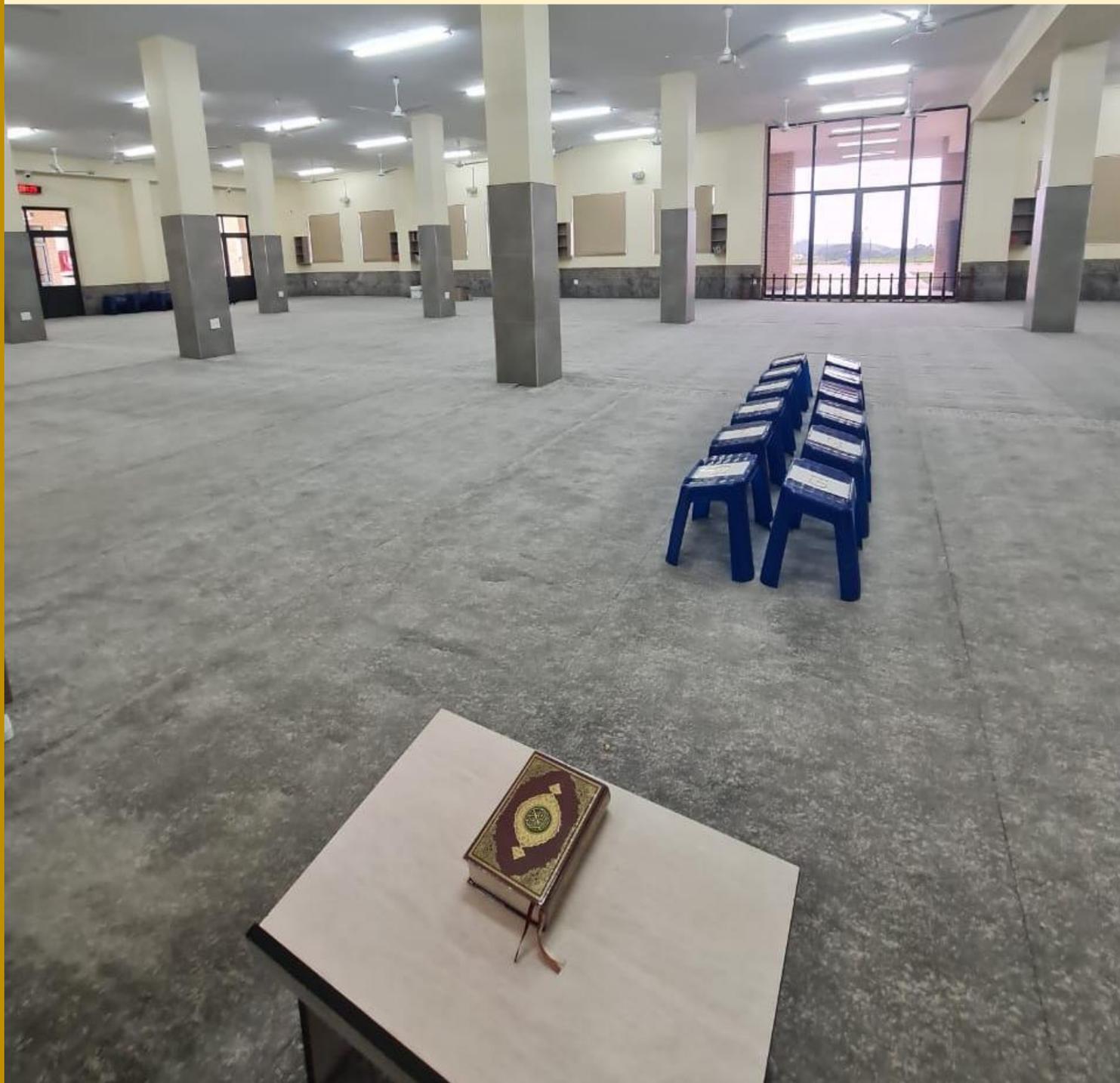


# Guarding & Preserving the Quraan-E-Majeed

Extracted from the discourse of Hazrat Qari Ismail Desai Saheb رحمه الله عليه



## COMPILERS NOTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This book is extracted from the advices given by Hazrat Qari Ismail Desai Saheb **رحمة الله عليه** at the Isipingo Beach Jaame Masjid. Hazrat Qari Saheb **رحمة الله عليه** was a respected scholar and spiritual guide from Umzinto, South Africa, who was heading Dawatul Haq Madrassah.

