordily concerns."

Certain terms in the Quran.

Allah:

This name is used for the Almighty. This is also considered as His individual Name. The rest of his Names are considered as Names which describe his Divine Attributes. As for those who consider that this name "Allah" has been extracted from another word, they maintain that this Name has been extracted from the word Ilaaha. There are two implications to this. The first is that it implies that Divine Being to whom all worship is performed. The second is that it implies to that Divine Being who is the only Being entitled to be worshipped. In other words, no other being is to be worshipped but Allah.

Imaan.

It is extracted from the root word. “Aman”. It signifies the fact that you have certainty in the words which are being told to you by someone. At the same time, you believe that the person who is giving you this information is also truthful. In other words, when you say that you have accepted Imaan or brought Imaan, it implies

that whatever you have brought Imaan on, you do not refute or belie that person or that message. The meaning of bringing Imaan on the Holy Prophet Peace and Salutations be upon him also implies that you believe in Allah according to what he has taught you. At the same time, a person is satisfied with the Divine Pleasure of the Almighty above all other pleasures. No other mission in life is above this. Nothing can be sacrificed for this. In surah Baqarah, it is also mentioned that those who are believers, certainly increase in their love for Allah. Those who believe in Allah, their Helper is the Almighty and it is the Almighty who brings people from darkness to light.

It means that when a person starts to walk on the path of misguidance and darkness, it is the Almighty who shows him the path to light and guidance. It is through the Divine Grace of the Almighty that the actual essence of life becomes apparent to all which is to serve and worship the Almighty.

The people of true Imaan are those people who when they hear and listen to the Zikr of Allah, their hearts begin to tremble. When the signs of Allah are mentioned in front of them, their Imaan also increases. They have complete trust in their Lord. They establish the salah and whatever the Almighty has given them in wealth or riches, they do not hesitate to spend in the path of Allah. These are the people who are the true believers. There is no doubt that they indeed have a very lofty status with their Creator. They will indeed be pardoned and they will be given the sustenance of Jannah.

Islam.

It is based on the scale of If'aal. The implication is to become a Muslim to obey and follow. There is no doubt that the religion with Allah is indeed the religion of Islam. In other words, with Allah, there is only one single road which leads to Him and which is the proper road of guidance. A person should accept His Divine Being and completely surrender himself to the Almighty.

At the same time, a person must not create his own path, but should sincerely follow the path of the Holy Prophet Peace and Salutations be upon him. This path or thought is considered as Islam. He must also have complete certainty that besides the path of Islam, there is no other path and that he is not permitted to use any other path. Although there are people who believe in other paths or religion or have created their own religions, all of this is nothing but treachery to the Almighty.

In the Quran, it is also asked as to how can these people actually choose another path besides Islam when everything in the heavens and on earth obey and worship the Almighty and are subservient to the Almighty.

In other words, the religion of all creation is actually Islam which is obedience to the Almighty. Yet, there are such stupid people who even though they live in this world, they would choose another path besides Islam. If a person chooses any other path besides Islam, this would never be accepted of him either in this world or the next. In the hereafter, he would certainly be among the losers.

At the same time, those to whom the light of Islam has become apparent, they will never allow themselves to choose any other path besides the path of Islam. When a persons chest has been opened to the truth, there is no doubt in his mind about the truth and certainty of Islam. In fact, whatever obstacles or problems he may face, even these things do not restrict him from accepting the truth of Islam and the path of the Holy Prophet Peace and Salutations be upon him.

The person has absolute certainty that whatever is the case, the path of Islam is the only true path and that he needs to walk on this path alone. That is the reason that when a person becomes a true Muslim, he does not experience any doubt in the message of Islam and whatever is destined by the Almighty for him, he gladly accepts it. Whatever beliefs are found in the Quran and Sunnah, whatever rules and regulations are found in it

he gladly accepts all of this. He has this firm conviction that this is what his heart desires to accept without question. He does not look at what advantage can be given to him by another person besides the religion of Islam. He firmly believes that all advantages can only be attained through Islam. He also believes that all other paths are paths which he has been protected and saved from.

Deen.

This word has been used in different contexts in the Arabic language. Firstly, it has been used to signify power or overpowering. It has been used to signify ownership or rule. It has been used to describe politics or laws and to place ones decision another.

The second meaning is one of obedience, servitude or complete followance. The third meaning is that habit or path which a person travels. In surah Fat'h, verse, 28, the Quran declares:

هُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَهٗ بِالۡهُدٰی وَ دِیۡنِ الۡحَقِّ لِیُظۡهِرَهٗ عَلَی الدِّیۡنِ کُلِّهٖ ؕ وَ کَفٰی بِاللّٰهِ شَهِیۡدًا ؕ﴿۲۸﴾

It is He Who has sent His Messenger with guidance and the religion of truth that he may make it prevail over all other religions And Sufficient is Allah as witness.

In Islam, the word "deen" in Arabic is considered as that path or road which a person is certain about and then decides to follow this path voluntarily. In other words, the person sincerely believes that the path which was brought by the Holy Prophet Peace and Salutations be upon him is a path which more superior to any other path. At the same time, whatever other path exist or whatever other rules and regulations exists in the world at that time, all those rules and regulations are under the control and authority of this one path.

Hence, when Islam arrived in the world, all previous religious laws were cancelled and the only law which existed was the law of Islam. This can be compared to the institution of Jizyah which is given by those who lives under Muslim authority. In other words, when the non Muslim wishes to live under Islamic rule and law, he needs to pay the Jizyah which signifies that he is under Muslim protection.

Aakhirah.

This is referred to as "Aalime-e-Aakhirah or Aalime-e-Baqa". This signifies that life which one would experience after ones dies.

Another reason that it is called Aakirah is because it occurs after death. At the same time, in the Quran, this word is used to technically imply a wide variety of meaning. They are as follows:

1. One of the foremost is that a person does not live in this world without accountability. He has to answer for all his actions in front of the Almighty.
2. The existence of the world is not forever. It is only confined to a certain specific time and then it will end.
3. After this world, the Almighty has created another world. At the same time, in this world, whoever lived from the time of Nabi Adam peace be upon until the day of Judgement will be once again brought back to life. All of them will then give an account for their actions in this world. All of them will also be rewarded or punished as per their actions.
4. It is the Divine Grace of the Almighty that whoever has done good will enter Jannah and through His Divine Justice, whoever has done evil will enter the fire of hell.
5. Another important lesson to be learnt from all of this is that success is not that success which is considered as success in this world. True success is when a person is successful in front of the Almighty and true failure is when a person fails in front of the Almighty.

Establishment of salah.

The meaning of "iqaamah" is to stand straight or to establish something. When the Quran speaks about the establishment of salah, it signifies not only that one needs to complete this with all the conditions attached to it but it is also establishes a certain system within the believers which they need to complete. Whether it is within the masjid, in congregation, in Jumuah
, all of these need to be fulfilled punctually at their prescribed time. There has to be an Imam or khateeb so that it impresses upon people the behaviour of going to the masjid.

In like manner, when we speak about establishing religion and making sure that it becomes established, the same would be implied.

When it is established then people will continue to practise upon it and at the same time, this religion becomes a set of rules which overpowers all other system of rules and regulations.

Amaanah or Trust.

The Quran speaks about the fact that this trust (which is Islam, Imaan etc) was given to the mountains and earth to bear but they were not prepared to carry this trust and became fearful (thinking that they would not be able to fulfil this trust).

In this context, the word Amaanah would mean khilaafat. According to the Quran, this was then given to mankind.

Aalam-e-Barzakh.

The meaning of Barzakh is a barrier between two objects. The life which is in between this world and the hereafter is referred to as Aalim-e-Barzakh. In the Quran it is mentioned that when the kaafirs will be questioned by the Angels in this world, they will say that they are completely innocent. Yet, the Angels will inform them that the Almighty had certainly been aware of all of their actions from the time of their creation. In this world, the disbelievers will clearly come to know of their ultimate destination which is the fire of hell.

In the hadith shareef, the word "Barzakh" has been used to describe the "grave". This is the place where the souls will reside. Bear also in mind that barzakh does not only mean the grave in its physical sense. The grave is merely a symbol of Barzakh. There are many people who will die and will never be buried. Some died because they were killed by wild animals and then eaten, some died in the ocean or rivers and their bodies were never recovered.

The barzakh of all of these people will be where they have died and to be found. In other words, a person who died in the ocean and his body was never found, his Barzakh will be in that spot. In like manner, a person who was eaten by a wild animal. His Barzakh will be in the stomach of that wild animal etc. As we have said, Barzakh is the name of another world in which a person will live in after death and before the day of Judgement.

We also come to understand from this explanation that the soul does not die.

It continues to survive. If one wants to see an example of this in the world, the dream world is a perfect example. A person may seem to be in one place, but his soul is able to travel all over the universe. When he awakes, the soul immediately returns to his body. There is immense punishment for those who did not accept the truth of Islam. As for those who were true Muslims, there is immense reward. The Ulama have mentioned that the grave is an object which would welcome the true believers like a mother welcomes her child. As for the disbeliever, it would squeeze him to such a degree that his ribs would appear on opposite sides.

Ummah Wusta or the middle Ummah or the most eminent.

The meaning of ummah is a group, a path or tariqah, a time period and it would include all those people who have the same beliefs in common. As for the middle ummah, it would signify those people whose beliefs and various other attributes are middle or medium in nature. The Quran also describes this ummah as the most exalted of ummah.

One of the reasons is because this ummah will be a witness against the other nations. This is also the blessed quality of the Ahle Sunnah wa Jamaah. When we look at the Shia, they hate the blessed Ashaab and respect the Ahle Bait while the Khaariji hate the blessed Ahle Bait and respect the Ashaab. The Ahle Sunnah wa Jamaah love both the blessed Ahle Bait and the blessed Ashaab. In other words, they are free from extremities in their beliefs.

Taqwah.

In Arabic, this would imply safeguarding yourself from something or to keep yourself safe from all those things which may create fear. The Quran explains that Taqwah means to protect yourself from all sin and transgression.

The Quran explains that the Quran is a guide for those who are pious. However, it only stands to reason that if you truly seek guidance, then it means that you need to also be pious. The person needs to create this attribute within himself. He should be able to differentiate between what is right and what is wrong. He should protect himself from bad and strive to do good. Therefore, one of the most important request of the Quran is to achieve piety or Taqwah.

As for those people who refuse to do anything of this nature and continue to live in the world like wild animals thinking that whatever they are doing is correct and proper, they should not blame the Quran when they unable to be guided by the Quran. After all, when the sun is bright, it cannot be blamed because a blind person cannot see its brightness.

Taubah or repentance.

This implies to refrain from sin. To turn away from sin. It implies all those actions which enables a person to stay away from sin. When we say that a certain person has made dua, it would imply that a certain person has turned to the truth and returned to the path of serving the Almighty. It also implies that the Almighty now looks at His servant with Divine Grace.

Ibaadah.

It implies servitude and serving. There are three implications in this word.
1. The first is that the servant becomes grateful to the Almighty and continues to make dua to the Creator and he continues to bow down in front of the Creator.
2. The second is that the person has chosen the life of strictly serving the Almighty who is his true Owner. He does not choose anything or any action himself and trusts in the Almighty. He is also not the slave of any other ordinary human either in speech or in action.
3. The third is that a person swears to strictly obeying the Divine Commands of the Almighty and not his own personal actions or laws. In the Quran, this fact is mentioned whereby the Almighty clearly states that He has created man and jinn strictly for His ibaadah.

In surah Yaseen, verse 60 and 61, the Quran declares:

اَلَمۡ اَعۡهَدۡ اِلَيۡكُمۡ يٰبَنِىۡۤ اٰدَمَ اَنۡ لَّا تَعۡبُدُوا الشَّيۡطٰنَ‌ ۚ اِنَّهٗ لَـكُمۡ عَدُوٌّ مُّبِيۡنٌ ۙ

لا ٦٠

'O children of Adam, Had I not made covenant with you that you should not worship the devil (Satan), verily he is your manifest enemy.

وَّ اَنِ اعۡبُدُوۡنِىۡ‌ ؕ هٰذَا صِرَاطٌ مُّسۡتَقِيۡمٌ ۝٦١

And that you should worship Me. This is the straight path.

In surah Al Mu'min, verse 66, the Quran declares:

قُلْ اِنِّیْ نُهِیْتُ اَنْ اَعْبُدَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِیَ الْبَیِّنٰتُ مِنْ رَّبِّیْ ۫ وَ اُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِیْنَ ﴿۶۶﴾

Say you, 'I have been forbidden to worship those whom you worship beside Allah since clear signs have come to me from my Lord and I have been commanded to submit myself to the Lord of the worlds.

It is therefore necessary that from the time a person becomes mature and has common sense, he should strictly only worship the Almighty and no one else. He should also strive to obey the Divine Commands of the Almighty and live his life in this fashion. This is not confined to only a specific time but includes every moment of a persons life in this world.

At the same time, it also means that whatever a person does in the world, his every action should be as an ibaadah to the Almighty. Another important aspect of how to be able to live ones complete life in ibaadah is to look at the important guidance which has been given to us by the Holy Prophet Peace and Salutations be upon him. He has mentioned that the basis or foundation of all action is upon the niyah or intention. In other words, when you make the intention of helping a poor person because this is what Islam teaches you, this act itself would become a form of ibaadah. When you look at your parents with respect, this is also a form of ibaadah. When you go to work so that you can earn an income and serve the poor and needy, this is also a form of ibaadah. It is said that one the day of Judgement two people would be commanded to be taken to hell. One of them will walk slowly accompanied by the Angels and he will continue to look back.

The other will rush towards hell and this would even surprise the Angels. The Almighty (who is aware everything) will then ask the Angels to find out the reason for their behaviour. The first person will admit that whatever the Almighty had prescribed for him in punishment, he is certainly deserving of this because he was not a good person on earth. However, even at this final moment,

he still has certainty that the Divine Grace of the Almighty will call him back so that he can enter Jannah.

The other will mention that he is certainly entitled for punishment as decreed by the Almighty. However, he is aware that since this is the last and final Command of the Almighty, he had made the intention that even if he has to enter the fire of hell, he has made the firm intention that he will certainly obey the last and final Command of the Almighty. In other words, the niyah of the first was his firm conviction on the Divine Grace of the Almighty and the niyah of the second was that no matter what happened, he was prepared to obey the Final Command of the Almighty.

It is mentioned that when this takes place, the Almighty will allow both of them to enter Jannah. Therefore, there is no doubt that one can stay in the ibaadah of the Almighty on a twenty four basis and fulfil the reason for your creation. After all, we see in the Hadith shareef that when a person goes to sleep with the intention of performing his Faj salah and does not do so for some reason, he is still recorded as someone who had performed his Fajr salah.

Jihad in the Path of Allah.

In surah Hajj, verse 78, the Quran declares:

وَ جٰهِدُوْا فِی اللّٰهِ حَقَّ جِهَادِهٖ ؕ

"And strive in the path of Allah as is due for striving."

The meaning of the word Jihad is to strive, to make effort etc. Another important point to bear in mind is that the person against whom one is striving or making an effort is also powerful. When the words used are 'in the path of Allah', it means that one should strive against all those powerful forces which obstruct one from the path of Allah and obstruct one from achieving the Divine Pleasure of the Almighty.

It also implies that one should make the serious effort of defeating all those forces which obstruct one on this path. At the same time, if needs be, one should be prepared to sacrifice ones life on this path or one should be prepared to give ones

life on this path. One of the greatest obstacles on this path is the Nafs-e-Ammaarah or ones carnal desires. This is something which tries to make a person lose his way and also tries to make a person move away from the path of Allah.

Zikr.

The word Zikr in the Quran has been used to the describe the Book of Allah. This is the book which has been given to us as set of advice. All the previous books including the Quran has been referred to as Zikr. In the Quran in surah Hajr, the Quran also explains that this Zikr has been revealed by the Almighty and the Almighty is the Protector of this Zikr. The actual meaning of zikr is "to remember or to give advice, or make another remember". In the Quran, it is mentioned that those who have Imaan or those who have brought faith, their hearts become content with the Zikr of Allah.

It is also mentioned that indeed the Zikr of Allah is a contentment for the hearts. There is no doubt that Zikr and the recital of the Quran brings contentment to the heart. It removes the evil whisperings of the satan and brings peace to the heart of true believer. One one side, the Divine Being of the Almighty and His Divine Existence brings fear and awe in the heart of a believer and on the other side, the heart also experiences immense joy and happiness when it hears about the immense Divine Grace of the Almighty. The broken heart then becomes attached to the Almighty. The Nur from this action then removes all the stress and worries of a person.

Iqbal explains, "I wish to reveal something very truthful to you. This Quran is certainly something else besides a Book. When it descends upon a person, it creates another human being. When the life of a person changes, the world itself changes. The Book of Allah certainly possesses both internal and external excellences. It is alive and will remain alive and it is a Book which speaks to us.

The various translations of the Quran in Urdu and the uniqueness of Kanzul Imaan.

We will present a few examples of the translations of the Quran in the Urdu language so that the immense status of Kanzul Imaan will become apparent. Obviously, it is not possible to precisely translate this into English, however, the basic import will certainly be conveyed. We will also come to realise from this brief explanation the reason that the Ulama of the Ahle Sunnah wa Jamaah emphasis the need to read the translation of the great Imam.

We will begin with the Bismillah.

1. I begin with the Name of Allah. (Shah Abdul Qadir).

2. I begin with the Name of Allah. (Abdul Maajid Daryabadi).

3. Allah in Whose Name I begin. (Sayyidi Ala Hadrat May Allah have mercy upon him).

In other words, all of these translators of the Quran have actually gone against their own word. They claim that they are beginning with the Name of Allah but do not do so. It is only Ala Hadrat May Allah have mercy upon him who clearly begins with the Name of Allah.

Verse (1).

In surah Ale Imran, verse 142, the Quran declares:

اَمۡ حَسِبۡتُمۡ اَنۡ تَدۡخُلُوا الۡجَنَّةَ وَلَمَّا يَعۡلَمِ اللّٰهُ الَّذِيۡنَ جٰهَدُوۡا مِنۡكُمۡ وَيَعۡلَمَ الصّٰبِرِيۡنَ ﴿۱۴۲﴾

Are you in this supposition that you shall enter the paradise and yet Allah has not tested your warriors

1. And till now, Allah is unaware of who among you will fight. (Shah Abdul Qadir).

2. Even though until now, the Almighty has not yet come to know who are the mujaahids among you.

The above mentioned verse has been translated in the same manner by idiots like Fatah Mohammed Jaalandhari, Abdul Maajid Daryabadi, Deputy Nazeer Ahmed and Ashraf Ali Thanwi including Mahmudul Hasan. In other words, these ignoramuses have without any hesitation attributed the quality of ignorance to the Almighty. In other words, as far as these idiots are concerned, the Almighty is that Diving Being who is completely unaware of who is going to fight and defend Islam and who is not going to perform this important duty.

Sayyidi Ala Hadrat May Allah have mercy upon him on the other hands, chooses his words very carefully. He translates the same verse as follows: "And till now, the Almighty has not yet tested the Ghazis among you."

In this translation, there is no disrespect shown to the Almighty and no defect is attributed to His Divine Being. When one looks at the translations of the above ignoramuses, it is no wonder that one of them had mentioned that the "Almighty has the power to speak lies." Since ignorance (ma'azzalah) was possible for His Divine Being as they claim in these translations, then obviously, they would not hesitate to attribute ignorance to His Divine Being!

Verse (2).

In surah Anfal, verse 30, the Quran declares:

وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ؕ
وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿۳۰﴾

And (O beloved Prophet)! Remember, when the infidels were plotting against you, to confine you or to slay you or to drive you forth. And they were plotting their own and Allah was devising His Own secret plan and Allah's plan is the best.

1. Shah Rafee'udeen, Mahmudul Hasan, Ashraf Ali Thanwi and Deputy Nazeer Ahmed have all translated this verse in the following manner:

They were deceiving and Allah was also deceiving and the best of deceivers is Allah. (ma'azzalah).

In his translation, the idiot Ashraf Ali also uses the word 'mia' after the Divine Name of the Almighty, thereby reducing the Almighty to a mere creation. How is it possible that any person would even consider that the Almighty can deceive his creation? Again, the act of deception is certainly an evil act, yet, these people had no hesitation in attributing this quality to the Almighty. As for the great Imam, he translated this Divine act of the Almighty as "a secret plan". From these translations, we can clearly understand the manner in which these people think of the Divine Creator.

Verse 3.
In surah Duhu, verse 7, the Quran declares:
And He found you completely immersed in His Love, therefore gave way unto Him.

Shah Abdul Qadir, Abdul Maajid, Deputy Nazeer Ahmed, Ashraf Ali among others have translated this verse as follows:

"And He found you misguided, and gave you a way (or showed you the path)."

Look at the translation of the great Imam and these people. If a Prophet is misguided, who will show the path of guidance to the ummah? Another important point to bear in mind is that the Holy Prophet Peace and Salutations be upon him is the leader or the Imam of the Prophets. A few verses prior, the Quran declares:
"And undoubtedly, soon your Lord shall give you so much that you shall be satisfied.".

In this verse, the Almighty is clearly informing His beloved Prophet that He will be blessed with immense Divine Grace and Benediction and these people are claiming that the Holy Prophet Peace and Salutations be upon him is misguided!

These people had refused to understand that if the Prophet of a nation was misled or misguided, who would be able to guide that nation. In fact, in surah Najam, these kufr of these people is clearly been refuted. In this surah, in verse 2, the Quran declares:

Your companion neither went astray nor (is he) misled.

When the Almighty is clearly declaring that the Holy Prophet Peace and Salutations be upon him is not misguided or is astray, how can He declare in another verse that the Holy Prophet Peace and Salutations be upon him is misguided or has gone astray? There are many diverse meaning to the word "Daal". Yes, one of the meaning of this word is also 'misguided or misguidance' as well as other meanings, yet such was the state of their ignorance that when they were translating this verse, they completely ignored who they were

describing in this verse. If they had any intelligence, they would have looked carefully at other verses and the message of this surah prior to using the word "misguidance". But obviously, since they must have believed in someone else as a Prophet, they felt no hesitation is using the word 'misguidance' to describe the Holy Prophet Peace and Salutations be upon him.

Verse 4.
Insurah Fatah, verse 1 and 2 the Quran declares:
Undoubtedly, We have granted you a clear victory. That Allah may forgive the sins of those before (you) and of those after (you) on account of you (or through you) and may complete His favours upon you and may show you the straight path.

As usual, people like Shah Abdul Qadir, Shah Rafee'udeen, Ashraf Ali Thanwi, Deputy Nazeer Ahmed, Abdul Maajid Daryabadi translated this verse in the following manner:

"Without doubt, we have given you a great victory. Therefore, the Almighty had forgiven you, your past sins and your future sins."

