

AL-QUR`AN, The Miracle of Miracles

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Say: If the whole of mankind and jinns were to gather together to produce the like of this Qur`an, they could not produce the like thereof, even if they backed up each other with help and support. (chap.1 Al-Quran).

What is a miracle?

I think it is necessary that we have a clear picture of what we mean by a miracle. Here are some definitions:-

"An event that appears so inexplicable by the laws of nature, that it is held to be supernatural in origin or an act of God." "A person, thing or event that excites admiring awe." "An act beyond human power, an impossibility."

It is logical that greater the impossibility, greater the miracle. For example, should a person expire before our very eyes and is certified dead by a qualified medical man, yet later on a mystic or a saint commands the corpse to 'arise!', and to everybody's astonishment the person gets up and walks away, we would label that as a miracle. But if the resurrection of the dead took place after the corpse had been in the mortuary for three days, then we would acclaim this as a greater miracle. And if the dead was made to arise from the grave, decades or centuries after the body had decomposed and rotted away, then in that case we would label it the greatest miracle of them all!

A Common Trait:

It has been a common trait of mankind since time immemorial that



memorised it with precision.

The Eighth Rule: Reciting to Others

It is necessary for the memoriser not to depend on himself for his memorisation. Rather he should test his memorisation by reciting the verses or surah in question to somebody else, or he should recite them by following the mushaf. And how excellent this would be if a person had with him a precise memoriser (who would test his memorisation). This is so that the memoriser becomes aware of the possibility of his being forgetful or confused in his recitation (without knowing it). Many individuals amongst us who memorise a surah make mistakes and a person may not realise that until he looks into the mushaf. Furthermore, the one who desires to memorise may not realise by himself at which place he makes an error in his recitation despite the fact that he may be reciting from a mushaf. For this reason making others listen to his recitation of what he has memorised from the Quran is a means of perceiving and knowing these errors and being constantly aware of them.



قرآن مجید کا سب سے بڑا نسخہ

کراچی کے ایک شہری عشرت علی خان نے ہاتھ سے خط نستعلیق میں قرآن مجید تحریر کیا ہے۔ قرآن پاک کے ۳۰ پارے، ۱۱۰۰ صفحات پر تحریر کئے گئے ہیں۔ ہر صفحہ ایک گز لمبا اور دو فٹ چوڑا ہے۔ پانچ من دس سیروزنی ہاتھ سے لکھے گئے اس قرآن پاک کے ہر پارے کا وزن سات کلوگرام ہے جس کے ہر صفحے پر ۱۲ سطریں ہیں۔ ہر پارہ ۳۶ صفحات پر مشتمل ہے۔ عشرت علی خان نے یہ قرآن پاک محیرہ حضرات کے مالی تعاون سے چھ سال میں تحریر کیا ہے جس کے لئے تین سرکنڈے قلم اور چار لٹروشنائی استعمال کی گئی ہے۔ مختلف علماء نے اس بات کی تصدیق کی ہے کہ اس قرآن مجید کی کتابت میں زیر زبر سمیت کوئی بھی غلطی نہیں ہے۔ اس قرآن مجید کے تیس پاروں کی جلد بندی ایک سال میں مکمل ہوئی۔

places and also the script may also be different. This makes the memorisation difficult for him. Therefore it is obligatory for the one memorising the Quran that he does so from a single script and mushaf and he should never replace it.

The Sixth Rule: Understanding is the Way to Memorising

Among the things which greatly aid the process of memorisation is understanding the verses that one has memorised and knowing their relationship and link, one to another. This is why it is necessary for the memoriser to read the tafseer (explanation) of those verses which he desires to memorise and that he knows their connection, one with another. Also, that he brings this to mind when he is reciting. This makes it easier for him to memorise the verses. Having said this, it is also necessary that he does not depend on knowing the meaning of the verses at one in memorising them. Rather the repetition of these verses should be the foundation. This should be done until the tongue can recite the verses even if the mind is occupied with other than the meaning of these verses. This is a sign that the verses are firmly established in the mind. As for the one who relies upon the meaning alone then he will forget often and his recitation will be disjointed due to his mind being scattered and occupied with other things. This occurs frequently, especially when the recitation is long.

The Seventh Rule: Do not move on from a Complete Surah until you have connected the first part of it to the last

After one surah from among the surahs of the Quran has been completed it is desirable for the memoriser that he does not move onto another surah except after having perfected its memorisation and connecting its first part to its last so that his tongue can flow in reciting it, from its beginning to its end. He should be able to recite it without having to think or go through trouble in remembering the verses. Rather it is a must that the memorisation (and recitation) of these verses is like (flowing) water and that the memoriser recites these verses without hesitation, even if his mind is occupied with more than one thing, away from the meaning of these verses. It should be as a person recites Surah Faatihah without any difficulty or having to think about it. This occurs by repeating these verses frequently and reciting them often. However the memorisation of every surah of the Quran will not be like that of Surah Faatihah except rarely but the intent and desire should be to try to make it as such. Therefore, it is necessary that when a surah is completed it is firmly established in the mind, with its beginning connected to its end and that the memoriser does not move onto another surah until he has

mistake whenever the balance in ones recitation and familiar tone becomes disordered or imbalanced. The reciter will know therefore, that his tongue will not comply with him: when he makes a mistake and that if the tone is wrong or out of tune, his memorisation will return to him.