Hazrat Qari Ismail Saheb **رحمة الله عليه** commitment to the Qur'an, both in his personal life and in his teaching, has had a lasting impact on the hearts of his students and followers, inspiring many to practice upon the sunnats of Nabi **صلى الله عليه وسلم** and develop a closer connection with Allah **سبحانه وتعالى**.

Brought up with a natural affinity for the Qur'an-e-Majeed, Hazrat Qari Saheb **رحمة الله عليه** dedicated his life to spreading its message and making its teachings accessible to all. His

lectures were filled with wisdom on how to approach the Qur'an with love, respect, and understanding, emphasizing that memorization and recitation should not merely be tasks to complete but a means of spiritual growth and connection with Allah **سبحانه وتعالى**. His emphasis on regular recitation, deep reflection, and maintaining consistency in one's engagement with the Qur'an was central to his message.

One of the most remarkable qualities of Hazrat Qari Ismail Saheb **رحمة الله عليه** was his ability to explain the complexities of memorization and recitation in simple terms that resonated with people from all walks of life. Whether it was encouraging a regular routine of reciting even a small portion of the Qur'an-e-Majeed daily or explaining the spiritual benefits of maintaining a strong connection with Allah **سبحانه وتعالى** through the Qur'an, Hazrat Qari Saheb

رحمة الله عليه's teachings inspired many to embark on their personal journeys with the Qur'an.

His recent passing has left a significant void, not only in the Umzinto community but also across South Africa and even globally. Hazrat Qari Ismail Saheb رحمة الله عليه was not just a revered scholar and teacher in his local community; his influence extended far beyond, touching the hearts of people worldwide. His passing away has left a gap in the lives of those who sought his guidance, inspiration, and unwavering commitment to the Qur'an. However, his legacy remains alive in the hearts and minds of all who were blessed to learn from him, and his teachings continue to resonate across borders, ensuring that his work endures in the lives of many.

In compiling these lectures, it is our hope that readers will not only gain a deeper understanding of the Qur'an but also experience

the same joy, love, and guidance that Hazrat Qari Ismail Saheb **رحمة الله عليه** shared with his students. May his efforts to spread the light of the Qur'an continue to inspire, uplift, and guide all who engage with his teachings.

May Allah **سبحانه وتعالى** grant Hazrat Qari Ismail Saheb **رحمة الله عليه** the highest stages in Jannat al-Firdaus, and may His mercy continue to envelop him **آمين** (Aameen).



## **Madrasah Da'watul Haq, Umzinto.**

## **NB:**

We have made every effort to preserve the original message of Hazrat Qaari Saheؒ, aiming to retain his words as faithfully as possible. Adjustments were made solely to enhance readability, with careful attention to maintaining the authenticity and essence of Hazrat's teachings.

Any errors are due to our own limitations, and we humbly seek Allah سبحانه وتعالى forgiveness and guidance in our future publications. For any queries or suggestions, please contact us at [salaamatpublications@gmail.com](mailto:salaamatpublications@gmail.com).

**-Salaamat publications**  
**Mohammed Patel (maulana)**

# FOREWORD BY HAZRAT MAULANA MUHAMMAD ILYAS PATEL SAHEB

(دامت برکاتہم)

باسمہ تعالیٰ

It is a saying of the pious, that among the signs that a person loves Allah Ta‘ala is his love for the Quraan Shareef. In other words, the extent of one’s love and passion for the Quraan Shareef – for its learning, teaching, recitation, hifz, understanding it’s meaning and spreading its message – is a sign of how much one loves Allah Ta‘ala.

One of the very distinguished personalities of this era who, together with possessing numerous other sterling qualities, was blessed with a very deep passion for the Quraan Shareef was Hazrat Qaari Ismail Desai Saheb (rahimahullah). May Allah Ta‘ala elevate his stages in Jannah and preserve his legacy till the Last Day. Aameen.