Again these ignoramuses have clearly gone our of their way to make sure that the Muslims consider their Prophet as a sinful Prophet. In other words, they must believe that this is a Prophet who has been sinful in the past and that he will also commit sins in the future. What type of confidence are they creating in the minds of the Muslims for their Prophet? It is the belief of the Muslims that the Holy Prophet Peace and Salutations be upon him and all the Prophets are sinless or Masum. Obviously, these people and their followers do not think in this fashion.

If we look at the translation of the great Imam, we will see that he made sure that when translating this verse, the first and foremost thing he kept in mind was the dignity of the Holy Prophet Peace and Salutations be upon him. There are also

numerous reports which clearly testify to the fact that it is through the wasila or medium of the Holy Prophet Peace and Salutations be upon him that peoples sin and transgression will be pardoned. However, these people have completely ignored all of these reports and have tried to prove to the Muslims that the Holy Prophet Peace and Salutations be upon him is a sinful Prophet. Again, we are led to believe that perchance, they had their own "prophet".

One notes that when people translate into another language, they translate certain words as per the general and common meaning of that word. Yet, they forget to understand that there are many diverse meaning to one single word even in the target language. In fact, it is the responsibility of the translator that when he chooses a word to translate, he should use an appropriate word. After all, he is either looking at the Quran or the Ahadith. In fact, if one chooses any ordinary word or a simple apparent word, this can be done by any Tom Dick or Harry. People forget their position when they are translating.

When we look at the translation of the great Imam and the translation of others, we will clearly come to realise that these people certainly did not understand and comprehend the actual soul and inner meaning of certain Quran words, hence the confusion and the disrespect displayed by these people. In fact, one can safely say that these people actually misinterpreted and altered the meaning of the Quran. In fact, by committing a simple word for word translation of the Quran into another language, they became guilty of insulting the Almighty and His Prophets.

In fact, one can say that by this stupidity of theirs, they became guilty of making something which was haraam into halaal. They also became guilty of attributing an evil description like "ignorance" to the Almighty. In this manner, they themselves became misled and also opened the door of misguidance to others as well. In fact, by making such translations, they also invented a weapon which was used against the Muslims by the Jews, Christians and other heretical groups. In

fact, many Hindus and other non Muslims have publicly made it clear that the Creator of Muslims is actually guilty of deceit. Hence, people should become intelligent and stay away from the religion of Islam.

As we have mentioned, certainly these people were nothing else but the agents of the West and their intent was to sow discord among the Muslims and many of them succeeded in this kufr when we look at their translation of the Quran. This is the reason that the Almighty sent blessed individuals like the great Imam to the world so that he could protect the pure and pristine teachings of Islam as explained in the Ahle Sunnah wa Jamaah.

Such is the brilliance of the great Imam that he was able to explain a wealth of knowledge in either one or two words while previous scholars could only explain this in a few lines or a few paragraphs. This was a gift given to him by his Divine Creator. This is the reason that when we look at the translation of the great Imam, we begin to have more love and respect and awe for the Divine Creator, for His blessed Prophets and for mankind in general. (Raza-ul-Mustafa Azami).

A few points explaining the greatness of the Quran.

One of the stark differences between objects which are invented by man and what is created by the Creator is that others can copy what a human has invented. If a certain country invents a very powerful bomb or rocket, tomorrow, another country can create something even more powerful or even more sophisticated. Yet, the entire world put together, can never be able to copy or invent something which has been created by the Almighty. People have invented planes which can fly in the air even though it has a large mass, yet, until today, no one has been able to create a small object like a fly.

Another important point to bear in mind is that a miracle is something which the intellect of a human cannot comprehend or understand. This is also used to describe a Mo'jizah or a Karaamat. When he removed his blessed hand from his

clothing, it shone like a bright light. This was a miracle which was displayed by Nabi Moosa peace be upon which the magicians in the court of Pharaoh could not challenge or answer. When we look at the miracles of Nabi Esa peace be upon him where he was able to cure the blind, the leper, bring the dead back to life, all of these miracles are actions which even the greatest of physicians have never been able to copy or emulate.

Until the day of Judgement, even if all of mankind got together, they would never be able to create a book like the Quran. In fact, from the very beginning, the Quran has challenged man to bring even a small surah or verse like that which is found in the Quran. Some of the greatest masters in the Arabic language have come an gone and yet, until today, no one has been able to answer this challange.

The greatness of the Quran proven from the Quran.

In surah Qaf, verses 1 and 2, the Quran declares:

Qaf. By the glorious Quran. But rather they wondered that there has come to them a warner from among themselves. And the infidels said, 'this is a strange thing.'

In surah Haa Meem Sajdah, verse 41, the Quran declares:

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۚ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

Undoubtedly, those who denied the reminder when it came to them,(they refused to accept it), and undoubtedly it is an esteemed Book.

In surah Shu'rah, verse 1 to 9, the Quran declares:

Ha-Mim. Ain-Seen-Qaf. Like wise reveals to you and to those before you, Allah the Honourable. The Wise. For Him is whatever is in the heaven and whatever is in the earth. And He is the Exalted, the Grand. It is well night that the heavens may rend from above themselves and the angels sanctify their Lord with His praise and beg forgiveness for the people of earth. Hearken, Allah, He is the

Forgiver, the Merciful. And those who have taken others as patrons beside Allah, they are under the sight of Allah and you are not responsible for them.

And likewise We revealed to you a Quran in Arabic so that you may warn thereby the mother of all towns the Meccans and those who live around it and you may warn them of a Day of Assembly wherein there is no doubt. A party is in the paradise and a party is in the Hell. And had Allah willed He would have made them a people of one faith, but Allah admits into His mercy whomsoever He pleases. And as for the unjust, they have neither any friend nor any helper. Have they taken others as patrons beside Allah? But it is Allah, He is the Patron and He will give life to the dead and He can do every thing.

There is no doubt that those who refute and refuse the believe in the truth of the Quran will only accept the truth of the Quran when they see the terrible punishment which is in store of them. Yet, it will be too late for them. At the same time, the Quran also explains that those who have pure Imaan they certainly find in easy to accept the truth of the Quran. In surah Maryam, verse 97, the Quran declares:

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُّدًّا ﴿٩٧﴾

So We made this Quran quite easy in your tongue that you may give glad-tidings to the God fearing and you may warn thereby a contentious people.

In spite of the fact that the Quran clearly states that the Quran has become easy for the believer to accept, those who are stubborn in their disbelief and kufr, they will never accept the Quran.

The blessed words of the Holy Prophet Peace and Salutations be upon him in this regard.

1. Hadrat Sayyiduna Sa'ad bin Waqqas May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "The best among you is who who learns the Quran and teaches." Imam Asim states that Mas'ab then held his hand and made him sit at a certain place and then mentioned to people who were present, 'this is indeed the best Qari of the Quran'. (ibn Maja).

Hadrat Sayyiduna Imam Ghazzali May Allah have mercy upon him mentions that one, Hadrat Sayyiduna Imam Ahmed bin Hambal May Allah have mercy upon him saw the Almighty in a dream and asked, "O Allah! which is the best manner of achieving Your closeness?' The Almighty declared that it was through reciting the Quran.

He then asked, 'Is it through understanding it or without understanding it?' He was told, 'whichever manner you recite it, either through understanding it or not understanding it.'

2. Hadrat Sayyiduna Abu Zarr Ghifaari May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him had stated, "O Abu Zarr! To learn one verse of the Quran in the morning is better for you than reading a hundred rakah of (nafil) salah. In the morning to learn a single chapter of knowledge whether it is practised upon or nor is better for you than a thousand rakah."

The Holy Prophet Peace and Salutations be upon him has also stated that, "Whoever teaches anyone the Quran, he has become the master of that person. The person who acquires knowledge will not disgrace his teacher and will not try to supersede his teacher." (Kanzul Ummaal).

3. Hadrat Sayyiduna Khalid bin Ma'daan narrates that the Angels send blessing upon the teacher of the Quran and the student until the surah is complete. If

someone starts the surah in the morning and completes two verses (of the same surah) in the evening, the Angels continue to make dua for that person from the morning until the evening. (Sunan Daarimi).

4. Hadrat Sayyiduna Abu Umaamah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Who learns a single verse of the Quran, then that one verse on the day of judgement will appear in front of him smiling and in immense joy.

5. Hadrat Sayyiduna Ubaid Mulaiki May Allah have mercy upon him who was blessed with the company of the Holy Prophet Peace and Salutations be upon him has stated that the Holy Prophet Peace and Salutations be upon him once declared, "Do not place your back on the Quran and recite it as it should be rightfully recited during the day and night. During the day, recite the Quran with a loud voice and in a proper manner. Ponder upon (what you are) reading so that you may be successful. Do not immediately seek reward (for this), you will certainly receive reward for it. (Mishkaat from Bahiqi).

6. Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Explain the meaning of the Quran and follow its amazing (message). There are also limits in its wonderful and amazing rules and regulations." (Bahiqi).

7. Hadrat Sayyiduna Aanis May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Whoever seeks knowledge of the past and present, should ponder carefully on the Quran." (Kanzul Ummaal).

8. Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "When certain people sit in the masjid to recite the Quran and learn the Quran, then

peace and tranquillity descends upon them. The Divine Grace of the Almighty engulfs them. The Angels surround these people. And whoever has desisted from this through some action of his, his family would not be able to take him further." (abridged). (Tirmidi shareef).

Some have translated the word "sakeenah" as Divine Grace. Some have translated it as a respect and status. Imam ibn Hajr May Allah have mercy upon him has translated this word as meaning 'angels'.

9. The Holy Prophet Peace and Salutations be upon him has stated that, "That person should be your Imam who knows the Quran the most." (Nisaa'i shareef).

10. The Holy Prophet Peace and Salutations be upon him has stated that, "To read the Quran from memory carries a thousand rewards and to look at the Quran as recite it, carries two thousand rewards. (Mishkaat from Bahiqi shareef).

Allamah Teebi May Allah have mercy upon him has explained that to look at the Quran, to pick it up, to kiss it, to ponder upon its meaning and to understand what one is reciting is only possible when one is looking at the Quran, hence its reward is double.

The same has been explained by Hafiz ibn Hajr May Allah have mercy upon him. Some has said that if all of this can be attained by reading from memory, then obviously, it is better because the Holy Prophet Peace and Salutations be upon him used to also read from memory. Mullah Ali Qair May Allah have mercy upon him has mentioned that whichever surah creates fear and humility in a person (that) surah is better for him. Hadrat Sayyiduna Aanis May Allah have mercy upon him has also mentioned that looking at the Quran also improves one's vision and eyesight. (Kanzul Ummaal).

Important point on the greatness of the Holy Prophet Peace and Salutations be upon him.

The previous Prophets went in search of their Divine Message. They were also called to a certain spot or area and given the Divine Book in their era, but the Quran is the most supreme of revealed books and was revealed on the most supreme of Prophets. This is the reason that wherever the Holy Prophet Peace and Salutations be upon him went, the Quran was revealed to him at that spot.

Whether it was in Madina shareef or Mecca shareef, wherever the Holy Prophet Peace and Salutations be upon him found himself, the Quran was revealed in that city. Someone states, "There is no doubt that the Kaleem (Moosa) was a beloved servant of Allah, but there is certainly a difference between a Beloved and a Kaleem. He went to fetch the Divine Message of Allah, while the Divine Message of the Almighty appeared in the blessed house of the Beloved"

The one who recites the Quran and teaches it.

The Holy Prophet Peace and Salutations be upon him once mentioned to Hadrat Sayyiduna Al May Allah have mercy upon him, "O Ali! recite the Quran and teach it. For each letter you will receive ten rewards and if you pass away in this manner, you will receive the status of a martyr. (At the same time), the Angels will appear at your grave in such a manner as they appear in front of the Baitullah in large numbers.". (Kanzul Ummaal. 1/531).

Note.

In certain parts of the Quran, the Quran is described as the verses of the book and in certain parts of the Quran, it is described as the verses of the Quran. What is the difference between this.?

The Ulama have explained that the word "kitaab" is extracted from the word "kitaabat" which is something recorded and the word signifies 'something which is recited'. This implies that its recorded letter and words as well as its recital are

acts of immense reward. In other words, to look at it also acquires reward and to recite it also acquires reward. In fact, such is the benefit of the Quran that every letter carries with it ten rewards. This has already been explained by the Holy Prophet Peace and Salutations be upon him. He has mentioned that Alif Laam and Meem carries thirty rewards even though, Muslims do not understand the meaning of these letters.

Some saints have mentioned that in actuality, Alif is three letters, Laam in is three letters and Meem also three letters. In other words, one would achieve ninety rewards by reciting these letters. This is besides reciting it in salah which carries another hundred reward when one stands and read the Quran. (Imam Husain May Allah have mercy upon him as recorded in Tambeehul Ghaafileen. 133).

The recital of the true believer and the munaafiq.

Hadrat Sayyiduna Abu Moosa Ash'ari May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "The person who recites the Quran is like an orange. Its taste is delicious as well as its smell. As for the Muslim who does not recite the Quran, he is a like a date, the taste is good but there is no fragrance. As for the munaafiq who reads the Quran. He is like a flower whose smell is good but its taste is bitter. As for the munaafiq who does not read the Quran, he is a like a wild gourd. Its taste is bitter and there is no good smell." (ibn Maja, Bukhari shareef).

In another narration it is mentioned that as the sun and moon seems bright to the people on earth, in like manner, the houses of those who read the Quran seems bright to those in the heavens. (Tabarani shareef). It is also mentioned that when a person recites the Quran, the angels place their lips on the lips of that person.

A small discourse on this subject.

It has been mentioned that the Quran is a book which guides and makes the Imaan of a person strong.

It also guides a person to the right path. It also gives news of glad tidings to those who do good deeds. One of the titles of the Holy Prophet Peace and Salutations be upon him is also someone who gives glad tidings. In other words, a Muslim certainly achieves guidance from both the Quran and the Holy Prophet Peace and Salutations be upon him. Therefore, those idiots who claim that one is not guided by the Holy Prophet Peace and Salutations be upon him are certainly incorrect in their jaahil assumption.

If one wants to understand the Quran, it is obvious that one needs to have common sense also. In like manner, if one truly wishes to understand the Quran, one needs to have true love and reverence for the Holy Prophet Peace and Salutations be upon him in ones heart.

As one is in need of a bright place to read the Quran, in like manner, one is in need of love for the Holy Prophet Peace and Salutations be upon him to understand the deep secrets of the Quran. The Quran has mentioned that there has certainly come from the Almighty as Nur and a Book. The first thing mentioned in this verse is Nur and after that, the Book is mentioned. That person who refutes the Holy Prophet Peace and Salutations be upon him as being Nur, he can never hope to understand the Quran. A person like this will also not be able to translate the Quran properly.

He will use all wrong types of words to describe the Almighty and the Holy Prophet Peace and Salutations be upon him as we have seen in previous pages. If understanding the Quran was only based on understanding the Arabic language, then Abu Jahal and Abu Lahab would have understood the Quran better than anyone. Yet, it was Hadrat Sayyiduna Bilal May Allah have mercy upon him who

understood the Quran because in his blessed heart was found love and reverence for the Holy Prophet Peace and Salutations be upon him.

This eminent companion as well as all the other companions understood that everything which they had received was through the Holy Prophet Peace and Salutations be upon him and through his blessing. Sayyidi Ala Hadrat May Allah have mercy upon him has mentioned that, "No, I swear by the Lord of the Arsh that whoever has received whatever he has received, has received this from the Holy Prophet Peace and Salutations be upon him because the Divine Blessing of the Almighty is distributed through his Prophetic office."

His blessed tongue is one. Sometimes the Quran appears from it and sometimes the Ahadith appears from it. If the hadith seems to be weak in front of us, the only reason is because perchance its arrival to us may seem weak to us. But, bear in mind, it is the hadith which has informed us that this Divine Book is the Quran. How else would we have known about the Quran?

After all, think carefully. Both have been narrated to us by the Holy Prophet Peace and Salutations be upon him. The stupidity of a person who rejects one of them is like that servant who was instructed by the king to bring a mirror. When he entered the room, he noticed two mirrors. Actually, one was merely a reflection of the other. He returned to the king to ask which mirror should be brought because he could see two of them. The king replied that he should break one of them and when he did this, he realised that both had disappeared.

Hence, if you refute the hadith, you are certainly destroying the Quran. The blessed words of the Holy Prophet Peace and Salutations be upon him are certainly reflected in both. He was the one who informed us that these are the words of the Quran and not Jibraeel. He is the one who gave us advice and educated us through the Ahadith. Therefore, if you break one, you will certainly destroy the other. If you wish to understand to truly understand the Quran, you

will have to give all due respect and reverence to the Holy Prophet Peace and Salutations be upon him or else, you will never understand the Quran.

The difference between Hadith and Sunnah.

Since the foundation of Sunnah is based on the hadith, therefore at times, both are understood to be the same. However, there are marked differences between the both.

1. Difference in meaning and in technical terms.

The literal meaning of Sunnat is a 'certain specific path or road' whether this is bad or good. When we speak of the Sunnat of Allah, we mean the Divine Law or Decree of the Almighty. However, when we speak of Sunnat in religious terms, it implies the statements, the action or the speech (or the silence) of the Holy Prophet Peace and Salutations be upon him.

In this manner, we can now see that there are three types of Sunnat. Every statements of his is to be considered as Sunnat-e-Qouli. Every action of his would be considered as Sunnat-e-Fe'li. And whatever action was performed in front of him and he remained silent, this is considered as Sunnat-e-Taqreeri.
The literal meaning of Hadith is speech or word. It can also imply a 'new word or speech'.

In fact, in the Quran, the word 'hadith' has also been used to describe the Quran. The reason is that in that period, the words of the Quran which appeared to refute the corrupt beliefs of the non Muslims was something which was considered as something new. The beliefs of the Quran was also something which was new to the people in that period. In technical terms, hadith is considered to be all those sunnah which have been considered as acts which have been recorded and it also contains an Isnaad or a chain of narrators. Therefore, there are two parts to a hadith.

The first is considered to be an Isnaad and the second is considered to be Matan in which the sunnah is mentioned or recorded. At the same time, there are different categories of hadith compared to sunnah. This obviously pertains to the issue of Isnad or the chain of narrators and the subject matter or the matan itself. This is also the difference which can be found in an expert on sunnah and an expert in the hadith or a muhaddith. The expert in sunnah is that person who is an expert in sunnah matters and the life of the Holy Prophet Peace and Salutations be upon him.

As for the expert in hadith, it is that person who is an expert in the life of the Holy Prophet Peace and Salutations be upon him and besides this he is also aware of all of the narrators of the hadith and their individual life story and state. Whether they are reliable or not and the manner in which they are connected.

2. Expansiveness in meaning.

At the beginning, the term "sunnat of the Prophet Peace and Salutations be upon him" was confined to the words of the Holy Prophet Peace and Salutations be upon him. In fact Doctor Hameedullah also printed a book which was compiled by the student of Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him, namely Humaam bin Mambah May Allah have mercy upon him in which was recorded 138 ahadith. All of them pertained to the words or statements of the Holy Prophet Peace and Salutations be upon him. Thereafter, sunnah was something which entailed every action, behaviour or silence of the Holy Prophet Peace and Salutations be upon him.

It then referred to all those things which were connected to the Holy Prophet Peace and Salutations be upon him. Until here, the implication of sunnah ends. However, the hadith is much more expansiveness in its meaning and implication. It also includes the actions and statements of the blessed Ashaab and the Taaba'een. This is also referred to as "Asaar". All of these have also been included as part of the ahadith.

3. In reference to its authenticity and establishment.

The sunnah of the Holy Prophet Peace and Salutations be upon him refers to all those ahadith which is related or connected to the Holy Prophet Peace and Salutations be upon him and after careful investigation and analysis, it has also been fully established. Therefore, in matters of sunnah, two points can be said which is; is it a sunnah or not? As for the hadith, some are considered as sahih, some are considered as hasan, some are considered as dha'eef, some are considered as mou'du etc. In this manner, there are many categories of hadith. This cannot be said about a sunnah.

The sunnah of the Holy Prophet Peace and Salutations be upon him are all those actions which has been proven to be to exactly that and great effort has been taken to establish this fact as far as human effort is concerned.

4. The types or categories in this regard.

The other difference between the sunnah and hadith is the following. The statement of the Holy Prophet Peace and Salutations be upon him in which he has mentioned that, "the foundation of action is (based) upon the niyah or intention". When we look at this hadith shareef, this is considered as his Sunnat-e-Qouli. This hadith has been transferred to us in seven hundred different methods.

Therefore, logically, this one sunnah can be established through seven hundred Ahadith or entails seven hunded ahadith. In like manner, through the institution of Sunnah or Asaar, it is also further established through different methods. When we say that Hadrat Sayyiduna Imam Bukhari May Allah have mercy upon him knew six hundred thousand Ahadith, it also means that he also knew the various chain of narrators as well! At the same time, there are certain words in certain matan of ahadith which are different.

Let us look at a typical example. When the word "tilaawat" has been used by certain authorities on Arabic grammar, it was used to signify "reading" from certain books which were Divinely revealed. However, the same word in the Quran has been used to describe the act of reading or reciting. In surah Baqarah, verse 102, the Quran declares:

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ

And they followed what the devils used to read during the rule of Sulaiman

When the Quran has used the word tilaawat to describe even the reading of un-Islamic words, then what is the problem to use this word to describe an act of describing a sunnah or or an act of wisdom! Therefore, you cannot confine the word "tilaawat" as meaning only the recital of previous books. As the Quran was recited in the blessed house of the Holy Prophet Peace and Salutations be upon him, in like manner, his blessed words were also mentioned or recited.

This was also something which was performed outside his blessed house. After all, we see that many Duas of the Holy Prophet Peace and Salutations be upon him are mentioned and recited by many Muslims all over the world. In fact, there is no doubt that all of these were words which were given to him from the Divine Court of the Almighty. In fact, they were words which were were sent to him through Ilhaam or Ilqaa.

At the same time, the blessed Ashaab also used to memorize his sunnah as they used to memorize the Quranic verses.

Is the hadith something which was revealed to him?

The words of Ahadith, are these words from Allah?

The majority of words found in the ahadith are not the words of the Almighty. In fact, when we look at the ahadith, we will find that a great part of it entails the Isnaad which is the chain of narrators. However, there is a certain section or

category of the hadith which are considered as Words from the Almighty or Messages from the Almighty. These ahadith are considered to be the "Ahadith-e-Qudsiyah". At the same time, the laws which are mentioned in the ahadith and various duas which are mentioned in the ahadith are also words which came from the Divine Court.

