

Guarding and Preserving the Quraan-E-Majeed



Extracted From The Discourse of
Hazrat Qari Ismaeel Desai Saheb رحمه 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 Isipingo Beach Jaame Masjid.

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).

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 يَضِلَّ فَلَا هَادِيَ لَهُ.
 وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. وَنَشْهَدُ أَنَّ سَيِّدَنَا وَحَبِيبَنَا وَشَفِيعَنَا وَسَدَنَّا وَمَوْلَانَا مُحَمَّدًا
 عَبْدَهُ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا. أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ
 الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ 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

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 present here as our most Honourable Huffaz-E-Kiraam (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 Ramadaan Mubarak approaches, especially for those of us who try to build up the courage to perform the taraweeh salaah.

There is a certain worry and concern that every Haafiz feels, that of needing to begin preparation for Taraweeh in the month of Ramadaan. This concern is felt even more strongly by weak individuals like myself.

However, those whom Allah سبحانه وتعالى has granted the tawfiq to recite the Quraan-E-Majeed regularly and to maintain a strong bond with it do not experience this worry, as their connection with the Quraan-E-Majeed remains constant, whether it is the month of Ramadaan or any other time of the year.

Among the seven imams of qira'at (recitation styles), there was one known as Imam Nafi Madani رحمه الله.

In his majlis, people would often notice a beautiful fragrance of musk coming from his mouth whenever he spoke or taught.

On one occasion, someone asked him, "O Sheikh, what type of itr do you use, for we experience such a pleasant fragrance from your mouth when you recite the Quraan-E-Majeed?"

Imam Nafi رحمه الله عليه replied that he did not use any fragrance at all.

He then explained that once he saw Huzoor-e-Akram صلى الله عليه وسلم in a dream and either Nabi-e-Kareem صلى الله عليه وسلم placed his blessed saliva into his mouth, or as some narrations mention, Nabi-e-Kareem صلى الله عليه وسلم recited directly into his mouth.

From that day onward, this beautiful fragrance would emanate from Imam Nafi رحمه الله عليه mouth whenever he spoke.
This is a ta'alluq (connection) with the Qur'an-e-Majeed.

A Haafiz's relationship with the Quraan-E-Majeed is often shaped by a sense of fear. In the madrasah, we are frequently reminded that if we do not revise, we will forget the Quraan-E-Majeed.

Even now, as we prepare for the blessed month of Ramadaan, many of us feel a sense of pressure to recite perfectly.

Recently, someone mentioned that they wished to read five paras of the Quraan-E-Majeed daily so that they could become a jayyid Haafiz.

This intention is praiseworthy, Alhamdulillah, but it raises an important question. What does it truly mean to be a good Haafiz? Is it only about reciting correctly in Taraweeh salaah, or is there something deeper and more meaningful than that?

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 whether he would be satisfied if his son could recite in Taraweeh, yet did not read the Quraan-E-Majeed for the rest of the year. Are we truly content with that?

Our recitation and study of the Quraan-E-Majeed should carry a deeper purpose. It should be rooted in respect and filled with muhabbat and love.

Our late teacher, Hazrat Hajee Usman Saheb Mia رحمه الله عليه, would advise us to recite the Quraan-E-Majeed with the intention of attaining muhabbat-e-ilahi, the love of Allah سبحانه وتعالى.

Through recitation, a person draws closer to Allah سبحانه وتعالى and engages in His remembrance. Among the highest forms of zikr is the recitation of the Quraan-E-Majeed itself.

Let us compare these two approaches. One person recites out of fear, while another's relationship with the Quraan-E-Majeed is built upon muhabbat and azmat, drawing them ever closer to our beloved Creator, Allah سبحانه وتعالى.

Allah سبحانه وتعالى has granted us hearts that experience different states, sometimes expansion and at other times contraction.

Hearts go through moments of joy and moments of sorrow. When the heart is in a state of expansion, a person is able to achieve far more. However, when the heart is in a state of contraction, it limits and restrains a person.

Once again, we see two distinct paths. One person's relationship with the Quraan-E-Majeed is driven by fear, which causes the heart to become constricted and uneasy.