Marhoom Hazrath Qaari Saheb (RA) dedicated his youth in learning the Qur'an Shareef and attaining tremendous expertise in the the field of Hifz and Qira'ah. He then dedicated 43 years of his life to the teaching of the Qur'an Shareef and spreading its message.

Together with his honourable father, Marhoom Janaab Hajee Shabbir Ahmed Desai (Chota Mota) **رحمة الله علي**, Qari Saheb established a distinguished Madrasah which Alhamdulillah continues to produce Huffaaz of a very high standard. May Allah Ta'ala keep this garden flourishing till the Last Day. His numerous students are also Alhamdulillah engaged in serving the Qur'an Shareef locally and abroad. Qari Saheb had a passion to bring alive the tilaawat of the Qur'an Shareef and, in particular, to encourage the Huffaz to greatly strengthen their dhor and recite the Qur'an Shareef in abundance. This passion took him to many

places where he delivered talks on the subject and inspired many to rekindle their link with the Qur'an Shareef.

One such talk was delivered merely weeks before his demise at Isipingo Beach. The book in your hands is a transcript of this talk.

May Allah Ta'ala reward Moulana Muhammad Patel Saheb and his team abundantly for transcribing and publishing this great gem, bless this effort with special acceptance and make it a means of tremendous benefit for all. May Allah Ta'ala make it a means to inspire countless people to connect themselves to the Qur'an Shareef, to recite it daily, bring alive its teachings in their lives and spread its message to every part of the globe. Aameen.

Muhammad Ilyas Patel

Isipingo Beach

21 Jumaadas Thaani 1446

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ  
 وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ  
 اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ  
 إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَحَبِيبَنَا وَشَفِيعَنَا  
 وَسِنْدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى  
 آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ،  
 فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ صَدَقَ اللَّهُ الْعَظِيمُ،  
 وَبَلَّغْنَا رَسُولَهُ النَّبِيَّ الْحَبِيبُ الْكَرِيمُ، وَنَحْنُ عَلَى ذَلِكَ مِنَ  
 الشَّاهِدِينَ وَالشَّاكِرِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Most Honoured and Respected `Ulama, Hufadh-  
 e-Kiraam, Seniors, and Brothers:

We would like to take this opportunity, firstly,  
 to express our gratitude and thanks (shukriya) to  
 Allah سبحانه وتعالى (Glorified and Exalted is He)  
 for the blessing of being able to assemble on the  
 nisbat (association) and relationship of the  
 Qur'an-e-Majeed (the Glorious Qur'an). This  
 alone is tremendous ni`mah (blessing) from  
 Allah سبحانه وتعالى.

The second aspect I would like to mention is that, Alhamdulillah (all praise belongs to Allah), especially for those who have memorized the Qur'an-e-Majeed and are here as Hufadh (memorizers of the Qur'an), we have all been through a madrassah (school) or at least studied under an Ustad (teacher). During our time as students, and when we completed our hifz (memorization), our Ustaads (honourable teachers) would advise us on maintaining the Qur'an-e-Majeed.

As the Moulana before me mentioned, having a relationship with the Qur'an-e-Majeed is what will help you retain it. However, due to my own weaknesses and sometimes not following the guidance of my Asatizah (teachers) and seniors, a gap sometimes forms, causing the Qur'an-e-Majeed to weaken in memory.

Many of us face difficulties as **Ramadan Mubarak** approaches, especially for those of us

who try to build up the courage to perform the *taraweeh salaah*. There is a type of worry and concern that every *Hafiz* feels: *I need to start preparing for taraweeh in the month of Ramadan*. This concern is especially true for weak individuals like myself. However, those whom Allah سبحانه وتعالى has given *tawfiq* (ability) to recite the *Qur'an-e-Majeed* regularly and have a strong bond with it do not face this worry, as their relationship with the *Qur'an-e-Majeed* is constant, whether it is the month of Ramadan or any other month of the year.

Among the seven *imams* of *qira'at* (recitation styles), there was one known as Imam Nafi Madani رحمه الله عليه. In his *majlis* (gathering), people would notice a fragrance of musk emanating from his mouth when he spoke or taught. On one occasion, someone asked him, “O Sheikh, what type of *itr* (perfume) do you use, as we experience this beautiful fragrance from your mouth when you recite the *Qur'an-e-*

*Majeed?”* Imam Nafi replied that he used no fragrance. He eventually explained, “*Once, I saw Huzoor-e-Akram صلى الله عليه وسلم in my dream. Either he placed his blessed saliva directly into my mouth, or, as some narrations mention, he was reciting directly into my mouth. From that day, this beautiful fragrance has emanated from my mouth every time I speak.*” This is a *taalluq* (connection) with the *Qur’an-e-Majeed*.