At the same time, these would include all those words which have an indication that they have come from the Divine Court. These would include words such as, "It has been placed in my heart that no person would die until and unless his sustenance has not become complete. Therefore, fear Allah when performing a deed and choose the best means of seeking sustenance." These are words which came to him in secret revelation and is considered as words which came from the Divine Court of the Almighty.

The Quran and the entire.

The following is a very interesting incident. It is reported that once a person made the intention or swore an oath that he would give his daughter all the gifts of the world when she married. However, when the time came for her marriage, he was extremely concerned and worried. Whoever he approached, all of them mentioned that these words were very clear and apparent and therefore, there was no way that it could be translated in any other manner.

However, when he approached the great Imam of his time, the Imam mentioned that he should give his daughter a copy of the Quran as a gift. The reason is that the treasures of this world has been referred to as "little items" while the Quran has been referred to as "great". This is seen in surah Hajr. In fact, whatever is in the world and bear in mind that there are many people who are considered as billionaires and millionaires, yet, in spite of all of this and whatever other wonders found on earth, all of this has been described as "little or small items" in the Quran.

It amazes the mind that people would would work day and night for something which is small and completely ignore Islam and the Quran which are declared as being great by the Almighty. Perhaps this is the reason that the phrase 'enemies of the brain' has appeared on the horizon. When we hear someone recite the Quran, one feels an immense spiritual effect.

Imagine when people heard the Holy Prophet Peace and Salutations be upon him recite the Quran? Imagine when people heard Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him or the other blessed Khulafah recite the Quran! What spiritual effect and amazing feeling must have been felt by these listeners?

Stay awake through the Quran

Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Learn the Quran and recite the Quran and stay awake at night through it. The example of that person who stays awake at night through the Quran is like a container in which there is fragrance and its fragrance spreads everywhere. As for that person in whose heart is the Quran and he does not stay awake in the night (through it), he is also like a container of fragrance whose opening is closed and because of it this, the fragrance does not spread everywhere.".

More excellences of the Quran.

There is no doubt that whosoever's book you read, that person would be become well pleased and joyous. If you read Zarb-e-Kaleem or Baal-e-Jibraeel, certainly the soul of Allamah Iqbal would become happy. If you read the Kulistan and Bustaan, the soul of Shaikh Saadi May Allah have mercy upon him would become happy and joyous. There is no doubt that if you read the Holy Quran, the Almighty would certainly become well pleased with you.

There is no doubt that on the day of Judgement when every where the sounds of 'nafsi nafsi'would be heard, the the person who used to read the Quran in

abundance and practise on the Quran will be in the company of the Angels. On that day, the Hajis would be with the Hajis, the ones who used to read salah in abundance would be would the Namaazis, the Ghazis would be with the Ghazis and the one who used to read the Quran in abundance would be with the Angels.

*When a person in the world sits on a seat of power, he swells with pride. When a walks with wealth, he walks with pride. Yet, on the day of Judgement, the person who used to read the Quran, will sit on special thrones. Everyone will be below him.

*When a child goes to school or college his parents prepare a special transport for him. While the child who ges to the madressah, walks on the wings of the Angels.

*Hadrat Sayyiduna Abdur Rahman bin Auf May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, “On the day of Judgement, among the three special groups who will enjoy the Divine Shadow of the Divine Throne, one of them will also be the people of the Quran.” Mishkaat.

*Hadrat Sayyduna Jaabir May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, “The Quran will intercede and its intercession would be accepted. As for those who have opposed, their opposition would be listened to. That person who made the Quran his leader, this Quran will lead him to Jannah and that person who turned his back on the Quran, he will be led to the fire of hell.” (ibn Habban).

This is the reason that Hadrat Sayyiduna Abdullah bin Abi Awfa May Allah have mercy upon him has mentioned that, “The Holy Prophet Peace and Salutations be upon him has given advice that we should hold fast to the Quran.”

The Holy Prophet Peace and Salutations be upon him has also stated that the Almighty had declared that, "He who becomes busy with the recital of the Quran and does not have time to ask Me (for anything) or to make dua, I will certainly give him more than the person who seeks (from Me)." The supremacy and excellence of the Quran above all other writing is like the Divine Excellence and Greatness of the Almighty over His creation. (Tirmidi shareef).

*Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has declared that, "Those (parents) who teach their children the Quran, on the day of Judgement, they will be given such a garland to wear that all the people in the past and in the future will be surprised (and shocked)". (Kanzul Ummaal. 1/533).

* On the day when two martyrs were about to be buried in one single grave after the battle of Uhud, the Holy Prophet Peace and Salutations be upon him turned to those around him and asked, "Who among them knew the Quran better?" When this became known, this martyr was first buried followed by the other. (Bukhari shareef).

* This respect and decorum shown to the person who knows the Quran better is also a trait through which this greatness and status is even shown to them by the Almighty Himself. This fact was mentioned by Hadrat Sayyiduna Abu Moosa Ash'ari May Allah have mercy upon him and is recorded in the book Al Adab Al Mufrad.

Certainly a very strange time has come when parents choose their most intelligent child to be either a doctor, an engineer or a scientist while the child who is blind or crippled, the parents make the automatic decision that this child should be sent to the local madressah or Uloom.

Yet, that which they thought very lowly of, that is the light and Nur that will burn forever. Look at what happens? The same child stands in front of the musallah while the doctor or engineer stands behind him with respect. The same child becomes the leader and the teacher while the doctor and engineer will always remain the student.

This same doctor and engineer continues to increase the fire of hell, while the student of Quran continues to extinguish the fire of hell. He does this not only for himself, but for his family as well. it may look like the doctor and engineer live in pomp and luxury in this world, but the poor student of the Quran lives in poverty but walks every day in immense luxury which will be clearly seen on the day of Judgement.

After all, the Holy Prophet Peace and Salutations be upon him has given him a clear message that the best among you is he who learns the Quran and teaches it. This message has not been given to a doctor or an engineer.

*In the masterpiece Amnu wal 'Ula of the great Mujaddid, it is mentioned that once, the Angels were commanded to destroy a complete city. However, when the Angels arrived to destroy the city, they notice small children who are awake before the crack of dawn revising the Quran. When they mention this to the Almighty (even though He is aware of everything), He commands the Angels to spare the city and not to destroy the major sinners of the city because of the little children who are reading the Quran. In other words, the big ones were spared because of the little ones.

It is said that the fire of hell will not destroy that person in whose heart is found the Quran. On the day of Judgement also, one of the important things which would restrict the fire of hell touching a person will be the Holy Quran. In fact, it is mentioned that as long as the Quran remains in the world, the moment of Qiyamah will not appear.

* In the hadith shareef it is mentioned that when an Islamic scholar or a student of Islam passes any cemetery, the Almighty lifts the punishment on those who are been punished for a period of forty days.

*If a person studies any other knowledge besides Islamic knowledge or the Quran, he can stand in the cemetery for a hundred years, the punishment on the inhabitants of the cemetery will never be lifted!

This honour is only applicable for that person who has Islamic knowledge and knowledge of the Quran. What must be the state of those people who remain in that cemetery where a person recites the Quran for a complete day?

In fact, it has been seen on many occasions that for those children whom the parents even sold their marriage jewellery for so that they can become a doctor or a lawyer or so that they acquire some other Western education, these are the children who would actually introduce their parents as their workers to their Western educated friends. In fact, they are embarrassed to introduce these old folks with ordinary clothing as their parents.

How can parents even have the slightest hope that children like these would actually read Quran for them when they pass away? In fact, such students who cannot even use the toilets properly, how can you rely on them to read Surah Yaseen for their deceased parents.?

A most amazing incident.

A friend of mine once mentioned the following shocking story to me which made my hair stand on end. He was a witness to this.

He narrates that once a modern educated person lost one of his parents. He only appeared from his house after a lengthy period making sure that he had the best suit on him. He then asked whether the Janaza was ready to be taken to the cemetery and when the people replied that it was ready, he then asked everyone to sit in their cars and travel to the grave site.

He had no sign of grief on him and there were no tears in his eyes. There is no doubt that the deceased of such people are certainly in great need for someone's dua because dua from such children are certainly never coming to them.

If only parents spend their energy and finances on educating their children about Islam, certainly these type of children will certainly continue to kiss the feet of their parents and will certainly make dua for their parents when they leave this world.

*It is also sad to note that when a person studies the Quran or educates himself about Islam, he begins to sometimes suffer from an inferior complex. A person should refuse to feel like this. In the hadith shareef, it is mentioned that the Quran is such wealth after which no indication of poverty remains. In fact, without the Quran, no one becomes truly wealthy or rich. (Tabarani shareef).

There is no doubt that true respect only belongs to the Almighty, His Prophet and the believers. In fact for a person to claim that he has no respect simply because he is a student of the Quran is a great sign of ingratitude. In fact, in the hadith shareef the Holy Prophet Peace and Salutations be upon him has mentioned that such people are not from the ummah. (Kanzu Imaan).

Hadrat Sayyiduna Huzayfah May Allah have mercy upon him once mentioned, "O people of the Quran stand upright! You have certainly surpassed many people and if you bend to the right or the left, then you will also increase in misguidance as much as your bowing (to others). (Bukhari shareef. no. 2143).

Doctor Hameedullah in the Khutbaat-e-Bahawulpur mentions a strange incident. He mentions that once a special faculty was established in a certain German university to study the Quran and find faults. Doctor Hameedullah then mentions that after some time, he met the Director of this faculty and asked him his findings. The Director was completely shocked and stunned and replied, "After a number of years, we could only find one fault with the Quran and the fault was that we did not notice the "Bismillah" recorded at the start of only one chapter (surah).

However, when we studied the Bible, we found nearly two hundred thousand faults in only two months." (In other words, what he considered as a fault was actually a Divine Decree of the Almighty because the Bismillah was commanded not to be recorded at the start of Surah Taubah. Obviously, he was under the impression that the person who had recorded the Quran had made a mistake. Being a Western educated person, he was unaware of this Divine Secret of the Quran because they only look at the outer appearance of something and not the inner dimension of any message).

In fact, no person can give a guarantee that his book will remain the same after a hundred years.

In fact, even in the present age, a student living in a certain locality cannot even understand or memorize a book written by a person living in the same village. In fact, look at the Urdu language or any other language for that matter. How vast is the difference between the Urdu spoken a hundred years ago and the Urdu spoken in the present era? Yet, such is the greatness of the Arabic language that through the Quran, this language has been protected. In fact, Arabic poetry and literature has expanded and spread all over the world simply because the Quran is revealed in this language.

*It is mentioned that during the time of General Ayub Khan, one of his advisers who was a Christian made a public statement at one of his religious gathering that he read the Bible everyday being a Christian but was certain that the only instrument for the removal of all evil was the Quran!

*It is mentioned that prior to the separation of Pakistan, certain Sikh Hindus were also involved in printing and publishing the Quran. In fact, they used to also record their names as the official publishers. This started at the time of a certain person named Ranjit Singh. Once, certain of the Sikh Hindus approached him and mentioned that since he had control over the government, surely he could command some of these publishers to change and alter the Quran.

In reply, he mentioned, “Please speak something sensible. When a person like Abu Jahl who was an Arab could not change or alter the Quran, how can you people do something like this when you are not even Arabs but ordinary Punjabis? And that too, Punjabis who are Hindus by faith.” They then advised that at least he could order that the page numbers be altered. He replied that this he could do, but who would remove the proper sequence of the Quran from the hearts of people?

*Hadrat Sayyiduna Jubair bin Nufal May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, “That, through which a person gains the greatest closeness to the Almighty is through the Quran.”

*In the Tabarani shareef, it is recorded that among the three people who would not experience any fear or danger on the day of Judgement and would not have

to account for their deeds when others are busy giving account of their deeds and these same people would be immersed in a sweet fragrance; among one of these people would be that person who had recited the Quran for the Divine Pleasure of the Almighty and he continued to fulfil his duties of Imaamat (in such a manner) that the muqtadis were pleased with him.

*Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "It is not fitting for a person who recites the Quran to become angry with a person who displays anger or to display ignorance (jahaalat) with a person who displays ignorance while the Quran is in his heart." (Mustadrak Haakim).

*Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him narrates that once Jibraeel Ameen presented himself in front of the Holy Prophet Peace and Salutations be upon him and informed him that many Fitnah will appear in this ummah. When the Holy Prophet Peace and Salutations be upon him inquired about the manner in which one can protect oneself from this, Jibraeel Ameen replied that it was through the Quran. (Zareen).

*It is mentioned that once, Hadrat Sayyiduna Akramah May Allah have mercy upon him asked the Muslims, "Why do you ask questions from the Ahle Kitab and from their books? Even though, you have the Book of Allah with you which is recent in terms of time and which you read. This is also a book which is pure and clean of alteration or addition." (Bukhari shareef).

*Hadrat Sayyiduna Aanis May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "There are various actions through which one also receive the reward for this in the grave. One of this is when a person has allowed another to be an inheritor of the Quran. (In other words, when he has taught another the Quran. As long as the student recites the Quran, the teacher would continue to receive the reward of this recital in his grave). (ibn Maja shareef).

*Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him has mentioned that, that house is indeed barren in which there is no part of the Quran to be found.

*In like manner, that heart has also been declared as being barren in which no part of the Quran is to be found. This has been reported by Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him from the Holy Prophet Peace and Salutations be upon him. (Tirmidi shareef).

*Many of these reports and the explanation of these reports have been presented in the chapter which highlights the excellences of the Quran. We have presented this again in a brief manner so that the excellence of the Quran can be established upon the heart of a Muslim.

The message of the Prophets (a short lecture).

The book of Nabi Moosa peace be upon came to a specific nation or community. The same with the message of Nabi Ebrahim peace be upon him. The message of Nabi Yusuf peace be upon him came with the purpose of only guiding the people in Egypt. The Injeel or the Bible only came to the Bani Israeel. In fact, the Christians admit that this only came to the flock of the Bani Israeel.

However, when we question the Quran, the Quran admits that it has come as guidance for the whole of mankind. The Almighty is the Lord of mankind, the Holy Prophet Peace and Salutations be upon him is the guide and prince of mankind, the Kaba is the House of Allah designated for the worship of the Almighty by mankind and this Ummah has been created for the benefit of mankind.

*The Quran is a guide for the universe, the Holy Prophet Peace and Salutations be upon him is a Divine Grace for mankind and the Almighty is the Lord of the Universe. When we ask the Christians in which language the Injeel or Bible was revealed in, that language cannot be found in the world today. Even those who claim to have the Torah, they themselves cannot speak in the language in which it was revealed because this language cannot be found any longer.

The same with the book of the Hindus, the Sanskrit language cannot be spoken in the world today. Yet, the Quran remains in its original form and the language of the Quran is still spoken by Muslims until the present time.

The Almighty was fully aware that no revealed book will remain in its original form and no language in which they were revealed in would remain in its original

form. This is the reason that the Quran was revealed in Arabic because the Almighty was fully aware that the language of the Quran will remain forever. We can clearly see that all these languages have disappeared except the language of the Quran.

*If all the Bibles were burnt or destroyed or if all the Torah in the world were burnt or destroyed, the Christian and Jewish religion would cease to exist. However, if all the Quran in the world were destroyed, in a short period, the Quran would be recorded from the hearts of the Huffaz. In fact, it would be recorded in such a manner that no harakaat of the Quran would even be missing.

*If you ask the Christian or a Jew in which month your book was revealed, in which year, on which day, at which time, they would never be able to give you an answer. Yet, if you ask the Quran at which time it was revealed, it would reply that it was revealed on the night of Qadr. If you ask the Quran in which month it was revealed, it would reply that it was revealed in the month of Ramadan.

We celebrate the birthday of anyone by cutting a cake while the Almighty celebrates the revelation of the Quran by freeing people from the fire of hell. The doors of Jannah are opened in the month of Ramadan, the satan is chained, Jannah is beautified even further, Nafil is given the reward as if one has performed a Fard act. When one performs a Fard act, the reward as having performed seventy acts of Fard are given to a person.
When one performs ibaadah on the big night of Qadr, it is considered as being better than a thousand months.

* We have the diwaan of major writers of literature, yet no one have been able to memorise the Diwaan of Ghalib. No one has been able to recite through memory the entire writings of Iqbal. No one has been able to memorise the works of Shakespeare. Many people have claimed to have memorized the works of Waaris Shah, yet until the present day no one has been able to recite the complete works of Waaris Shah through memory.

Yet, a little child of only eight years can appear in front of someone and recite the complete Quran through memory. When a person cannot memorise the works of humans and only memorise the Quran, this itself clearly proves that the

Quran is certainly a Divine Book and is one of the greatest miracles of the Quran. In fact, a small child can memorize the same Quran as an old person.

*It is mentioned that once, the Christians had challenged the Muslims that both should throw their books into a pit of fire and which book was saved, it would prove that, that is the correct book. The books which is false would be completely burnt. However, an old man who was standing nearby objected to this. He mentioned that perchance the Christians had covered the Bible with a special heat and fire resistant chemical and also, it would be an insult to the Quran if it was thrown into a fire.

He then mentioned that the best manner of proving which book was true was for each person to hold the book he believed in and then enter the fire. He then mentioned that whoever was saved, he was on truth and whoever was burnt to ashes, he was a liar. They then convinced a Christian standing nearby to hold the Bible and jump into the fire. Obviously, within a few minutes he was burnt to ashes including the book he was holding.

However, the old Muslim then exited from the blazing fire while reciting the verse that the Almighty had indeed revealed this Zikr and He would be the protector of this Message. He then mentioned that when the blazing fire of hell could not burn a person who held the Quran, how could a small fire on earth burn the person.

*The Hindus believe in four books. The highest book in their religion is called the Brahman. Yet, they have such a belief that if someone is reading this book and happens to listen to any of the other three books his punishment is that his ears should be filled with hot lead!

As they say, when Imaan leaves a person, even his capability to understand and think also disappears. Yet, the Quran is such that anyone can recite it. The Muslim reads it, the non Muslim reads the Quran, there is no restriction on anyone.

This is the greatness of the book which was revealed on the blessed heart of the Holy Prophet Peace and Salutations be upon him. In fact, it was the Divine

Decree of the Almighty that the Quran be revealed on the blessed heart of the Holy Prophet Peace and Salutations be upon him and on no one else.

A Haafiz of the Quran.

There is no doubt that the Almighty had guaranteed the protection of the Holy Quran. As He has blessed the Ulama with knowledge of the Quran, in like manner, He had also chosen certain special people to guard the Quran in their hearts. These people will always have the Quran in their hearts until the day of Judgement. In the Quran it is also mentioned that there are certain people whom the Almighty has chosen as the inheritors of the Quran.

In Surah Ankabut (29), verse 49, the Quran declares:

بَلۡ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِىۡ صُدُوۡرِ الَّذِيۡنَ اُوۡتُوا الۡعِلۡمَ ؕ وَمَا يَجۡحَدُ بِاٰيٰتِنَاۤ اِلَّا الظّٰلِمُوۡنَ ﴿۴۹﴾

In fact they are clear verses in the hearts of those who have been given knowledge; and none deny Our verses except the unjust.

These are those special people who are called the Huffaaz or the protectors of the Quran. There are many excellences of this special group of Muslims which is mentioned in the ahadith shareef. We will present a few of these ahadith to educate your further.

Bear in mind that in protecting the pure and pristine teachings of the Quran, both the Ulama and Huffaz are certainly fully occupied in. In fact, even the Ulama can be considered as those who also are the protectors of the Quran. In the third part of our discussion, this will be become more clear.

The Haafiz of the Quran is below the Shadow of the Divine Arsh.

Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, “There are three groups of people who on the day of Judgement will not be troubled by the frightening events on the day of Judgement. They will also not be held

accountable (for their deeds). They will also be found in mounts of Kasturi, (fragrance) until the accountability of creation is complete.

The first is that person who recited the Quran for the Divine Pleasure of the Almighty. And he then made Imaamat of a nation and that nation is well pleased with him. The second person is that person who called people to salah for the Divine Pleasure of Allah. The third is that servant who performed his duty very well between himself and his master and himself and his Creator." (Tabarani shareed in the Mu'jam Awsat).

The Haafiz is a means of peace for his parents.

The Holy Prophet Peace and Salutations be upon him has stated that, "He who recites the Quran and practised upon its laws, on the day of Judgement, the Almighty will allow the parents of this person to wear a crown. The brightness of this crown will be very beautiful even more than the sun in your homes. What is your opinion about that person who has practised upon this?" (Abu Daud, Musnad Imam Ahmed bin Hambal, Al Mustadarak, At Tagheeb wat Tarheeb).

It is through the Divine Grace of the Almighty that through the actions and deeds of the son, the father would be given such a high status and position. In the Sharah As Sunnah of Imam Baghwi May Allah have mercy upon him it is mentioned, "He who recites the Quran and then memorizes it properly and practises upon its laws and regulations on the day of Judgement, his parents would be given a crown to wear." (4/436).

Besides a crown, the parents will also be adorned with clothing of respect and status.

In the Kanzul Ummaal, page 337, it is mentioned that, "He who reads the Quran and learns it, (becomes Haafiz of the Quran), on the day of Judgement, he will be given a crown of Nur. The light of this crown will be as bright as the moon. His parents will be given two pieces of clothing, the cost of which the entire world cannot afford. They will ask as to the reason for this and it will be told to them, 'It is because your son had become a Haafiz'"

The status of the parents of a Haafiz of the Quran is also mentioned in another hadith shareef.

It is mentioned that a caller will call out, 'Where are those who who did not become oblivious of reading My Book even when they were taking care of their animals? They will then stand up and they will be given a crown of miracle (status and respect). They will also be blessed in their right and left hand and if the parents were Muslims, they will be given clothing to wear which is more valuable than all the wealth of the world. They will ask, 'Why are we adorned with such clothing?' They will be informed that it was because of their son who used to recite the Quran.'" (Kanzul Ummaal. 1/439).

A Haafiz of the Quran is certainly a Divine Grace to his family.

Hadrat Sayyiduna Ali May Allah have mercy upon him has mentioned that, "He who recites the Quran and memorizes it. He considers its Halal to be Halal and considers its haram to be haram, due to this, the Almighty will allow the person to enter Jannah and through him, his intercession for ten people from his family will be accepted for whom punishment had become Waajib." (Mishkaat. 187. Ibn Maja and Tirmidi shareef).

The words of this hadith shareef are also as follows. "He who recites the Quran and memorizes it, he will be allowed to enter Jannah and his intercession on behalf of ten members of his family would be accepted for whom the punishment (of hell) had become waajib." (ibn Maja shareef. 19).

A Haafiz in Jannah.

