

The Joy and Ecstasy of the Quraan-E-Majeed

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

If We had sent down this Quraan upon a mountain, you would have seen it (the mountain) humbled and coming apart from fear of Allah
Surah Hashir (Ayah 21)



There is enjoyment
in the Tilaawah of the Quraan-E-Majeed

Advices of Hazrat Qari Ismaeel Desai Saheb رحمه الله عليه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نُحْمَدُ اللَّهَ الْعَلِيِّ الْعَظِيمَ، وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.
رَبِّ اشْرَحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي، وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي، يَفْقَهُوا قَوْلِي

There is an important message I wish to share, directed especially to our madrasah students and our children.

This message is shared with the sincere hope that, In Sha Allah, it will one day be reflected upon and become a source of sadaqa-e-jaariya for me. Perhaps at a time when we are no longer in this world, you may recall this reminder, act upon it, and pass it on to others.

This is probably the first time this particular point has come to mind to share in this way, although similar aspects have been mentioned in class and on other occasions.

We often speak about enjoying our food, our drinks, and other things in life. By the Qasm of Allah سبحانه وتعالى, there is most definitely enjoyment in the Quraan-E-Majeed. There is taste in the Quraan-E-Majeed. There is beauty in the Quraan-E-Majeed.

This point should be understood carefully.

When we enjoy our food and our drink, it is only because our beloved Raheem and Kareem Allah سبحانه وتعالى has placed taste within it.

When Allah سبحانه وتعالى has placed enjoyment and taste in the things He created, which are the makhluk of Allah سبحانه وتعالى, then how can we ever imagine that there is no taste in the Quraan-E-Majeed?

Consider this example without drawing any comparison.

Some of us may have travelled to Cape Town along the garden route, or visited the Bergrs (Drakensberg), or travelled to different places during holidays.

Sometimes we travel even without being on holiday, simply moving from one place to another, and along the way, we witness beautiful scenery. There is no need to travel very far. Just a few kilometres away, and you can see the mighty Indian Ocean.

You look at the beautiful waves and observe their rhythm. Sometimes the waves rise high and swell, and sometimes the water is completely calm due to a high tide and low tide.

If you observed the ocean today from here, you would have noticed its deep blue colour. At other times, it appears more white, and the ocean itself becomes difficult to distinguish.

Reflect on the different things that Allah سبحانه وتعالى has created.

When you look at these creations, consider the happiness and pleasure a person feels when observing the makhluq and creation of Allah سبحانه وتعالى.

The earth of Allah سبحانه وتعالى is not flat everywhere. Some places are flat, while others have hills. Some areas have valleys, others have mountains. Some places have trees, and these trees come in different colours, with different types of flowers and fruits.

The flowers themselves have different fragrances and colours. Observe the beautiful colours in the creation of Allah سبحانه وتعالى.

A person becomes amazed by these creations of Allah سبحانه وتعالى and feels the desire to stop, observe, and admire them, recognizing how beautiful the creation of Allah سبحانه وتعالى is.

Allah سبحانه وتعالى has placed such beauty in His creation, even though it is temporary and will eventually perish.

That beautiful flower on a tree or plant appears so attractive, yet after a few days or weeks, it is no longer there. It returns to dust, and no one pays attention to it anymore.

That beautiful tree bearing fruit appears so attractive, yet it remains like that only for a short time. After a few days, that period passes.

The beauty of this world and its creations is not permanent. Allah سبحانه وتعالى has placed beauty and taste in the things of this world.

Consider the fruit that you eat. The taste remains only while you are eating it. Once you finish, the taste disappears.

Reflect on all these things. On one side, there is beauty, taste, and enjoyment in the creations of Allah سبحانه وتعالى.

Then look at the Quraan-E-Majeed and consider what Allah سبحانه وتعالى has placed within it.

Observe the beautiful rivers, oceans, trees, and everything that Allah سبحانه وتعالى has created.

When you look at the trees of the world, some are short and some are very tall. Their sizes differ, their trunks differ, and everything about them is unique. Now look around and admire nature, and appreciate what you see around you.

When it comes to the Quraan-E-Majeed, we admire things on the outside and say how beautiful they are.

We want to keep looking, keep sightseeing, and keep admiring the beautiful creation of Allah سبحانه وتعالى.

A person looks at this creation and says, فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ. Look at the creation of Allah سبحانه وتعالى, how beautiful it is.

Now come to the Quraan-E-Majeed.
When I read it, and how do I read it?

This point is repeated again and again. The message I wish to share with you today my beloved friends is that just as you enjoy the many favors of Allah سبحانه وتعالى, recognize that there is an even greater enjoyment in what He has granted you through the Quraan-E-Majeed.

Just as we enjoy all these bounties that Allah سبحانه وتعالى has created for us, we should enjoy the Quraan-E-Majeed even more.

Think about it today, think about it tomorrow, think about it years from now, or even on the day we leave this temporary world and we make dua that Allah سبحانه وتعالى grants us some realization.

Such beauty Allah سبحانه وتعالى has placed within the Quraan-E-Majeed Subhanallah. The Quraan-E-Majeed is not meant to be read in a careless or ordinary way. This is the speech of Allah سبحانه وتعالى.