A *Hafiz’s* relationship with the *Qur’an-e-Majeed* is typically marked by fear. In *madrassah*, we’re frequently reminded, “*If you don’t revise, you will forget the Qur’an-e-Majeed.*” Even now, as we prepare for **Ramadan Mubarak**, many of us feel pressure to recite flawlessly. Recently, someone expressed a desire to read five *paras* (sections) of *Qur’an-e-Majeed* daily, hoping to become a “*jayyid hafiz.*” This intention is praiseworthy, *Alhamdulillah*, but what does it

truly mean to be a good *Hafiz*? Is it only about reciting correctly in *taraweeh salaah*, or is there more to it?

A parent once shared his wish for his son, who was close to completing the *Qur'an-e-Majeed*, to be able to perform the twenty *rak`at* of *taraweeh* smoothly and without difficulty. He was then asked if he would be satisfied if his son could recite in *taraweeh* but did not read the *Qur'an-e-Majeed* throughout the rest of the year. Are we truly content with that? Our recitation and study of the *Qur'an-e-Majeed* should have a deeper purpose; it should be one of respect and *Muhabbat* (love).

Our late teacher, Hazrat Usman Saheb Mia رحمة الله عليه, would advise us to recite the *Qur'an-e-Majeed* with the intention of gaining *muhabbat-e-ilahi* (love for Allah). By reciting, we draw closer to Allah and engage

in *Zikr* (remembrance of Allah), with one of the highest forms of *Zikr* being the recitation of the *Qur'an-e-Majeed*.

Let's compare these two approaches: one person recites with fear, while another's relationship with the *Qur'an-e-Majeed* is founded on *muhabbat* (love) and *azmat* (respect), drawing them closer to Allah سبحانه وتعالى. Allah سبحانه وتعالى has given us hearts that experience states of expansion and contraction—either joy or sorrow. When the heart is in a state of expansion, a person can achieve far more. In contrast, when the heart is in contraction, it restricts us.

Once again, we find two paths. One person's relationship with the *Qur'an-e-Majeed* is driven by fear, which causes the heart to contract. The other views it as the *kalam* (word) of Allah سبحانه وتعالى., through which they gain His

love, closeness, and proximity, engaging in *dhikr* with every recitation. The result is happiness and an expansion of the heart, allowing the person to accomplish much more. If we reflect on how we learn or remember the *Qur'an-e-Majeed*, it is clear: we remember it through recitation. The more we recite the *Qur'an-e-Majeed*, the more we will remember it.

Now, if you want to term it differently, there are two ways of learning the *Qur'an-e-Majeed*, especially for those who have moved beyond the *madrasah* phase and are now adults with various responsibilities—family, work, and other obligations. At this stage of life, one often carries a heavy load of duties.

Naturally, it's not possible to maintain the same type of relationship with the *Qur'an-e-Majeed* from a learning perspective as when one was a student in *madrasah*. During that time,

you could spend six, eight, or even ten hours a day with the *Qur'an-e-Majeed*, but now, such time is no longer available. As a result, after completing the *Qur'an-e-Majeed*, and as we become engrossed in other pursuits, our *ta'alluq* (connection) with the *Qur'an-e-Majeed* often diminishes.

This also applies to those in *madrassah*. For those of us who begin Arabic classes, we may notice that once we finish the *hifz* class and start our Arabic lessons, the sheer volume of work—between memorizing and other responsibilities—leads to the *Qur'an-e-Majeed* being neglected. The result is that we start to forget. When asked about it, or when I reflect on it myself, I often justify it by saying that due to the heavy workload, I can't revise with anyone or ask someone to listen to me because I need to focus on learning the *Qur'an-e-Majeed* and handling my other tasks. The

excuse becomes that I simply don't have the time.