The other recognises it as the kalaam of Allah سبحانه وتعالى, through which they attain His love, closeness, and nearness. With every recitation, they engage in zikr and remembrance.

The result of this approach is peace, happiness, and an expansion of the heart, enabling the person to achieve far more.

If we reflect on how we learn and retain the Quraan-E-Majeed, we realise that it is through consistent recitation.

The more a person recites the Quraan-E-Majeed, the more firmly it becomes established in their memory.

If we wish to explain it differently, there are two ways of approaching the learning of the Quraan-E-Majeed, especially for those who have moved beyond the madrassah stage and are now adults with responsibilities such as family, work, and other commitments.

At this stage of life, a person often carries a heavy burden of duties and obligations.

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 madrassah.

During that time in madrassah, 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 Golorious Qur'an-e-Majeed often diminishes.

This also applies to those in madrassah.

or many of us, when we begin Arabic studies after completing hifz, we notice that the workload increases significantly.

Between memorisation, lessons, and other responsibilities inside and outside the madrassah, the Quraan-E-Majeed slowly begins to be neglected. As a result, we start to forget what we had previously memorised.

When questioned about this, or when reflecting on it ourselves, we often justify it by saying that the workload is too heavy.

We tell ourselves that we cannot revise with anyone or ask someone to listen to us because we are busy learning other subjects and managing our daily responsibilities. The excuse eventually becomes that we simply do not have the time.

It may be true that I do not always have the time, but I should also realise that this is not the only way to engage with the Quraan-E-Majeed.

Learning the Quraan-E-Majeed is not limited to taking it as sabaaq (Lesson) or dhor (Revision) alone.

There is another way of learning the Quraan-E-Majeed, and this is the point I would like to emphasise this evening.

If only we can grasp this concept, not only will we be able to learn the Qur'an-e-Majeed, but we will also find immense happiness along the way In-Sha-Allah.

A young madrassah student recently came with his father and shared a concern that is quite common.

Since beginning Arabic classes and other studies, he felt that he was no longer able to maintain the same connection with the Glorious Quraan-E-Majeed, and he sensed that his relationship with it was becoming weaker.

He was gently reminded that it is truly not difficult.

Telling ourselves that we do not have time is often nothing more than a form of self deception.

When a person truly loves the Quraan-E-Majeed and gives it the honour and priority it deserves, Allah سبحانه وتعالى places barakah in their time, and the results can be far greater than anything one could ever imagine.

He explained that as a student, he no longer approached learning the Quraan-E-Majeed in the same manner as he had during his hifz days, and that this was perfectly acceptable, as it was still manageable for him.

When he was asked how many khatams he had completed that year, he replied honestly that he had not completed even one. An entire year had passed, yet no khatam had been completed.

This highlighted an important issue, and when concern for it arises, a person should adopt a structured approach to learning, beginning from Surah Fatiha, a specific para, or any other selected portion of the Quraan-E-Majeed.

However, as adults, many people find that they are only able to revise about a quarter of a para each day or night, often with someone listening to them.

As they move into more demanding sections, such as the sixth, seventh, or eighth paras, and especially the mutashabihat or similar verses, the difficulty increases. Gradually, their enthusiasm begins to fade, and consistency becomes harder to maintain.

In frustration, they may eventually feel and say to themselves, "I just cannot manage this."

So, although they may begin with strong determination, this resolve often weakens by the time they reach the tenth para, and eventually they stop altogether.

Added to this, as a person grows older, memory naturally declines, creating further difficulty. What began as a problem of limited time is then compounded by the increasing challenge of memorisation.

It is therefore important that we remain encouraged in whatever we do, rather than allowing ourselves to become discouraged.

This type of approach is not incorrect, but it is indeed a valid method. Alhamdulillah, many people have benefited from it.

However, we often find that the enthusiasm with which a person begins is difficult to maintain consistently over time.

Because of these challenges, the himmat (Courage) and motivation that one initially feels gradually begin to fade, and eventually people stop learning the Quraan-E-Majeed altogether.

This is why many start, then stop, and repeat the cycle, struggling to establish consistency.

When this approach feels too difficult to maintain, it becomes necessary to consider an alternative that can keep us motivated and moving forward.

