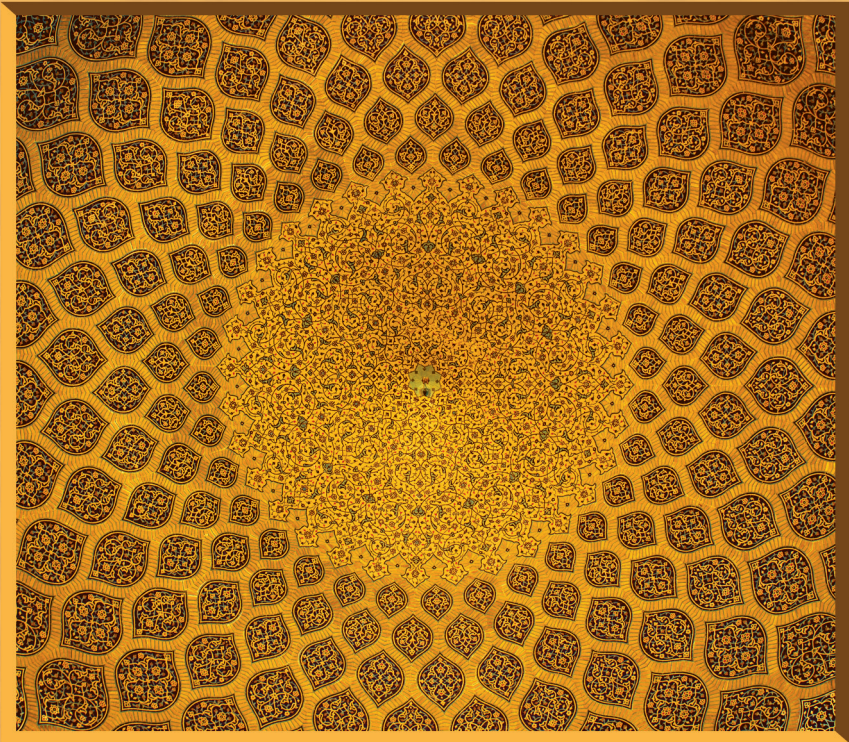


Dear Ḥāfiẓ

Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā
Muhammad Saleem Dhorat *ḥafīzahullāh*



DEAR ḤĀFĪZ
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ḤAFĪZHULLĀH

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Foreword

Allāh ﷻ, through His infinite Mercy and Grace, has never left mankind without guidance. From the time of Sayyidunā Ādam ﷺ, Allāh ﷻ has sent Divine Revelation accompanied by Messengers to steer society out of the dangers of ignorance and sin, towards the safety of truth and righteousness.

Whenever the message of the previous Messenger would become distorted or lost, Allāh ﷻ would send another to guide society back to the original pristine message. The Divine Revelation that would accompany them would sometimes take the form of a scripture, like the Tawrah to Sayyidunā Mūsā ﷺ or the Injil to Sayyidunā ʿĪsā ﷺ, and at other times in the form of scrolls, like those to Sayyidunā Ibrāhīm ﷺ. Irrespective of the different forms, there was one common feature shared amongst all the previous revelations, they were all limited and specific in their application to a particular nation.

This sequence of revelation and Messengers, in accordance with the Divine Plan, culminated with the revelation of the Glorious Qurʾān to Nabī Muḥammad ﷺ; being the final scripture revealed to the Final Messenger ﷺ sent to humanity.

No new revelation or Messenger will now be sent by Allāh ﷻ; therefore unlike the previous revelations, the Qurʾān forms the basis of guidance for mankind until the Day of Judgement. It is

thus unique in its universal applicability to all nations until the end of time.

Furthermore, if it is to be a means of salvation for the latter generations, in the same manner as it was for the earlier ones, it must necessarily have another distinct feature not shared by the previous scriptures and revelations. This distinct feature is mentioned explicitly by Allāh ﷻ Himself in the Glorious Qur’ān,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

‘Indeed, We have sent down the Dhikr (the Qur’ān), and indeed We are its guardians.’ (15:9)

For the Qur’ān to remain as a means of attaining the Pleasure of Allāh ﷻ, withstanding the influences of time and place from the moment of its revelation till the final day, it must remain pristine from every aspect. The responsibility of the preservation of all the previous revelations was left to the specific nation to whom it was revealed. Conversely, Allāh ﷻ Himself, as stated emphatically in the above verse, has declared Himself the Guardian of the Qur’ān; thus promising to assume the responsibility to preserve it.

The manner in which this promise has been honoured is only fitting of Allāh ﷻ, the Rabb of the worlds. Such is the comprehensive extent of the Qur’ān’s preservation that not only have the words been preserved, but the script, the meanings and even the pronunciation of each letter has been preserved too.

In realising this promise, Allāh ﷻ has utilised different means and groups of people. The role of preserving its mode of recitation has been fulfilled by the Qurrā. The meaning and message has been protected by the ‘Ulamā. The words have been accurately

preserved by the Ḥuffāz, who have committed every letter to memory. This process began from the lifetime of Nabī Muḥammad ﷺ and has continued unbroken, from one generation to the next, till today. The fact that the Qur’ān has remained unaltered in all its facets despite the passing of fourteen centuries since its revelation is a fact even the orientalisists concede in acknowledging; and is one of its greatest miracles and proofs of Divine Origin.

Although all of these different groups of people are undoubtedly a part of this miracle and each one worthy of admiration, there is one group where the Intervention of Allāh ﷻ in the preservation process is most noticeable; the Ḥuffāz. Often starting at a very tender age and even more often, without understanding a single word, students of Ḥifẓ classes throughout the world commit over 6,600 verses to memory in such a robust and meticulous manner that even if the written word were to ever be lost, there are thousands of Ḥuffāz who could reproduce every detail of the Qur’ān simply from their memories.

The reverence with which the Muslims hold the Qur’ān translates into the respect and esteem the Muslims have for the Ḥuffāz. To this day, every Muslim parent wishes for their child to become a Ḥāfīz of the Qur’ān. Many go on to realise this wish by enrolling their child in one of the many madāris where they will successfully complete their memorisation of the Qur’ān, a truly monumental achievement. Thereafter many are blessed with remaining closely connected to the Qur’ān and retain what they have learnt till their final breath. Sadly, however, there is a large minority who, for whatever reason, do not maintain such a connection, forgetting either portions, or in the worst case, the whole Qur’ān.

