

Guarding and Preserving the Quraan-E-Majeed



Book 2

Extracted From the Discourse of
Hazrat Qari Ismaeel Desai Saheb
رحمة الله عليه

COMPILERS NOTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This book is extracted from the advices given by Hazrat Qari Ismaeel Desai Saheb رحمه الله عليه at the Dawatul Haq Madrasah Umzinto. It should be noted This is a continuation of the First bayaan by Hazrat Qari Ismaeel Saheb رحمه الله عليه In Isipingo Beach.

Hazrat Qari Saheb رحمه الله عليه was a respected scholar and spiritual guide from Umzinto, South Africa, who was heading Dawatul Haq Madrassah.

Hazrat Qari Ismaeel Saheb رحمه 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 Ismaeel Saheb رحمه 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 Ismaeel Saheb رحمه 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-e-Kareem.

Hazrat Qari Saheb رحمه 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 Ismaeel Saheb رحمه 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 Ismaeel Saheb رحمه الله عليه shared with his students.

May the efforts of Hazrat Qari Ismail Desai رحمه الله عليه in serving and spreading the message of the Qur'an continue to inspire and guide generations to come.

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

Madrasah Da'watul Haq, Umzinto.

FOREWORD BY HAZRAT MAULANA MUHAMMAD ILYAS PATEL SAHEB

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 Qari Ismaeel Desai Saheb (RA).

May Allah Ta'ala elevate his stages in Jannah and preserve his legacy till the Last Day. Aameen.

Marhoom Hazrath Qari 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) رحمه الله عليه, 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 رحمه الله عليه 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 Qari Saheb رحمه الله عليه to many places where he delivered talks on the subject and inspired many Huffaaz 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 it's 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 وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ
 وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ
 يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا
 وَحَبِيبَنَا وَشَفِيعَنَا وَسَدَنَّا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
 وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ
 الرَّحْمَنِ الرَّحِيمِ، ﴿وَلَقَدْ يَسْرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ﴾ صَدَقَ اللَّهُ الْعَظِيمُ،
 وَبَلَّغَنَا رَسُولُهُ النَّبِيُّ الْحَبِيبُ الْكَرِيمُ، وَنَحْنُ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ وَالشَّاكِرِينَ،
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Most honoured and respected Ulama, Huffaz-E-Kiraam, esteemed seniors, and beloved brothers

With the grace of Allah, there was a programme that was held.

We would rather refer to it as a muzakarah. It took place last week on Friday, or what is commonly known as Thursday night. The entire gathering was focused on discussion related to the Quraan-E-Majeed, and every part of the discussion revolved around it.

This discussion was directed especially towards those who are Huffaz of the Quraan-E-Majeed. More specifically, it was addressed to those who find themselves weak, like myself.

Despite Allah سبحانه وتعالى blessing me with the great ni'mat of the Quraan-E-Majeed, my connection with it became weak over time, resulting in the weakness of the hifz of the Quraan-E-Majeed itself.

When we were in the madrasah, sitting at the feet of our asatiz-e-ikram, a large portion of our time, if not the entire day, was spent with the Quraan-E-Majeed and in maintaining a strong ta'alluq with the Quraan-E-Majeed.

I recall from my younger days, around the age of nineteen, an incident that has remained vivid in my mind. On one occasion, a guest had come to visit my late father, رحمه الله عليه, who has since passed away.

May Allah سبحانه وتعالى fill his grave with light. I still remember the scene clearly. There was a Haafiz of the Quraan-E-Majeed who had come as the guest, and with him was one of his students.

While this guest was speaking with my late father, رحمه الله عليه, the student continued reciting the Quraan-E-Majeed without pause. It was like a moving madrasa, one could say.

This reflected the depth of their ta'alluq with the Quraan-E-Majeed, a living connection and relationship with the Book of Allah سبحانه وتعالى.

Wherever we went and wherever we happened to be, that ta'alluq with the Quraan-E-Majeed remained intact. The connection with the Quraan-E-Majeed never broke.

It was for this reason that such people knew the Quraan-E-Majeed so well. No matter where they were, they would remain engaged in the recitation of the Quraan-E-Majeed.

In fact, this particular individual was known for this habit. Whenever he would walk from his home to his place of work, regardless of the distance, he would recite several paras of the Quraan-E-Majeed along the way.