Hadrat Sayyiduna Amar bin Al Aas May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "A Haafiz of the Quran will be informed to commence reading the Quran and continue to rise in status as he travels in Jannah and (he will be commanded) to recite the Quran in the same sequence as he used to read in the world and that his status in Jannah is as per the last verse he recites." (Tirmidi shareef, Abu Daud shareef).

When a Haafiz of the Quran enters Jannah, he will be commanded to recite the Quran, he will continue to read the Quran with the same love and dedication as he used to read in the world. Such is the status of his recital that for every verse, his status and rank in Jannah will increase.

There is no limit to the rank and status in Jannah and how much of status will be given to a Haafiz that is also something which cannot be fully determined. Perhaps he will be given the same amount of status which is equal to the number of verses he had recited in Jannah. It could also mean that his status will be equal to the number of verses in the Quran and when he recites the very last verse of the Quran, that would be his final destination in Jannah. All of this is only known to his Creator.

The closeness of a Haafiz to the Divine Court of the Almighty.

Hadrat Sayyiduna Aanis bin Maalik May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him had stated that, "Among mankind, there are certain people who are Ahlullah or the people of Allah." He was asked as to who were these people, he replied, "They are the people of the Quran. The people of Quran are the people of Allah and His special servants.'" (ibn Maja shareef. no. 215).

The Haafiz of a Quran is certainly someone to be envied.

Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Envy should be preserved for two people. The first is that person whom the Almighty has given knowledge of the Quran and during the day and night in long hours, he busies himself reciting the Quran. The other person is that person to whom Allah has given wealth and night and day, he spends this (wealth) in the path of Allah." (Mishkaat shareef. 184. Bukhari shareef and Muslim shareef).

There is certainly a difference between jealousy and envy. Mullah Ali Qari May Allah have mercy upon him explains, "There are two types of Hasad. One is true or real jealousy or envy and the other is mere metaphorical. Real jealousy is when one wishes that the gift of another is taken away and it is unanimously accepted by the Muslims that this is Haraam. However, another meaning of hasad in a metaphorical sense is envy. This is when one sees the gift of another and wishes that he also has this (without the intention that this gift be taken away from the other person)." (Mirqaat. 4/337).

In the above hadith shareef, the second meaning is implied. In other words, the person clearly does not have the intention that the gift or reward of another is removed. He has a sincere wish that the Almighty also blesses him with this as

well. This is the same when we are told in the Quran to compete with each other in doing good and noble acts or deeds.

A Haafiz will be blessed with immense Nur.

In the Kanzul Ummaal, page 523, it is mentioned that, "A Haafiz of the Quran is certainly someone who will teach the Quran. He is blessed with Divine Nur and friendship with such a person whose friendship is (displayed) for the Almighty. As for him who has enmity (with a Haafiz), without doubt, he had hatred for the Almighty.

The Haafiz of the Quran is someone who is immersed in the Divine Grace of the Almighty. He is beautified with the Divine Nur of Allah and certainly someone who has knowledge of the Book of Allah. He who has enmity with such a person without doubt, he has earned the Divine Wrath of Allah and he who has friendship with such a person, he has friendship with Allah. The Quran also explains that those who protect the Quran and practise upon its laws and respect the Quran, the Almighty will like this person even more and He will also make that person a beloved servant of His.

It is mentioned that one day, the Holy Prophet Peace and Salutations be upon him welcomed one his blessed companion who was in search of knowledge with the following words. He mentioned, 'Welcome to the seeker of knowledge. For the seeker of knowledge, the Angels spread their wings." The Holy Prophet Peace and Salutations be upon him is said to have mentioned the same words for a person who teaches Islamic knowledge.

He has mentioned, "The teacher and the seeker are shareholders in reward." (ibn Maja shareef. 228).

There is no doubt that when a student walks under the shadow of the wings of Angels, the teacher also enjoys this status and rank. One of the special traits of a Haafiz is that he adorns himself with the Divine Nur. His entire being is immersed in the Divine Nur of Allah. In fact, from his tongue, from his lips, from his entire being, the Nur of Allah shines brightly.

There is no doubt that a person whose physical being is like this, there is no sin which emanates from him and he is considered as pure as the Angels. In fact, the

body of such a person is always immersed in obeying the Divine Command of the Almighty. All the limbs in his body is also used to obey to the Divine Command of the Almighty.

O that blessed soul which is blessed with the wealth of the Quran. Do not become guilty of committing such sin through which the Nur of Allah distances itself from you. Continue to wear the clothing of obedience so that the light of the Quran can continue to bless you with its spiritual grace.

Friendship and enmity with a Haafiz of the Quran.

Such is the greatness of the Quran that friendship with a true Haafiz of the Quran is considered as friendship with the Almighty and enmity with a Haafiz is actually considered as enmity towards the Almighty.

In another hadith shareef, it is mentioned that he who has enmity with a Haafiz, he has displayed enmity for Allah and he who displays friendship for a Haafiz, he had displayed friendship with Allah. (Musnad Firdous. Imam Daylimi. Kanzul Ummaal. 1/515).

Look at the Divine Grace of the Almighty in the manner in which He addresses the Haafiz of the Quran. He mentions, "O those who have secured the Book of Allah in their hearts. Practise upon the laws given by the Almighty. He has indeed blessed you by being those special people who have been blessed with this special grace. It is necessary upon you that you remain on the right path.

There is no doubt that this is indeed a requirement and a show of respect and reverence for the Quran. When you walk on the path of piety, the Almighty certainly blesses you with Divine Grace. There is also no doubt that, that person to whom the Almighty has given a special gift or blessing, there is no one like him in the world. Another important fact is that this person will also be shown immense respect by others as well.

The Holy Prophet Peace and Salutations be upon him has also stated that, "O those who have memorized the Quran, there is no doubt that creation in the heavens certainly remember you with the Almighty. Therefore, through the status and sanctity of this Book, obey the Divine Commands of the Almighty so that you are made into someone who is even more respected and so that you can

also be made a beloved (servant) among the people as well." (Kanzul Ummaal. 547).

Imagine the status and rank of a Haafiz of the Quran in that they are being mentioned in the Divine Court of the Almighty by the Angels themselves! A Haafiz of the Quran should make sure that he protects this stature. He should also endeavour to practise on the Quran.

One dua of a Haafiz is certainly accepted!

It is mentioned that a person who memorizes the Quran, his dua is certainly accepted. If the Almighty wishes, certainly the result of this dua is seen very quickly in the world. And if he wishes, this is kept as a source of treasure for him in the hereafter. This hadith shareef is recorded in the Musnad Al Firdous. (Kanzul Ummaal. 1/517).

At times, a Haafiz may continue to make a certain dua yet, to him, it may seem that it is taking a very long time to be accepted. However, he should remember the words of the above mentioned hadith shareef. In fact, this is also a sign that his dua has been accepted.

As we have seen, the Almighty will either accept his dua in this world or the reward of this dua will be kept for the person in the hereafter.

A Haafiz of the Quran is under the Divine Shadow of the Divine Grace of the Almighty.

Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Whichever nation recites the Quran and congregates to learn and teach the Quran in any house of the Almighty, then peace descends upon these people. The Divine Grace of the Almighty surrounds these people and the Angels take them in their safety. Glowing words are also mentioned about them in the Divine Court of the Almighty when one of them arrives in the Divine Court of the Almighty." (Muslim shareef).

Imam Nawawi May Allah have mercy upon him explains the word 'sakeenah' in this hadith shareef as follows. He mentions that by sakeenah is meant that "creation which cannot be seen or visualized". When they descend, there is extreme peace and tranquillity and with them, the Angels also descend.

Hadrat Sayyiduna Baraa'a May Allah have mercy upon him mentions that once a person was reading surah Kahaf and near him, a horse was also tied with a piece of rope. Suddenly a cloud made a shadow over him and this cloud continued to come closer and his horse also began to jump up and down. In the morning, he approached the Holy Prophet Peace and Salutations be upon him and narrated the entire incident. The Holy Prophet Peace and Salutations be upon him replied that this was 'sakeenah' which had descended when the Quran was been recited. (Mishkaat shareef. 184).

Hadrat Sayyiduna Abu Saeed Khudri May Allah have mercy upon him narrates that Hadrat Sayyiduna Usaid bin Hudair May Allah have mercy upon him narrates the following incident which took place with him. He narrates that once during the night, he was reading surah Baqarah and his horse was tied near him. Suddenly his horse began to spin around and around.

When he saw this, he stopped reciting the Quran and the horse also stopped spinning around. When he again started to read, again the horse behaved in the same manner. He then completed his salah. His son Yahya was also sleeping near the area where the horse was tied. He feared that perchance the horse would injure his son. When he removed his son from this area and looked up at the sky, he saw a cloud which seemed to be glowing with light.

In the morning, he mentioned the entire incident to the Holy Prophet Peace and Salutations be upon him. When he heard this, the Holy Prophet Peace and Salutations be upon him declared, "O son of Hudair! you should have continued reading the Quran. O son of Hudair! you should have continued reading the Quran! He replied, 'O Prophet of Allah, my son was sleeping near the area where the horse was and I feared that perchance, it does not trample my son.'

The Holy Prophet Peace and Salutations be upon him then declared, 'Those were the Nuri creation of the Almighty, (in other words the Angels) who appeared to listen to you reading the Quran. If you had continued to recite the Quran, people

would have seen the Angels with their own eyes.'". (Sahih Bukhari and Sahih Muslim shareef).

This also proves that when a person truly concentrates on his worship and recital, even the Angels are attracted to this person. Immersed in their intense reverence for the Almighty, they also appear to listen to the person reading the Quran. In other words, the Divine Grace of the Almighty falls on this person like rain drops.

A Haafiz is a friend of the Angels.

Hadrat Sayyidah Ayesha May Allah have mercy upon her narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "An expert Haafiz of the Quran is certainly someone who is well respected and will be in the company of the blessed Angels. As for that person who recites the Quran and falters or becomes stuck, for him, there is double the reward." (Sahih Bukhari and Sahih Muslim shareef).

In the Sharah As Sunnah of Imam Baghwi May Allah have mercy upon him it is mentioned that, "That son of Nabi Adam peace be upon him who reads the Quran and he is a Haafiz, he will be in the company of the blessed and special Angels. As for him who reads the Quran and the recital is very difficult on him (in other words, he tries to read), for him, there is double the reward.

An expert Haafiz is considered as that person who reads the Quran fluently and does not stop during the recital and neither is the recital of the Quran difficult for him. The same scholar mentions that the word, "Sifrah" in this hadith signifies those Angels who carry the Lawh Mahfuz. (Mirqat. 4/336).

Allamah Baghwi May Allah have mercy upon him mentions that the word sifrah in this context signifies the Angels. The reason is that they are responsible for delivering the Divine Revelation of the Almighty and also the Divine Commands of the Almighty through which people are able to reform themselves as the ambassador of a nation would bring any information to reform his nation.

There is no doubt that the Haafiz of the Quran is in the company of the Angels. Wherever the Haafiz of the Quran goes, the Angels also accompany him. In fact,

in times of danger, they are also present to protect and safeguard the Haafiz and also safeguard his Imaan.

Another view is that of Hadrat Sayyiduna Qadi Ayyaz Maliki May Allah have mercy upon him who explains that, 'being in the company of the Angels could also imply that perhaps the Haafiz of the Quran will in the hereafter enjoy the company of the Angels to such an extent that he would be the friend and trusted companion of the Angels. (Mirqaat).

There is no doubt that the Angels are free of sins and only that person would enjoy the company of such creation who himself is free of sin. This also proves that when a Haafiz of the Quran leaves the world, he becomes completely clean and pure of any sin and transgression such as the Angels.

In the above mentioned hadith, it is also mentioned that the person who struggles to recite the Quran gets double the reward for trying. This is also a source of joy and happiness for those who read the Quran consistently but struggle to recite the Quran.

There is no doubt that the Almighty has certainly not robbed them of His Divine Grace. In fact, due to their sincerity, He has actually bestowed double the reward on them. It also does not mean that those who read fluently, their reward is less than those who who struggle to read the Quran. In fact, those who read the Quran fluently, we cannot even estimate the amount of reward which they receive.

Hadrat Mullah Ali Qari May Allah have mercy upon him explains that, "It does not mean that the person who struggles to read the Quran gets more reward than the one who recites the Quran fluently. There is no doubt that the expert reader of the Quran certainly achieves a higher reward. In fact, he achieves the companionship of the Angels and he is certainly greatly rewarded. This is the reason that he has been described as someone who acquires the blessed company of the Angels".

In brief, a Muslim should have immense love and reverence for the Quran irrespective of whether he struggles to read the Quran or he is an expert in reading the Quran. In all circumstances, a person who reads the Quran acquires

much reward and also becomes entitled for the Special Divine Grace of the Almighty.

A Haafiz is a flag and symbol of Islam.

In the Kanzul Ummaal, 1/515, it is mentioned that, "The Haafiz of the Quran is indeed someone who carries the flag of Islam. Whoever respects such a person, without doubt he has displayed respect for Allah. As for him who displays disrespect for the Quran, on that person is the Divine Wrath of Allah".

There is no doubt that the flag is not given to any person. A flag is given to either a commander or a genuine representative of a country. The representative of a nation is certainly the body and soul of a nation. There is no doubt that the Almighty has certainly blessed this nation with the presence of a Haafiz of the Quran.

O Haafiz of the Quran, certainly the Almighty has blessed you with the flag of Islam. The eyes of the enemies of Islam are certainly on you. Please do not commit such an act which would bring disgrace and dishonour to the Muslim community. In fact, you should present such a noble example to others that when others see you, they will be become extremely attracted to the message of Islam and the Muslims.

There is no doubt that this greatness and stature is only given to special people and that is the reason that respect displayed for a Haafiz of the Quran is actually respect displayed for the Almighty. As for that person who dishonours and disrespects a Haafiz, he has certainly insulted the Almighty.

The Holy Prophet Peace and Salutations be upon him has stated that, "O my Ummah! respect the Haafiz of the Quran. Whoever respects him, has certainly shown respect to me." (Kanzul Ummaal. 1/512).

To respect a Haafiz of the Quran is to display respect for the Almighty and His beloved Habeeb Peace and Salutations be upon him. At the same time it is necessary upon a Haafiz of the Quran to realise and understand his position and therefore, he should enamour himself with good and noble qualities.

Allamah Nawawi May Allah have mercy upon him mentions that "The Haafiz of the Quran is a symbol of Islam or a flag of Islam. Keeping in mind the Quran, he should not busy himself with that person who spends his time in sport and play or become oblivious with those who become oblivious and forget (the message of Islam).

Imam Haakim Nishapuri May Allah have mercy upon him also presents the following report.

"It is not appropriate for a Haafiz to become confused with someone who is confused (about religion). He should also not busy himself with an ignorant person because in his chest is the Book of Allah." (Al Mustadrak. 1/552).

A Haafiz is the richest of people.

The Holy Prophet Peace and Salutations be upon him has stated that, "The richest person among people is the Haafiz of the Quran whose chest the Almighty has beautified and decorated with the Quran". (Kanzul Ummaal. A report from Ibn Asaakir May Allah have mercy upon him. 520).

One day, the Holy Prophet Peace and Salutations be upon him asked the blessed companions, "Who is a rich and wealthy person?" The blessed companions took the names of few wealthy companions. The Holy Prophet Peace and Salutations be upon him then explained that the richest and wealthiest people in his Ummah were those who were Haafiz of the Quran and in whose heart the Quran was protected.

The Holy Prophet Peace and Salutations be upon him has also mentioned that, "The Quran is that wealth after which, there is no poverty. There is nothing more valuable than this." (Musnad Abu Ya'la Mousili).

Again, the wealthiest of people are those who are the Haafiz of the Quran. The wealthy person is that person in whose heart is found the Quran. At the same time, it is unbecoming that a wealthy person should seek aid and help from others or beg others for help. When a person is wealthy and he begs others for help, certainly he is someone who should be pitied.

Hadrat Sayyiduna Imran bin Husain May Allah have mercy upon him was one day walking past a Qari (or someone who was reading the Quran). After the recital, this person was begging for help.

When he noticed this, he recited the Inna lillah. He then mentioned, "I heard the Holy Prophet Peace and Salutations be upon him once mentioning that whoever recites the Quran, he should seek help from the Quran. Very soon, there will come a time when people will read the Quran and through this, they will beg (or seek help) from people."

The blessed words of Hadrat Sayyiduna Umar bin Khattab May Allah have mercy upon him also substantiates this. He once mentioned, "O those who are the Qaaris of the Quran, keep you head high. The path in front of you is clear and apparent. Excel in good deeds and works and do not become a burden on people."

There is no doubt that when a person begs for help, it means that he has no money, however, the Haafiz has been given such wealth which can never be compared to anything.

Hadrat Sayyiduna Abdullah bin Amar bin Al Aas May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Whoever reads the Quran and believes that something (more valuable) has been given to another person, there is no doubt that he has thought low of the Quran which has been described as something mighty by the Almighty.". Ihya ul Ulum.

There is no doubt that the greatest of wealth or riches is the Quran. That person is indeed silly who considers something else as being greater in wealth than the Quran.

In fact, keeping in mind the status and stature of the Haafiz, it has become necessary upon the government to nominate a portion of money for the upkeep of a Haafiz. Such is the position which is given to the Haafiz of the Quran by the religion of Islam.

In the Musnad Al Firdous highlighting the instructions during the era of Hadrat Sayyiduna Umar May Allah have mercy upon him it is mentioned that the Muslims should give two hundred dinaars to a Haafiz every year from the Baitul Maal. Obviously, in that era, this was no small money.

Explaining this hadith shareef, a scholar mentions that, "A Haafiz of the Quran should be given two hundred dinaars every year on condition that he meets his needs. If not, it should be increased and if it is more than required, than it can be decreased. There are many other evidence and testimony which substantiate this law."

In another narration, it is mentioned from Hadrat Sayyiduna Ali May Allah have mercy upon him that every year, a Haafiz of the Quran should be given two hundred dinaars or two thousand dirhams. If the government is in agreement to this, then it is well or else, it would have to be given in the hereafter. In the fatwah Kaamil, it is mentioned that every Islamic scholar or Haafiz has a right to the Baitul Maal.

This is either two hundred dinaars a year or two thousand dirhams a year. If this is not given by the person in charge, then on the day of Judgement, it will be taken from his good deeds. If the person in charge does not have good deeds, the sins of the person will be placed on him.

In the Muslim shareef, volume 1, page 270, it is reported that Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him mentions that once the Holy Prophet Peace and Salutations be upon him asked him to recite the Quran. He then asked, "O Prophet of Allah! shall I recite the Quran to you when the Quran has been revealed on you?"
He then replied, "It is my wish that I hear the Quran from someone else." I then began to recite Surah Nisa and when I reached the verse where it is mentioned that a witness will be brought for every Ummah I raised my eyes to look at the Holy Prophet Peace and Salutations be upon him. I noticed that there were tears flowing from his blessed eyes."

In another narration it is mentioned that, "when I had reached this verse, he then informed me to stop and I noticed that tears were flowing from his blessed eyes." (Bukhari shareef).

Allamah Badrudeen Aini in the Umdatul Qaari which is the sharah of the Sahih Bukhari presents another report.

The Holy Prophet Peace and Salutations be upon him once arrived among the Bani Zufur and in his blessed company, there was Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him and a few other companions May Allah have mercy upon them. He then ordered a Qari to recite the Quran. When the Qari reached the verse (already mentioned), he wept so much that his beard and blessed cheeks became wet.

He then mentioned, "O my Lord! I will bear witness for those among who I am. However, how will I bear witness for those whom I have not seen?' Allamah Badrudeen Aini May Allah have mercy upon him answers this question as follows.

Hadrat Sayyiduna Saeed bun Massayib May Allah have mercy upon him narrates that the actions of the Muslims are presented to the Holy Prophet Peace and Salutations be upon him every morning and evening. He then recognizes the actions and faces of his Ummah and because of this, he will bear witness on their behalf. (Umdatul Qari. 20/60).

There is no doubt that our Prophet is someone who is alive. He fully recognizes the features and the deeds of his Ummah. This is the reason that he will bear witness on their behalf. This is why it is so important and vital that we strive to practise on the Shariah.

The Haafiz is blessed with seeing the Holy Prophet Peace and Salutations be upon him.

In the book Anfaasul Aarifeen, a very strange incident is mentioned. It is mentioned that in the town of Sirhind, there were two Huffaaz that were busy revising the Quran. One of their names was Syed Abdullah. In fact, they were so intense in reading and revising the Quran, that they became completely oblivious of their surrounding. Suddenly, a few Arab stallions appeared in front of them and the riders stopped to listen to the Quran been recited.

Suddenly a young person from among these riders addressed them, “O readers of the Quran! you have certainly fulfilled the rights of the Quran”. After saying this, the group of Arab riders rode away. When they had disappeared, the two Qaris looked at each other and were confused as to the identity of these people who had appeared as if from no where. They were also surprised at the faces of these riders which were full of Nur. In fact, the blessed face of the leader among them was so bright that it was even impossible for them to look at his face directly. In fact, such was the awe of this person, that they were forced to stand with respect.

Suddenly as if from no where, another rider appeared in front of them who also looked Arab and rode an Arab stallion. He then looked at the two Qaris and asked, “O those who read the Quran! Has the Holy Prophet Peace and Salutations be upon him arrived at this place and if he has, where has he gone to?” Obviously, when they heard these words, it was if the ground had disappeared from under their feet and they began to look at each other.

They were also full of regret that the Holy Prophet Peace and Salutations be upon him had arrived in front of them and yet they had not even had the opportunity of kissing his blessed hands. The blessed Prophet whose Kalimah they recite, they did not even have the opportunity of being of service to him.

By now, they had come to realise that this was indeed an amazing incident which was unfolding in front of them. They then approached the Arab rider on the horse and asked him who he was. The rider then replied, “I am asking about someone and yet, you are asking about me?” They then mentioned that he did not look like an ordinary person to them. The rider then replied, “I am the companion of the Holy Prophet Peace and Salutations be upon him who is called Abu Hurayrah”.

He then continued, “At night, from his Roza shareef, the Holy Prophet Peace and Salutations be upon him had mentioned that he will leave for Sirhind to listen to some Qaris from Sirhind reading the Quran and he had asked me to also accompany him as well. However, in the morning, he had sent me for another task and when I had completed this task and returned, he had already departed.”

The father of Hadrat Shah Waliullah Muhaddith Dehlwi May Allah have mercy upon him namely, Shah Abdur Raheem May Allah have mercy upon him

mentions that the sweet smell of fragrance continued to appear from this area for many days thereafter.

The leaders of this Ummah.

The Holy Prophet Peace and Salutations be upon him has stated that, "The leaders of my Ummah will be the Huffaaz of the Quran and the Ashaab Lail. (In other words, those who spend the night in ibaadah). (Kanzul Ummaal. 1/50).