Memorising the entire Qur’ān is undoubtedly a challenge. However, retaining it is acknowledged by all as a somewhat greater one. The dedication and commitment required to retain one’s Ḥifẓ and the ease with which it can be lost has been eloquently captured by Nabī Muḥammad ﷺ:

إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ، كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ
عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ

‘The likeness of the one who memorises the Qur’ān is that of the owner of a hobbled camel. If he looks after it, he will hold on to it, but if he lets it free, he will lose it.’¹

And in another narration:

تَعَاهَدُوا هَذَا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتًا مِنْ
الْإِبِلِ فِي عُقْلِهَا

‘Look after this Qur’ān (through regular recitation), for, by the One in Whose Hand is the soul of Muḥammad, it is more likely to escape than a hobbled camel.’²

A busy lifestyle, sins, laziness, a lack of motivation, not being able to formulate a realistic and effective routine or simply not recognising the value of what one has been blessed with are just some of the reasons a Ḥāfīz may lose connection with the Qur’ān and ultimately forget it.

The booklet in your hands is a transcript of a lecture delivered by the respected Shaykh in Portugal in 2010 on the occasion of a Ḥifẓ completion ceremony. The Shaykh has, with great eloquence and heartfelt persuasion, set out to tackle all of the reasons

1 Ṣaḥīḥul-Bukhārī, kitāb: استذكار القرآن و تعاهده chapter: فضائل القرآن Ḥadīth: 5018

2 Ṣaḥīḥ Muslim, kitāb: الأمر بتعاهد القرآن بكثرة التلاوة chapter: الصلاة Ḥadīth: 790

mentioned above which lead to neglecting one's Ḥifz. He looks to instil recognition of the value of the blessing bestowed upon a Ḥāfīz, to acknowledge one's responsibility towards the Qur'ān and thereafter to devise a realistic and practical method through which one can re-learn what has been forgotten and ultimately fulfil this responsibility.

Whenever society would slack in its relationship with its Creator, the Messengers ﷺ - the shepherds of humanity - would gently coax the people back on to the Straight Path, with love and concern for their wellbeing. As mentioned above, no Messenger will now be sent, thus Allāh ﷻ has put a safeguard in place that performs the duty of the Messengers ﷺ; to ensure any danger facing the correct understanding and implementation of Dīn does not go unchecked, rather it is addressed and corrected in the most appropriate of manners. This safeguard is the 'Ulamā. It is for this reason Rasūlullāh ﷺ has said,


إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ

*'Indeed, the 'Ulamā are the inheritors of the Ambiyā.'*³

The 'Ulamā inherit the mission and role of the Messengers ﷺ along with all the internal and external qualities required to fulfil this role, such as knowledge, piety, an acute consciousness of the Hereafter and most importantly, a burning sense of concern and responsibility for the ultimate wellbeing of every individual in society.


The respected Shaykh is a living commentary of this beautiful Ḥadīth. Adorned with the Prophetic character, a piercing intellect, a disarming humility, an instinctual consideration for others,

3 Sunanut-Tirmidhī, kitāb: العلم chapter: ما جاء في فضل الفقه على العبادة Ḥadīth: 2874

fiercely loyal yet deeply forbearing and someone who despite an intense timetable has the ability to make every visitor, young and old, feel they were honoured with time and attention. Muftī Muhammad Salman Mansurpuri ṣāhib ḥafīzahullāh described him as ‘an embodiment of sincerity’. Regarding his lofty standard of adab, Mawlānā Qamaruz-Zaman ṣāhib ḥafīzahullāh once commented that if someone wanted to learn adab, he should go and observe the respected Shaykh. Ḥakīm Akhtar ṣāhib  has described the Shaykh’s ability to discover and maximise the potential within others as,

‘Even if he were to put his hands in soil, he would pull out gold.’

However, perhaps his most striking quality is his almost tangible heartfelt yearning that the correct understanding of Dīn is not only conveyed to every individual, but is also practically implemented in their lives. This yearning has translated into the respected Shaykh dedicating night and day to the service of the Dīn; setting up a full time dārul-‘ulūm, a post maktab further education institute and several other pioneering initiatives, leading to the likes of the Shaykhul-Ḥadīth of Darul-Uloom London, Muftī Umar Farooq ṣāhib ḥafīzahullāh, describing him as a manifestation of continuous striving and enthusiasm.

Ḥaḍrat Mawlānā Yūsuf Ludhyānwī ṣāhib , after witnessing first-hand the genuine concern and feeling of responsibility the respected Shaykh had for the Ummah, said,

‘He is my beloved. I am no longer anxious about what will happen to the Ummah after my demise.’

It is with this very concern for the Ummah, and the trend of general neglect towards the Qur’ān, and in particular on the part

of some Ḥuffāz, that led to the topic and contents of this lecture being inspired by Allāh ﷻ to the respected Shaykh. We ask Allāh ﷻ to grant it acceptance.

Having mentioned the above, I feel it increasingly inappropriate for someone such as myself to be writing anything connected to this noble work. However, through it, I hope and pray Allāh ﷻ will bring about a positive change in my life and grant me a connection to the respected Shaykh's mission and concern.

Finally, may Allāh ﷻ guide all those who read this booklet, allow us all to be a part of the preservation of the Qur'ān and accept all the efforts of the respected Shaykh hafīzahullāh, lengthening his shadow over us with good health so that we may benefit from him for many years. Āmīn.

'Excellent in 'ilm (knowledge) and excellent in 'amal (practice). These were the people because of whom afflictions were prevented. These were the people due to whom adversaries would be brought to their knees. These were the people through whose blessed existence barakah (blessings) would descend. These were the aṣḥābul-Qur'ān (people of the Qur'ān), these were the bearers of the Qur'ān.'

*Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā
Muhammad Saleem Dhorat hafīzahullāh*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ، أَمَا بَعْدُ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رَوَاهُ الْبُخَارِيُّ)، أَوْ كَمَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي واحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي، سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ، اللَّهُمَّ انْفَعْنَا بِمَا عَلَّمْتَنَا وَعَلِّمْنَا مَا يَنْفَعُنَا، إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ، وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ

It is indeed a great privilege and honour to be in the company of those people who have memorised the ultimate Word of Allāh ﷻ, the Glorious Book of Allāh ﷻ, the Noble Qur’ān. Rasūlullāh ﷺ has mentioned countless virtues regarding those who read the Qur’ān, memorise the Qur’ān or a portion of it, and thereafter understand and bring into practice the teachings of the Qur’ān.

The Best of the Ummah

One such Ḥadīth narrated by Imām Bukhārī رحمته الله, on the authority of Sayyidunā ‘Uthmān رضي الله عنه, is:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

‘The best amongst you is he who learns the Qur’ān and teaches it.’¹

1 Ṣaḥīḥul-Bukhārī, kitāb: فضائل القرآن chapter: علمه و تعلم القرآن و حرمه: 5014

Reflect over these words of our Beloved Nabī ﷺ. The creatures of Allāh ﷻ are innumerable; there are so many creatures that live in the oceans and jungles which we are not even aware of. From amongst all these creatures of Allāh ﷻ, the human has been declared ashraful-makhlūqāt (the most noble of all the creatures). And from amongst the humans, the best group is our Ummah, the Ummah of Muḥammad ﷺ. Alḥamdulillāh. And the best from our Ummah are those who learn and teach the Qur'ān. They are the cream of humanity.