Many of us have the desire to reach such a level, where we are able to recite the Quraan-E-Majeed wherever we are, whether the mushaf is with us or not. The recitation of the Quraan-E-Majeed then becomes something natural, not limited to only reading from the pages.

When a person reaches this level, his recitation is not dependent on having the Quraan-E-Majeed physically in front of him.

Otherwise, one would always need to be in a state of wudu in order to touch the Quraan-E-Majeed. If a person is not in a state of taharat, or is in a state of hadath-e-asghar, then he would not be able to touch the Quraan-E-Majeed, which would restrict his recitation.

Because of this, there are many situations in daily life where a person could still be engaged in tilawah. Whether someone is travelling by plane, bus, or train, or even sitting in a vehicle, there are opportunities to recite.

On one occasion, during the days of Eid-ul-Adha, I was travelling and I noticed a person driving a vehicle that was carrying an animal for qurbani. As he was driving, he was reciting the Quraan-E-Majeed.

While this may not always be appropriate in every situation, it illustrates the level of attachment some people had with the Quraan-E-Majeed. My Shaykh, Hazrat Maulana Yunus Saheb رحمه الله عليه, would often explain that there is a balance in everything.

For example, a person who owns a business cannot keep his eyes closed and claim to be lowering his gaze, because he needs to see what is happening in order to manage his work. At the same time, he must know where to look, how to look, and when to lower his gaze.

The same principle applies here. This is why it has been mentioned that when a person comes for salaah, he should not rush or run. He should walk with calmness and dignity.

Running could lead to harm, and then the cause would appear to be the salaah itself. A person should come to the masjid with composure, respect, and a sense of honour for the act of worship he is about to perform.

Therefore, these matters must always be approached with balance. Although reciting the Quraan-E-Majeed is a virtuous and noble action, when there is a possibility of harm or danger, then such a practice should be avoided. Deen does not encourage actions that may place a person at risk.

What can be understood is that such a person is usually someone who does not need to constantly look into the Quraan-E-Majeed while reciting. He is able to recite from memory, and only occasionally needs to refer back to the text. A person who has to continuously look into the Quraan-E-Majeed would not be able to concentrate properly in such situations. The point being highlighted is how time was utilised for recitation and how we make use of our time to recite the Quraan-E-Majeed.

As was mentioned a short while ago, there were individuals who would complete a khatam weekly, and some even on a daily basis. Among them was Hazrat Mufti Mahmood Al-Ahsan Saheb al-Bangoi رحمه الله عليه.

Many such people existed, especially during the blessed month of Ramadan. It is mentioned regarding Hazrat Mufti Mahmood Al-Ahsan Saheb رحمه الله عليه that his eating was extremely minimal.

At times, he would sit at the dastarkhan and appear as though he was eating, simply so that the guests would feel comfortable. When the host does not eat, guests often feel uneasy or hesitant to eat themselves. Out of consideration for them, he would sit and give the impression that he was eating.

It is mentioned about him that he would complete one khatam of the Quraan-E-Majeed daily. His sleep was very limited, and those who observed him would say that even when he lay down to rest, his lips would continue moving in recitation. This showed how deeply connected he was to the Quraan-E-Majeed and how every moment of time was utilised in its recitation.

Allah سبحانه وتعالى places barakah in time. When a person reaches certain levels of sincerity and connection, it is not only that he is able to do more, but Allah creates such barakah in his time that what others may take an entire day to accomplish, he is able to complete in a few hours. Allah places such expansion in time that it becomes almost beyond comprehension.

It is mentioned that when a person places one leg in the stirrup and then places the other, the Quraan-E-Majeed would already be completed. For us, this may seem difficult to imagine, but when Allah places barakah in time, such things become possible.

Consider the journey of Mi'raj. When Rasulullah ﷺ was taken on this blessed journey, how long did it take? Such a vast distance was covered in such a short span of time that when he returned, his bed was still warm. This shows how Allah سبحانه وتعالى controls time and grants barakah as He wills.

In the same way, Allah blesses certain individuals with this type of barakah, enabling them to achieve far more than what seems humanly possible.

This is what a Haafiz should aspire towards, to have such a deep ta'alluq with the Quraan-E-Majeed, such a strong relationship with it, that recitation becomes continuous and natural.

As was mentioned previously, some people aspire to become strong Huffaz for a particular reason. They say that they want to become excellent Huffaz so that they can lead Taraweeh. On one occasion, a person mentioned to me that he wanted his son to become an excellent Haafiz so that he could recite Taraweeh without difficulty.