In this hadith shareef, the Holy Prophet Peace and Salutations be upon him has termed the Huffaz, the leaders of this ummah. All of this is due to the fact that they have the Quran protected in their hearts.

He has also further elaborated on the status of the Huffaz. Hadrat Sayyiduna ibn Mas'ud Ansari Badari May Allah have mercy upon him narrates that, "That person should lead the nation who is the best Qari among them."

There is no doubt that to stand on the musallah is indeed a huge undertaking. If there is a group of people who wish to perform the salah in congregation and there is no nominated Imam at that place, then the person who reads the Quran the best and knows the Quran the best, will be nominated as the Imam.

In fact during the blessed era of Hadrat Sayyiduna Umar May Allah have mercy upon him, those people were called on to give advice or were included in a consultative forum who were the best of Haafiz among them.

Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him narrates that during the period of Hadrat Sayyiduna Umar May Allah have mercy upon him, his close associates and those around him were those who were Huffaaz whether they were young or old. Both ages were present. (Bukhari shareef).
During the blessed era of Hadrat Sayyiduna Umar May Allah have mercy upon him, those people were mostly included into his consultative forum who knew the Quran the most.

This fact is also mentioned by the eminent companion Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him. He also mentions that this

included both young and old on condition they were Huffaz of the Quran. (Bukhari shareef).

Whether it is the position of Imaamat or whether it is any position, in all circumstances, a Haafiz of the Quran was given first preference.

He received the position of governor because he was a Haafiz.

It is reported that Hadrat Sayyiduna Umar May Allah have mercy upon him had nominated Hadrat Sayyiduna Naaf'e bin bin Haarith to be the governor of Mecca shareef. However, one day, he happen to meet the same governor outside the limits of Mecca shareef in a place called 'Asfaan.

He then asked the governor whom he had left in charge while he was away. The governor replied that he had left someone named Ibn Abzaa in charge of the city while he was away. The great leader then asked who this Ibn Abzaa was and he was told that he was the freed slave of Hadrat Sayyiduna Naaf'e bin Haarith May Allah have mercy upon him.

Hadrat Sayyiduna Umar May Allah have mercy upon him then asked in surprise, "While you are absent, you have left a former slave in charge as your deputy?" Hadrat Sayyiduna Naaf'e bin Haarith replied, "Ibn Abzaa is someone who is a good Qari of the Quran, he is learned in the laws of Faraa'id and he is also a good decision maker."

Hadrat Sayyiduna Umar May Allah have mercy upon him declared, "Your Prophet has indeed mentioned that the Almighty through the Quran would elevate the status of certain communities and through (the Quran) He will also lower the status of certain communities."

When we look at the qualities mentioned by the great companion, we will see that he mentioned three of them. In spite of all of this though, Hadrat Sayyiduna Umar May Allah have mercy upon him specifically mentioned the merits of the Quran and the quality of being able to read the Quran as a very important quality. This was one quality which had transformed a once slave into the deputy governor of Mecca shareef. There is no doubt in the fact that the Almighty certainly raises the status of people through the Quran.

The report of Shaikh Nasr bin Mohammed Samarqandi May Allah have mercy upon him who passed away in 373 ah highlights this one single quality of ibn Abzaa.

It is mentioned that Hadrat Sayyiduna Umar May Allah have mercy upon him asked the governor in surprise, "Have you nominated a former slave to be the leader of the eminent people of the Quraish?" The governor replied, "O Ameerul Mo'mineen! After me, I have never found someone else who was a better Qari of the Quran than this person."

Hadrat Sayyiduna Umar May Allah have mercy upon him replied, "It is better. There is no doubt that through the Quran, the Almighty raises the status of many people and the status of many are lowered. And without doubt, Abdur Rahman bin Abi Abzaa is certainly one of those who gained respect and status through the Quran." (Tambeehul Ghaafileen. 328).

The Haafiz is a respected guest on earth.

It is reported that when a Haafiz of the Quran departs from the world, then the Almighty commands the earth not to consume the flesh of this person. The earth replies, "O Allah! how can I consume the flesh of such a person in whose chest is the Holy Quran." (Musnad Al Firdous. Bahiqi, Tirmidi, ibn Maja in the Kanzul Ummaal).

There is no doubt that the Haafiz of the Quran is someone who is blessed with eternal life. Even with the arrival of death, he does not die. His body remains fresh in the grave all the time. When the Almighty can bless a martyr with eternal life in the grave, surely, He can also bestow the same Divine Grace on someone who has spent his life reading His Divine Book and also protecting the Divine Book.

It is mentioned that in the village of Muzaffarghar on the 4th of November the body of a person was found still fresh in his grave. This was reported by the Jhang newspaper.

It is mentioned that while the grave diggers were trying to dig up a very old grave, the shovel hit the skull of the person buried in this grave and his heard began to bleed. Obviously the grave diggers went into a state of shock and ran in fright.

However, on further investigation, it was found that the deceased person was a Haafiz of the Quran. (Rooz Nama Jhang. 18th Muharram. 1403. November 1982).

There is no doubt that in certain times in history, the Almighty reveals such amazing testimony to those who are living which merely becomes a further testimony to the truth of Islam and the message of the Holy Prophet Peace and Salutations be upon him. In fact, such types of miracles make it difficult for the sceptic to ignore or disbelieve. In other words, the Almighty is giving clear evidence to people on the truth of Islam and this is because of His Divine Kindness.

Yet, it is sad to see that people still refuse to accept the truth of Islam in spite of these clear messages and revelations. There are other forms of Divine Grace which are also accorded to a Haafiz of the Quran.

Even the earth displays respect for a Haafiz of the Quran.
Hadrat Allamah Imam Jalaaludeen Suyutwi May Allah have mercy upon him narrates that once Abdur Rahman bin Mohammed bin Mansur May Allah have mercy upon him narrates that Ebrahim Haffaar May Allah have mercy upon him was once busy digging a grave when suddenly the brick on the neighbouring grave fell. He suddenly sensed the sweet fragrance of kasturi.

He mentions that he then saw an old person with a white beard reading the Quran in his grave. (Tanweer Al Lam'aan).

There is no doubt that when a Haafiz of the Quran recites the Quran night and day, he will not rest until he does not complete this important task. When this happens, the Almighty in His Divine Grace blesses the person by allowing him to also recite the Quran in his grave. In other words, the Almighty gives the Haafiz the opportunity to recite the Quran so that he could feel more at ease in the grave.

Are such incidents possible in the grave? In the Musnad of Abi Ya'la, a hadith shareef is mentioned wherein the Holy Prophet Peace and Salutations be upon him has declared that indeed the Prophets are still alive and they perform the salah in their grave.

It is also reported that on the night of Mer'aj when the Holy Prophet Peace and Salutations be upon him was passing by the blessed grave of Nabi Moosa peace be upon, he saw that Nabi Moosa peace be upon him was reading salah in his grave.

When the Almighty has blessed the Prophets with such miracles and amazing qualities, surely, He can also bless the ummah of these Prophets who are steadfast in following the laws of these Prophets. There is no doubt that when an Ummati of any Prophet is able to enjoy such qualities in his grave, this is also through the wasila of his Prophet whom he follows.

In the Mishkaat shareef, there is a report from Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him. He narrates that once a companion of the Holy Prophet Peace and Salutations be upon him placed his tent above a grave which he was unaware of. Suddenly, he heard someone recite surah Mulk in the grave and this person continued to read the surah until it had been completed. This companion then approached the Holy Prophet Peace and Salutations be upon him and narrated what he had experienced.

After listening to this incident, the Holy Prophet Peace and Salutations be upon him explained, "This is a surah which restricts punishment and brings salvation and protects a person from the Divine Punishment."

In another incident, another blessed companion also heard the sound of someone reciting the Quran coming from a grave. When he had mentioned this to the Holy Prophet Peace and Salutations be upon him, the Holy Prophet Peace and Salutations be upon him also authenticated this as well. This proves beyond a shadow of doubt that a true Haafiz of the Quran who fulfils all the requirements which needs to be fulfilled are certainly not people who die but they remain alive even in their graves.
Some of them are also blessed with the gift of reciting the Quran in their graves.

The Haafiz of a Quran is indeed successful.
The Haafiz of the Quran will be protected from all the hardship which would befall people on the day of Judgement.

The Holy Prophet Peace and Salutations be upon him has declared, “Memorize the Quran, without doubt, the Almighty will not allow the flames (of hell) to fall on that heart in which is found the Quran. (Sharah As Sunnah by Imam Baghwi).

This hadith shareef is also found in the following words. “Continue to recite the Quran. The Almighty will never allow punishment to come on that heart in which the Quran is protected.” (Kanzul Ummaal. 1/512).

In the Musnad Al Firdous, in place of heart, the word “abd” or slave is mentioned. In other words, “the Almighty will not give punishment to such a slave who had memorized the Quran.”

This message has also been given by the Holy Prophet Peace and Salutations be upon him in the following manner. He has mentioned, “If the Quran is placed in any leather and this is placed in a fire it will not burn.”

One lesson we learn from this is that the fire or any flame cannot harm the Quran. There have been many incidents where the complete house had burnt to the ground but the Quran remained unharmed. In some instances, a car was burnt to ashes and the heat was so intense that fire fighters could not even come near the flames, yet, after everything had been burnt to ashes, the Quran which was in the car remained untouched by the flames. This is the Divine Protection of the Almighty which He has promised for the Quran.

The eminent Muhadditheen also explain that in that heart in which is found the Quran, that heart will never be consumed by fire.

When this is the case with ordinary flames, how can such a person burn in the fire of hell?

Hadrat Mullah Ali Qari May Allah have mercy upon him explains, “When an ordinary piece of leather is able to gain such protection simply by being connected with the Quran, how can the heart of a Haafiz be destroyed by fire? What can be said about the actual body of a Haafiz in whose body the Quran was protected for many years? There is no doubt that such a body will indeed be protected against the fire of hell.

Imam Ghazzali May Allah have mercy upon him mentions a report from Hadrat Sayyiduna Uqbah bin Aamir May Allah have mercy upon him who narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "If the Quran is in a piece of leather, the fire will not be able to touch that (piece of leather)." In fact, besides burning the blessed body of a Haafiz, the flames will not even touch his body. The reason is because an ocean of knowledge runs through his body. How can the fire then destroy his body? In fact, the Nur of Allah in the form of knowledge and Quran are such attributes which can actually extinguish a flame of fire.

In the hadith shareef it is mentioned that when a true believer crosses the Pul siraat, the fire of hell will call out to him, "O believer! pass quickly because (through you) the flames of my fire is beginning to cool." In like manner, when a true Haafiz of the Quran will pass over the Pul siraat, the flames of hell will also plead to him to pass quickly. Obviously the reason being is that in his heart is found the Book of Allah.

In one narration is mentioned that there is a river in Jannah which is called "Riyaan". On the banks of this river, there is a city.

The complete city is built with pearls. It also has seventy thousand doors which are (made from gold and silver). This complete city will be given to a Haafiz of the Quran.

The respect accorded to a Haafiz.

There is no doubt that when a person keeps one of his names as one of the Divine Attributes of the Almighty, he is not permitted to keep this name on its own. He has to add the title of Abd before it. If he chooses the name Ghaffar, he cannot use this Divine Attribute on its own. He will have to keep his name Abdul Ghaffar. In like manner Abdul Qayyum, Abdul Jabbar etc.

Yet, such is the greatness of a person who memorizes the Quran that one is allowed to call him a Haafiz which is also one of the Divine Attributes of the Almighty without having to add any other title before it. When we look at the verse where the Almighty mentions that He has revealed this Quran and He is the Protector of the Quran. In this verse, the title Haafiz is used to describe a

Divine Attribute of the Almighty. Yet, He has also allowed a person to be called a Haafiz on his own who protects the Quran in his heart.

However, when we look at some of the modern Muslim parents, a great tragedy is taking place. When a parent decides to send his child to a madressah to learn Islam or the Quran, his own family would make a comment that this child will grow up to eat sadqah and other charity. They also make mention that this child will now be eating the food of a madressah which is acquired through zakah money etc. Yet, they refuse to mention to the parent of this child that this is a child who will protect himself from the fire of hell.

This is that child through whom the parents will be given a crown to wear on the day of Judgement. This is that child who will be pardoned and though him, many others will also be pardoned. In fact, when the child hears such comments from his own family about eating zakah or charity, there is no doubt that he will become a person who will suffer from an inferior complex. Our advice to such children and such parents is not to listen to the comments of such people. Listen to the blessed words of the Holy Prophet Peace and Salutations be upon him instead and always bear these words in mind.

Look at the example set for us by the Holy Prophet Peace and Salutations be upon him. Look at how he had to suffer on the streets of Taif. Stones rained down on him from all sides and his body was dripping blood. But, at the end of the day, the Almighty clearly declares that true respect and honour only belongs to Allah, His Prophet and the true believers.

In all of these instances, never once did the Holy Prophet Peace and Salutations be upon him utter a word of complaint. He persevered in the face of all of this with patience. He also proved beyond a shadow of doubt that a person will never ever enjoy such peace even if he lived in the palaces of Caesar or Khusroe as the amount of joy a person experiences when he is tested in the Path of Allah. There is no doubt that the status enjoyed by the Holy Prophet Peace and Salutations be upon him was achieved through being patient in the face of stones being hurled at him. A poet has said that if you wish to be in peace in both worlds, then you should hold fast to the garment of that Prophet whose name is Mohammed.

Look at the blessed lives of the Ashaab. How much of hardship did they endure in this world for the sake of Islam? Yet, never at one moment, did they ever utter words of complaint. They never ever said that what type of religion is this in that after accepting this religion, we are hounded and persecuted. Their words were the same words as declared by Sayyidus Sahaabah, Hadrat Sayyiduna Abu Bakr May Allah have mercy upon him which was, "Our heads maybe be severed. our family destroyed and our houses burnt. But we will never allow our hands to leave the blessed garment of the Holy Prophet Peace and Salutations be upon him."
Hadrat Sayyiduna Aanis May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has declared that, "That person who teaches his child the Naazirah of the Quran, all his past and future sins are pardoned. As for him who makes his child a Haafiz of the Quran, on the day of Judgement, he will live a life of piety, he will die as a martyr, he will be saved on the plains of Mesher, on the day in which there is immense fear, he will be protected from fear, when there is darkness, he will receive light, when there is immense heat, he will receive shade, on the day when there is immense thirst, his thirst will be satisfied.

On the day when there is little amount of good, he will be full of good deeds. On the day in which there is misguidance, the Almighty will bless him with guidance. This is on condition that he continues to read the Quran. The Quran is indeed the Zikr of Rahman, it protects against the satan and an act which increases the weight on the scale of good deeds. (Kanzul Ummaal).

A humble appeal to the parents of Huffaaz.

It is important that there is constant revision of whatever one has memorized no matter how small an amount this may be. In fact, to forget the Quran is a very evil and bad omen.

There is a hadith shareef in which the Holy Prophet Peace and Salutations be upon him had declared that, "The reward of my Ummah was presented to me and even a leper who was removed from a masjid by someone. Even the sins and transgressions of my ummah was presented to me. I have never seen a greater sin then when a person memorizes a surah or ayah of the Quran then forgets it." (Tirmidi shareef).

In another report, the Holy Prophet Peace and Salutations be upon him has declared that, "he who reads the Quran and forgets it, he will meet the Creator in such a state that he is a leper". (May Allah protect us from this. Ameen).

These are warning from that eminent Prophet who had also declared, "The person who carries the Quran, (a Haafiz), is indeed a flag (or symbol) of Islam. Whoever respects him, he has displayed respect for the Almighty and whoever disrespects him, the Divine Curse of Allah is upon that person". This was reported by Hadrat Sayyiduna Abu Umaamah Baahili May Allah have mercy upon him.

He has also mentioned, "respect the people of the Quran (the Huffaz). However whoever respects them has respected me and whoever respects me, he has respected my Creator. Beware, do not decrease in the rights of this duty. (Kanzul Ummaal. 1/523).

It is also mentioned that these people are also close to the Prophets in status and respect, however, they do not receive Divine revelation. It is also mentioned that, "He who invites a Haafiz because of his immense respect for the Quran and shows great hospitality for him, he will be blessed with ten rewards for every letter which has been memorized by the Haafiz and ten sins of his will be eliminated and he will increase in status ten fold".

On the day of Judgement, the Almighty will declare to him, "Because of Me, you had displayed respect for a Haafiz of the Quran in the world, therefore, to bestow respect and reward, I am sufficient for you today." (Musnad Al Firdous).

Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "The Huffaaz of the Quran are the friends of the Almighty. He who has enmity towards them, he is an enemy of Allah and he who (displays) love for them, he is a friend of Allah." (Hulyatul Awliyah by Imam Abu Naeem May Allah have mercy upon him).

In the Kanzul Ummaal, it is mentioned that when a persons recites the Quran, the Almighty commands silence so that the recital of that person can be heard.

Protect the Quran in your hearts.

Our advice to the Huffaaz is that they should certainly protect the wealth which is found in their hearts. Let is not be that due to some sort of laziness or obliviousness, this wealth departs from you.

Make it a part of your life to always revise the Quran. In fact, make it a spiritual sustenance which you need to consume every day. If you do not remember this, then it means that you are ignoring the Divine Words of the Almighty and very soon, you will realise your folly. Bear in mind that if you forget the Quran, how can you harm the Almighty when there are millions around the world who are Haafiz of the Quran. In fact, not only the humans, but the Angels also continue to recite the Quran every minute.

Hadrat Sayyiduna Abu Moosa Ash'ari May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Protect the Quran. I swear by that Divine Being in Whose Power is my life, the Quran is fastened by a rope to ones feet and which can escape faster than a camel." In other words, if you become oblivious of revising the Quran, you have no idea how quickly, you will be able to forget the Quran. In fact, it has been described as a camel which breaks the rope that holds its feet. Once this rope is broken, the camel is able to escape so quickly that it is nearly impossible to be able to capture it thereafter.

This hadith shareef is also found with the following words. Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "The similitude of a Haafiz is like a tied camel. If he takes care of it, it will remain with him and if he leaves it free, it will run away." (Sahih Bukhari and Sahih Muslim shareef).

The narration of Hadrat Sayyiduna Abu Moosa Ash'ari May Allah have mercy upon him also appears in this manner. The Holy Prophet Peace and Salutations be upon him has stated, "Protect the Quran. I swear by that Divine Being in Whose Power is the life of Mohammed, it escapes even faster than that camel which breaks away after being tied." (Sahih Bukhari and Sahih Muslim shareef).

There is no doubt that it is indeed Fard upon everyone to protect this Divine Gift which has been given to the ummah of the Holy Prophet Peace and Salutations

be upon him. Obviously, one of the greatest methods of doing this is to make sure that one revises a portion of the Quran everyday. There is no doubt that one who does it will make sure that this Divine Blessing remains protected in his heart.

The foundation of all excellence is upon practise.

There are many parents who go out of their way making sure that their child becomes a haafiz. When the child becomes becomes a haafiz they arrange a grand celebration but later on, do not bother whether the child revises what he has memorized. If this is the case, then very slowly this Divine Blessing disappears. There are hundreds of examples of this nature which are in front of us and in fact, it is seen that this child actually becomes worse than other children.

At times, other children would turn to the masjid, but a child who has forgotten the Quran seems to be someone who has a black mark hanging over his head and at times, he even refuses to go to the masjid. An urgent appeal is made to the haafiz to beautify himself with obeying the rules and regulations of Islam. It is appropriate for a haafiz that while the world sleeps, he should be awake. When people are immersed in sport and play and fun, he should be concerned about the hereafter.

Howe clear is the advise that the life of a haafiz should be completely different from the lives of ordinary people. Most people are completely oblivious of the hereafter but the haafiz is someone who is always looking at the Quran and trying his level best to adopt piety in his life. When someone looks at such a haafiz of the Quran, he will automatically comes to realise that this is certainly not someone who has become a victim of the world. They will see that this is indeed someone who is a traveller on this earth for a few days and is preparing to return to his actual place of birth and that he is someone who awaits to meet His Creator.

What should a haafiz do?

Hadrat Sayyiduna Abdullah ibn Mas'ud May Allah have mercy upon him advises that, "A haafiz should be someone who respects the time at night while the rest of people are asleep. He should respect the time of day while others are not fasting. He should take care of his sadness and grief while people are immersed

in useless speech and conversation and he should also not forget to shed tears of sadness when people walk around with pride and arrogance."

A true intelligent person is that person who respects time. There is no doubt that every moment is indeed precious. The time and breath given to a person is certainly something which cannot be substituted. Advice which is given to a haafiz from the ahadith is that he should respect time so that he can acquire eternal happiness and joy.

Weep when you recite the Quran.

Hadrat Sayyiduna Sa'ad bin Abi Waqqas May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "This Quran was revealed with items of sadness, therefore, when you recite the Quran, then let their appear tears in your eyes and if you cannot do this, then at least adopt an appearance of weeping." (ibn Maja shareef. 96).

Lessons on how to ponder on the hereafter is been given to us. There is no doubt that an Islamic scholar and a Haafiz have been included as the special people of the Holy Prophet Peace and Salutations be upon him. He has also mentioned that it is necessary upon the haafiz to perform the Tahajjud salah even though it is only two rakah. Besides adopting piety and cleanliness in his life, the haafiz is also advised to stay awake at night.

He should refrain from sin and transgression and continue to fight against falsehood and evil because he is someone who is blessed with the Divine Words of the Almighty. If he continues to follow evil and sin, then there is a very high likelihood that that his life would be overtaken with darkness and the true light of truth would disappear from his life.

The Holy Prophet Peace and Salutations be upon him has stated that, "None of you should say that 'I have forgotten a certain ayah of the Quran'. In fact, he has been made to forget (this ayah) due to his sin." (Sahih Bukhari and Sahih Muslim shareef).

Sin is something which invites the Divine Wrath of the Almighty and its effect soon becomes apparent and he slowly begins to ignore the Almighty. There is no

doubt that when one starts to forget the Quran, it clearly means that his connection with the Almighty is certainly becoming less.

What happens when you forget an ayah?

In the sahih Bukhari shareef it is mentioned, "how great a tragedy it is when someone admits that he has forgotten a certain verse (of the Quran). In fact, he has been made to forget that verse (of the Quran). Therefore, memorize the Quran properly."

We make dua that the Almighty allows everyone to understand the Divine Grace of the Almighty. Adopt piety and good behaviour and adorn your eyes with tears and during the night, remember the Creator. The Holy Prophet Peace and Salutations be upon him has stated that, "O people of the Quran, (the Huffaaz)! Beautify yourself with the Quran, the Almighty will beautify you. Compared to others, the Haafiz should spend more time in the night in standing (and worshipping the Almighty). When people are sleeping, he should be reading the Quran. When people are joyous in the colours of the world, he should be trembling our of fear for the Almighty."