Look at the different forms of beauty Allah سبحانه وتعالى has placed within the Quraan-E-Majeed. Look at the Sifat-e-Muhassina.

Look at those beautifying qualities that Allah سبحانه وتعالى has placed in the Quraan-E-Majeed to enhance its beauty.

In some places you will find Madd Munfasil, while in other places you will find Madd Muttasil. In some places there is Madd Lazim, and in other places there is Madd Asli.

Allah سبحانه وتعالى has placed different types of Madd, what we refer to as short Madd and long Madd, and in the long Madd, you will find Madd Lazim, which is the longest Madd, such as كَهَيْعَصَ or المَّ

Look at the beauty of the Quraan-E-Majeed. If only a person understands that all of this is meant to beautify the Quraan-E-Majeed.

Then look at the Ghunnas within the Quraan-E-Majeed. In some places there is Izhar, and in some places there is Idgham. There is Idgham with Ghunna and Idgham without Ghunna. There is also Ikhlaab, which is also known as Qalb.

There is also Ikhfa of Meem Saakin. These are all different types of Ghunnas. What is all of this for? None of it is without purpose.

How do I read the Quraan-E-Majeed?

Is there any taste in my recitation of the Quraan-E-Majeed?

Am I truly enjoying the Quraan-E-Majeed?

We make dua that Allah سبحانه وتعالى accept the Taraweeh and the recitation. You know that moment when your mind becomes focused and the ayaat of the Quraan-E-Majeed begin to flow, and Every ayaat of course is extremely beautiful.

Allah سبحانه وتعالى mentions in the Quraan-E-Majeed

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
(Surah Yunus ayaat 57)

What is the Quraan-E-Majeed?

Then Allah سبحانه وتعالى mentions elsewhere in the Quraan-E-Majeed.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(Surah Yunus ayaat 62)

What is Allah سبحانه وتعالى talking about?

What is the message in these ayaat of the Quraan-E-Majeed?

When these ayaat are read, a person sometimes just stands and reflects. That moment of reflection may not always happen in the Taraweeh salah.

Think about when the Sahaabah-e-Kiraam رضي الله عنهم أجمعين would perform Salah behind Huzoor-e-Akram صلى الله عليه وسلم.

What ecstasy and what type of joy, and happiness they must have got whilst performing their Salah behind Huzoor-e-Akram صلى الله عليه وسلم.

What was the recitation of Nabi-e-Kareem صلى الله عليه وسلم?
It is the Quraan-E-Majeed. It is the Kalaam of Allah سبحانه وتعالى.

For this reason, every effort should be made to truly enjoy the recitation of the Quraan-E-Majeed.

When Allah سبحانه وتعالى grants a person the tawfiq and gives the opportunity to lead others in Salah, especially in Taraweeh, then the recitation should not be flat or without any feeling.

When you eat food, even something simple like an egg, you add salt and you add chillies. You add flavor to it.

Is this the right of the Quraan-E-Majeed, that it should be recited without feeling and without effect?

Even if I do not understand the meaning of the Quraan-E-Majeed, what does the Quraan-E-Majeed demand from me as a Muslim, as a believer? It is the Kalaam of Allah سبحانه وتعالى.

For this reason, it is seen that Muslims, and even disbelievers, are affected by the Quraan-E-Majeed.

The Quraan-E-Majeed has a power within it. It has a magnetic force. It has an effect that reaches the hearts, even the hearts of disbelievers.

[Recite the Quraan-E-Majeed correctly and see what happens.](#)

Recite the Quraan-E-Majeed. This is why this point is mentioned so often in class, and you may have also seen it written in your books.

It is mentioned that the Quraan-E-Majeed should be read with tone. What does this tone mean?

As mentioned earlier, when we eat food, we say we must add salt. If there is no salt, then we say that we are not enjoying the food.

We read the Quraan-E-Majeed without any Madds or Ghunnas, and we claim to be enjoying the Quraan-E-Majeed, then what kind of enjoyment is in this recitation of the Quraan-E-Majeed?

If that were true, then we should remove salt from our food and still say we are enjoying it. Is this possible?

[Now take a plate of biryani.](#)

From a cooking point of view, the rice is cooked, the meat is cooked, and the potatoes are cooked. Nothing is raw, yet there is absolutely no salt in the food. There are no ingredients, no masalas added at all. What kind of enjoyment will be in that type of food?

Is this how the Quraan-E-Majeed is meant to be recited? Is this the appreciation we are showing to the Quraan-E-Majeed, that it is read in any manner, without any feeling or love?

Especially for us huffaz, Allah سبحانه وتعالى gives us this opportunity once a year. What a beautiful opportunity it is.

At times, a person recites the Quraan-E-Majeed, and Allah سبحانه وتعالى gives the tawfiq to recite well. This should not be done with the thought that my recitation is beautiful or that I should feel proud of it.

That is not the purpose. The purpose is to recite the Quraan-E-Majeed.

This is why it is said that when you recite the Quraan-E-Majeed in this manner, you will be the first to benefit.