The question then arises, if this goal could be achieved without developing a real connection with the Quraan-E-Majeed, would that be sufficient? This is not true ta'alluq with the Quraan-E-Majeed. This kind of thinking can even become harmful.

When a person begins to feel confident in his memory and starts believing that he will never make a mistake, or that he knows the Quraan-E-Majeed perfectly, pride can enter the heart. Once pride enters, it becomes a cause of destruction.

For this reason, the true connection is not with the recitation alone, but with the Quraan-E-Majeed itself, and through this connection, a person becomes connected to Allah سبحانه وتعالى.

Yes, this is exactly the point. Those whom Allah سبحانه وتعالى has blessed with the Quraan-E-Majeed understand the unique pleasure a person experiences when he is able to recite in Taraweeh. It is a completely different feeling altogether.

At that moment, when a person is able to focus, the thought enters the heart that my Allah is listening to me. I am standing before Allah سبحانه وتعالى and reciting His words.

When a person reaches this level of focus, his condition is completely different. To reach such a state, a person must have a strong level of familiarity and connection with the Quraan-E-Majeed.

Only then can the mind be free to reflect, because the tongue is no longer struggling with the words. At that moment, the person is simply reciting, standing before Allah **سبحانه وتعالى**, fully aware that he is in His presence.

Often, however, the mind remains occupied with fear of making mistakes. The concern becomes whether the recitation is correct, whether an error will occur, or whether something will be missed. When this happens, the heart does not get the opportunity to reflect on the reality that one is standing before Allah **سبحانه وتعالى**.

To understand this better, think about how we recite Surah al-Fatihah or the shorter surahs from the last juz. How much effort is required to recite them? Very little. The recitation flows naturally. Due to this, the heart is able to focus more deeply. In the same way, when a person reaches a level where the Quraan-E-Majeed flows naturally from the tongue, the mind is freed to reflect and to connect.

This is similar to when a person is looking directly into the Quraan-E-Majeed while reciting. At that moment, the concern about mistakes disappears, and the focus shifts to the words of Allah **سبحانه وتعالى**. The person becomes conscious of the fact that he is communicating with Allah **سبحانه وتعالى**, engaging in kalaam with his Creator.

At that point, the experience of recitation becomes completely different. A person tastes something far deeper than mere recitation. Those who reach this level develop a relationship with the Quraan-E-Majeed that goes beyond memorisation. They experience the sweetness of understanding, reflection, and closeness to Allah **سبحانه وتعالى**.

This experience is beyond description. This is the reason why some people are unable to hold themselves back when they reach those ayaat in which Allah سبحانه وتعالى speaks about punishment, accountability, the Akhirah, and Jahannam.

Likewise, when they recite the ayaat that speak about Jannah, Salaah, and the bounties of Allah سبحانه وتعالى, a deep sense of happiness enters the heart. All of this adds to the sweetness of recitation, because it comes from understanding the Quraan-E-Majeed. Recitation itself is one aspect. Reflection and connection are another.

My Shaykh, Hazrat Maulana Yunus Saheb رحمه الله عليه, once mentioned that some people, when they engage in the zikr of Allah سبحانه وتعالى, experience a sweetness in their saliva. When the remembrance of Allah سبحانه وتعالى can create such sweetness, then one can imagine the sweetness of the tilawat of the Quraan-E-Majeed, which is the kalaam of Allah سبحانه وتعالى.

Now consider the condition of a person who has true love for Allah سبحانه وتعالى and deep attachment to the Quraan-E-Majeed.

The sweetness he experiences is on an entirely different level. This is why this point is mentioned repeatedly. Many people carry a fear within themselves, thinking that they have forgotten the Quraan-E-Majeed or that they do not know it well enough.

This fear then becomes a barrier. It prevents a person from experiencing that level of love, joy, and spiritual pleasure in the recitation of the Quraan-E-Majeed. The heart becomes occupied with worry rather than connection.

The thought remains that if recitation is left out, the Quraan-E-Majeed will be forgotten, and because of this fear, the true enjoyment and closeness are lost.

Yes that is there that if you don't read you will forget. But why don't I say this that I'm making so much of the tilawat of the Quran-e-Majeed. Tell yourself that inshallah through this you'll still remember the Quran-e-Majeed.

I would like to repeat that example of the house with the window. Sunlight was coming in, and the person was asked why he had placed the window there. He replied that it was so that fresh air could enter and light could come in.