A Universal Principle

What a great honour it is that Allāh ﷻ granted us the opportunity and tawfīq (Divine ability) to enrol at a madrasah and become a Ḥāfīz of the Qur'ān. We need to study and thereafter reflect upon the virtues of this great blessing in order to recognise and appreciate our own value. If we fail to value ourselves, then we should not expect others to value us.

This principle applies to everything in life. For example, imagine I have a very expensive mobile phone which I leave lying around. Now if I was to give it to someone who was aware of my carelessness regarding it, do you think he will value it? Of course not; he will also be equally careless. However, if this person was to have observed that this mobile phone is something which I regard as very dear, and it is something I look after with much care, he will also look after it with great care and due consideration. Thus, until we ourselves do not realise the value of what we have been blessed with, we cannot expect anyone else to appreciate its great value.

Recognise Your Value

Once, on a visit to Pakistan, the great Shaykh, Shaykhul-Ḥadīth Mawlānā Muḥammad Zakariyyā ṣāḥib رحمۃ اللہ علیہ, was invited to Dārul-‘Ulūm Karachi. He was requested to impart a few words of advice to the students and the teachers.

Dārul-‘Ulūm Karachi is one of the most renowned dārul-‘ulūms in the world, with thousands of students and dozens of teachers. At the time of the visit by Shaykhul-Ḥadīth رحمۃ اللہ علیہ, the Dārul-‘Ulūm was blessed with great scholarly figures amongst its staff, the likes of Muftī Shafī رحمۃ اللہ علیہ and Mawlānā Saḥbān Maḥmūd رحمۃ اللہ علیہ. In addition, Shaykhul-Ḥadīth رحمۃ اللہ علیہ himself was renowned for being an expert in the Islamic sciences, with a particular mastery in the science of Ḥadīth.

In such a scenario, one would have expected Shaykhul-Ḥadīth رحمۃ اللہ علیہ to deliver a very intricate and extensive academic lecture, the norm when ‘Ulamā visit academic centres. However, the lecture of Shaykhul-Ḥadīth consisted of just one remarkable sentence. He delivered no formal khuṭbah, no introductory words, no discussion and no concluding comments. All he uttered was,

طالبِ علمو! اپنی قدر پہچانو!

‘O students (of sacred knowledge)! Recognise your value!’²

This is what we, as Ḥuffāz of the Qur’ān, must do. We must realise our value. We must recognise the immense value we hold in the Eyes of the Creator Himself, never mind the creation.

² Iṣlāḥī Khuṭbāt, part 7, p.104

The Select People of Allāh ﷻ

Rasūlullāh ﷺ has said,

أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ

*'Those dedicated to the Qur'ān are truly the friends of Allāh and His special ones.'*³

Ahlul-Qur'ān (People of the Qur'ān) includes all those who have a close association with the Qur'ān. It includes the Ḥāfīz who memorises the Qur'ān, the 'Ālim (Islamic scholar) who understands the Qur'ān and those individuals who, despite not having memorised or formally studied the meaning of the Qur'ān, recite it frequently in abundance. However, each one of these groups of people can only be classed as ahlul-Qur'ān (people of the Qur'ān), in its true sense, when they combine this precious bond of theirs with practice upon the teachings of the Qur'ān.

Consequently, we may have a person who has memorised the entire Qur'ān or has such knowledge of the Qur'ān that he can lecture for hours on tafsīr (commentary of the Qur'ān), or recites the Qur'ān in great quantity, or is a world renowned Qārī (expert in Quranic recitation), but due to not practising upon it, none of them will be considered to be from the ahlul-Qur'ān in its true sense.

In order to be included amongst the ahlul-Qur'ān, a person must:

1. Read the Qur'ān regularly with tajwīd (correct pronunciation), fulfilling all the requisites of recitation;

3 Musnad Aḥmad, kitāb: مسند المكثرين من الصحابة chapter: مسند أنس بن مالك رضي الله تعالى عنه
Ḥādīth: 12292; Al-Mustadrak 'alaṣ-Ṣaḥīḥayn, kitāb: فضائل القرآن chapter:
Ḥādīth: 2072 أخبار في فضائل القرآن جملة

2. Memorise as much of the Qur’ān as possible and keep it committed to memory through regular recitation;
3. Understand the message of the Qur’ān from authentic reliable sources;
4. Practice upon the teachings of the Qur’ān; and
5. Endeavour to share this message with others to the best of one’s ability.

It is such Ḥuffāz who are the ahlul-Qur’ān and it is such Ḥuffāz who are classed as the special people of Allāh. In other Aḥādīth, each of these individuals have been given the title of ḥāmilul-Qur’ān (bearer of the Qur’ān) and ṣāhibul-Qur’ān (person of the Qur’ān).

Leaders of the Community

Shaykh Fuḍayl ibn ‘Iyāḍ رحمته الله has said:

حَامِلُ الْقُرْآنِ حَامِلُ رَايَةِ الْإِسْلَامِ

‘The bearer of the Qur’ān is the flag bearer of Islām.’⁴

The bearer of the Glorious Qur’ān is indeed a leader of the Muslim community because he is from the special people of Allāh ﷻ. If somebody reveres him due to the Qur’ān, then in reality he has revered Allāh ﷻ, as the Qur’ān is the Word of Allāh ﷻ. On the contrary, the Ummah has been severely warned against dishonouring and disgracing him. Being the Ḥuffāz of the Qur’ān, we, alḥamdulillāh, are part of this blessed group.

4 Ḥilyatul-Awliyā wa Ṭabaqātul-Aṣfiyā, part 8, p.92

If we have a valuable jewel which is kept in a small box, we will also look after the box as it contains the jewel. As a result of the jewel, the box also becomes valuable. On the contrary, if the jewel is not inside, the box is usually discarded, having no value of its own; it only remains valuable as long as the jewel is inside it. Similarly, as long as the Qur’ān remains in our hearts, Allāh ﷻ will look after us in this world and the Hereafter.

6,000 Star Status

For a Ḥāfiẓ there is honour in this very world; there will be honour at the time of death and in the grave; and great honour on the Day of Qiyāmah when Allāh ﷻ will say,

اقْرَأْ، وَارْتَقِ، وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنَزِلَكَ عِنْدَ آخِرِ آيَةٍ
تَقْرُوهَا

‘Read and ascend (the steps of Jannah) and read slowly (with tajwīd) as you used to recite in the world; for where you finish reciting will be your abode.’⁵

Shaykhul-Ḥadīth Mawlānā Muḥammad Zakariyyā ṣāhib ﷺ, explaining this Ḥadīth, says, ‘It appears that the steps of Jannah (paradise) are proportionate to the number of verses in the Qur’ān. The more verses a person preserves in this world, the higher the level of Jannah he will attain.’⁶ This view is supported by other Aḥādīth.