So what other option do we have that can inspire us and work for many, especially for those who find it difficult to learn or retain the Quraan-E-Majeed?

This is where the system of nazira comes in, reciting while looking directly into the Quraan-E-Majeed. Nazira offers an alternative method of learning and connecting with the Quraan-E-Majeed. One may say that it is another path through which a person can build a relationship with the Quraan-E-Majeed and continue progressing consistently.

Sometimes this path may take a little longer, but in reality it can be far more sustainable.

With the more common approach, a person often reaches the eighth or ninth para and then gives up because of the difficulty.

In contrast, the method of nazira allows a person to continue without feeling that pressure.

Another concern is that many Huffaz struggle to complete even a single khatam of the Quraan-E-Majeed in an entire year.

This happens because they begin with enthusiasm, face difficulty, lose motivation, and then stop. After some time they start again, only for the same cycle to repeat.

Instead of this, let us consider a different and more practical approach.

Suppose a person has one hour daily to dedicate to the glorious Quraan-E-Majeed.

When someone comes to us for guidance, the first question we ask is, "Look at your daily schedule. How much time can you genuinely give to the Quraan-E-Majeed each day?"

If they respond by saying, "I have about one hour in total, perhaps twenty minutes in the morning and thirty minutes at night," we then ask, "How long does it take you to recite one para of the Quraan-E-Majeed?"

On average, a para takes about twenty minutes to recite, or around twenty five minutes for someone who reads more slowly. At this pace, if a person has one hour available, they can comfortably recite three paras daily.

This creates a realistic and manageable structure that allows a person to maintain a strong and consistent relationship with the glorious Quraan-E-Majeed.

Here, I am not referring to memorisation. I am simply referring to regularly looking into the Quraan-E-Majeed and reciting it.

Just imagine reciting three paras each day. In only ten days, a person would complete one full khatam.

Where previously a person may not have completed even a single khatam in an entire year, they would now be completing one khatam every ten days, purely through consistent tilawat of the Quraan-E-Majeed.

Now think about the joy this would bring, moving from completing one khatam in an entire year to completing one every ten days.

That sense of achievement creates a feeling of expansion and happiness within the heart. As a result, a person may naturally find ways to recite even more.

Perhaps on Jumuah, one arrives at the masjid twenty or thirty minutes early and uses that extra time for recitation. In this way, instead of completing a khatam in ten days, it may even be completed in eight days.

One friend who adopted this method of regular recitation shared his experience.

At first, he questioned its benefit and thought to himself, “How will this help if I am only reciting again and again?” However, with time, he began to realise the deep and lasting impact that consistent recitation brings.

So we need to understand that while we are reciting, this repeated completion of the Quraan-E-Majeed is itself a form of learning.

This is something we must firmly convince ourselves of, that repeated recitation is not meaningless repetition, but a powerful and effective method of learning and strengthening our connection with the Quraan-E-Majeed.

Think about it for a moment. Often, when we read or see something in front of us, whether intentionally or even casually, a portion of it becomes imprinted in our memory.

For example, while driving, if we notice a sign indicating a turn, we remember it when we reach that point, simply because we have seen it.

In the same way, some scholars emphasise the importance of using the senses that Allah سبحانه وتعالى has blessed us with when learning anything.

When we engage with the Quraan-E-Majeed, even in this discussion about recitation, we are in fact speaking about a form of learning.

So the question arises, which senses do we use when reciting the Quraan-E-Majeed?

Firstly, we use our eyes by looking directly at the text, a blessing that Allah سبحانه وتعالى has granted us.

Secondly, we use our tongue as we recite the words. When a person wishes to memorise something, repetition plays a vital role, and the tongue becomes an important means of learning.

If a person recites slightly aloud and listens to their own voice, then a third sense is also engaged, the sense of hearing.

In this way, the eyes, the tongue, and the ears all work together, strengthening learning and helping the words settle more firmly in the heart and mind.

These are the different faculties a person can use to assist in learning and memorising.

Through consistent recitation of the Quraan-E-Majeed, a person may not notice immediate results.

However, after completing three full recitations in a month, they will often find that their fluency has improved noticeably.