The pious person then said that a better intention could also be made. He said that when the window is opened, the sound of the adhan will also be heard, and through that, a person will remember and glorify Allah سبحانه وتعالى.

Making this intention will not stop the sunlight from entering, nor will it prevent the fresh air from coming in. Both will still be received. In the same way, when a person focuses on attaining the love of Allah سبحانه وتعالى and closeness to Him through the tilawat of the Quraan-E-Majeed, that becomes the primary goal.

The learning, the memorisation, and the understanding then come naturally on their own. That then becomes an added benefit, whether a person makes that intention or not. Learning will still take place. As mentioned earlier, this is a different system of learning altogether.

The most important aspect is our relationship and our ta'alluq with the Quraan-E-Majeed. This is what needs to be strengthened. Once the ta'alluq with the Quraan-E-Majeed becomes strong, a person naturally finds himself drawn towards recitation, and that connection with the Quraan-E-Majeed begins to grow.

Over the past few days, this question has come up repeatedly regarding what should be done. Once again, it returns to the same point, which is what Ramadaan brings with it. Often there is a sense of fear attached to it. That fear needs to be changed. It needs to be moved aside.

Instead, a person should say to himself that at the very least, he will now re-establish his ta'alluq with the Quraan-E-Majeed. He should focus on rebuilding that connection and experiencing the joy and pleasure that comes with it. When this happens, the outlook towards Ramadaan completely changes. Instead of fear, there is anticipation.

A person then begins to look forward to Ramadaan with happiness, thinking that this is the month in which he will be able to increase his tilawat of the Quraan-E-Majeed. The perspective changes entirely. It becomes a month in which one looks forward to reciting more of the Quraan-E-Majeed, spending more time with it, and strengthening one's relationship with it.

Ramadaan is the month of the Quraan-E-Majeed. When a person strengthens his ta'alluq with the Quraan-E-Majeed, that connection deepens even further during this blessed month. Rewards increase, blessings multiply, and every letter of the Quraan-E-Majeed brings multiplied reward, far beyond what we are able to calculate.

That is the reward a person receives. When it comes to preparing for Ramadaan Mubarak, this is a question many people have in mind. They wonder how they should prepare and what approach they should take. The answer to this is actually quite simple.

If we were to categorise people, then Huffaz can generally be placed into two or three groups. One group would be those who are above average. These are the individuals who are able to recite the Quraan-E-Majeed continuously, wherever they may be.

An example of this was mentioned regarding my Ustaad, Haafiz Abdul Rahman Mia Saheb رحمه الله عليه. May Allah سبحانه وتعالى grant him mercy and peace.

It was mentioned about a particular Haafiz of the Quraan-E-Majeed, who was also an Aalim. This person is still alive, and may Allah سبحانه وتعالى grant him long life and protection.

When we were in Mia's Farm, Haafiz Abdul Rahman Saheb would send us to him for our dor of the Quraan-E-Majeed so that he could listen to our recitation.

He mentioned regarding this Haafiz that if a person were to wake him from his sleep and ask him to recite, he would immediately begin reciting the Quraan-E-Majeed.

That was the level of his memorisation and connection.

He could be asked to recite at any time, in any place, and he would recite without hesitation.

This is why it is often seen that when a Haafiz is unavailable at the last moment, another Haafiz is asked to step in, and he is able to recite the required portion without any difficulty. At times, it even seems as though he recites it better than his own assigned portion.

There are reasons for this, and it reflects the strength of his connection with the Quraan-E-Majeed. This is one level of memorisation and attachment. If one were to describe it, it could be called above average. Alhamdulillah, such people exist.

For a person at this level, as was mentioned previously, there are simple ways to complete the dor of the Quraan-E-Majeed in Ramadaan Mubarak. There are generally two methods through which such a person can revise and maintain his recitation.

One method is that the portion of the Quraan-E-Majeed which is being recited in Taraweeh, whether it is one and a quarter, one and a half, or two paras, should be recited two or three times beforehand.

This should be done until a person feels reasonably comfortable and confident that he will be able to recite it properly. Along with this, there should be additional tilawat of the Quraan-E-Majeed.

For example, if on the first night one and a half paras are being recited, then that portion can be read two or three times.

However, one important point must be kept in mind. If a person chooses to read that portion three times, then in order to maintain consistency in completing khatams, he should continue reading that same amount daily throughout the month.

