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وصلى الله تعالى على خير خلقه محمد و على آله واصحابه
واتباعه اجمعين والحمد لله رب العالمين

Atīq-ur-Rahmān

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The Miracle of the Quraan As seen from Some Incidents

by: Mufti Atīq-ur-Rahmān

Allaah declares in the Quraan:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

The month of Ramadaan is the month in which the Quraan was revealed (1:185)

In his commentary of Surah Yusuf, Allaamah Ibn Katheer رحمه الله explains how the Quraan is a fusion of eminence and distinction from every quarter. He writes:

أُنْزِلَ أَشْرَفُ الْكُتُبِ بِأَشْرَفِ اللُّغَاتِ عَلَيَّ أَشْرَفَ الرِّسْلِ بِسَفَارَتِ أَشْرَفِ الْمَلَائِكَةِ وَكَانَ ذَلِكَ فِي أَشْرَفِ بَقَاعِ الْأَرْضِ وَابْتَدَأَ أَنْزَالُهُ فِي أَشْرَفِ شَهْرِ السَّنَةِ وَهُوَ رَمَضَانُ فَكَمُلَ مِنْ كُلِّ الْوُجُوهِ

The noblest of all books was revealed in the noblest of languages, upon the noblest of Messengers, via the medium of the noblest of angels. All of this took place in the noblest of the lands. The revelation of the Quraan also commenced in the noblest month of the year, which is the month of Ramadaan. Thus, the Quraan embodies distinction from every quarter.¹

¹The purpose of this discussion is to explain the grandeur of the Quraān and not to praise any human beyond the limits of the Shari'ah. The Quraān is a Quality of Allah and the Being and Qualities of Allah are beyond human comprehension. The Quraān is a miracle and miracles are also beyond human understanding. This essay was published in a monthly journal in Multan, called Al Khair [Page 13 of the Ramaḍān 1428 A.H. edition and also page 39 of the 1429 A.H. edition]

collapsed, exposing a corpse with a dirty shroud. The corpse started to float along with the current. A short while thereafter, another section of the wall collapsed and another corpse became exposed, which also flowed with the current and until it met with the first corpse, which seemed to be waiting for it. However, the shroud of the second corpse had no spots of dirt on it. When the people made enquiries, an old lady informed them that both were corpses of Huffāẓ. Imām Rabbānī رحمه الله commented, 'We can only opine that the one whose shroud was clean used to recite the Quraan with Wudhu, while the other recited without Wudhu.'⁵⁸

There are innumerable incidents of this nature throughout history which prove without doubt that the Quraan and the religion of Islam are true and protected. Many such incidents are to be found concerning the eminent Muhadditheen, Fuqahaa and Ulema. It is indeed true when Allaah declares:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

⁵⁸ Tadhkiratur Rashīd V.2 p.315, new Deoband print.

science of the body, which is the science medicine.” Ali ibn Husayn رحمه الله by saying, “Allah has placed the entire science of medicine and wisdom in just half a verse of the Quraan, when He states (in verse 31 of Surah A’raaf):

كلوا واشربوا ولا تسرفوا

“Very well,” the physician said, “Then are there any sayings of your Messenger about medicine?” Ali ibn Husayn replied: “The Messenger of Allah ﷺ has condensed the science of medicine in a few words when he said, ‘The stomach is the home of diseases, abstinence is the root of all treatment and give everything only that which it is used to.’”⁵⁵ After hearing this, the physician said: “Your book and your Messenger have left no medicine for Galen.”⁵⁶

On display in Malaysia is a 500 year old Quraan, which measures a meter in length, as well as a copy of the Quraan written by hand on a half metre wide date palm. This is another manifestation of the greatness of the Quraan and of the affiliation Muslims have with the Quraan.⁵⁷

Ḥaḍrat Moulānā Rashid Ahmed Gangohi رحمه الله narrates, “There was a river close to the madrasah of Shah Abdur Rahīm Dehlawi رحمه الله . It once occurred that one of the retaining walls adjacent to the river

⁵⁵ Ma’ārif-ul-Quraān by Muftī Muḥammad Shafī رحمه الله V.5 p.282, Also commentary of verse 9 of Sūrah al-Hijr from Qurtubī.