It's true that I may not have the time, but let me also realize that this isn't the only way to learn the *Qur'an-e-Majeed*—by simply taking it as *sabaq* (lesson) or *dhor* (revision). There is another way of learning the *Qur'an-e-Majeed*, and this is what I would like to emphasize this evening. *Inshallah*, if we can grasp this concept, not only will we, *Inshallah*, be able to learn the *Qur'an-e-Majeed*, but we will also find immense happiness along the way.

A young *madrassah* student recently came with his father, sharing a familiar concern. Since starting Arabic classes and other studies, he felt he could no longer maintain the same relationship with the *Qur'an-e-Majeed*, which he sensed was weakening. He was advised, “*See, it's not difficult; telling ourselves*

*we don't have time is just a form of self-deception.*” With effective time management, the results can be surprising.

He explained, “*As a student, I feel I can't approach learning the Qur'an-e-Majeed in the same way I did in hifz class—but that's fine; it's manageable.*” When asked how many *khatams* (complete recitations) he had completed that year, he replied, “*None; an entire year has passed, and I haven't completed a khatam.*”

This highlighted an issue, and when concern for it arises, one approach is to begin learning sequentially—from *Surah Fatiha*, a specific *para* (section), or another part. However, as adults, people may find they can only review about a quarter *para* each day or night, with someone to listen. But as they progress to more challenging sections—around

the sixth, seventh, or eighth *paras*, especially the *mutashabihat* (similar verses)—they often find it harder. Enthusiasm wanes, and it becomes increasingly difficult to keep up. Frustrated, they may think, “*I just can’t manage.*”

So, while they may start off determined, this resolve often fades by the tenth *para*, and they stop altogether. Additionally, as we age, our memory typically declines, creating further challenges. The initial problem of time constraints is compounded by the growing difficulty of memorization.

It’s important, then, to stay encouraged in whatever we do rather than discourage ourselves. This approach isn’t invalid; it’s a valid system, and *Alhamdulillah*, many people have successfully used it. But we often see that

the enthusiasm one starts with is hard to maintain consistently.

Because of these challenges, the *himmat* (courage) initially felt starts to fade, and eventually, people stop. This is why many begin and then stop repeatedly, struggling to establish consistency. If this approach feels unsustainable, we should consider an alternative that motivates us to keep going.

What other option do we have that can motivate us—an approach that could work for many, especially those who find it challenging to learn or retain the *Qur'an-e-Majeed*? This is the system of *nazira* (recitation whilst looking inside the *Qur'an-e-Majeed*) that we often discuss. *Nazira* provides an alternative method for learning the *Qur'an-e-Majeed*. You could say it's another route that one can take to connect with and learn the *Qur'an-e-Majeed*.

Sometimes, this path may take longer, but it could actually be more sustainable. With the traditional approach, a person often progresses to the 8th or 9th *para* and then gives up due to the difficulty. By contrast, *nazira* allows them to continue without that pressure.

Another issue is that many *huffaz* (memorizers) struggle to complete even one *khatam* (full recitation) of the *Qur'an-e-Majeed* in an entire year. This is because they start, encounter challenges, lose motivation, and stop—only to start and stop again repeatedly.

So, instead of this, let's consider an alternative approach. Say a person has one hour daily for the *Qur'an-e-Majeed*. When someone comes to us for guidance, we first ask, “*Look within your schedule; how much time can you genuinely dedicate to the Qur'an-e-Majeed each day?*” If they reply, “*I have about one hour total—maybe 20 minutes in the morning and 30 minutes at*

*night,” we then ask, “How long does it take you to recite one para of the Qur’an-e-Majeed?”*

On average, a *para* takes about 20 minutes to recite, maybe 25 for those who read more slowly. With this pace, if the person has an hour, they could recite three *paras* daily. This structure offers a realistic and manageable way to keep a strong, consistent relationship with the *Qur’an-e-Majeed*.

Here, I’m not talking about memorization; I’m simply talking about regularly looking into the *Qur’an-e-Majeed* and reciting it. Imagine reciting three *paras* daily. In just 10 days, you’ll complete one *khatam*. Where previously you may not have completed a *khatam* in an entire year, now you’d be completing one every 10 days, purely through regular *tilawat* (recitation).