Recite the Quran in a beautiful voice. When you read (the Quran) use fragrance and a miswaak. You should also adopt the other etiquettes which have been mentioned earlier. Bear all of these in mind.

What is knowledge.

In many books, it is mentioned that when one becomes aware of the reality of a certain object, that is considered to be knowledge. In another explanation, it is mentioned that when the complete picture of something is encompassed within the intellect of someone, that is considered as knowledge. There is no doubt that indeed Islam has placed great emphasis on the acquisition of knowledge. In fact, the Holy Prophet Peace and Salutations be upon him has also been informed in the Quran to make dua for increase in knowledge.

When describing Nabi Daud peace be upon him, the Quran describes that he was chosen for his knowledge and his physical power. This clearly indicates to us that those who have a little intellect, should come to the conclusion that it is absolutely necessary for a person to acquire knowledge. How important is knowledge in the life of a Muslim can be determined by the fact that the Quran

mentions that the people who actually fear the Almighty (as it behoves Him to be feared) are the Ulama or the learned among the Ummah. In the Quran, the five senses have also been described as vehicles through which one can acquire knowledge.

In fact, in the Quran the Muslim is advised not to pursue something which he does not have knowledge of. At the same time, in the Quran it is mentioned that all the senses of man would be questioned and it will be asked how they were used in the world. Besides the fancy definition given to knowledge by certain philosophers, the simple definition of knowledge is; The result of knowledge is that through his intellect, his senses and faculty to comprehend, he becomes aware of his outer and internal state and the state of other objects as well.

In brief, one can say that with the result of acquiring knowledge a person becomes aware and begins to comprehend and understand better. In fact, at the same time, the subject of what one is studying is also determined by the importance of that subject. In other words, the more important something is, the more necessary it is to acquire knowledge about it.

The necessity of knowledge.

1. The first priority of man is to be able to save himself. He has to establish himself. With the result of trying to achieve this, he has to face many outer and internal obstacles along the journey. At the same time, the tools for fighting these obstacles can only be acquired through knowledge.

2. Another important facet to bear in mind is that man is certainly always in need of knowledge. One of the reasons is that man has many wishes This may pertain to him personally, his family, his social environment, his nation etc. However, when he acquires knowledge, he becomes aware of all paths which he needs to traverse to be able to acquire these objectives. He also begins to understand what he needs to resist and what he needs to fulfil. This is one of the reasons that knowledge has been held in such high esteem in Islam. In fact, even in the Quran, it is mentioned that those who have knowledge are certainly not equal to those who have no knowledge.

It is through knowledge that man finds himself superior to other creatures. It is his intellect and his common sense which distinguishes himself from other

creatures. However, to be able to control this intellect and his common sense, it is vitally important that he has knowledge. If he does not posses knowledge, then he will be considered as an animal or even worse than an animal.

It is also mentioned that knowledge is considered a double edge sword. It can also carry an advantage and a disadvantage.

3. There is no doubt that a great ocean of emotions run within a human. Hence, there is no doubt that one needs to be able to acquire that faculty which would be able to inform him about the harm and benefit of certain actions and thoughts. That faculty is considered as knowledge.

4. For a person to understand the objective of everything and be able to refrain from unnecessary and minor issues which may deviate him from the path of this objective, he has to acquire knowledge.

Ilm-e-Naaf'e

Knowledge is that light through which the Almighty guides His creation. It is such a source of light that when opened, immense brightness appears and spreads and darkness disappears. It is such a super power which enable a human to become great. Not only this, but he is also able to brighten everything around him. He is able to shine such a light which can never be extinguished. It is through this light that a person is able to brighten others around him.

During times of fear, it becomes his supporter. During anxiety, it becomes his friend. During loneliness, it becomes his companion. During battle, it becomes his weapon and during times of extreme stress, it becomes a source of his planning and a means of strategy. This is indeed a great gift from the Almighty to His servants.

It is not only a most blessed faculty, but the amazing quality of knowledge is that the more you spend, it never seems to decrease. It is such a bright light whose Nur continues to spread and it becomes a source of guidance for those who are travelling. During the darkest of nights, it becomes a beacon of guidance and salvation.

The greatness and eminence of knowledge.

There are many virtues of knowledge which have been presented and among them, one of the greatest is the statement of the Holy Prophet Peace and Salutations be upon him wherein he has stated that, "to seek knowledge is Fard upon every Muslim." There is no doubt that this Prophetic statement is like the very essence of knowledge. Another important fact in regard to knowledge and the acquisition thereof is that once the Holy Prophet Peace and Salutations be upon him mentioned to his blessed companions that if they needed to seek knowledge they should be prepared to even travel to China.

In other words, Muslims should not fear how long a distance they needed to travel to acquire knowledge. They should always be ready to travel no matter how far. Hadrat Sayyiduna Mu'az bin Jabal May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has mentioned that, "Seek knowledge, without doubt seeking knowledge creates fear for Allah. To seek knowledge is ibaadah. To mention knowledge is a Tasbeeh. To debate it is Jihad and to teach it is charity.".

Hadrat Sayyiduna Abu Zarr and Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon them narrate that the Holy Prophet Peace and Salutations be upon him has stated that, "One chapter of knowledge is better than a thousand (rakah) of nafil salah."

In fact, one of the greatest evidence in the excellence of knowledge is that when the Almighty wanted to prove the excellence of Nabi Adam peace be upon him over the Angels, the faculty of knowledge was presented as testimony. When Nabi Adam peace be upon revealed his knowledge, the Angels became aware that indeed he had been blessed with a mighty power. It is a means of salvation for the hereafter, a means to acquire piety and means to acquire justice. This is the reason that the Quran describes that the person who has knowledge is able to make a just decision.

When the Almighty has described the people of knowledge, He has indeed given them a unique position and status in creation. In another verse, it is clearly mentioned that this clear and apparent light or Nur of Islam is something which is protected in the hearts of those who have knowledge. As the precious treasures of this world are hidden in the bowls of the earth, in like manner, the treasures

of Islam are hidden in the heart of someone who has knowledge. In another verse the Almighty clearly mentions that He has indeed elevated the position and status of those who have knowledge.

The Holy Prophet Peace and Salutations be upon him has stated that we should seek knowledge from the cradle to the grave. Hadrat Sayyiduna Abu Umaamah May Allah have mercy upon him explains that once a worshipper and a learned person were described in front of the Holy Prophet Peace and Salutations be upon him and he mentioned, “The excellence of an Alim over an Abid is like my status over a common person among you.”

There are numerous diverse definitions of knowledge, but one of the main attribute of knowledge is that it creates a connection between one human and another. It is through knowledge that we gain insight into the life of the Prophets and other people. We also come to know of their state and their manner of living and their laws. It is through knowledge that we gain insight into what is false and what is the truth. At the same time, it enables a person to understand the limit of what is known and what is still unknown. It also makes a person remove the doubt which he may still suffer from.

He becomes aware of new objects and items. Through knowledge and Imaan, a person can determine the truth of religion. When Imaan strengthens the action of someone, then knowledge further establishes this trait within a person. It is through knowledge that the power of action is increased. We come to know of good and bad and obviously, knowledge of this is extremely important if we wish to perform proper action or amal.

One of the first objectives which is acquired through knowledge is the ability to distinguish between good and evil.

The power to be able to recognize these things and the power to understand the consequences of these things. He is able to understand that if he does a certain thing, he will be rewarded and if he refrains from a certain action, he will be punished. One of the greatest responsibility of a human is to rectify and correct his society and this can only be done through knowledge. The Islamic jurists explain that, that person who does not understand his environment, he is indeed an ignorant person.

The excellence of the people of knowledge.

Those people who are Huffaz, those who Qurra, those who are the Islamic teachers, the people who write about Islam, the people who publish Islamic material, the people who propagate Islam and explain to others about Islam, certainly all of them will be rewarded by the Almighty for their effort. Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Besides to two people, envy is not allowed.

The first is that person who has been given knowledge of the Quran and he spreads or propagates this morning and evening. The second is that person who has been given wealth and he spends this in charity morning and evening."

Hadrat Sayyiduna Uthman May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "The best among you is he who learns the Quran and teaches it to others." (Sahih Bukhari shareef).

Hadrat Sayyidah Ayesha May Allah have mercy upon her narrates that the Holy Prophet Peace and Salutations be upon him had mentioned that, "That person who learns the Quran and becomes an expert, he is indeed a close servant of the Almighty and he will be among the most respected of people". (In other words, he will be in the blessed company of the Prophets, the Awliyah etc). (Tirmidi shareef). This gives us a clear indication that the Huffaaz, the Qurra and the Ulama will certainly be in the blessed company of these special servants of the Almighty.

Hadrat Sayyiduna Ali May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "That person who has read the Quran and has memorized it and considers its halal to be halal and its haram to be haram, the Almighty will allow him to enter Jannah. His intercession of ten people in his family will also be accepted upon whom the fire of hell has become waajib". (Tirmidi shareef).

It is mentioned that in the special consultative forum of Hadrat Sayyiduna Umar May Allah have mercy upon him, the majority of people were those who were

well learned in the Quran whether the person was young or old. Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has mentioned that, "The duty (or position) of Imaamat will be given to that person who is most learned in the book of Allah. If all of them are equal in this, then that person who is most learned (in the laws of) Sunnah. If all of them are equal (in the knowledge of) Hadith, then the first who made hijrah or migrated (for Islam). If all are equal in this regard, then that person who is the most senior in age will be given the position or Imaamat or leadership."
In another hadith shareef it is mentioned that no one can become the leader of government without permission and no can can sit in the house of another without permission. This is mentioned in the Sahih Muslim shareef.

Hadrat Sayyiduna Abu Moosa Ash'ari May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Respect accorded to a senior (person in age) and to someone who carries the Quran (has knowledge of the Quran), should be shown respect for the sake of Allah. This is on condition that the person who carries the Quran is not a show off and not someone who betrays the Quran."

Note; we also notice that in spite of the fact that the Holy Prophet Peace and Salutations be upon him is the most learned of creation, yet, he used to also make dua for increase in knowledge. This proves that we should never be satisfied with what knowledge we have and should always strive to acquire more knowledge. There is no doubt that greed for knowledge is considered a very "noble greed". This also again proves the excellence and status of knowledge. (Fathul Bari).

The various Quranic verses in this regard.
In surah Baqarah, verse 31, the Quran declares:

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِيْ
بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣١﴾

And Allah the Supreme taught Adam all the names (of things), then

presented them to the angels, saying, “Tell Me the names of these, if you are truthful.”

Tafseer: This is also a clear proof and testimony that knowledge is more superior to ibaadah. After all, in spite of their immense action in the form of ibaadah, Nabi Adam peace be upon him was considered as greater than the Angels because of the knowledge which the Almighty had bestowed upon him. It is through their knowledge that magicians in the court of Pharaoh were able to recognize the truth of the message of Nabi Moosa peace be upon him.

2. In surah Baqarah, verse 247, the Quran declares:

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا ؕ قَالُوْٓا اَنّٰى يَكُوْنُ
لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ؕ
قَالَ اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَزَادَهٗ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ؕ وَاللّٰهُ
يُؤْتِيْ مُلْكَهٗ مَنْ يَّشَآءُ ؕ وَاللّٰهُ وٰسِعٌ عَلِيْمٌ ﴿۲۴۷﴾

And their Prophet said to them, “Indeed Allah has sent Talut (Saul) as your king”; they said, “Why should he have kingship over us whereas we deserve the kingship more than he, and nor has he been given enough wealth?” He said, “Indeed Allah has chosen him above you, and has bestowed him with vast knowledge and physique”; and Allah may bestow His kingdom on whomever He wills; and Allah is Most Capable, All Knowing.

Tafseer: Again, we come to know that knowledge is greater than ibaadah. For a worshipper, he is confined to a masjid while the person who has knowledge is given kingship and control. At the same time, we also come to understand that knowledge is far superior to wealth. Leadership in the dominion of the Almighty is achieved through knowledge and not wealth.

3. In surah Baqarah, verse 269, the Quran declares:

يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ؕ
وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبٰبِ ﴿٢٦٩﴾

Allah bestows wisdom on whomever He wills; and whoever receives wisdom has received abundant goodness; but none heed advice except men of understanding.

Tafseer: By wisdom is meant religious knowledge. In other words, knowledge of Quran and sunnah. Two important points become apparent to us. The first is that giving knowledge in charity is far superior to giving wealth in charity. The second point to bear in mind is that; knowledge is something which is acquired only through the Divine Grace of the Almighty.

One cannot claim that he has acquired knowledge himself by studying the Quran and hadith or has become guided by seeking knowledge on his own. All of this depends on the Divine Grace of the Almighty. We also come to understand that knowledge is one of the greatest of treasures. It is greater than wealth, ibaadah and power. Since the Holy Prophet Peace and Salutations be upon him is the greatest of Prophets, it stands to reason that he has been given the greatest amount of knowledge. When Nabi Adam peace be upon him was given the names of all things, it stands to reason that the Holy Prophet Peace and Salutations be upon him was given even more than this.

4. In surah Nisa verse 113, the Quran declares:

وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ؕ
وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا ﴿١١٣﴾

and Allah has sent down upon you the Book and wisdom, and taught you all what you did not know and upon you is Allah's great munificence.

Tafseer: This also proves the immense knowledge of the Holy Prophet Peace and Salutations be upon him because the Almighty Himself is admitting that He taught the Holy Prophet Peace and Salutations be upon him everything. In other

words, whatever the Holy Prophet Peace and Salutations be upon him was unaware of, the Almighty has taught him all of these things. In other words, there is not a subject which the Holy Prophet Peace and Salutations be upon him is unaware of. When we look at the description of the world in the Quran, the Quran describes it as something little.

In surah Nisa, verse 77, the Quran declares:

مَتٰعُ الدُّنۡيَا قَلِيۡلٌ

"The usage of this world is meagre;"

In other words, whatever is in this world is very little and meagre. Yet, when it comes to describing the Divine Grace upon His beloved Prophet, He declares that the He has done a "great" favour to His Prophet. In other words, the complete world has been described as meagre and little, and the quality of the Holy Prophet Peace and Salutations be upon him has been described as 'great'. Where are those idiots who say that the knowledge of satan and the angel of death is more than that of the Holy Prophet Peace and Salutations be upon him? In fact, these are such idiots that it boggles the mind.

The angel of death is an Angel and yet, the Quran explains that none of the Angels were able to prove their knowledge in front of the vast ocean of knowledge of Nabi Adam peace be upon him. This is proven in the Quran and yet, these people claim that the knowledge of the angel of death is far superior to that of the Holy Prophet Peace and Salutations be upon him. This clearly proves that these people have clearly rejected the Quran and that too, a clear injunction of the Quran. This claim of theirs was mentioned in their version of the satanic verses called "Baraheen-e-Qati'a".

The Holy Prophet Peace and Salutations be upon him is the most learned of creation!

It is the unanimous opinion of the Ulama that the knowledge of the Holy Prophet Peace and Salutations be upon him is far superior to any other creation. If a person claims that a certain creation has more knowledge, then he has certainly insulted the Holy Prophet Peace and Salutations be upon him. Imam Zarqani May Allah have mercy upon him in the Sharah of the Muwaahib and in the Naseemur Riyaad which is the sharah of the Shifa shareef explains that, "Whoever

says that someone is more learned than him, he has indeed attributed a defect and an insult to the Holy Prophet Peace and Salutations be upon him."

Imam Abu Yusuf May Allah have mercy upon him the famous student of Imam Azam May Allah have mercy upon him mentions in the Kitaab Al Khiraaj that, "If any Muslim disrespects the Holy Prophet Peace and Salutations be upon him, or attributes a lie to him, or attributes a defect to him, or picks out a fault in him, without doubt that person is a kaafir."

5. In surah Taubah, verse 122, the Quran declares:

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ؕ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ
طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُوْنَ ﴿١٢٢﴾

And it is not possible for the Muslims that all of them go out; so it should be that a party from each group goes forth in order to gain knowledge in religion, and upon returning they warn their people in the hope that they may avoid.

Tafseer: In other words, if everyone left their homes, then the area would be clear of people and this would pose a great threat to the Muslims. Therefore, a specific number of people should only leave. This proves that to seek knowledge is considered as Fard-e-Kifaayah.

In other words, one group should stay at home and one group should go out and seek knowledge. From this, we also come to realize that if only one person in the village went out to acquire knowledge and becomes qualified in religious knowledge, the Fard of the entire locality will be fulfilled. Another important point to bear in mind in the present era is the importance of Ilm-e-Fiqh or knowledge of Islamic jurisprudence.

People generally ignore this important aspect of Islam. This is the reason that most of them read any translation of the Quran without understanding the harm that it is causing for their Imaan. The Almighty has also mentioned that whoever

has been given wisdom, has indeed been given a great blessing and a gift which is in abundance.

In fact, to learn the basics of Islamic jurisprudence is considered as Fard-e-Ain. The basic knowledge of fasting, salah etc has to be acquired by a Muslim if they wish to fulfil this in its proper manner. In like manner, one has to acquire the basic knowledge of Islamic business rules and regulations so that he can transact in the market place according to Islamic rules. A person who works for another should also understand the rules which govern his duties as an employee.

Hadrat Sayyiduna Imam Shafi May Allah have mercy upon him has mentioned that, "To acquire Islamic knowledge is greater than the performance of Nafil salah." From this explanation, three important points become clear to us. To acquire complete knowledge of Islam is not Fard-e-Ain but Fard-e-Kifaayah. A person has to follow his Imaan in matters of Islamic jurisprudence. In religious matters, even the testimony of a single person is sufficient. After all, when we hear the speech or words of an Alim, we accept this as a genuine rule.

6. In surah Faatir, verse 28, the Quran declares:

among the servants of Allah, only the people of knowledge fear Him

Tafseer: This proves beyond a shadow of doubt that the Ulama are indeed people of great stature and dignity. In fact, the Almighty clearly declares that these are the people who actually fear Him. In fact, a person who actually fears the Almighty is the true scholar of Islam and not anyone who claims to be a learned scholar of Islam. The actions and words of this Islamic scholar will also determine whether or not he is actually a scholar or not. Also bear in mind that when we speak about people who have gained knowledge, we are speaking about people who have gained Islamic knowledge.

7. In surah Zumar, verse 9, the Quran declares:

قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَ الَّذِيْنَ لَا يَعْلَمُوْنَ ؕ اِنَّمَا يَتَذَكَّرُ
اُولُوا الْاَلْبٰبِ ۝٩

Proclaim, “Are the knowledgeable and the ignorant equal?” It is only the men of intellect who heed advice.

Tafseer: From this, we come to realize that the true Alim is greater in status than an Abid. This is proven from the incident of Nabi Adam peace be upon him. In other words, no person can claim to be superior to a true scholar of Islam. This is also one of the reasons that one of the most beloved wives of the Holy Prophet Peace and Salutations be upon him was Hadrat Sayyidah Ayesha May Allah have mercy upon her because she was the most learned.

8. In surah Mujaadalah, verse 11, the Quran declares:

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَ الَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۱﴾

Allah will raise the believers among you, and those given knowledge, to high ranks; and Allah is Aware of your deeds.

Tafseer: Again we emphasise that when we speak of knowledge, we are speaking about religious knowledge. At the same time, we also come to understand and realize that in both worlds, the true Islamic scholar will be accorded a great position and status. This is something which has been promised to them by the Almighty Himself.

9. In surah Nisa, verse 59, the Quran declares:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ وَ اُولِي الْاَمْرِ مِنْكُمْ

O People who Believe! Obey Allah and the Noble Messenger and those amongst you who are in authority;

Tafseer: This proves that in all circumstances, we have to obey the command of shariah. If a person is learned in Islam whether he is an Alim, or a murshid or if he is an Islamic ruler, everyone will only be obeyed if their opinion does not

contradict Islamic shariah. If the opinion of anyone contradicts the accepted law of shariah, then his personal opinion will not be accepted.
The excellence of religious knowledge from the Ahadith.

1. Hadrat Sayyiduna Ameer Mu'awiyah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "When the Almighty wishes to do good for someone, he makes him a faqeeh (or someone who becomes well versed in Islamic knowledge and Islamic law). I am the one who distributes and the Almighty is the One who bestows." (Sahih Bukhari and Sahih Muslim shareef).

Explanation: In other words, the Almighty has honoured this person with Islamic knowledge, the capability of understanding Islam and also wisdom to be able deduce a decision. It must also be borne in mind that Fiqh Zahir or outer Fiqh is considered as shariah, while inner Fiqh is considered as Tariqah or Haqeeqah. In the hadith shareef, both of the faculties are included. From this hadith shareef, two important points become clear. To merely narrate the Quran and Hadith like a parrot is not true Islamic knowledge. True Islamic knowledge is to be able to deduce and understand Islamic knowledge. This is obviously extremely difficult, hence the need to follow an Imam in Fiqh.

This is the reason that no matter how eminent a certain jurist or scholar of hadith was, he always made sure that he followed one of the four Imams of the Ahle Sunnah wa Jamaah. When we look at some of the scholars who appeared after the four Imams, some of them were giants in their respective fields, yet, all of them were muqallids of one of the four Imams.

The second point to bear in mind is that it is not sufficient to only read the books of Tafseer and ahadith, the important point is to be able to understand the message from these Quranic explanations and ahadith. One of the greatest method of acquiring this Nur is from the Divine Court of the Almighty and through the blessed wasila of the Holy Prophet Peace and Salutations be upon him.

There are hundreds of so called scholars who have appeared on the horizon of Islam and because they were not people who had received Divine Grace and Prophetic benediction, they lost their way and made others also leave the right

path. This is why it is so important that knowledge is only acquired from a true Sunni scholar or else, like the rest of people, you will also leave the right path.

After all, when we seek the advice of a doctor, we make sure that we speak to a few people about the qualification and character of that doctor and only then do we make the decision to visit him or not. In like manner, when you seek knowledge, the same precaution should be taken or else unlike the doctor, it would be worse where you will loose your Imaan.

Hadith 2.
Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "When a person dies , then his actions also come to an end except for three actions. They are sadqah jaariyah, that knowledge which is beneficial or that noble child who will make dua for him." (Mishkaat, Muslim shareef).

Explanation: This proves the immense benefit of spreading knowledge and the benefit thereof. There is no doubt that as long as people continue to benefit from the knowledge which you have left behind, you will continue to receive reward for this action even while you are in the grave. From this also, we can imagine the vast amount of reward which is been given to the Ulama of the Ahle Sunnah who have written millions of books which have benefited mankind over the years.