The recitation should not fluctuate between reading two times one day, once the next day, and four times another day. Such inconsistency affects the flow of tilawat from a khatam perspective.

From a khatam point of view, if one reads that portion three times on the first night, then it should be maintained consistently until the end of Ramadaan Mubarak. By doing so, a person will complete three khatams by the end of the month through this system alone.

Alongside this, if time allows, a person may also recite additional portions. For example, instead of reading the same one and a half paras repeatedly, one could recite an additional ten paras separately.

In this way, a person might begin from the first para on one day and reach the eighth para, then continue from the ninth to the eighteenth the next day.

Through this method, a complete khatam of the Quraan-E-Majeed can be achieved within two or three days. This is what is referred to as Katsat-e-Tilawat, meaning frequent and consistent recitation. A person continues making tilawat regularly without restriction.

Sometimes a khatam may take three days, sometimes two, and at times even four days. This flexibility does not affect the overall benefit.

Unlike the first method, where the same portion must be repeated daily until the end of the month, this method allows variation. One day a person may read five paras, another day seven, and another day nine.

This does not harm the process. Rather, it assists in completing the khatam of the Quraan-E-Majeed with ease and consistency.

This explanation applies to those who fall into the above average category. Now the question arises regarding those who are considered average.

For the sake of understanding, an average Haafiz can be described as someone who is able to learn the Quraan-E-Majeed and perform the full twenty rakaats of Taraweeh, provided he prepares beforehand.

The condition here is learning. Such a person cannot simply stand on the musallah and begin reciting without preparation.

In contrast, the first category refers to those individuals who do not require this preparation. They can be asked at any time, in any place, and for any number of rakaats, and they are able to recite without difficulty.

This is why some people say that even if they are informed at the last moment, it is not a problem. They are able to manage without prior preparation.

The second category consists of those who need to revise and prepare before reciting. Without preparation, they do not have the confidence to stand and lead Taraweeh or recite the Quraan-E-Majeed fluently. Such a person is referred to as an average Haafiz.

There is also a third category, which can be described as below average. This refers to the Haafiz who is unable to perform the full twenty rakaats.

He may only be able to recite a portion of it. At times, there may be some objection toward such Huffaz who only lead four rakaats or prepare a limited portion. While this may not be the ideal situation, it is still better than not performing Taraweeh at all.

The real concern arises when a person feels that he cannot perform the full Taraweeh and therefore abandons it altogether.

This eventually leads to the Quraan-E-Majeed slowly slipping away from the heart. Confidence is lost, weakness sets in, and the connection with the Quraan-E-Majeed begins to fade. The person starts feeling that he has forgotten, and this feeling continues to grow stronger over time.

Once again, that feeling of fear begins to take over, along with a sense of disappointment in oneself. When this feeling settles in, the relationship with the Quraan-E-Majeed begins to weaken. A person starts telling himself that he does not have the courage to learn.

At times he feels that he does not have the ability to learn. At other times, he convinces himself that he does not have the time to learn.

Because of these thoughts, the bond with the Quraan-E-Majeed gradually becomes weaker. The heart slowly distances itself, and the connection that once existed begins to fade.

This inner struggle continues, and over time the feeling grows stronger, leading to further weakness in one's relationship with the Quraan-E-Majeed. This is how the distance slowly develops.

Eventually, this leads to the Quraan-E-Majeed slipping away from the person altogether, Allah forbid. This is the category of individuals who need to learn and prepare for their four rakaats or whatever portion they are able to manage.

If a person finds himself at this third level, then he should recognise it clearly and accept that learning is necessary. This is the stage where effort must be made to rebuild the connection with the Quraan-E-Majeed, even if it begins with a small portion.

At this stage of the learning process, the focus shifts more towards revision rather than general tilawat. The attention now turns to preparation for Ramadaan Mubarak. When a person is preparing for Taraweeh, whether he is reciting four rakaats or six rakaats, the question arises as to how this preparation should be done.

If a person feels that he needs to read a portion multiple times in order to gain confidence, then that is completely natural. Some have mentioned that a portion should be read eight times, while others say even sixteen to twenty times may be required before one feels confident enough to recite it properly.

Lets say a person reads a portion eight times, there are different methods of doing so. One method is to recite from the beginning of the quarter until the end, repeating the entire portion eight or ten times. This is one way of learning.

Another method is to read each page eight times. Each page is taken separately and repeated until it becomes firm. Both methods have their own benefits.