Now, think about the joy this would bring—moving from an annual *khatam* to one every 10 days. That sense of accomplishment creates a feeling of expansion and happiness in the heart. As a result, you may find ways to recite even more. Perhaps on *Jumu'ah* (Friday), you arrive at the masjid 20 or 30 minutes early and use that extra time to recite. Suddenly, instead of a 10-day cycle, you complete a *khatam* in just 8 days.

One friend, who adopted this regular recitation method, shared his reflections. At first, he questioned the benefit, thinking, “*How will this help if I’m only reciting again and again?*” But in time, he came to see the profound impact of consistent recitation.

So, we must understand that while I’m reciting, this repeated *khatam* (completion) of the *Qur'an* is also a form of learning. This is something I need to be convinced of—that

repeated recitation is indeed a method of learning.

Think about it: often, when we read or see something in front of us, whether intentionally or casually, a part of it becomes embedded in our memory. For instance, while driving, if I notice a sign indicating a turn, I remember it as I approach the location—just by seeing it, it sticks in my memory. This is why some scholars emphasize using the senses Allah has blessed us with when learning anything.

When we engage with the *Qur'an*, even now as we discuss the recitation of the *Qur'an*, we are talking about it as a form of learning. What senses can we use when reciting the *Qur'an*? First, we use our eyes to look at the text itself, a sense Allah سبحانه وتعالى has given us. Second, we use our tongue by reciting. When a person memorizes something, they often use repetition.

So, using the tongue repeatedly helps to commit it to memory. If I recite a bit louder so I can hear myself, that's a third sense—the ear—that's engaged in learning.

These are the various faculties a person can use to aid in learning and memorizing. By consistently reciting the *Qur'an*, I might not notice immediate results. However, after completing three full recitations in a month, I'll likely find that my fluency has improved. Those who adopt this routine often feel a renewed enthusiasm, as it removes the pressure to “master” the *Qur'an* and allows them to simply enjoy the process.

One individual shared advice he received: to simply enjoy the *tilawat* (recitation) of the *Qur'an*. We should each ask ourselves—do we truly take pleasure in reciting the *Qur'an*? Even without fully understanding its message,

we are still reciting the words of Allah سبحانه و تعالى, and that alone holds profound significance.

Beyond aiding memorization, gazing at the *Qur'an-e-Majeed* offers another important benefit. Some *Ahlullah* (people of Allah) say that when a person's *nisbat* (connection) with Allah سبحانه و تعالى feels weak, he should look upon the Ka'aba. Simply gazing at the Ka'aba strengthens one's relationship with Allah سبحانه و تعالى. A certain *wali* remarked that if looking at the Ka'aba can enhance our *nisbat*, then looking at the *Qur'an-e-Majeed*, the *kalam* (word) of Allah سبحانه و تعالى, should deepen it even more. When we look upon the *Qur'an-e-Majeed*, we are connecting with Allah's very words. Recite, and discover the joy that arises from gazing at the *Qur'an-e-Majeed*, feeling that connection, and learning in the process.

Our relationship with the *Qur'an-e-Majeed* is one of love and closeness to Allah. Yet, why do some people feel distant from it? Often, it is due to a lack of joy in its recitation. To bring ourselves closer to the *Qur'an-e-Majeed*, we must encourage ourselves to engage with it as frequently as possible.

A Muslim's life is naturally disciplined. If one dedicates even 15 to 20 minutes each morning to reciting the *Qur'an-e-Majeed*, especially at *Fajr*, it brings *barakah* (blessing) to the entire day. Imagine beginning the day with the *tilawat* of the *Qur'an*: the first words on your tongue, the first thing your hands touch after *wudhu* and *taharat* (purity), and the first sight for your eyes being the words of Allah. Such a start truly sets the tone for a blessed day.

By establishing a *Fajr* routine, one may even arrive at the masjid early enough to perform the *sunnah* prayers and begin reciting their

first *para* (section) of the *Qur'an*. In doing so, they can make the *niyat* (intention) of *i'tikaf* (spiritual retreat) in the masjid and gain additional rewards, such as the reward of praying with *jama'ah* (congregation) and catching the *takbeer-e-ula* (first *takbeer*).

These added benefits are all connected to the *tilawat* of the *Qur'an*. The more one engages in *tilawat*, the greater their fluency, consistency, and enjoyment in recitation. Through this practice, a person will develop fluency in the *Qur'an-e-Majeed*.