Those who adopt this routine frequently experience a renewed sense of enthusiasm, as it removes the pressure of trying to “master” the Quraan-E-Majeed and instead allows them to enjoy the process of recitation itself.

One individual shared a piece of advice that was given to him, that a person should simply learn to enjoy the tilawat of the Quraan-E-Majeed.

Each of us should ask ourselves whether we truly take pleasure in reciting the Quraan-E-Majeed.

Even if we do not fully understand its meaning, we are still reciting the words of Allah **سبحانه وتعالى**, and that alone carries immense value reward and significance.

Beyond helping with memorisation, gazing at the Quraan-E-Majeed carries another great benefit.

Some of the Ahlullah mention that when a person feels their nisbat and connection with Allah سبحانه وتعالى weakening, they should look at the Ka'bah. Simply gazing at the Ka'bah strengthens a person's bond with Allah سبحانه وتعالى.

One wali once remarked that if looking at the Ka'bah can increase our connection with Allah سبحانه وتعالى, then looking at the Quraan-E-Majeed, which is the kalaam of Allah سبحانه وتعالى, should strengthen that connection even more.

When we look at the Quraan-E-Majeed, we are directly engaging with the words of Allah سبحانه وتعالى. Through recitation, a person begins to experience the joy that comes from gazing at the Quraan-E-Majeed, feeling that spiritual connection, and learning at the same time.

Our relationship with the Quraan-E-Majeed is meant to be one of love and closeness to Allah سبحانه وتعالى, yet, some people still feel distant from it. Very often, this distance comes from a lack of joy in recitation.

To draw ourselves closer to the Quraan-E-Majeed, we need to encourage ourselves to engage with it as frequently as possible and to find comfort and happiness in its recitation.

A Muslim's life is naturally disciplined. If a person dedicates even fifteen to twenty minutes each morning to the recitation of the Quraan-E-Majeed, especially after Fajr, it brings immense barakah to the entire day.

Imagine beginning the day with the tilawat of the Quraan-E-Majeed, the first words on the tongue, the first thing the hands touch after wudhu and taharat, and the first sight for the eyes being the words of Allah سبحانه وتعالى.

Such a beginning truly sets the tone for a blessed and productive day.

By establishing a regular Fajr routine, a person may even reach the masjid early enough to perform the sunnah salaah and begin reciting their first para of the Quraan-E-Majeed.

In doing so, they can make the niyyah of i'tikaaf while in the masjid and earn additional rewards, such as the reward of performing salaah with jama'ah and attaining the takbeer-e-ula.

These added benefits are all connected to the tilawat of the Quraan-E-Majeed. The more a person engages in tilawat, the greater their fluency, consistency, and enjoyment in recitation become.

Through this regular practice, a person naturally develops greater ease and confidence in the recitation of the Quraan-E-Majeed. Many of us have probably experienced something like this ourselves.

I memorised the first nine or ten paras of the Quraan-E-Majeed under the guidance of my late mother **رحمة الله عليها**, even though she herself was not a Haafizah of the Quraan-E-Majeed.

My place for recitation was the dining room, while she would be occupied with her work in the kitchen.

After returning home from school, I would sit and begin reciting the Quraan Shareef, and she would continue with her chores, listening attentively as I read.

There was such love and concern in her heart for the Quraan-E-Kareem that even though she was not a Haafizah, she would immediately notice if I made a mistake and gently correct me.

Her attachment to the Quraan-E-Kareem was such that it felt as though every word I recited was dear to her heart.

Let us ask ourselves, how does this develop if not through regular tilawat of the Quraan-E-Majeed?

I am reminded of a recent experience. I was at one of the masaaajid in the Durban area, and as I was leaving, a young man approached me with his son.

He introduced his son and mentioned that his family also helps by listening to his recitation of the Quraan-E-Majeed.

As he spoke, he described the very same experience that I had with my own mother, where the home environment itself became a place of love, encouragement, and attachment to the Quraan-E-Majeed.

So, my respected friends and brothers, if a non-Haafiz can reach such a level of connection, then why would a Haafiz not be able to do the same?