Hadith 3:
Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him mentions that when Nabi Sulayman peace be upon him was given the choice of choosing between knowledge, wealth and kingship, he chose knowledge. By choosing knowledge he was given both wealth and kingship." This was recorded by Imam ibn Asaakir May Allah have mercy upon him.

Hadith 4:
Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy upon him mentions that for everything there is a path and the path to Jannah is knowledge. (Kanzul Ummaal. 1/89).

Hadith 5:
Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him mentions that spending one moment (in acquiring) knowledge, is better than being awake the entire night (in ibaadah). (Daarimi, Mishkaat shareef 1/70).

Hadith 6:
Hadrat Sayyiduna Ali May Allah have mercy upon him mentions that, "Knowledge is more beneficial than wealth in seven ways. The first is that knowledge is an inheritance of the Prophets and wealth is the inheritance of Pharaoh. Knowledge does not decrease when you spend it while wealth decreases when you spend it. Thirdly, wealth is something which requires protection while knowledge protects the person who possesses it.

Fourthly, when a person dies, his wealth remains on earth while knowledge accompanies a person to his grave. Fifthly, Wealth is acquired by both a Muslim and a non Muslim while while true knowledge is only acquired by a true believer. Sixthly, everyone in matters of religion require an Alim while they have no need for a wealthy person. Seven, knowledge creates strength in a person when crossing the Pul siraat while wealth creates an obstacle (on this bridge)." (Tafseer Kabeer. 1/277).

The opinion of the pious about knowledge.

Hadrat Sayyiduna Imam Ghazzali May Allah have mercy upon him explains that, "I speak through the strength of the Almighty. O that person who wishes to be sincere and who wishes to make ibaadah with true genuine honesty. May Allah give you the strength to do good. One of the first priorities for you is to seek religious knowledge. This is something upon which action is reliant and in need of. It is encompassed within this.

It must be remembered that knowledge and practise according to this knowledge are two such great attributes that whatever you see in the form of books written by many, education by those who have educated and lectures by those who delivered their speeches and thoughts of those who have presented their thoughts are actually the good which has been achieved through proper knowledge and action. In the revelation of various Books, the arrival of Prophets in the seven heavens and earth, this is (reason) for this fact. (In other words, they came to

spread knowledge and educate people about practising on this knowledge). (Minhaajul Aabideen. 26).
Hadrat Sayyiduna Syed Ali Hajweri famously known as Data Ghanjh Bakhsh May Allah have mercy upon him has mentioned that, "What more can be described as a greatness of knowledge that if a person does not possess this, he will never be able to understand the deep Divine Secrets which are revealed. When a person has knowledge, he becomes entitled to view all the various (spiritual) stations, the various evidence and various stages (of spirituality)." (Kashful Mahjub. 22/23).

Shaikh Sharfudeen Ahmed Yahya Maneeri May Allah have mercy upon him states, "Have you not understood the message that it is fard upon every Muslim male and female to acquire knowledge? If you understand this, why do you not seek knowledge? I have no idea what answer would be given. Perhaps that answer would be that 'I am busy looking after my husband (or wife), my children, food and clothing etc. and have no time.

If this excuse is accepted, (even though it is never acceptable) and one frees himself from these responsibilities, still too, the person would reply that he is does not have wealth to acquire knowledge. Someone has so rightly stated that, 'when a dog finds carrion, it believes that it has been given life. When a donkey receives anything, it believes that it has acquired saffron. My dear brother! Without knowledge, proper practise is not possible. Such action (without knowledge) has no benefit. Since it is not possible to reach ones destination without knowledge, then it becomes all the more necessary and fard to acquire knowledge." (Maktubat Du Sadee. Maktubat. 2/38).

The benefit of searching for knowledge.

Hadrat Sayyiduna Abu Darda May Allah have mercy upon him narrates that he heard the Holy Prophet Peace and Salutations be upon him declare that, 'When a person travels on a certain path in search of knowledge, the Almighty will allow him to walk on any path on the road to Jannah. Without doubt, the Angels spread their wings (on the floor) for the seeker of knowledge." (Mishkaat shareef. 1/63).

Hadith 2.
Hadrat Sayyiduna Aanis May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, 'whoever leaves to

acquire knowledge, until his return, he is on the path of the Almighty." (Mishkaat shareef. 1/65).

Hadith :
The Holy Prophet Peace and Salutations be upon him has stated that, "When a person seeks knowledge, this search nullifies his past sins." (Mishkaat shareef. 1/65).

Hadith 4:
Hadrat Sayyidah Ayesha May Allah have mercy upon her narrates that she heard the Holy Prophet Peace and Salutations be upon him declare that, "The Almighty has sent revelation to me that whoever walks on a path to search for knowledge, the Almighty will make one path of Jannah easy for him". In other words, the Almighty will make it generally easy for this person to acquire Jannah. (Mishkaat shareef. 1/69).

The excellence of a student of religion.

Hadith 1:
Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him mentions that, "When the time comes for a student to pass away, and he passes away while seeking knowledge, he is a martyr." (Kanzul Ummaal. 10/79).

Hadith 2:
Hadrat Sayyiduna Abu Ayub Ansari May Allah have mercy upon him narrates that, "Without doubt, the seeker of knowledge, that female who is obedient to her husband and that boy who is good to his parents, all of them will enter Jannah with the Prophets without them giving accountability (for their actions)."

Hadith 3:
Hadrat Sayyiduna Aanis May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Whoever wishes to see those who have been freed from the fire of hell, he should look at a seeker of knowledge. I swear by that Divine Being in Whose Divine Power is my life, when a student comes and goes from the door of a teacher, the Almighty records one complete year of having performed ibaadah for every step he takes.

For every step he takes, a complete city is created in Jannah for him. The seeker of knowledge walks on earth in such a manner that the earth seeks forgiveness for him and during the morning and evening, he is like someone who has been pardoned. And the Angels also bear witness for this seeker of knowledge that he has indeed been freed from the fire of hell. (Tafseer Kabeer. 1/275).

Hadith 4:
The Holy Prophet Peace and Salutations be upon him has stated that, "When the feet of a person seeking knowledge becomes soiled (with dust), the Almighty will make his body haraam upon the fire of hell and the Angels also seek forgiveness for this person. And if he passes away while seeking knowledge, he is a martyr. His grave will also be a garden from the among the gardens of Jannah. His grave is also expanded as much as the eyes can see. And for his neighbours in the same cemetery, forty graves in front of him, forty graves behind and forty graves on his right and left are brightened." (Tafseer Kabeer. 1/281).

Incident:
It is mentioned that Sultan Mahmud Ghaznawi was indeed a very pious Sultan.

However, at the beginning of his reign, he suffered from three doubts or misgivings. The first was whether the hadith shareef of the Holy Prophet Peace and Salutations be upon him which is that the Ulama are the inheritors of the Prophets was correct or not. The second was whether the day of Judgement would arrive or not. The third was whether he was actually the son of Ameer Sabigh thagheen or not. One evening, the famous Sultan was walking and in front of him, his servant was also walking carry a golden lantern. On the road, he came across a student who was revising his lessons in darkness.

The student did not have any oil to light his lamp. Nearby also, there was a shop in which a lantern was burning. At the same time, while memorizing his lesson, if the student found that he could not remember something, he went to this same shop and looked at the passage of his book under the lantern of this same shop and after looking at this part of the book, he then returned to his position in the dark and continued revising his lesson. When the Sultan saw this, he felt extreme pity for young boy. He then instructed his servant to give the golden lantern to this young man was busy seeking knowledge.

When the Sultan arrived at his palace and went to sleep, he saw the Holy Prophet Peace and Salutations be upon him in his dream. The Holy Prophet Peace and Salutations be upon him then said to him, "O Naasirudeen, the son of Sibightagheen, on the day of Judgement, may Allah reward you in such a manner as you have shown respect to one of my inheritors." (Taarik-e-Farishtah). In other words, in one statement, the Holy Prophet Peace and Salutations be upon him answered all his three questions.

The excellence of a gathering of knowledge.

Hadrat Sayyiduna Abdullah in Amar May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him walked past two gatherings in the masjid and mentioned that both were based on good, however one group was better than the other. These people (one the groups) are making dua to Allah and have turned towards Him.

If He wishes, he can bestow whatever He wishes on them and if He wishes, He may not do so. However, those who are studying Islamic fiqh and Islamic education. And they are also teachings those who are unaware, they are more greater in status and I have been sent as a teacher. He then also joined this group. (Mishkaat shareef. 1/70).

The benefit of acquiring Islamic education.

Hadrat Sayyiduna Abu Ayub Ansari May Allah have mercy upon him has mentioned that to learn one single issue of religion is better than one years of ibaadah. (Kanzul Ummaal. 1/91).

The harm of remaining ignorant.

Hadith 1:

Hadrat Sayyiduna Abdullah ibn Umar narrates that, "That heart in which there is no knowledge, it is like a barren house. You should acquire knowledge and teach others. Acquire understanding of religion and do not die as a jaahil because the Almighty does not accept jahaalat (or ignorance) as an excuse." (Kanzul Ummaal).

In the hadith shareef, it is mentioned that after the Asar salah, the satans congregate in the ocean. The throne of Iblees (who is the head satan) is then laid out. Thereafter, various deeds and actions of the various satans are presented.

Someone claims that he instigated so many people to consume alcohol. Someone claims that he instigated adultery so many times. The head satan continues to listen to all of this. One day, one of these satans claimed that he had managed to stop someone from acquiring Islamic education.

It is said that when the satan heard this claim, he jumped from his throne in excitement. He then embraced that satan and mentioned that indeed he had certainly performed something (great). When the other satans saw this behaviour, obviously they were extremely jealous and thought to themselves that they had also been responsible for people committing major sins and yet the head satan did not behave in this manner with them. The satan then replied, 'you are unaware that whatever sin you have instigated people to commit, all of this was because of this one satan. If these people had knowledge, they would have never allowed themselves to commit such sin. Show me a place where the greatest worshipper lives but he is not an Islamic scholar and also a place where an Islamic scholar lives.

They then mentioned the name of a place to the satan. In the morning, the head satan accompanied by all the other satans travelled to this place. The others remained hidden while this one satan took the appearance of a human and stood on the road. The worshipper or Abid had spent the entire night in ibaadah was now going to the masjid to perform the Fajr salah. The satan then greeted him and said, "Hadrat, I wish to ask you a question".

The Abid replied, "Ask the question quickly because I need to hurry for salah." The satan then took out a small piece of mirror from his pocket and asked, "Since the Almighty is indeed All Powerful, does He have the power to make all of creation enter into this one small piece of glass?' When the Abid heard this question, he replied, "Where is the heavens and earth and where is this small piece of glass?" The satan replied that he only wished to ask this one single question and allowed him to leave. The head satan then remarked, "what is the value of this persons ibaadah when he does not even believe in the Divine Power of the Almighty?"

A short while later, the Islamic scholar walked past and the satan stopped him and asked him the same question. When the Islamic heard the question, he looked angrily at the person asking the question and replied, "You seem to be the cursed

Iblees to me. He has more power than this. Even the mirror is too large. If He wishes, he can fit the entire creation through the hole of a small needle. In fact, He can fit a thousand heavens and earth through the hole of a small needle. He is All Powerful." When Ibless heard this reply, he turned to the other satans and remarked, "This is the barakat of knowledge". In other words, he was not deceived by the question of the satan and through the knowledge which the Almighty has blessed him with, he was clearly able to see through the evil of the satan. (Malfuz shareef. Sayyidi Ala Hadrat. 270/271).

The reward of good intention.

The Holy Prophet Peace and Salutations be upon him has stated that whoever is approached by death in such a state while he is seeking knowledge to keep Islam alive, then in Jannah, the only difference between him and the Prophets will be their ranks." (Mishkaat shareef. 1/28).

The evil of a bad intention.

The Holy Prophet Peace and Salutations be upon him has stated that, "Whoever seeks knowledge so that he can oppose the Ulama or he can fight and argue with the ignorant or so that he can turn the attention of people towards him, the Almighty will make him enter the fire of hell." (Tirmidi shareef).

Hadith 2:

The Holy Prophet Peace and Salutations be upon him has stated that, "Whoever seeks that knowledge which achieves the Divine Pleasure of Allah (in other words, Islamic knowledge); only for the purpose of seeking material wealth, on the day of Judgement, he will not even smell the fragrance of Jannah." (Imam Ahmed, Abu Daud, ibn Maja),

The great status of the Ulama.

Hadith 1:

The Holy Prophet Peace and Salutations be upon him has stated that, "Without doubt, everything in the heavens and earth seek pardon for an Islamic scholar (Alim). Even the fishes in the river seek pardon for him.

The status of an Alim over an Abid is like the excellence of the moon on the fourteenth night over the other stars. The Ulama are certainly the (true)

inheritors of the Prophets. The Prophets have not made anyone inheritors of dirhams and dinaars, they have only left (people) who will inherit their knowledge. Whoever chooses knowledge, he has achieved his full share". (Imam Ahmed, Tirmidi, Abu Daud, Ibn Maja and Daarimi).

Hadith 2:
Hadrat Sayyiduna Abu Umaamah Bahili May Allah have mercy upon him mentions that once two people were mentioned to the Holy Prophet Peace and Salutations be upon him. One of them was an Alim and the other an Abid. The Holy Prophet Peace and Salutations be upon him replied, "The excellence of an Alim over an Abid is like my excellence over an ordinary person among you." (Mishkat shareef. 1/63).

Hadith 3:
Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him mentions that the Holy Prophet Peace and Salutations be upon him has stated that, "One single faqeeh or Islamic scholar is more mightier on the satan than a thousand worshippers."

Sayyidi Ala Hadrat May Allah have mercy upon him mentions that, "Every Alim among the common people and teacher of religion among his students (has a right) and is a deputy of the Holy Prophet Peace and Salutations be upon him". (Fatawah Radawiyyah. 10/97).

He also mentions that the scholar who possesses proper Sunni beliefs and is the most learned in his locality, without doubt, he is a leader in Shariah laws (and the one who will give the Islamic verdict for that locality). (Fatawah Radawiyyah. 10/180).

Respect to be accorded to the Ulama.

Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him mentions that when he used to arrive at the house of Hadrat Sayyiduna Zaid bin Thabit May Allah have mercy upon him with the intention of seeking knowledge and the latter was not outside his house, the eminent companion used to wait outside the house on the verandah. He admits that at times, sand and grass used to fall on him because of the wind. However, when Hadrat Sayyiduna Zaid bin Thabit May Allah have mercy upon him used to come out of his house, he used

to ask in shock, “O beloved son of the Holy Prophet Peace and Salutations be upon him’s uncle, why did you not inform me that you were waiting outside”. I used to reply, “I do not feel that I am fit to actually call you outside,”. (Malfuz shareef).

One day, Hadrat Sayyiduna Zaid bin Thabit May Allah have mercy upon him was on his animal and Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him out of immense respect for his teacher, took hold of the reins of this animal. The former asked him “O beloved son of the Holy Prophet Peace and Salutations be upon him’s uncle, what are you doing?” The latter replied, “We have been taught that we should display respect for the Ulama.” When he heard this, Hadrat Sayyiduna Zaid May Allah have mercy upon him jumped off the animal and kissing the hand of Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy upon him, he declared, “We have also been commanded that we should display respect for the Ahle Bayt.” (Malfuz shareef).

One day, Sultan Harun Rashid mentioned that he would send his sons to Imam Kisaa’i May Allah have mercy upon him to acquire knowledge but the great Imam was to teach his children before the other students. The great Imam refused to do this and with the result, the Sultan sent his sons to the classes of the great Imam. As Mamun Rashid began his classes, one day, the Sultan happened to ride past and noticed that the great Imam was making Wudu. However, he was pouring water with one hand and washing with the other. When Sultan Harun Rashid noticed this, he flew into a fit of rage and approaching his son, he struck him with his whip and declared, “O disrespectful person! Why has Allah given you two hands? Pour water with one and wash his feet with the other.” In other words, he demanded that his own son wash the feet of his teacher. (Malfuz shareef. 86).

The definition of an Alim

It is reported from Hadrat Sayyiduna Sufyan May Allah have mercy upon him that one day, the great leader of the Muslims, Hadrat Sayyiduna Umar May Allah have mercy upon him asked Hadrat Sayyiduna Ka’ab May Allah have mercy upon him, “Who are the people of knowledge?”. He replied, “Those who practise upon their knowledge.”

Hadrat Sayyiduna Abaadah bin Saamit May Allah have mercy upon him narrates that, "That person who practises upon his knowledge even though it may be little." (Kanzul Ummaal. 10/76).

Hadrat Mullah Ali Qari May Allah have mercy upon him explains that, "Religious knowledge creates fear for Allah and through this; piety (is achieved). And this is actually the excellence of an Alim. That person whose knowledge is not like this, he is similar to a jaahil. In fact, he is a jaahil." (Mirqat sharah Mishkaat. 1/231).

Imam Sha'bi May Allah have mercy upon him mentions that, "An Alim is only that person who fears the Almighty." (Tafseer Khazin. 5/302).

Sayyidi Ala Hadrat May Allah have mercy upon him explains, "The definition of an Alim is that he is fully aware of (proper) Aqaa'id and he is steadfast. He can also extract whatever (issues) he wishes from books on his own without the help of anyone." (Malfuz shareef. 11).

Disrespect to an Alim.
In the Tanweerul Absaar and the Durre Mukhtaar, it is explained, "The Almighty has declared that He will elevate the status of the Ulama. Therefore, He who elevates the Ulama, is the Almighty. Whoever tries to bring them down (or lower their status), the Almighty will throw that person into the fire of hell."

Hadrat Sayyiduna Abu Zarr May Allah have mercy upon him narrates that, "An Alim is a testimony of the Almighty on earth and a proof. Whoever finds a fault with an Alim, he has destroyed himself." (Kanzul Ummaal. 10/77).

Hadrat Sayyiduna Abaadah bin Saamit May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Whoever does not recognize the rights of my Alim, he is not from my Ummah." (Fatawah Radawiyyah. 10/140).

Hadrat Sayyiduna Jaabir bin Abdullah May Allah have mercy upon him narrates from the Holy Prophet Peace and Salutations be upon him who declares that,

"The only person who will think lightly of the rights of the Ulama is someone who is an open munaafiq." (Fatawah Radawiyyah. 10/140).

Sayyidi Ala Hadrat May Allah have mercy upon him mentions that in the treatise "Majma'ul Anhar" it is mentioned, "Whoever belittles an Alim by calling him Uwailim or Molwiyah, that person has become a kaafir."

The great Islamic jurist, Hadrat Moulana Mufti Sadrus Shariah, Amjad Ali in the Bahaareh Shariah records from Fatawah Alamgheeri that, "To disrespect religious knowledge and the Ulama without any cause and simply because he is an Alim of religion, is (an act of kufr)." (Bahaareh Shariah. 9/87).

He writes further, "If an Alim has presented an Islamic verdict (fatwah) after great care and that person still insist that he does not accept the fatwah and he throws the fatwah on the ground, (he has indeed committed kufr". (Bahaareh Shariah. 9/87).

The benefit of people acquiring knowledge.

Hadrat Sayyiduna Aanis bin Maalik May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Are you aware of who is the most generous?" They mentioned, "Allah and His Prophet know better." He replied, "The Most Generous Being is the Almighty. Thereafter, among the children of Adam peace be upon him, I am the most generous. And after me, that person is the most generous person who acquires knowledge and then distributes it. On the day of Judgement, he alone, will appear as a group or a complete community." (Mishkaat shareef. 1/70).

Hadrat 2:
Hadrat Sayyiduna Abu Darda May Allah have mercy upon him mentions that once the Holy Prophet Peace and Salutations be upon him was questioned, "What is the limit of knowledge where a person reaches and becomes an Alim?" The Holy Prophet Peace and Salutations be upon him replied, "When a person memorizes forty hadith pertaining to rules of shariah, the Almighty will allow him to arise as a faqeeh or jurist. On the day of Judgement, I will be his intercessor and his witness."

Explanation:
There are many diverse implication to this hadith shareef. It could mean printing forty ahadith and distributing it. It could mean memorizing forty ahadith and revealing this to others. It could also mean to explain forty ahadith or to translate forty ahadith. To prepare forty ahadith the names of the narrators and then propagate this among people in the form of a booklet. All of these explanations could be meant. In other words, whoever propagates and spreads forty ahadith of mine among the masses, on the day of Judgement, the Holy Prophet Peace and Salutations be upon him will become the intercessor of this person and the person will also be included among the Ulama. The Holy Prophet Peace and Salutations be upon him will also bear witness to the Imaan of this person. (Mirqaat. 1/221).

Hadith 3
The Holy Prophet Peace and Salutations be upon him once declared, "The Divine Grace of the Almighty be upon my inheritors." He was then asked who these inheritors of his were and he replied, "They who love my sunnah and teaches this among the slaves of Allah." (Tafseer Kabeer. 1/275).

To teach knowledge to those who are unfit.
Hadrat Sayyiduna Aanis May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "To seek knowledge is Fard upon every Muslim and the similarity of that person who presents knowledge to someone who is unfit (for this knowledge), is like that person who places a necklace around the neck of a pig which is made from pearls, precious jewellery and gold." (Ibn Maja shareef).

Mufti Jalaaludeen Ahmed Amjadi May Allah have mercy upon him in explaining this hadith shareef, mentions that, "By unfit is meant that person who has no common sense. It could also mean that student who does not learn to achieve the Divine Pleasure of Allah, but acquires knowledge to achieve wealth, status and position. There is no doubt that through this person, there will be no benefit to Islam but instead there will only be harm caused to Islam. Instead of receiving guidance, people will receive misguidance."

Hadrat Moulana Rumi May Allah have mercy upon him has mentioned that, "To give knowledge and a certain speciality to someone who is unfit, is like placing a sword in the hand of a thief." (Ilm and Ulama. 46).

Hadith 2:
Hadrat Sayyiduna 'Amash May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "One of the calamities of knowledge is forgetfulness and one of the ways of wasting knowledge (or destroying it) is to mention (or teach this to) people who are unfit." (Mishkaat shareef. 1/72).

Explanation:

As wealth and health is sometimes destroyed and wasted due to certain events, in like manner, forgetfulness can also destroy Islamic knowledge. It is therefore necessary upon an Islamic scholar to continue revising and teaching others. He should never leave aside religious or educational material. He should also protect himself against those things which can decrease his power of memory.
Allamah Shami May Allah have mercy upon him mentions that there are six things which can damage ones memory.