You know, perhaps many of us have experienced something like this. I memorized the first nine or ten *paras* of the *Qur'an-e-Majeed* under the guidance of my late mother **رحمة الله عليه**, even though she was not a *hafizah* of the *Qur'an* herself. My place for reciting was in the dining room, while she

would be busy with her kitchen chores. After school, I would come home, and she would continue her work in the kitchen as I recited the *Qur'an Sharif* in the dining room. And believe me, if I made a mistake in my recitation, despite not being a *hafizah* herself, she would correct me.

Let us ask ourselves—how does this happen if not through regular *tilawat* of the *Qur'an-e-Majeed*?

I'm recalling a recent experience. I was at one of the *masjids* in the Durban area, and as I was leaving, a young man approached me with his son. He introduced his son and shared that his family also assists by listening to his son's *Qur'an-e-Majeed*. He described the same experience that I had with my mother.

So, my respected friends and brothers, if a non-*hafiz* can reach that level, then why wouldn't a *hafiz* be able to reach it as well? With dedication, it not only becomes easier but also much more enjoyable. The more one engages, the more pleasant and fulfilling it becomes.

Now, let us turn our attention to the blessed month of **Ramadan Mubarak**. When it comes to preparing for *taraweeh*, those who are above-average reciters of the *Qur'an-e-Majeed* and *huffaz*, *Alhamdulillah*, generally have no issues. Then, there are those of average ability—those who can learn and recite the *Qur'an* during *taraweeh*, covering one and a quarter, one and a half *para*, or however much is needed, without difficulty. *Alhamdulillah*, that group is not our focus here.

Our concern lies with those whose recitation level is below average. What can be done, and how do we prepare for the month of **Ramadan Mubarak** in such cases? At the outset, I'd like to mention a common tendency in some places. I am not referring to the average or above-average reciters who, *Alhamdulillah*, know the *Qur'an-e-Majeed* well and may complete two or three *khatams*. Rather, I am talking about young *huffaz* who have recently completed their memorization.

During **Ramadan Mubarak**, sometimes in the first ten nights, five or six of them may come together and complete a *khatam* of the *Qur'an-e-Majeed* within a short span of eight to ten days.

Let me particularly address the younger ones who have just completed their *hifz* classes and

are preparing for **Ramadan Mubarak** in this manner: let us try to avoid this approach. This practice can be the start of weaknesses. While it is essential to perform *taraweeh*, we should also strive to recite the *Qur'an-e-Majeed* consistently throughout the entire month.

Some may try to justify by calculating, saying, “*Whether you’re reading a quarter para over 27 nights or half a para, it might work out the same.*” From a purely numerical perspective, it may seem equivalent, but there’s something deeper to consider.

When a person has two or two and a half *paras* to read each night, and they also have school or other commitments, they should ask themselves: out of the three *paras* to be recited in *taraweeh*, how much am I genuinely able to read?

Will I be able to read the entire three *paras*? No, because my focus and concentration are primarily on my quarter or half *para*. As a result, I end up reading only that portion, while one and a half *paras* are left unread. Over the course of the year, I may not have done much *dhor* (revision) or completed even one *khatam* of the *Qur'an-e-Majeed*. Now, in **Ramadan Mubarak**, this becomes my condition. What will happen to my *Qur'an-e-Majeed* if it is already at an average level? It may fall even lower because so much of it remains unread.

Another drawback—and this is the reason I mention this—is for those who perform one *khatam* and then, as soon as *taraweeh* is completed, their relationship with the *Qur'an-e-Majeed* seems to end for that **Ramadan Mubarak**. For those who, during *taraweeh*, were doing five or six *paras* of *tilawat*, as soon

as *taraweeh* ends, the enthusiasm fades, and they may read only one *para*, half a *para*, or even nothing at all. This *taraweeh* structure keeps us consistent and engaged.

Therefore, for those who wish to strengthen their *Qur'an-e-Majeed*, the ideal suggestion is this: aim to complete on the 29th night of **Ramadan Mubarak**. This way, each day after the first few nights, you are consistently performing and reciting one *para* throughout the month.