We can understand this point by considering the star rating of hotels. Just as hotels receive a star rating according to their standard, Jannah also has different levels based on standards.

5 Sunanut-Tirmidhī, kitāb: فضائل القرآن Ḥadīth: 3136

6 Faḍā’il-e-A’māl, p.279

The rating is proportionate to the number of the verses of the Qur’ān. Thus, there will be a level of Jannah that has a rating of more than 6,000 stars, inshā’allāh!

When it will be said to the Ḥāfīz of the Qur’ān read and continue ascending, if he reads one verse he will become deserving of the “one-star” Jannah, if he reads a second verse he will become deserving of the “two-star” Jannah, if he reads a third verse he will become deserving of the “three-star” Jannah. If he is able to read the whole Qur’ān he will enter the highest level of Jannah. A Ḥāfīz’s status in Jannah will therefore be according to where he stops reciting the Qur’ān.

Who am I, What am I?

This is why it is important we recognise and acknowledge our value. From time to time, once a month or even once a week, we need to ask ourselves, ‘Allāh ﷻ has been so kind to me that He has made me a Ḥāfīz of the Qur’ān, a ḥāmilul-Qur’ān, a ṣāhibul-Qur’ān, I am from the ahlul-Qur’ān; am I fulfilling the rights of this blessing?’

We need to reflect, ‘How do people perceive me? How am I viewed by people around me? When people come to know that I am a Ḥāfīz of the Qur’ān, how do they treat me? They respect, revere, and honour me as they consider a Ḥāfīz to be special. They feel that because Allāh ﷻ has blessed me with the Qur’ān, I am much better than them.’ The question is, are we in reality better than those whom Allāh ﷻ has not blessed with the Qur’ān? Yes, we may have memorised the Qur’ān, alḥamdulillāh, but in implementing its teachings, are we really any better?

We all have our shortcomings and we all slip. However until

we do not ask ourselves these questions and ponder upon the answers, we face the possibility of a very difficult time in the Hereafter, when we will be questioned by Allāh ﷻ. Allāh ﷻ is As-Sattār (the Concealer); He has concealed and continues to conceal all our faults. Despite knowing what we are truly like, Allāh ﷻ continues to inspire people to have love for us, to have respect for us, and to have a soft corner in their hearts for us as Ḥuffāz. But for how long? It is therefore important that we focus on the Hereafter and continuously evaluate ourselves as mentioned above. Inshā'allāh, this evaluation, self-assessment and reflection will slowly but surely bring about a change in our lives and we will soon gain steadfastness.

Valuing How We are Perceived

We have heard over and over again that Imām Abū Ḥanīfah ؒ performed the Fajr ṣalāh with the wuḍū of 'Ishā ṣalāh continuously for 40 years.⁷ Do we know how this came about? Imām Abū Ḥanīfah ؒ was once walking in the street when he overheard two men talking about him. One said to the other, 'Do you know who this man is? This is (Imām) Abū Ḥanīfah (ؒ) who does not sleep during the night.'

Upon hearing this comment, Imām Abū Ḥanīfah ؒ must have thought to himself that despite my not staying awake for the whole night in worship, this is how the creation of Allāh ﷻ perceives me. They assume that I remain in worship throughout the night. If the creation of Allāh ﷻ perceives me to be doing this, then from today I will behave in that manner. Thus, he began from that very night. The great Imām lived for a further forty

7 Tārīkh Baghdād, part 15, p.485

years after this incident and for forty years continued to worship throughout the night and perform his Fajr ṣalāh with the wuḍū of ‘Ishā ṣalāh.⁸

Become Special

Ḥaḍrat Mawlānā Abrārul-Ḥaqq ṣāhib ﷺ used to say that the ṣalāh of the ‘Ulamā should be in stark contrast to the ṣalāh of the non-‘Ulamā. So when an ‘Ālim and similarly a Ḥāfīz is performing ṣalāh, he should endeavour to perform it in accordance with the Sunnah, with a higher degree of khushū‘ (humility) and khudū‘ (submission of the limbs). This is because he is a special person and therefore must behave in a special manner.

Allāh ﷻ has made the Ḥuffāz special people and so this requires that they genuinely become special people through practice in all aspects of their lives. We need to turn to Allāh ﷻ, be grateful to Him for this great honour and favour and fully submit to Him with total humility.

The True Bearers of the Qur’ān

Whilst reading a book called ‘Layluṣ-Ṣāliḥīn’ (The Nights of the Pious), I came across the practice of ‘Urwah ibn Zubayr ﷺ. He was a great Tābi‘ī and a great ‘Ālim. He was the son of Sayyidunā Zubayr ibn ‘Awwam ﷺ and Sayyidah Asmā ﷺ, the nephew of Sayyidah ‘Ā’ishah ﷺ and the grandson of Sayyidunā Abū Bakr ﷺ.⁹ Such was his illustrious family lineage. It was the habit of ‘Urwah ibn Zubayr ﷺ to recite seven and a half juz (sections

8 Siyaru-A‘lāmin-Nubalā, part 6, p.399

9 Siyaru-A‘lāmin-Nubalā, part 4, p.421

of the Qur'ān) daily in tahajjud ṣalāh (optional night prayer), whilst reflecting deeply upon its meaning. In this way he would complete the Qur'ān every fourth night.

Such was his love for the Qur'ān that, despite the great knowledge he possessed, he would study the tafsīr (commentary) of the relevant portion of the Qur'ān during the day which he was due to recite in tahajjud ṣalāh that particular night.¹⁰ This was to allow him to recite the Qur'ān with a deeper understanding.

The only night he missed this practice of recitation in tahajjud was when his foot had to be amputated. As there was no anaesthetic in those days, a number of people would have to hold the patient down during an operation until the patient would lose consciousness. However, the connection of 'Urwah ibn Zubayr ؓ with Allāh ﷻ was such that he declined any such procedure. He remained conscious throughout the operation and did not utter a single word. Coincidentally, one of his four sons passed away during the same period. During the night the people of the household heard 'Urwah ibn Zubayr ؓ saying to Allāh ﷻ,

*'O Allāh! You are so Karīm (Generous). I had four sons, You have taken away only one and left three with me. O Allāh! You are so Karīm (Generous), You had given me four limbs through which I work. You have taken away only one and left three with me.'*¹¹

Such were the true bearers of the Qur'ān.

Worship of the Angels

Uways Qarnī ؓ, another great Tābi'ī, was the best of the Tābi'īn.¹²

10 Mashāhīru 'Ulamā'il-Amṣār wa A'lāmi Fuqahā'il-Aqṭār, p.105

11 Şifatus-Şafwah, part 1, p.350

12 Sharḥun-Nawawī 'alā Muslim, part 16, p.95

Rasūlullāh ﷺ instructed Sayyidunā ‘Umar ؓ that if you meet Uways Qarnī ؓ, ask him to seek Allāh’s forgiveness for you.¹³

It is mentioned regarding him that his method of performing tahajjud was unique for he would try to imitate the angels in tahajjud.¹⁴ There are angels of Allāh ﷻ who, from the time of their creation, are engaged only in qiyām (standing position). There are others who are in rukū’ (bowing position) only and there are others who are performing sajdah (prostration) only.