With sincerity and dedication, it not only becomes easier, but far more enjoyable as well. The more a person engages with the Quraan-E-Majeed, the more sweetness and fulfilment they begin to experience in their recitation.

Now let us turn our attention to the blessed month of Ramadaan Mubarak. When it comes to preparing for Taraweeh, those who are above average in their recitation of the Quraan-E-Majeed, especially the Huffaz, generally do not face much difficulty, Alhamdulillah.

Then there are those of average ability, who are able to learn and recite the required portion during Taraweeh, whether it is one and a quarter paras, one and a half paras, or whatever is needed, without much difficulty. Alhamdulillah, this group is also not our focus here.

Our concern, however, lies with those whose level of recitation is below average. What can be done for them, and how should they prepare for the month of Ramadaan Mubarak?

At the outset, I would like to mention a common situation seen in many places. I am not referring to the average or above-average reciters who, Alhamdulillah, are well acquainted with the Quraan-E-Majeed and are able to complete two or even three khatams. Rather, I am referring to young Huffaz who have recently completed their memorisation.

During Ramadaan Mubarak, it often happens that in the first ten nights, five or six of them gather together and complete a khatam of the Quraan-E-Majeed within a very short period, sometimes in as little as eight to ten days.

Let me address the younger brothers in particular who have recently completed their hifz and are preparing for Ramadaan Mubarak in this way.

I would advise that we try to avoid this approach. Although the intention may be good, this practice can sometimes become the beginning of weakness.

While performing Taraweeh is important, it is equally important that we make an effort to recite the Quraan-E-Majeed consistently throughout the entire month of Ramadaan, rather than limiting our recitation to only a short period at the beginning.

Some may try to justify this by doing the maths and saying, “Whether you recite a quarter para over twenty seven nights or half a para over fewer nights, it all works out the same.” From a purely numerical point of view, it may appear equal, but there is something far deeper that needs to be understood beyond the numbers.

When a person has two or two and a half paras to recite each night, and at the same time has school or other responsibilities, they should honestly ask themselves this question: out of the three paras that need to be recited in Taraweeh, how much am I truly able to read with consistency and confidence?

Will I be able to recite the full three paras? No, because my focus and concentration are mainly on the quarter or half para that I am responsible for. As a result, I end up reading only that portion, while the remaining one and a half paras are left untouched.

As a result, over the course of the year, I may not have done much dhor at all, nor would I have completed even a single khatam of the Quraan-E-Majeed.

Now, when Ramadaan Mubarak arrives, this becomes my reality. What will happen to my Quraan-E-Majeed if it is already at an average level? Instead of improving, it may decline even further, simply because so much of it remains unread and unattended.

Another drawback, and this is why I mention this point, is that for some people, once a single khatam is completed and Taraweeh comes to an end, their connection with the Quraan-E-Majeed also seems to end for that Ramadaan.

During Taraweeh, they may have been reciting five or six paras daily, but as soon as Taraweeh finishes, that enthusiasm fades. They then find themselves reciting only one para, half a para, or sometimes nothing at all.

The structure of Taraweeh helps keep a person consistent and engaged. When that structure is removed, many struggle to maintain the same level of recitation, and their connection with the Quraan-E-Majeed weakens as a result.

Therefore, for those who truly wish to strengthen their relationship with the Quraan-E-Majeed, the ideal approach is this: aim to complete the khatam on the twenty ninth night of Ramadaan Mubarak.

In this way, after the first few nights, a person remains consistent in reciting one para each day throughout the month, allowing for steady practice and a stronger connection with the Quraan-E-Majeed.

So what difference does this make? The difference is very clear. If you have only one para to prepare and three hours available in the day, then even after revising your quarter para four or five times, you will still have extra time left.

That time can then be used for tilawat of the Quraan-E-Majeed, either by reciting the full one and a quarter paras required for Taraweeh or by focusing calmly on a single para.

This method carries a person smoothly through Ramadaan Mubarak. It allows consistency, removes pressure, and creates ease in recitation.

As a result, instead of completing no khatam at all, a person may go on to complete many khatams of the Quraan-E-Majeed, perhaps even ten khatams, through steady and consistent recitation. With this extra time, a person can even manage to recite an additional five paras.