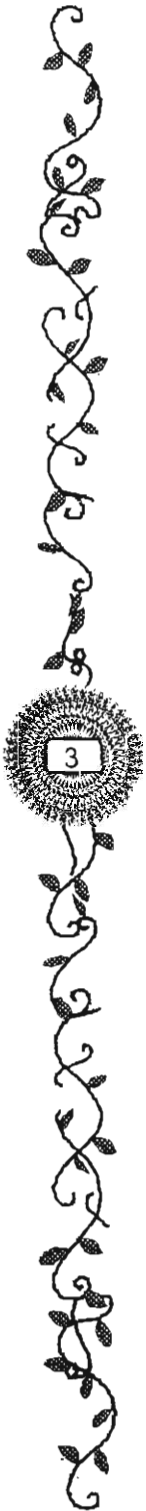
All of this is because reciting the Quran and beautifying it with ones voice is a matter which has been commanded. It is not permissible to oppose this command due to the saying of the Messenger (sas): "Whoever does not beautify the Quran (recite it melodiously) he is not of us." [Bukhaaree]

The Fourth Rule: Not Surpassing One's Daily Limit until You Have Perfected its Memorisation.

It is not permissible for the memoriser to move to a new portion of the Quran until after he has perfected the memorisation of his previous limit. This is so that whatever he has memorised is firmly established in his mind. There is no doubt that amongst those things which aid the memoriser is his occupation with what he has memorised through the hours of the day and night. This occurs by reciting it in the silent prayers, and if he is the imaam then in the loud prayers. Also in the superogatory prayers (nawaafil) and in the times when one is waiting for the obligatory prayers. By this method the memorisation will become a lot easier. In this way it is possible for a person to practise it even if he is occupied with other matters and this is because he does not simply sit at a specific time for memorising the Quran. Thus the night will not arrive except with those verses memorised and firmly established in the mind. And if there is something which has occupied the memoriser during this day, he should not move onto his next portion of the Quran, rather he should continue on the second day with what he had started with the day before until the memorisation becomes perfected.

The Fifth Rule: Memorise Using the Same Copy (Mushaf) of the Quran

Among the things which aid the memorisation is that the memoriser should keep for himself a specific mushaf (copy of the Quran) which he should never change. This is because a person memorises using the sight just as he memorises using the hearing. The script and form of the verses and their places in the mushaf leave an imprint in the mind when they are recited and looked at frequently. If the memoriser was to change his mushaf from which he memorises or if he was to memorise from a number of different copies the places of the verses would be in different



am so self-sufficient that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me." [Bukhaaree and Muslim]

Therefore, there is no reward for the one who recited the Quran and memorised it to show off and to be heard of. There is also no doubt that the one who recited the Quran desiring by it the world and seeking some sort of worldly reward for it is sinful.

The Second Rule: Correction of ones Pronunciation and Recitation

The first step in memorising the Quran after that of Ikhlāas is the obligation of correcting the pronunciation of the Quran. This does not occur except by listening to a good reciter or a precise memoriser of the Quran. The Quran is not learned except by acquiring it (from another). Thus, the Messenger (sas) who is the most eloquent of the Arabs in speech, took it from Jibreel (as) orally. The Messenger (sas) himself used to recite the Quran to Jibreel once in every year and in the year that he died he recited it to him twice. [Reported by Bukhaaree]

Likewise, the Messenger taught it to the Companions (ra) orally and those who came after them heard it from the Companions and so on for each generation after them.

Taking the Quran from a good reciter is obligatory. Likewise, correcting ones recitation firstly and not depending on oneself in its recitation even if one is knowledgeable of the Arabic language and of its principles, is also obligatory. This is because in the Quran there are many verses which occur in a way that is opposed to what is well known in the rules of the Arabic language.

The Third Rule: Specifying a Daily Limit for Memorisation

It is necessary for the one desiring to memorise the Quran that he sets himself a daily limit for memorising, a number of verses for example, perhaps a page or two pages or even an eighth of a juz (one thirtieth of the Quran). So he begins, after he has corrected his recitation and set his daily limit, to learn by frequent repetition. It is also necessary that this repetition is done melodiously and this is so that a person follows the Sunnah firstly and that the memorisation is made firm and strong secondly. Melodious recitation is pleasing to ones hearing and also assists in memorisation. Furthermore, the tongue will always return to a specific tone (of voice) and as a result of this it will become familiar with any