From the time Allāh ﷻ has created them, thousands of angels are in qiyām only, thousands are in rukū’ only, and thousands are in sajdah only. On the Day of Qiyāmah, when Allāh ﷻ will gather all of them, they will stand in the Court of Allāh ﷻ and proclaim,

رَبَّنَا مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ

‘O our Rabb! We have not been able to worship You as You are worthy of worship.’¹⁵

Uways Qarnī ؓ would say, ‘I will definitely worship Allāh on the earth just as how the angels worship Him in the heavens.’ When the night would come, he would say, ‘O nafs! Tonight is (for) standing.’ He would then remain standing until the morning (dawn). On the second night, he would say, ‘O nafs! Tonight is (for) rukū’.’ He would then remain in rukū’ until the morning (dawn). On the third night, he would say, ‘O nafs! Tonight is (for) prostration.’ He would then remain in prostration until the morning (dawn).¹⁶

13 Ṣaḥīḥ Muslim, kitāb: من فضائل أئمة الصحابة رضي الله تعالى عنهم chapter: من فضائل أئمة القرنين رضي الله عنه Ḥadīth: 2623

14 At-Tabṣīrah, part 1, p.52

15 Shu‘abul-Īmān, kitāb: الإيمان بالملائكة chapter: في معرفة الملائكة Ḥadīth: 166

16 Tārīkh Dimishq, part 9, p.443

These were our pious predecessors who are an example for us.

Three Juz a Day

As a Ḥāfiẓ, recognition of one's value and worth is essential. After acknowledging this, the first thing we need to ensure is we do not forget the Qur'ān. Shaykhul-Ḥadīth Mawlānā Muḥammad Zakariyyā ṣāhib رحمته would instruct Ḥuffāẓ spiritually associated to him to recite at least three juz of the Qur'ān daily. Furthermore, he would advise that the majority of this recitation should be undertaken in nafl ṣalāh to compel them to read from memory, ensuring they do not forget the Qur'ān.¹⁷

To make it easier, if due to weakness in memorisation, reciting three consecutive juz a day is difficult, then recite one juz at night or early in the morning and in the next 24 hours recite that same juz twice more. If one juz is difficult too, then concentrate on half a juz, committing it to memory. Thereafter, during the next 24 hours, recite it five more times. A similar method can be adopted for a quarter of a juz if required. Using such methods will enable us to follow the guidance of Shaykhul-Ḥadīth رحمته in reciting at least three juz a day and, inshā'allāh, slowly but surely, we will progress in our memorisation and regain the Qur'ān in our memory.

Unfortunately, we become so neglectful and busy ourselves in other matters that, never mind three juz, we are unable to even recite three āyāt (verses) a day! Days and months pass while we are unable to complete the Glorious Qur'ān! May Allāh رحمته forgive us and grant us the ability.

17 Prescribed Preliminary Practices, p.10

The Worst of Evils – Not Just for Ḥuffāz but also Part-Ḥuffāz

Rasūlullāh ﷺ has warned those people who forget the Qur’ān after memorising it. Remember, after memorising the Qur’ān, it is very easy to become neglectful and lose it from our memory. Once it is lost, it becomes very difficult to regain it and many a time we do not even realise what a great blessing we have lost. In a Ḥadīth narrated in Tirmidhī, Nabī ﷺ said that the good deeds of my Ummah were presented to me, to the extent of a piece of dirt being removed from the masjid by someone. In addition, the evil deeds of my Ummah were also presented to me; I did not see a sin greater than the sin of that person who is blessed with memorising a sūrah or a verse of the Qur’ān and thereafter he forgets it.¹⁸

This Ḥadīth applies to Ḥuffāz and to those who memorise any portion of the Qur’ān. Many people memorise certain sūrahs during their childhood and thereafter forget them; the Ḥadīth applies to them too; it even applies to a person who simply memorises one verse of the Qur’ān and then forgets it.

According to some Mufasssīrīn,¹⁹ the following verses are specifically for the one who is blessed with the memorisation of the Qur’ān and then forgets it through neglect:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى،
 قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا، قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا
 وَكَذَلِكَ الْيَوْمَ تُنْسَى

18 Sunanut-Tirmidhī, kitāb: فضائل القرآن Ḥadīth: 3138

19 Rūḥul-Ma‘ānī, part 16, p.494

As for the one who turns away from My Message (i.e. the Qur'ān), he shall have a narrowed (difficult) life, and We shall raise him blind on the Day of Judgment. He will say, 'O my Rabb! Why did you raise me blind while I was sighted?' He will say, 'Our signs came to you in a similar manner, and you had ignored them. In the same way you will be ignored today.' (20:124-126)

A person will have all the resources for a good life but due to his neglecting the Qur'ān, he will neither feel content; nor will he find peace of mind; something will continue to trouble him at all times. He will have a tough life in this world and on the Day of Qiyāmah he will be resurrected blind. He will struggle to walk and find his destination.

When he will ask Allāh ﷻ why he has been resurrected blind, he will be told that the āyāt (verses) of the Qur'ān came to him and he was blessed with the ability to memorise those āyāt, but he neglected and forgot them. So today on the Day of Qiyāmah he too will be neglected and forgotten.

Barriers are from Shayṭān

My dear Ḥāfiz! Remember that Shayṭān will always create obstacles for you. He will plant negative thoughts in your mind. He will make you feel that I know that forgetting the Qur'ān is a big sin and I want to re-memorise it, but it is impossible. How can I do it when I have forgotten the whole Qur'ān? When you feel this way, tell yourself that if it was possible to memorise the Qur'ān initially, it should be more easier the second time round.

Thereafter, resolve and find a teacher or a fellow Ḥāfiz, and agree a timetable with him. Ask him to listen to one rukū' or whatever you are able to prepare every day. In the initial stages

you may only be able to prepare three, four, or five āyāt (verses). However, if you continue with steadfastness, you will see its barakah and within a year or two, you will have the full Qur’ān in control again inshā’allāh. When a person repents, sincerely turns to Allāh ﷻ and makes effort, then he is assisted by Allāh ﷻ with His Help. Allāh ﷻ says,

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

‘Indeed, We have made the Qur’ān easy to memorise, so is there anyone to memorise it?’ (54:17)

Therefore, if we still have the Qur’ān committed to memory, we need to start reciting and revising it so we do not forget. If we have forgotten it, we need to start re-memorising it, and once we start, we need to continue with great dedication.