⁵⁵ According to Muḥaddithīn, this narration is not established as a Hadith, but is rather a saying of doctors. For more details refer to Takhreej Ahadeeth of Zayla’ee رحمه الله V.1 Pg.459, Maqaasid hasanah of Sakhawī رحمه الله p.446, Kashful Khifa of Ajlooni رحمه الله Pg. 214, Mowdu’aatul Kubra of Qaari رحمه الله p.309 and other similar works. Haafidh Ibn Hajar رحمه الله stated that he could find no chain of narrators for this statement and Zayla’ee رحمه الله stated that it is Ghareeb.

⁵⁶ Ma’ārif-ul-Quraān V.3 p.574 and Kashshāf V.2 p.97, Sūrah A’rāf: 31)

⁵⁷ Al Fārūq Karachi p.29, Rajab 1428 edition.

It was on the night of Qadr that the Quraan was brought down from the Lowḥul Maḥfoodh to the heavens of the earth. It was then revealed gradually to Rasūlullaah ﷺ over a period of 23 years. It was also on this very night that the revelation of Quraan commenced.²

Ḥaḍrat Uthmaan رضي الله عنه used to spend the entire night in worship and complete the recitation of the entire Qurān in one raka’āt.³

Ḥaḍrat Tamīm Dārī رضي الله عنه used to complete the recitation of the entire Quraān in one raka’āt.⁴

Ḥaḍrat Alī رضي الله عنه used to complete eight recitations of the entire Quraān in one day.⁵

Ḥaḍrat Thābīt Bunānī رحمه الله used to recite the entire Quraān daily and fasted perpetually.⁶

Ḥaḍrat Qatādah رضي الله عنه used to complete the recitation of the Quraān every seven nights during the year. However, in Ramadaan, he would recite the entire Quraan every three nights. Then, during the last ten days of Ramadaan he would recite the entire Quraān once every single night.⁷

Ḥaḍrat Sa’īd ibn Jubair رحمه الله would recite the entire Quraān every two days. Once, while performing salāh inside the Ka’bah, he completed an entire recitation in a single Rakaah.⁸

² Fawaa’id Alaama Uthmaani-Surah Dukhaan and Surah Qadr

³ Iqaamat-ul-Ḥujjah by Allamāh Abd-ul-Ḥay Lucknowi p.60.

⁴ Ibid p.62.

⁵ Ibid pg.64.

⁶ Ibid p.70

⁷ Ibid pg.71

⁸ Ibid pg.72

Ḥaḍrat Mansūr ibn Zādhān رحمه الله used to recite the entire Quraān daily. During Ramadaan, he would complete the recitation of the Quraan twice between Maghrib and Isha, and would also begin a third recitation. In those times, Isha was delayed until the last quarter of the night.⁹

Mujāhid رحمه الله and Ali Aẓdī رحمه الله used to complete a recitation of the entire Quraan between Maghrib and Isha during the month of Ramadaan.¹⁰

Imām Abū Ḥanīfah رحمه الله used to recite the entire Quraān daily during the year. In Ramadaan, he would recite the entire Quraān twice daily; once in the morning and once at night. A narration of Abdullah bin Mubaarak رحمه الله adds that he would complete the Quraan in two Rakaahs of salah.¹¹

Imām Zuhrī رحمه الله used to recite the entire Quraān daily and fast every day. During the 21st, 25th and 27th of Ramadaan, he used to complete his recitation before iftār.¹²

Imām Shāfi'ī رحمه الله would also recite the entire Quraān every day during the year. During the month of Ramadaan he would recite the Quraan twice daily. All these recitations he did while performing salāh.¹³

Shaykh Abul Abbās ibn Aṭā' رحمه الله used to recite the entire Quraān every day during the year and three times daily during Ramadaan.¹⁴