One way of doing this is by reciting the one and a quarter para allocated for Taraweeh multiple times.

Another method, which is especially beneficial for an average Haafiz, is to recite one para repeatedly while also reciting the remaining nine paras beginning from Alif Laam.

By following this method, it is possible for the haafiz to complete a full khatam of the Quraan-E-Majeed within three days.

Additionally, when it comes to learning the mutashabihaat, the similar verses of the Quraan-E-Majeed, this type of routine is especially beneficial since these verses are encountered repeatedly.

These Mutashabihaat become more familiar, and recalling or remembering them becomes much easier with time.

The eye plays an important role in this process, and by repeatedly seeing the verses, a mental picture is formed. This visual familiarity helps strengthen memory and greatly reduces the chances of forgetting what is learnt.

On one occasion, a student came to the madrassah, and after listening to his recitation, I remarked, “Alhamdulillah, your Quraan-E-Majeed is at a very high level.”

I then asked him how much dhor he did each day to maintain such strength in his recitation. He replied, “I only do a quarter para daily.”

Surprised, I asked him how it was possible to maintain such strong recitation with only a quarter para.

He paused for a moment and then explained, “My Ustad would listen to that one quarter para very carefully, checking every single word. Not a single mistake was allowed. If there was an error, I had to go back and revise it again.”

I reflected on this and realised that, at the very least, this level of repetition, carried out consistently day after day for months, firmly deeply embeds the words of the Quraan-E-Majeed into the heart.

When a person learns something, then forgets it, and later relearns it, that very process strengthens retention.

Over time, this cycle of learning, forgetting, and relearning causes the words to settle more deeply, making them far more firmly established in the heart and mind.

To illustrate this, think of how we remember a person's name. If you hear it once, you may quickly forget it. But if you hear the same name repeatedly over several days, it becomes firmly fixed in your memory. Repetition strengthens retention.

Consider another example. If you pour a large amount of water over a rock all at once, it may only wash away surface dust. But if water drips slowly and continuously onto the same spot, drop by drop, over time it leaves a lasting mark on the rock.

This principle also applies to the Quraan-E-Majeed. At times, excessive repetition can create a sense of overconfidence, which may then lead to mistakes.

On one occasion, I advised someone to reduce the number of times they were revising their portion for Taraweeh. Instead of reading it four times as they normally did, I suggested they read it only twice.

Although they were hesitant at first, they later realised that this change actually helped them remain more alert and focused, and it prevented overconfidence. Alhamdulillah, it proved beneficial.

While overlearning can sometimes become counterproductive, finding the right balance allows a person to dedicate more time to the tilawat of the Quraan-E-Majeed.

Regular recitation, even if it is just one para a day, creates a smooth and consistent cycle of a khatam, and if a day is missed, one can simply continue from where they left off, without feeling burdened or discouraged.

On blessed nights, such as the odd nights of Ramadaan, a person may find extra strength and motivation to recite more, allowing them to complete the Quraan-E-Majeed even more frequently.

This approach benefits not only the Huffaz, but anyone who is engaged in regular recitation.

When we were in madrassah, we would make use of every spare moment, arriving ten minutes early or remaining behind after Asr salaah to recite the Quraan-E-Majeed.

Alhamdulillah, it is amazing how much could be accomplished in those small pockets of time, sometimes even several paras in a single day.

Remember, the more tilawat we engage in, the closer we draw to Allah **سبحانه وتعالى**. Through this, a person attains His qurb, gains ma'rifah, and develops true muhabbat for Him.

May Allah **سبحانه وتعالى** grant us the tawfiq, hidayah, and strength to develop a deep and lasting connection with the Quraan-E-Majeed.

May He make us not only huffaaz of the Quraan, but true saahib-ul-Quraan, those who live by it, reflect upon it, and bring it into every part of their daily lives.

May Allah **سبحانه وتعالى** bless us all with this noble connection and make us from among the ashaab-ul-Quraan, those who remain attached to it in every aspect of their lives. Aameen.

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

For any queries, corrections, or suggestions, please contact:
salaamatpublications@gmail.com

Salaamat Publications Team