Striving for Allāh ﷻ

Through this dedication, we will also gain much barakah in our time. It was the practice of Sayyidunā ‘Uthmān ﷺ²⁰ and Sayyidunā Tamīm Dārī ﷺ²¹ and the likes of these great Ṣaḥābah ﷺ to recite the whole Qur’ān every night in one rak‘ah.

We need to think as to how such achievements are possible? Their lives were the same as ours; the same time, the same busy schedule. So why were they able to do so much? The reason is that Allāh ﷻ put barakah in their time and this barakah was granted because they were striving for Allāh ﷻ with determination and sincerity.

20 Sharḥ Ma‘ānil-Āthār, part 1, p.206

21 Sharḥ Ma‘ānil-Āthār, part 1, p.241

Key to Success

A tool which will help us retain the Qur'ān is tahajjud ṣalāh. We should try to read whatever we have revised during the day in tahajjud ṣalāh, as it contains the key to all success, and in particular spiritual success. A Ḥāfiz should assume tahajjud as compulsory. We may feel that this is very difficult as one will have to wake up so early. We shouldn't let this thought prevent us from performing tahajjud, as this is Shayṭān misleading us. To begin with, there is in fact an easy method to performing tahajjud.

Whilst the best time for tahajjud is before the break of dawn, the actual time for tahajjud begins after performing the 'Ishā ṣalāh. We can thus, in the initial stages, perform two raka'āt nafl after the 'Ishā ṣalāh with the intention of tahajjud. Thereafter, turning to Allāh ﷻ, say, 'O Allāh! I am grateful to You for granting me the ability to perform tahajjud at this time. O Allāh! I ask You to grant me the ability to wake up at the more desirable time so that I may perform tahajjud ṣalāh in the same manner as Your pious servants and special friends did.'

If we continue with this, inshā'allāh sooner or later, within a short period, we will begin to wake up at the preferred time of tahajjud and the quality of our tahajjud will also improve. By making effort, Allāh ﷻ will grant the ability, inshā'allāh.

Assess and Change

With safeguarding the Qur'ān through recitation and revision, and the observance of tahajjud ṣalāh, the third thing we need to do is assess our lives. We need to take stock of our lives and tackle the wrongs we are doing. We normally find ourselves in a

vicious cycle of procrastination. We recognise our shortcomings and constantly tell ourselves, 'I am a Ḥāfīz of the Qur'ān, I cannot remain like this. I know it is wrong. I need to change.' But we defer it for another time. We say, 'I am going to change very soon. Inshā'allāh, I will change by this Ramaḍān.'

When Ramaḍān comes, we tell ourselves, 'I am going for ḥajj this year; I will definitely make a fresh start when I return.' When we get back, we convince ourselves that we are going to spend some time in the company of our Shaykh soon and once we do that, we will definitely turn over a new leaf. We continually make intentions but make no practical effort to bring about this change. This is how Shayṭān quietly deceives us. Shayṭān will never let this thought creep into our minds that we don't want to change, because as soon as that thought creeps into our minds, we will recognise that this is from Shayṭān.

Make a List

My friends! We have to change and in order to do that, we need to make a list of all the wrongs we are doing. Sometimes we are not even aware of how many wrongs we are doing. By making a list of our shortcomings we will be able to assess ourselves. We will be able to see for ourselves that, despite being a Ḥāfīz, our reality is very poor. Thereafter, a careful study of this list will make us realise that the majority of these wrongs contain no benefit whatsoever and many of them are very easy to refrain from as well. We are only doing them out of sheer neglect.

Cutting out this majority will mean that there will only be 20% or 30% of sins remaining in our lives which we need to focus on. Cutting out the majority of sins will also decrease the impact of

the remaining sins. Now more nūr (light) will come into our lives and as a result, the remaining sins will also become easy to leave, inshā'allāh. In this regard, it is crucial that we develop a strong relationship with a Shaykh, a spiritual mentor, through whose guidance and training we will be able to give up those things which we are struggling with and improve ourselves spiritually.

Discard Sin & Futility

One area which we need to give special attention to is lā ya'nī; that is anything that does not benefit us, neither in this world nor the Hereafter. It is merely a waste of time and ultimately life. As many Ḥuffāz are young, they like to socialise and mix with friends. This is fine, so long as we limit the time, remain within the limits of Dīn and constantly be mindful that Allāh ﷻ is watching everything we do.

There are so many sins we can commit when we feel no one is watching us, for example during the darkness of the night. This is why the night and the internet are a very dangerous combination for those who are trying to be religious. Irreligious people do not have to go on the internet to do wrong; they are already doing many of these sins openly.

For religious people the combination of the 'isolation' of the night and the 'private' nature of the internet can be spiritually lethal. Initially our intention is just to read the news, but before we know it we drift away. This continues during the night, and not only is tahajjud neglected, we fail to perform even the Fajr ṣalāh.

Therefore, we need to discard every sinful activity and every act of lā ya'nī. Together with this, we need to practically make our lives like the Ḥuffāz of the past, our pious predecessors. It is

we who need to worry and have concern for ourselves. If we do not have concern for ourselves who else is going to have concern for us?

Honour or Disgrace: Our Choice

Let us remember that all the virtues that we find regarding a Ḥāfiẓ are for that Ḥāfiẓ who reads the Qur’ān as it should be read, who preserves the Qur’ān as it should be preserved, who understands the Qur’ān as it should be understood and who practises the Qur’ān as it should be practised, throughout his life until he breathes his last. If this is not the case, then rather than reaping the virtues and becoming deserving of honour, such a person will be a means of great disgrace to himself, his parents and his teachers on the Day of Qiyāmah.

This is why we always need to hold fast to muḥāsabah (self-assessment). Sayyidunā ‘Umar رضي الله عنه used to say,

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَزِنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا وَتَأْتَبُوا
لِلْعَرْضِ الْأَكْبَرِ...

*‘Take account of yourselves (in this world) before you are reckoned (in the Hereafter by the Creator). And weigh your deeds before they are weighed. And prepare for the Great Summoning.’*²²

This is where I would like to end. May Allāh ﷻ grant us all the ability. Āmīn.

²² Tafsīrul-Qur’ānil-‘Aẓīm, part 1, p.134

THE RIGHTS
AND
ETIQUETTES
of
THE
GLORIOUS
QUR'ĀN

*Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā
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The Rights and Etiquettes of the Glorious Qur'ān

The Glorious Qur'ān is no ordinary book; it is the Word of Allāh ﷻ, the Sovereign of the Universe, and is very much beloved to Him. Nabī ﷺ has said,

الْقُرْآنُ أَحَبُّ إِلَيَّ مِنَ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ
*'The Qur'ān is more beloved to Allāh than the Heavens, the Earth and all who are in them.'*¹

In another Ḥadīth, Nabī ﷺ says,

فَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ، كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ
*'The virtue of the Qur'ān over all other words is like the Virtue of Allāh over all His creation.'*²

It is the most exalted book revealed by the Almighty through the most exalted angel upon the most exalted of His creation during the most exalted night in the most exalted of places. Therefore, it deserves special treatment unlike any other book and demands certain etiquettes that must be followed.