There is also a third method. In this method, each page is read four times, and thereafter the entire quarter is read four times. In this way, every page has already been revised thoroughly before the full portion is recited.

This method is particularly useful for a person who feels weak in his recitation. When someone reads from the beginning of a quarter to the end in one go, and his recitation is not strong, by the time he reaches the last few pages, he has already forgotten what he read at the beginning. There is very little retention.

However, when a person reads a single page four or eight times, he completes it quickly and returns to the beginning of that same page repeatedly. By the second or third reading, familiarity develops. By the fourth reading, if the person is already a Haafiz, some level of recall begins to form.

Through this method, the quarter is effectively divided into smaller sections. Each page becomes its own unit. Once each page is strong on its own, they can then be joined together. Similar to putting pages in a file.

All those pages now need to be brought together into one complete unit. The question then arises as to how this is done, because up to this point each page has been learned individually. The next step is to combine them.

When the quarter is read several times as a whole, it brings all those individual pages together into one complete section. For ease of understanding, it is like placing all the separate pages into one file.

There are also individuals who find this method difficult. Their level is weaker, and even learning one full page at a time becomes a challenge. In such cases, another method is adopted. One of our brothers was advised to use this approach when it became apparent that the usual method was too difficult for him.

He was told that the outcome would still be the same. Whether he reads a portion eight times or ten times, the end result remains the same. The only difference is the approach. Timewise, there may only be a difference of a few minutes. Otherwise, the effort and outcome remain equal.

For such a person, a third method is used. Since learning a full page at once is difficult, the page is divided into smaller sections. For example, three or four lines are taken at a time and read three times. Then the next three or four lines are read the same number of times. This continues until the entire page has been covered.

Once this is done, the full page is then read in one go three or four times. In this way, each part of the page has already been strengthened before the full page is recited. By the third or fourth repetition, the person is generally able to recite those lines from memory.

Through this method, the page is divided into three sections. Each section is read multiple times until it becomes firm. Thereafter, the entire page is read together. This approach helps a person gain confidence and improves retention.

Normally, a quarter consists of six to eight pages. In some cases, it may reach ten pages, such as in the later paras. On average, however, it consists of about seven pages of thirteen lines each. This method allows a person to prepare effectively without becoming overwhelmed.

This then becomes the preparation method for Ramadaan Shareef, especially for those who find the memorisation process difficult but still wish to strengthen their connection with the Quraan-E-Majeed.

What needs to be understood here is that a person should not think to himself that he cannot perform the full twenty rakaats and therefore become discouraged. The aim should be encouragement, not self-discouragement. The desire should be to perform Taraweeh, even if it is in a limited capacity.

The ideal situation is that a person performs Taraweeh every night. It should not be that Taraweeh is performed for the first ten nights only, and then for the remaining twenty nights it is abandoned. This situation usually arises because of the way preparation is done.

What often happens is that when preparation begins, a person focuses only on the first ten paras. He prepares them well, thinking that he will manage. As a result, he is able to perform Taraweeh for the first ten nights. After that, he has nothing prepared, and because of this lack of preparation, he is unable to continue for the remaining nights.

For this reason, the preparation needs to be done in a different way. As mentioned previously, one should plan in such a way that Taraweeh can be completed on the twenty-ninth night. When this is done, the preparation becomes structured and manageable.

For example, if a person is reciting four rakaats, then approximately a quarter para is read each night. If that person remains in the first position for most of the month, then from the first para right up to the thirtieth para, the same portion is prepared and recited consistently every day.

In this way, the preparation becomes consistent. A person prepares one quarter every day, continuing in sequence until the end of the month. This means that by the end of Ramadaan Shareef, approximately twenty-nine or thirty quarters have been covered.

This approach allows a person to perform Taraweeh consistently throughout the month, without pressure, without fear, and without reaching a point where he feels unable to continue.

On one occasion, a thought came to mind which Hazrat Abdul Ali mentioned. He said that it is not a pleasant situation when a person arrives close to Maghrib time and performs Asr salaah at that moment. Sometimes the Maghrib Adhan has already begun, and a person enters the masjid and performs his salaah then.

The point he made was not merely about timing, but about one's sense of dignity and concern. He said that a person should feel a sense of shame that his salaah has been delayed to such an extent. The feeling should be that this is something that ought to be hidden, not displayed openly. If a person were late for other matters, he would try to conceal it.