A person begins to feel like reciting more, and a strong attachment develops with the Quraan-E-Majeed.

That is the Quraan-E-Majeed. That is what it does to a person. It does not leave you.

People become addicted to many things. Sometimes even with food, a person feels unable to stop eating due to the addiction.

As was mentioned the other day, this can even lead to indigestion because a person keeps eating again and again simply due to enjoyment.

Ask those who have love for the Quraan-E-Majeed. Ask those who have a deep taalluq with the Quraan-E-Majeed. Ask those who are truly connected to the Quraan-E-Majeed and appreciate it.

When they begin reciting, they do not want to stop.

This is why it is heard that some people start at night and complete one khatam of the Quraan-E-Majeed by the morning. Some people, during Ramadanul Mubarak, complete sixty or even sixty one khatams of the Quraan-E-Majeed.

How does this become possible? What makes it possible? It is the enjoyment they experience in the recitation of the Quraan-E-Majeed.

A person feels that he is reading nothing other than the kalaam of his Allah سبحانه وتعالى. When such a relationship develops with the Quraan-E-Majeed, then see what a person gains through its recitation and its tilawat.

May Allah سبحانه وتعالى bless me, bless you, and bless all of us with the muhabbat of the Quraan-E-Majeed.

Recite the Quraan-E-Majeed.

The first benefit is for yourself. You are the first one to gain. You enjoy it, and you feel like reading more and more.

Another important point is when a person is leading others in Taraweeh or leading others in Salah. At that time, recite with the best tone Allah سبحانه وتعالى has granted you. It makes those who are following also develop muhabbat for the Quraan-E-Majeed and enjoy its recitation.

This is why it is seen that there are certain reciters of the Quraan-E-Majeed whose recitation has a deep effect.

They recite the Quraan-E-Majeed with such feeling. It is not only about tone, it is the feeling with which a person recites the Quraan-E-Majeed.

When it is recited with feeling, you will find that at times the muqtadis and musallis say to such a person that it would have been so nice if you did not stop and just continued.

A person once mentioned something similar to me about someone who was reciting the Quraan-E-Majeed and was a good reciter.

He said that he had one complaint about him. I asked what complaint he had. He said that the recitation was beautiful, but it was too short.

He said that the tilawat in Fajr Salah was very short. There was no enjoyment because it ended so quickly. He wanted the reciter to read more.

Generally, people want the recitation to be short so that it finishes quickly and they can leave.

Here, however, a person was saying that because of the way the Quraan-E-Majeed was recited, he wanted to listen to more of it. The Quraan-E-Majeed should be recited in that manner.

This allows you to benefit, and it also allows others to benefit. The purpose is not for anyone to praise you or admire you.

The purpose is to connect a person to the Quraan-E-Majeed, to give him the opportunity to attach himself to the Quraan-E-Majeed, and to

enjoy the Kalaam of Allah سبحانه وتعالى just as people enjoy other things in life.

May Allah سبحانه وتعالى bless me, bless you, and bless all of us with muhabbat for the Quraan-E-Majeed, and grant us the ability to recite the Quraan-E-Majeed with love and with feeling. All of this is within our ability.

Sometimes a person feels that in madrasah there is constant mention of Madd, Ghunnas, and similar rules, and it may seem as though that is all that is spoken about with regards to the Quraan-E-Majeed.

It is not like that. Recite the Quraan-E-Majeed with these aspects in mind and then see what happens to the recitation.

When Allah سبحانه وتعالى gave the tawfiq, I would perform Salah in Hazrat Maulana Maseehullah رحمه الله عليه masjid.

Hazrat Maulana رحمه الله عليه would mention that the Quraan-E-Majeed should be recited with the best voice Allah has given a person.

He would speak about unch and nich, meaning the highs and the lows in the recitation of the Quraan-E-Majeed.

This is what brings beauty into the Quraan-E-Majeed. Those who understand the meaning of the Quraan-E-Majeed and then recite it should also listen to the tilaawah of the Arab reciters.

At times, listen to the reciters of the Haramain Shareefain, and you will notice a that there is a very different feeling in their recitation (tilaawah) of the Quraan-E-Majeed.

This is because they understand the meaning of the Quraan-E-Majeed.

At times the recitation rises with strength and intensity, and at times it softens and becomes gentle.

At certain moments there is deep grief, at other moments overwhelming fear, and at times tears begin to flow uncontrollably.

All these emotions emerge or comes out when the meaning and the message of the Quraan-E-Majeed settles into the heart.

A person reflects and asks what message this ayah is giving to him.

Many a times an ayah (verse of the Quraan-e-Majeed) speaks about Jannat, and happiness gently enters the heart during the recitation.

Then suddenly an ayah appears that speaks about Jahannam, reminding a person of the punishment of Allah سبحانه وتعالى, His azaab, His chastisement, His wrath, and His anger, causing the heart to pause, reflect, and feel the weight of the message deeply.

At that moment, the heart is seized with fear, and a person becomes deeply shaken and cries out of the fear of Allah.

This is the Quraan-E-Majeed. May Allah سبحانه وتعالى bless us all.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ نَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ

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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