Shaykhul-Ḥadīth Ḥaḍrat Mawlānā Muḥammad Zakariyyā ṣāhib ﷺ writes, '... the Noble Qur'ān is the Word of the Master of masters and Sovereign Ruler of all; it is the Law of the Majestic,

1 Sunanud-Dārimī, kitāb: فضائل القرآن chapter: فضل كلام الله على سائر الكلام Ḥadīth: 3401

2 Sunanud-Dārimī, kitāb: فضائل القرآن chapter: فضل كلام الله على سائر الكلام Ḥadīth: 3399

Omnipotent Emperor who has never been equalled by anyone or ever will be... The Noble Qur'ān is the word of the beloved and the King, which is why we should read it with the etiquettes required for both.³

Following these etiquettes not only pleases Allāh ﷻ, but also increases one's connection with Him and helps one to progress in Dīn. On the other hand, neglecting them can bring the Displeasure of Allāh ﷻ and lead a person to doom. Nabī ﷺ has mentioned,

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا، وَيَضَعُ بِهِ الْأَخْرِينَ

*'Indeed, Allāh exalts many people by means of this book and degrades many others by means of the same.'*⁴

Therefore, I wish to briefly outline below some important rights of the Qur'ān and the etiquettes of its recitation:

The Rights of the Glorious Qur'ān

1. To believe that it is the Word of Allāh ﷻ revealed by Him and not the word or writing of any of His creation.
2. To revere it with the utmost respect and to abstain from every form of disrespect towards it.
3. To recite it daily and regularly. The Ḥuffāz should recite three juz and non-Ḥuffāz should recite one juz daily. In order to accomplish this target, it is necessary to stipulate a specific time. If this target is difficult, then one should start with whatever little amount possible and work one's way towards the aforementioned target.

3 Faḍā'il-e-A'māl, pp.309-10

4 Ṣaḥīḥ Muslim, kitāb: الصلاة chapter: من يرفع بالقرآن Ḥadīth: 816

4. To understand its dos and don'ts. The Qur'ān is a message from Allāh ﷻ to the believers. Therefore, it is necessary for each person and every person, whether 'Ālim or not, to understand its message. One should regularly attend the durūs of the Qur'ān, imparted by authentic and reliable 'Ulamā, in one's locality and try to understand what Allāh ﷻ is telling us.
5. To accept and practise upon its commands. The Qur'ān teaches us how to spend our lives according to the Will of Allāh ﷻ. Hence, we should immediately implement what we learn from the Qur'ān.
6. To spread its message. After understanding and implementing, the next step is to spread the teachings of the Qur'ān as far and wide as possible, starting with one's own family and friends. Nabī ﷺ has said, 'The best amongst you is the one who learns the Qur'ān and teaches it (to others).'⁵
7. Take care of the Qur'ān. The binding and pages of the Qur'ān are very sacred as they carry the Words of Allāh ﷻ. The Qur'ān should be covered in a nice clean cloth, which should be washed or changed from time to time, and placed in a clean and elevated place when it is not being recited.

The Etiquettes of Reciting the Noble Qur'ān

1. The intention should be sincere. One's intention for reciting the Glorious Qur'ān should solely be the Pleasure of Allāh ﷻ.
2. Maintain the love and the grandeur of the Glorious Qur'ān whilst reciting.

5 Ṣaḥīḥul-Bukhārī, kitāb: فضائل القرآن chapter: من تعلم القرآن و علمه Ḥadīth: 5014

3. Recite the Qur'ān with wuḍū. It is necessary to have wuḍū if a person is reciting the Qur'ān whilst handling it. However, if a person is reciting it from memory without touching the Qur'ān, then wuḍū is not compulsory but highly preferable as it is mustaḥabb.⁶
4. Use Miswāk. 'Allāmah Suyūṭī رحمته الله has stated that it is Sunnah to clean the mouth with miswāk out of reverence for the Glorious Qur'ān.⁷
5. Wear nice and clean clothes and wear Islamic headgear, preferably with 'imāmah.
6. Use 'iṭr (perfume).
7. Hold the Qur'ān with the right hand and carry it respectfully holding it against the chest.
8. Place the Qur'ān in a high place using a pillow, raḥal (stand), etc. It should not be placed on the floor or where people tread with their feet.
9. Sit facing the Qiblah as it is mustaḥabb.⁸
10. Sit in a respectful manner with dignity. Do not sit carelessly nor arrogantly.
11. Sit in a clean place. The best place is the masjid.
12. Recite the Qur'ān with full attention and contemplate that you are reciting the Qur'ān for Allāh رحمته الله and He is listening.
13. Before beginning recitation read,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allāh from the accursed Shayṭān.

6 Al-Itqān, part 1, p.351

7 Ibid, p.353

8 Ibid

and,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the Name of Allāh, The Most-Beneficent, The Most-Merciful.

14. Recite slowly and clearly with tajwīd.
15. Recite audibly when there is no possibility of others being inconvenienced. If someone close by is busy in work, 'ibādah or is resting, then one should recite softly. Furthermore, if there is fear of riyā (ostentation) or 'ujb (self-conceit), then again the recitation should be in a lower tone.
16. Recite in a beautiful voice. Nabī ﷺ mentions, 'Adorn the Qur'ān with your beautiful voices.'⁹ In another Ḥadīth Nabī ﷺ mentions, 'The one who does not recite it melodiously is not from amongst us.'¹⁰
17. Cry whilst reciting. One should cry during the recitation of the Qur'ān. If one is unable to cry, then he should at least adopt the behaviour and expression of one crying. Nabī ﷺ has mentioned, 'The Qur'ān has been revealed with grief (within it). So when you recite it, cry. And if you are unable to cry then adopt and imitate the expression of crying.'¹¹
18. Ponder upon the meanings. Those who understand the verses of the Qur'ān should ponder over its meanings with the intention of implementing the advices into their lives. When coming across verses mentioning the Mercy of Allāh ﷻ, one should ask for forgiveness and mercy from Allāh ﷻ; and when

9 Sunan Abī Dāwūd, kitāb: الصلاة chapter: كيف يستحب الترتيل في القراءة Ḥadīth: 1461

10 Ṣaḥīḥul-Bukhārī, kitāb: التوحيد chapter: ... وأسرؤا قولكم... Ḥadīth: 7523

11 Sunan Ibn Mājah, kitāb: حسن الصّوت بالقرآن chapter: أبواب قيام الليل Ḥadīth: 1314

coming across verses mentioning the Anger and Punishment of Allāh ﷻ, one should seek the Refuge of Allāh ﷻ. When reciting those verses wherein the Splendour and Greatness of Allāh ﷻ is mentioned, one should say subḥanallāh.