Yet when it comes to salaah, which is such an important obligation, a person feels no hesitation in performing it openly at the very last moment. This shows that the value of salaah has weakened in the heart.

This brings us back to the same issue. A person may reach a point where after ten paras he is unable to continue with Taraweeh because he has not prepared. At that stage, he may say that he cannot perform Taraweeh because he does not know his Quraan-E-Majeed.

The question then arises, is this something a person should feel content with? Is this something he should accept for himself?

Rather than allowing this to happen, the better approach is that a person should plan in such a way that he is able to perform Taraweeh throughout the entire month, even if it is only four rakaats. Preparation should be done accordingly so that consistency is maintained.

For those who fall into this category, the advice is very simple. From now until Rajab, or even midway through Rajab, the person should decide exactly which portion he will be reciting. Once that is decided, he should begin reading those portions daily, even if it is only by looking. Repetition alone will create familiarity.

Then, as Rajab progresses or as Shaban begins, actual learning can start. At that point, the person can follow the method already mentioned, reading three or four lines at a time, or one page at a time, depending on his ability. Over time, the recitation becomes firm and easy.

The benefit of this approach is clear. A person is able to perform Taraweeh throughout the entire month of Ramadaan Shareef without stress or embarrassment. He recites with confidence, consistency, and peace of mind, and the connection with the Quraan-E-Majeed continues to strengthen.

That is one approach. If a person follows this method, then Alhamdulillah, he would have completed approximately one quarter of the Quraan-E-Majeed. The second long-term benefit is this, that if in one year a person performs the first four rakaats and prepares them properly, then in the following year he can take the next four rakaats.

In this way, over a period of four years at most, Insha'Allah, the entire Quraan-E-Majeed will be covered. Even if it does not take exactly four years, it will be completed within that range, Insha'Allah. This becomes a very practical and achievable system.

This method has great benefit because it encourages consistency. One benefit is the tilawat of the Quraan-E-Majeed itself. The second benefit is that it creates an easy and structured method of learning. When a person follows this approach, learning becomes manageable and does not feel overwhelming.

Through this consistency, a person begins to notice that when Ramadaan Mubarak approaches and learning begins again, the process becomes much easier.

This is something that has been observed repeatedly in the madrasah. Often when students reach the fifteenth para, especially the first half of it, they experience difficulty for various reasons, Allah knows best.

However, once they pass that point and reach Surah Bani Isra'il and then Surah Al-Kahf, the recitation suddenly becomes easier, even though they have not formally learned those portions yet. The fluency increases noticeably.

The reason for this is quite simple. Every Friday, Surah Al-Kahf is recited. Even though the students may not have formally learned it, they have heard it repeatedly. They have listened to it week after week. This regular exposure creates familiarity.

Those who have already completed their hifz are able to recite it, while others simply listen. Yet that listening alone builds recognition and comfort with the verses. When the time comes to learn it, the surah feels familiar, and the learning becomes much easier.

Now consider this for a moment. If merely listening has such an effect, then imagine what the effect of reciting would be. This brings us to an important point that was mentioned earlier and also highlighted by Dr Sahib. In order to develop closeness with Allah سبحانه وتعالى, and while learning the Quraan-E-Majeed, a person should involve more than one sense.

One of the ways is through touch. A person should physically touch the Quraan-E-Majeed and turn its pages. There is benefit even in holding the mushaf and placing the finger on the words while reading. This creates a stronger connection with the Quraan-E-Majeed.

Another method is listening. Many people today use audio recordings and listen to the Quraan-E-Majeed regularly. At times a person may think that he is only listening and not gaining much, but the effect of listening is far greater than one may realise.

This is clearly seen in children. Many children are able to recite verses and surahs of the Quraan-E-Majeed even though they have never formally learned them. How did they learn them? They learned them simply by listening repeatedly. Through audio recordings, recitation in the home, or listening in gatherings, the words become embedded in their memory.

There is proper adab in listening to the Quraan-E-Majeed, and it should be done with respect and attention. Leaving that aside for now, the main point here is to understand the impact of listening. Listening to the Quraan-E-Majeed is extremely soothing for the heart.

Listening to the Quraan-E-Majeed is also a sunnah. Rasulullah ﷺ himself listened to the recitation of the Quraan-E-Majeed from a Sahabi. This shows the importance and virtue of listening, just as there is great virtue in reciting.