They are, the first is to eat or drink something which has been touched by the mouth of a rat. The second is to catch a lice and allow it to leave alive. To urinate in stagnant water. To continue to chew on gum, (chewing gum). To eat a bitter apple and to chew on the skin of an apple. Besides these, other reasons have also been explained such as: to spit in a toilet. To urinate where one is having a bath, to look at things which one is not allowed to see. It is also recommended that after every salah, one should place ones right hand on ones head and recite "Ya Qaweeyuh" twenty one times. Insha Allah, his memory will become stronger. Also bear in mind that by unfit people is also meant those people who cannot understand the deep and finer points of knowledge. These people will acquire some knowledge and will spread fitnah on earth as we are seeing in the present era." (Mirqaat. 1/224).

To conceal or hide knowledge.

Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him narrates that the Holy Prophet Peace and Salutations be upon him has stated that, "Whoever is asked about (a certain aspect of) knowledge and even though he knows it, he hides and conceals (the answer), on the day of Judgement, he will be given a bridle of fire to wear." (Imam Ahmed, Abu Daud, Tirmidi shareef).

Explanation:
In other words, when an Alim is asked about a certain religious issue and he refuses to answer the question, on the day of Judgement he will be treated even worse than an animal. After all, an animal is given a leather bridle while this person will be given a bridle made from hot burning flame. When we speak about knowledge in this regard, we mean those issues which pertain to halal, haram, fard etc. These are certainly issues which a person has no right to conceal if he has the knowledge about them. (Mirqaat. 1/204).

The Holy Prophet Peace and Salutations be upon him has stated that, "When fitnah becomes open and irreligious behaviour is spread far and wide and an Alim does not reveal his knowledge, (due to certain personal reasons or personal advantages which might be affected), then upon such a person is the Divine Curse of Allah, the Angels and all of mankind. The Almighty will not accept his Fard (ibaadah) and neither his Nafil (ibaadah)." (Malfuz shareef. 335).

To give a Fatwah without proper knowledge.
It is mentioned that once Hadrat Sayyiduna Abdullah May Allah have mercy upon him mentioned, "O People! Whatever you know, you should mention this and whatever you do not know, you should say "Allah knows" because knowledge is this that whatever you do not know, you should say that Allah knows."

Explanation:
This clearly proves to us that when a person is unaware of a certain aspect of religion, he should not feel ashamed of saying that he does not know. He should bear in mind that whatever knowledge has been given to man is very little indeed. In fact, when we display such honesty in religious matters, we are actually emulating the blessed sunnah of the Angels.

You should remember that when the Almighty asked them to reveal the names of all things, they all declared that they did not know and whatever they did know was what the Almighty had already taught them.

It is mentioned that once, Hadrat Sayyiduna Imam Malik May Allah have mercy upon him was asked forty questions. He only answered four of them. In reference

to the thirty six other questions, he did not feel embarrassed to say that he was unaware of the answers to these questions. (Mirqaat. 1/257).

It is mentioned that once someone asked Hadrat Sayyiduna Imam Abu Yusuf May Allah have mercy upon him a question and he mentioned that he did not know the answer to this question. However, the person replied that he receives so much of wealth from the Baitul Maal in spite of this. He replied that he accepted this as per his knowledge and that if he took this amount based on his ignorance, then he would be entitled for all the wealth in the Baitul Maal. (Sharah Fiqh Al Akbar. 51).

It is mentioned that Haafiz Sha'bi May Allah have mercy upon him was indeed a very eminent scholar of hadith and also considered a Haafizul Hadith He was also an eminent Tabaa'e. Once someone asked him a question and he replied that he was unaware of the answer. When the person heard this, he remarked, "You have no shame saying something like this (that you do not know the answer) even though you the Faqeeh of Iraq, (or the most famous Islamic jurist in Iraq)."

He replied, "Why should I feel ashamed to say something like this? After all, even the Angels did not feel embarrassed to give an answer like this. Are you not aware that when the Almighty asked the Angels to reveal the names of all things, they replied that they did not know anything besides what the Almighty has taught them?" When the person who asked the question heard this reply, he himself was extremely embarrassed and remained silent. (Tafseer Ruhul Bayan).

Hadrat Sayyiduna Ali May Allah have mercy upon him has stated that, "He who gives a fatwah (or decision) without knowledge, the Angles on earth and the heavens curse this person." (Kanzul Ummaal. 10/111).

Hadrat Sayyiduna Abu Hurayrah May Allah have mercy upon him mentions that, "In the last days, such people will be born who will be leaders and jaahils. They will give fatwah to people. They will be misled and they will also mislead others.". (Kanzul Ummaal).

This should indeed be a lesson for those who acquire a little knowledge and then consider themselves as very great Muftis. These are people who acquire wordily knowledge and then begin to think very high of themselves. Some consider

themselves as Muftis and great Mujtahids. It is seen on many occasions that people who merely spend some time in Western colleges and universities would appear in front of Islamic scholars or an Islamic conversation and try to pass themselves as great scholars.

They then begin to utter such words and opinions which have no connection at all to Islam. Whatever opinion they have, is nothing but an opinion based on pure and pure ignorance. Our humble appeal to such people is that they should refrain from interfering with religious issues and religious matters. There is no doubt that if they continue to act in this manner, there is a very high likelihood that it could cost them their Imaan.

The Holy Prophet Peace and Salutations be upon him has stated that, "Whoever gives his own opinion about the Quran, he should prepare his abode in the fire of hell". (Mishkaat shareef. 1/66).

He has also advised, "Whatever you know about the Quran, you may say that and whatever you do not know, you should leave it to the Alim." (Mishkaat shareef. 1/76)

To ask proper questions.

In surah Al Ambiyah, verse 7, the Quran declares:

فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝

therefore, O people, ask the people of knowledge if you do not know.

Hadrat Sayyiduna ibn Umar May Allah have mercy upon him reports that, "A good question is half of knowledge". (Kanzul Ummaal. 10/140).

Hadrat Sayyiduna AliMay Allah have mercy upon him has stated that, "Knowledge is a treasure (chest) and its key is question.

Therefore, question and may Allah bless you." (Kanzul Ummaal. 10/76).

Dear brothers! It must also be understood that the majority of knowledge which has reached us, was due to the type of questions which were presented by the

blessed Ashaab. The Holy Prophet Peace and Salutations be upon him answered these questions and there is no doubt that the Ummah owes a great amount of debt to the blessed Ashaab. One of the key factors in understanding religion better is to write down whatever issues trouble you. You should continue to do this. When a few questions have been compiled, you should then approach a qualified Islamic scholar who has proper Sunni beliefs and is also someone who practises what he knows and ask him the answers to your questions.

Refrain from silly questions.

As proper questions are of great benefit to the one who asks the question, the one who is answering these questions and to rest of other people, in like manner, a silly question is harmful to the one asking the question, the person who answers this question and to others who are waiting for the answer. This is nothing but a waste of time. It is mentioned that once, there was someone who used to attend the gathering of Hadrat Sayyiduna Imam Abu Yusuf May Allah have mercy upon him. However, this person always kept silent and never used to ask any question.

One day, the great jurist looked at this person and remarked, "You always seem to keep silent, you should also ask a question." The person then asked, "When should a person who is fasting break his fast." The eminent jurist replied, "When the sun sets." The person then asked, "What happens if the sun does not set until the middle of the night, what should the person do?" The eminent jurist began to laugh and then replied, "There is no doubt that your silence was much better." (Hayaatul Haywaan. 1/19).

Who should you seek knowledge from?

Hadrat Sayyiduna Imam ibn Sireen May Allah have mercy upon him states that, "Knowledge is indeed religion. Therefore think carefully where you acquire your religion from." (Mishkaat shareef. 1/73).

Explanation:

In other words, the knowledge of shariah will only be considered as proper knowledge of shariah when the person you are acquiring this knowledge from is a proper Alim himself. When you acquire knowledge from someone who is not religious, then the knowledge you acquire will also not be religious knowledge. It is sad to see that in the present age, people are actually acquiring knowledge of

Tafseer and Ahadith from people who have no religion. Can you imagine the harm they are causing to themselves. (Mirqaat. 1/22).

Another tragedy we notice in the present age is that many parents are sending their innocent children to non Sunnis to become a Haafiz of the Quran. When this people are informed that these people are not Sunnis and therefore have no proper religious knowledge, the parents would reply, 'Our intention is only for the child to learn the Quran and nothing else.' You seem to have forgotten that the Quran itself is actually 'religion of Deen'. Bear in mind that you will only receive non religion from someone who is not proper in his religion. In like manner, there are certain people who would go to someone to learn Arabic and when they are questioned, the same answer is given.

They would reply that they are not going to learn Islamic laws or Aqaa'id but only Arabic. However, bear in mind that these corrupt people do not only teach you Arabic, they also destroy your proper beliefs as well. On many occasions it was seen that during these lessons, these corrupt teachers would begin to insult the proper beliefs of the Ahle Sunnah wa Jamaah and when he is informed that in his pamphlet, he mentioned that he was only teaching Arabic and nothing else, these evil people would remain silent for a while but later on, they will continue to present their evil agenda. The tail of the dog never becomes straight.

Those who seek the truth should bear in mind that honey cannot be achieved from a fox or wolf. If you truly seek the truth, this can only be acquired from the rightly guided Ulama of the Ahle Sunnah wa Jamaah. From the Ulama-e-Su, you can get nothing but a free ticket to hell. There is no doubt that when you sit in the company of these fake scholars, very soon, you will also become affected and very soon, you will also start to doubt your own Imaan and Aqaa'id.

When you enrol at the institutes of these non Sunnis, the only thing you will learn is how to be a professional terrorist and how to destroy the sacred relics of Islam. You will learn the "art" of taking Quranic verses meant for the disbelievers and place them on the innocent Muslims. This is their special faculty of learning. If you wish to completely protect yourself and your family, do not even sit and eat with these people. If you happen to shake their hands, make sure that you wash them as quick as possible.

Which faculty of knowledge is fard.

The question that arises is that the Holy Prophet Peace and Salutations be upon him has stated that it is Fard for a Muslim to seek knowledge.

Therefore, the question is, which knowledge is implied in this hadith shareef? The Ulama explain that it is Fard for every Muslim to learn about the acts of Fard. In other words, it is Fard for him to acquire as much knowledge so that his beliefs and his actions are proper. As for the act of becoming an Alim or a Mufti, this is considered as Fard-e-Kifaayah. If there is an Alim in the locality who can guide people on religious matters, then the entire community is free of this responsibility. If there is not one Alim in the entire locality, the entire community becomes guilty of committing a great sin. What is implied as Fard is that he should acquire enough to be able to fulfil any act of Fard at that specific time.

For example, when a person becomes mature, it is Fard for him to learn the laws of salah so that he can he fulfil this duty. At the same time, without Wudu or proper Ghusal, he cannot perform his salah, therefore, it becomes Fard for him to learn the laws of Wudu etc. When he gets married, he needs to understand the laws which govern issues such as Nifaas, Haiz etc. He needs to understand the laws which govern marriage and talaq etc.

He needs to understand the laws of maintenance, how to treat his wife, what are the rights of his wife or wives, what are the laws which pertain to the proper upbringing of his children. When the month of Ramadan arrives, it is Fard for him to understand the various laws which govern fasting. If he becomes wealthy or has money, he needs to understand the laws which govern zakah etc. If he is able to go for Hajj and is able to afford it, it becomes necessary for him to understand the laws which govern Hajj and Umrah etc.

Pertaining to the above hadith shareef, Hadrat Mullah Ali Qari May Allah have mercy upon him has mentioned that the commentators of the hadith have made it clear that by knowledge, is meant religious knowledge. This is something which a person has to know and understand. This would pertain to the Creator, His Divine Oneness, the Prophet hood of the Holy Prophet Peace and Salutations be upon him, the various signs of his eminent station.

He needs to understand how to perform salah etc. These are those faculties of knowledge which are considered as Fard-e-Ain on a Muslim. As for acquiring such Islamic knowledge which transforms the person into a great scholar or Mufti, this is considered as Fard-e-Kifaayah.

Again, Shaikh Abdul Haq Muhaddith Dehlwi Bukhari May Allah have mercy upon him explains that, "In this hadith shareef, the knowledge implied is that knowledge which is necessary upon a Muslim at certain times. In other words, when he enters the fold of Islam, he needs to understand the existence of the Divine Creator and also the Divine Attributes of the Almighty. He needs to understand the various laws which make it compulsory for him to believe in the Holy Prophet Peace and Salutations be upon him. He also needs to believe and understand all those things without which, his Imaam would remain incomplete. When the time comes for him to perform the salah, it is Waajib upon him to understand the laws thereof. When the month of Ramadan appears, he needs to understand the laws of fasting etc.

When he becomes a Saahib-e-Nisaab, he will need to understand the various rules of zakah. If however, he passes away before he gains this status, then he would not be considered as a sinner. When he gets married, he needs to understand the rules which govern issues like Haiz and Nifaas and the rules which pertain to husband and wife relationship etc." (Ash'atul Lam'aat. 1/161).

Hadrat Sayyiduna Imam Ghazzali May Allah have mercy upon him mentions that Hadrat Sayyiduna Umar May Allah have mercy upon him used to actually crack his whip on the business owners and force them to go and learn various aspects of Islamic business laws. The reason was that he did not wish that they consume usury without knowing it. In like manner, for every trade and occupation, there is a separate set of rules and laws. This would even include a simple trade like a barber. He would have to know which part of the hair he can remove and which part of the hair it is not permissible to remove. In like manner, it is not necessary upon a tailor to understand the rules and laws which govern a barber and vice versa. (Kimiya Sa'aadat . 129).

How will you achieve knowledge of religion?

It is reported that once a blessed companion approached the Holy Prophet Peace and Salutations be upon him and asked, "O Prophet of Allah, I wish to become

the most learned (among other ordinary people)." The Holy Prophet Peace and Salutations be upon him gave him advise, "Continue to fear Allah and you will become the most learned." (Kanzul Ummaal. 6/294).

There is no doubt that a person who fears the Almighty will always refrain from sin and transgression. At the same time, since sinning is something which becomes an obstacle in the path of knowledge, once this is removed, then the person can acquire immense knowledge.

The advice of Hadrat Sayyiduna Imam Shafi May Allah have mercy upon him.
The great Imam mentions that, "Once I complained to Hadrat Waqee May Allah have mercy upon him about my weak memory. He then advised me that I should refrain from committing sin. And that I should also bear in mind that knowledge is a great Divine Grace and this Divine Grace is not given to those who are constantly sinning".

Bear in mind that this is not to say that the great Imam was someone who used sin constantly. By virtue of the fact that the Holy Prophet Peace and Salutations be upon him had said about him that there will be a young man from the Quraish who will spread knowledge all over world clearly proves that he was asking something for the benefit of the Muslim ummah. Today, we know that if we wish to acquire knowledge, one of the greatest manner of doing this is to follow the advice of the great Imam. Every part of the life of a great saint is a source of guidance for the Muslim ummah. The reason we have mentioned this is because we should be careful of the hidden enemies of Islam who would look for all types of excuses to dishonour the eminent Awliyah.

Explaining the status of one of his eminent students, Sayyidi Ala Hadrat May Allah have mercy upon him mentions, "In the present age, the description of what is meant by understanding religion is to be found mostly in the personality of Moulwi Amjad Ali. The reason is that he makes (me listen to the question) and also records whatever answer I deliver." (Malfuz shareef. 84).

He then advises, "Another important point to be borne in mind by the seeker is that in spite of the fact that he may have laudable qualities, he should leave all of these at the front door and should think that he is nothing. When you come in this empty state, you will achieve something. If you think of yourself as someone

great, nothing will be able to enter the container." In other words, nothing will be soaked by the brain. A person will enter empty and leave empty. (Malfuz shareef. 84).

It is mentioned that once, while Hadrat Sayyiduna Imam Abu Yusuf May Allah have mercy upon him was in classes, someone informed him that his child had passed away. At that time, he was in the classes of Imam Azam May Allah have mercy upon him. He then felt that if he left the classes, he would miss a great lesson of the day. With the result, he asked someone outside to take care of the burial rites. He did not leave the classes and did not miss one single lesson. (Ruhani Hikaayah. 1/22).

Hadrat Sayyiduna Yahyah bin Yahyah (who recorded the masterpiece of the Mu'atta of Hadrat Sayyiduna Imam Malik May Allah have mercy upon him) was one day sitting in the classes of the great Imam. Suddenly everyone began to scream that the elephants had arrived. All the students then ran from the classes to go and see this strange creature which they had never seen before. However, Hadrat Yahyah bin Yahya May Allah have mercy upon him sat calmly in the classes recording his lessons. The great Imam then looked at him and said "O Yahyah! there are no elephants in your country of Andalusia. You may also go and look at these elephants." However, Imam Yahyah May Allah have mercy upon him replied, "Hadrat! I have come from Andalusia merely to see you and to gain knowledge from you. I did not leave my country to see elephants." (Ruhani Hikaayah. 2/216).

From the previous discussion, we have seen that one of the key ways of attaining knowledge is to have fear for the Almighty in ones heart. The second important point to bear in mind is that one should always record the words of knowledge. This habit should be inculcated within you.

The third important lesson to bear in mind is that when you present yourself in front of your teacher, you should firmly believe that you are nothing and have no knowledge. There is no doubt that someone who thinks of himself as a great Alim, he will never listen to words of knowledge carefully. At the same time, knowledge will never be attained if a person does not concentrate carefully on what is being taught. The fourth point is to be punctual in your lessons. And finally, the most important point that needs to borne in mind is that a person

should seek knowledge strictly for the Divine Pleasure of Allah and to be able to serve the religion of Islam.

Important advice.

Respected brothers! there is no doubt that the confusion and the fitnah we see all around us today is because of the lack of knowledge. In the present age, usury is considered Halal, so to alcohol, some people say that bribery is something which they are entitled for, the issue of adultery has become common. Some people are still living with their wives even after they have given them three talaqs. Song and dance has been termed as the food of soul. Islamic pardah is being made a mockery of.

Various sunnah such as a beard is been ridiculed. All the Ulama have been termed as terrorist. (There is no doubt that the non Sunni Ulama are certainly terrorist because this is that they propagate in their private meetings), but this is not the case with the innocent Sunni Ulama. Religion is been ignored, misguidance is becoming rife, rudeness and robbery is become common. All of these crimes are because ignorance is beginning to spread world wide and knowledge is being completely ignored.

Study the signs close to the day of Judgement and we will see many things which are already occurring. One of the greatest tragedy is that knowledge in the form of the Ulama passing away is becoming common. It is said that near Qiyamah, ignorance would become very common and people would make the most unfit to be their leaders. These are people who will misguide people and be misguided themselves.

We pray that the Almighty protect us from being without knowledge. One of the greatest ways of protecting oneself is to be able to acquire knowledge oneself and then make sure that ones immediate family is also been taught all of this knowledge. One should become a mission oneself to ones family and friends. We are not saying that everyone needs to become a great Mufti of his era or her era. All we are saying is that, that knowledge which is Fard-e-Ain to seek, make sure that you acquire that knowledge.

My appeal to you is that you should spend some time everyday seeking some knowledge. If you are unable to go to a Madressah, at least read the books of the Ulama of the Ahle Sunnah.

You can also listen to some of their recordings and even make sure that you attend the appropriate functions to learn more about Islam. As for your children, since they are at the age of going to a Madressah, make sure that they attend a Sunni madressah. As long as your child is in the madressah learning, as we have mentioned, you will also receive the reward for this in your grave. This is a child who will carry your janaza and will also make dua for you. We make sincere dua that the Almighty gives us the strength to educate ourselves and also gives us the strength to pass on this this message of Islam.

We will now present two articles written in the second century of Islam. There are various amazing points and lessons which can be learnt from this. At the same time, the status and stature of the Ulama of the Ahle Sunnah will also become apparent and clear to you.

The first discussion.

Three questions:
It is mentioned that once the Caesar of Rome sent his special advisor to the court of Khaifah Mansur. The purpose of the advisor was to study the state of the Ulama of that period and also to ask them three important questions. If they are able to give a satisfactory answer to these questions, then so be it. If they are unable to give proper answers to these questions, then the Khalifah of the Muslims should be instructed that from now onwards, he had to give Khiraaj of tax to the Roman authorities.

Khalifah Mansur then called a special meeting and called all the leading Ulama of the period to this court. When everyone was in the court, they noticed that the Roman ambassador had already arrived and was sitting in a special seat.

Among the eminent Ulama present was also Imam Abu Hanifah May Allah have mercy upon him. The ambassador then began to ask these three questions but he was not satisfied with the answers which were presented to him. In all of this time, the great Imam remained silent and did not say a word. After everyone had

spoken, the great Imam asked the Khalifah whether he would be given permission to speak to which the khalifah agreed.

This is the conversation:
Imam Abu Hanifah: At this moment in time, (addressing the Roman ambassador), you are the person asking the question and I am the person answering the question. Is this correct? If this is correct, firstly it is improper that the person asking the question should be sitting on a special seat. In fact, this special position should be given to the person who is answering the question.

Khalifah Mansur: Yes this is correct and the proper procedure.
The Roman ambassador then slowly came down from his seat and allowed the great Imam to sit comfortably on this same chair.

Imam Abu Hanifah: You may now present your questions.
Roman ambassador: My first question to you is this. What existed before the Creator?

Imam Abu Hanifah: I would presume that you are able to count. It starts as one, two, three and continues. Please tell me, what number appears before the one.
Roman Ambassador: There are no numbers before one. This is the first number and nothing before.
Imam Abu Hanifah: If this is the state of a mere numerical entity, what must be the state of that Divine Being is One in the true sense of the word. In fact, the true meaning of one is only found in the Divine Creator. Therefore, there could have been nothing before Him.

Roman Ambassador: My second question is. In which direction is the face of the Creator?
Imam Abu Hanifah: Before I answer that question, could you please inform me that when you light a lantern. In which direction do the rays of brightness and light shine?
Roman Ambassador: The light shines in every direction.

Imam Abu Hanifah: If this is the condition of light which appears from a mere lantern which is nothing but temporary light, imagine the condition of the

Almighty whose Divine Being brightens everything. If you cannot place an exact direction to the light of a mere lantern, how can you ask about the direction of the Divine Glory of the Almighty?

Roman Ambassador: My third question is this. At this time, what is the Almighty doing?
Imam Abu Hanifah: At this moment in time, besides untold other things, the Almighty has made you awake from your chair and made me sit in it and has removed you from your chair.

When the Roman ambassador heard these answers, all he could do was bow his head in submission and defeat. As for the Khalifah and everyone else in the court, they were completely shocked at the speedy manner in which these answers were given. To all of them, it seemed as if the great Imam already knew the questions which were going to be presented.

This is merely one example of the amazing qualities of the Ulama of the Ahle Sunnah wa Jamaah and it was going to be a tradition in later years for people to try and trap the Ulama but on every occasion, they were defeated by the Ulama of Truth.