19. One should not talk during the recitation. If necessity arises, then one should complete the āyah (verse) being recited, close the Qur'ān and then speak. Thereafter, continue with the recitation after reciting *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* again.

These are a few important etiquettes of the Qur'ān which, if followed, will bring great reward and goodness in one's life. Spiritual progress will become easier and a sense of connection with the Qur'ān and its Revealer will be created. May Allāh ﷻ grant us all the ability to implement the etiquettes of the Qur'ān in our lives. Āmīn.



An Effective Formula for Memorising the Glorious Qur'ān

Hereunder follows an effective formula for bringing the forgotten parts back to memory. It is for:

- a. Ḥuffāz who have forgotten the Qur'ān;
 - b. Who have forgotten parts of the Qur'ān which they had memorised;
 - c. Who desire to initiate the memorisation of the Qur'ān; or
 - d. Who have a weak memory and are concerned.
1. On the night preceding Friday i.e. Thursday night, perform four raka'āt nafl ṣalāh reciting Sūratul-Fātiḥah in every rak'ah and Sūrah Yā Sīn in the first, Sūratud-Dukhān in the second, Sūratuṣ-Sajdah in the third and Sūratul-Mulk in the fourth.
 2. After completing the ṣalāh, praise Allāh ﷻ and send durūd upon Nabī ﷺ.
 3. Thereafter, recite the following du'ā:

اللَّهُمَّ ارْحَمْنِي بِتَرِكِ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي، وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَعْنِينِي، وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِّعِ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي، وَارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِّعِ

السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا
 اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بِكِتَابِكَ بَصْرِي، وَأَنْ تُطَلِّقَ
 بِهِ لِسَانِي، وَأَنْ تُفَرِّجَ بِهِ عَن قَلْبِي، وَأَنْ تَشْرَحَ بِهِ صَدْرِي، وَأَنْ تَغْسِلَ
 بِهِ بَدَنِي، فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا أَنْتَ، وَلَا حَوْلَ
 وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Note: Repeat this practice for three, five or seven Fridays.

The above-mentioned formula is substantiated from the following Ḥadīth:

Sayyidunā Ibn ‘Abbās رضي الله عنه reports that he was once in the company of Rasūlullāh صلى الله عليه وسلم when Sayyidunā ‘Alī came in and said, ‘May my mother and father be sacrificed for you. This Qur’ān leaves my heart suddenly without notice and I am not able to do anything about it.’

Rasūlullāh صلى الله عليه وسلم said, ‘O Abul-Ḥasan! Shall I not teach you some words through which Allāh will give you benefit and those who you teach and He will make firm in your heart what you have learnt?’

He صلى الله عليه وسلم said, ‘Yes, O Rasūlullāh صلى الله عليه وسلم! Teach me.’ He صلى الله عليه وسلم said, ‘When the night preceding Friday comes, stand in its third portion, if possible, for it is a time when angels are present and prayers are accepted at this time. My brother, Ya‘qūb رضي الله عنه, said to his sons, “In the near future, I will pray to my Rabb for your forgiveness when the night of Friday comes.” If you are not able to then stand in the middle part of the night, and if you are not able to then stand in the first part of the night.

Then perform four raka'āt reciting Sūratul-Fātiḥah and Sūrah Yā Sīn in the first rak'ah, Sūratul-Fātiḥah and Sūratud-Dukhān in the second rak'ah, Sūratul-Fātiḥah and Sūratuṣ-Sajdah in the third rak'ah and Sūratul-Fātiḥah and Sūratul-Mulk in the fourth rak'ah.

When you have completed tashahhud (at-taḥiyyāt), praise Allāh in an exceptional manner, and send salutations upon me in an exceptional manner and upon all the Nabīs ﷺ and seek forgiveness for all the believing men and women, and your brothers who have preceded you with Īmān, then recite at the end (the following du'ā):

اللَّهُمَّ ارْحَمْنِي بِتَرِكِ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي، وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَعْينِي، وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِّعِ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي، وَارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِّعِ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بِكِتَابِكَ بَصْرِي، وَأَنْ تُطَلِّقَ بِهِ لِسَانِي، وَأَنْ تُفَرِّجَ بِهِ عَن قَلْبِي، وَأَنْ تَشْرَحَ بِهِ صَدْرِي، وَأَنْ تَغْسِلَ بِهِ بَدَنِي، فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allāh! Have mercy on me by (enabling me) to avoid sins as long as You keep me alive; and have mercy on me by (enabling me) to avoid falling into things which do not concern me; and grant me a good insight in those things that will make You pleased with me.

O Allāh! The Originator of the heavens and the earth! O the Owner of Majesty, Honour and Might which is unachievable (to others)! I ask You, O Allāh! O the Most-Beneficent! Through the medium of Your Majesty and Your luminous Countenance to enable my heart to preserve Your

Book as You have taught me and grant me (the ability) to recite it in such a manner that will make You pleased with me.

O Allāh! The Originator of the heavens and the earth! O the Owner of Majesty, Honour and Might which is incomprehensible! I ask You, O Allāh! O the Most-Beneficent! Through the medium of Your Majesty and Your luminous Countenance to illuminate my vision through (the nūr [light] of) Your Book, to enable my tongue to recite it fluently, to remove grief from my heart with it and to expand (console) my heart through it, and to wash away (the sins) of my body with it. Certainly, there is none except You to support me in (attaining) the truth, and none can give it to me except You. And there is no power (to do good) and ability (to avoid sins) except with (the Help of) Allāh, the Most-High, the Magnificent.'

Rasūlullāh ﷺ further said to Sayyidunā 'Alī ؑ, 'O Abul-Ḥasan! Repeat this act for three, five or seven Jumu'ahs. Your prayer will certainly be accepted with the Will of Allāh. I swear by Him Who sent me with the truth that it has never failed any believer.'

Sayyidunā 'Abdullāh ibn 'Abbās ؓ says, 'By Allāh! 'Alī (ؑ) waited for (the period of) only five or seven Jumu'ahs when he came to Rasūlullāh ﷺ in a similar gathering and said, 'O Rasūlullāh! Previously I used to learn about four āyāt and when I would read them to myself, they would leave (my memory) suddenly. And now I learn about forty and when I read them, it is as if the Qur'ān is open before my eyes. Previously I used to hear a Ḥadīth and when I would repeat it, it would suddenly leave (my memory). And now I hear Aḥādīth and when I narrate them to others I do not miss a single letter.'

Rasūlullāh ﷺ then said to him upon this, 'O Abul-Ḥasan! By the Rabb of the Ka'bah, (you are) a believer.'¹

1 Sunanut-Tirmidhī, kitāb: دعاء الحفظ chapter: في دعاء الحفظ Ḥadīth: 3870

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