Reflect on this for a moment. All of these are sunnahs of Nabi-e-Karim ﷺ. Whether a person is reciting the Quraan-E-Majeed, using his eyes to read, his ears to listen, his tongue to recite, or his fingers to touch the pages of the Quraan-E-Majeed, all of this forms part of a deep connection.

Even showing love to the Quraan-E-Majeed by touching it, kissing it, and placing it on the forehead reflects one's muhabbat and attachment to it.

When this love is combined with listening to the Quraan-E-Majeed, the effect becomes even stronger. At times, when someone recites the Quraan-E-Majeed in a beautiful and melodious voice, a person feels like continuing to listen without stopping. In the same way, when a beautiful adhan is given, it naturally draws the heart.

For this reason, even in the madrasah, students are encouraged to recite the Quraan-E-Majeed with a pleasant tone. Every person has been given a certain ability by Allah **سبحانه وتعالى**, and within that ability, one should try to recite with beauty. When a person recites in this manner, he himself begins to feel the effect of his tilawat.

There are moments when a person may not fully understand the meaning of what he is reciting, yet tears begin to flow. This is not because of understanding the words, but because of the effect of the Quraan-E-Majeed upon the heart. This is the power of the Quraan-E-Majeed. This is its beauty. This is the kalaam of Allah **سبحانه وتعالى**.

This is the strength that lies within the words of Allah **سبحانه وتعالى**. It softens the heart and draws a person closer to Him. This is the reality of tilawat.

For this reason, a person should maintain a strong ta'alluq with the Quraan-E-Majeed. When one is unable to recite, then he should listen to the Quraan-E-Majeed, doing so with respect and adab. Listening itself is a form of connection and a means of drawing closer to Allah **سبحانه وتعالى**.

All of this also strengthens the memory. These are the various methods through which a person can build and strengthen his connection with the Quraan-E-Majeed. However, at the heart of all of this, the main purpose must always remain clear. The foundation of everything is one's ta'alluq with Allah **سبحانه وتعالى**, and that relationship is built through the Quraan-E-Majeed.

The aim should not be merely to become a Haafiz of the Quraan-E-Majeed. As was mentioned previously, the goal should be to go beyond that and become a Sahib-ul-Quraan. Not just someone who has memorised the Quraan-E-Majeed, but someone who lives with it, understands it, and is connected to it.

The scholars of Hadith have spoken about this in different ways. They have mentioned the tilawat of the Quraan-E-Majeed, along with understanding it, which brings in the aspect of tafsir. They have also mentioned teaching the Quraan-E-Majeed and reciting it regularly. All of these are means of becoming firmly connected to the Quraan-E-Majeed.

This reminds one of the Hadith of Nabi Kareem ﷺ in which he said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Sahih al-Bukhari

The best among you are those who learn the Quraan-E-Majeed and teach the Quraan-E-Majeed. This shows the great virtue of every form of connection with the Quraan-E-Majeed, whether it is recitation, teaching, listening, or learning.

May Allah subhanahu wa ta'ala bless me and all of us with the muhabbat of the Quran-e-Majeed. Azmat of the Quran-e-Majeed. Ta'alluk of the Quran-e-Majeed.

And give us the Tawfiq to recite the Quran-e-Majeed by day and night. And let us take the Quran-e-Majeed and attach it to ourselves. And let it become part, let the Quran-e-Majeed become part of our daily routine and part of our life.

NB:

Please consult a qualified Aalim before acting upon any ruling in this book, as certain matters require proper scholarly guidance to be correctly understood.

Any errors, omissions, or shortcomings found in this publication are solely due to our own limitations and deficiencies. We seek the forgiveness of Allah سبحانه وتعالى for any mistakes that may have occurred and ask Him to accept this humble effort, overlook its shortcomings, and make it beneficial for all who read it.

We humbly request your du'aas for all those who contributed towards the research, preparation, publication, and distribution of this book. We also ask Allah سبحانه وتعالى

to grant us sincerity (ikhlaas), steadfastness (istiqamah), beneficial knowledge, and acceptance (qubool) in all our efforts.

May Allah سبحانه وتعالى make this publication a means of guidance, benefit, and ongoing reward (sadaqah jaariyah) for all those who contributed towards its preparation and publication, as well as for our parents, teachers, and all its readers.

May He accept this humble effort, forgive our shortcomings, shower His mercy upon us, our parents, our teachers, and the entire Ummah of Prophet Muhammad ﷺ. آمِينَ يَا رَبَّ الْعَالَمِينَ

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