So, what difference does this make? The difference is clear: if you have a single *para* and three hours to prepare for the day, even after revising your one-quarter portion four or five times, you'll have additional time. This time can then be used for *tilawat* of the *Qur'an-e-Majeed*, to recite the entire one and a

quarter *para* needed for *taraweeh*, or simply to focus on one *para*. This approach will carry you through **Ramadan Mubarak**, allowing you to complete more *khatams*. Instead of no *khatam*, you may achieve as many as ten *khatams* of the *Qur'an-e-Majeed*.

With this extra time, a person could recite an additional five *paras*. One method is to recite the one and a quarter *para* designated for *taraweeh* multiple times. An alternate method, especially useful for an average *hafiz*, involves reading one *para* five times while the remaining nine *paras* are recited beginning from *Alif-Laam*. This approach can lead to completion in three days.

Additionally, for learning the *mutashabihat* (similar verses) in the *Qur'an-e-Majeed*, these routines allow for quicker

recall, as similar verses are encountered frequently. This way, the eye aids in memorization, and picturing the verses mentally helps prevent forgetting.

On one occasion, a student came to the *madrassah*, and after listening to his recitation, I remarked, "*Alhamdulillah, your Qur'an-e-Majeed is at a very high level.*" I asked him how much *dhor* (revision) he did daily to maintain such proficiency. He replied, "*I only do a quarter para each day.*" Surprised, I asked, "*How is it possible to do just a quarter para and still maintain such strength in your recitation?*" He paused, then explained, "*My Ustad (teacher) would listen to that single quarter para, checking every word. Not a single mistake was allowed. If there was an error, I'd have to go back and revise it again.*"

I reflected on this and realized that, at the very least, this level of repetition—four times a day, consistently, for months—deeply reinforces the words of the *Qur'an-e-Majeed* and embeds the content in the heart. When someone learns something, forgets it, and then relearns it, the process itself strengthens retention. Over time, this cycle of learning, forgetting, and relearning embeds the knowledge even more firmly.

To illustrate, imagine asking someone's name once and quickly forgetting it. But if you ask for their name ten times over ten days, it's unlikely you'll forget it again. This repetition solidifies memory. Consider another example: if you pour a hundred liters of water over a rock, it may only wash away surface dust. However, if you let the water drip slowly, one drop at a time, eventually, it will leave a lasting mark on the rock.

This principle applies to the *Qur'an* as well. Excessive repetition can sometimes create overconfidence, which may lead to mistakes. Once, I advised someone to reduce their repetitions for their *taraweeh* portion, suggesting they read it only twice instead of their usual four times. Though initially hesitant, they later realized that this change prevented overconfidence and made them more attentive, *Alhamdulillah*.

While overlearning can sometimes be counterproductive, finding the right balance allows us to devote more time to the *tilawat* (recitation) of the *Qur'an-e-Majeed*. Reciting regularly, even just a single *para* each day, helps create a smoother cycle of *khatam* (completion). If a day is missed, you can simply pick up where you left off. And on

blessed nights, like the odd nights of **Ramadan**, you may find the strength to read multiple *paras*, completing the *Qur'an* more frequently.

This approach benefits not only *huffaz* (those who have memorized the *Qur'an*) but anyone engaged in regular recitation. When we were in *madrassah*, we would use spare moments—arriving ten minutes early or waiting after *Asr Salah* (afternoon prayer)—to recite. *Alhamdulillah*, it's remarkable how much we could accomplish, sometimes even several *paras* a day. Remember, the more *tilawat* we engage in, the closer we draw to Allah سبحانه وتعالى, gaining His *qurb* (closeness), *ma'rifah* (recognition), and *muhabbat* (love).

May Allah سبحانه وتعالى grant us the *tawfiq* (ability), *hidayah* (guidance), and strength to connect deeply with the *Qur'an-e-Majeed*. May He make us not just *hafidh-ul-Qur'an* (those who memorize the *Qur'an*) but *sahib-ul-Qur'an* (companions of the *Qur'an*)—those who live by it, reflect upon it, and integrate it into daily life. May Allah سبحانه وتعالى bless us all with this profound connection and make us from among the *ashab-ul-Qur'an* (companions of the *Qur'an*), attached to it in all we do. Ameen.