⁹ Ibid p. 74, also the footnotes on p.99

¹⁰ Ibid – footnotes on p.99

¹¹ Ibid pg.76

¹² Ibid pg.90

¹³ Ibid pg.91

¹⁴ Ibid pg.94

In his Tafsīrul Jawāhir fi Tafsīril Quraān, Allamāh Ṭanṭāwī رحمه الله narrates an incident from his friend. His friend says, “I was once in Germany with a few people who had an interest in Arabic. One of them asked me, ‘Do you also believe like other Muslims that the language and eloquence of the Quraan is nothing short of a miracle?’ ‘I certainly do,’ I replied. ‘What is so astonishing about it?’ he asked. I went on to explain, ‘This is an academic discussion that can be put to the test right now. I will give you a concept, and ask you to express it in eloquent Arabic. The concept is ‘Hell is vast without limit.’ They all composed around 15 to 20 sentences. Some of them were:

ان جهنم لوسیعة، ان جهنم لأوسع مما تظنون، ان سعة جهنم لا يتصورها عقل انسان، كل ما
خطر ببالك في سعة جهنم فانها لأرحب منه و اوسع

I asked them to try further, but they conceded that they had reached their limit. I then bade them to listen how the Quraan has expressed this concept. The Quraan states:

يوم نقول لجهنم هل امتلئت و تقول هل من مزيد

Since they understood Arabic, they all stood up, hitting their hands on their thighs and acknowledged that they had been defeated.”⁵⁴

The Comprehensiveness of Qurān

The Khalifah Harun Rashīd had a Christian physician who used to treat him. The physician once said to Ali ibn Husayn ibn Wāqid رحمه الله, “Your book, the Quraān, says nothing about medicine in it, yet the only two sciences in our time is the science of religion and the

⁵⁴ Tafsīrul Jawāhirāt pg.23 by Ṭanṭāwī V. 23 p.107, Dīn and Sharī'at by Moulānā Muḥammad Manzūr Nu'mānī رحمه الله, p.94.

to become a Muslim, in which case he could hope to receive the best possible treatment.

However, he declined, saying that he was not willing to leave the religion of his forefathers. The conversation ended there and he left. A year later, the same person returned to the court discussion as a Muslim and delivered a most valuable and excellently researched discourse on the subject of Fiqh. When the session was over, Ma'mūn summoned him and asked, "Are you the very same person who was here a year ago?" When he replied in the affirmative, Ma'mūn continued, "At that time you had refused to accept Islam. Tell me what caused you to become a Muslim?"

The man replied, "When I returned from here, I decided to do some research on the present-day religions. I am a calligrapher who writes books and sells them. As a test, I first wrote three copies of the Torah, to which I made some additions and omissions. I then took these copies to the synagogue, where the Jews very enthusiastically bought them. I then did the same with three copies of the Bible, which I promptly took to a Church. It was with tremendous appreciation that the Christians also bought them from me. Thereafter, I wrote three copies of the Quraan, which also included additions and omissions of my own. However, every person I offered them to would first assess whether they were correct or not. When anyone noticed the changes, he immediately returned it to me. This exercise taught me that the Quraan is certainly protected. I therefore embraced Islām."

The Eloquence of Qurān

Shaykh Wāṣil Baṣrī رحمه الله and Imam Wakī Ibn Jirāh رحمه الله used to complete the entire Quraān every night. (Imām Wakī رحمه الله was the student of Imām Abū Hanīfah رحمه الله and the teacher of Imām Shāfi'ī رحمه الله).¹⁵

Ḥaḍrat Sulaim Tujaybī رحمه الله used to recite the entire Quraān three times every night.¹⁶

Ḥaḍrat Hasan ibn Sāliḥ رحمه الله, his brother Alī ibn Sāliḥ رحمه الله and their mother used to divide the nights into three parts, each worshipping during a portion and completing a recitation of the Quraān every night. When their mother passed away, the two brothers completed the recitation by themselves. When Alī رحمه الله passed away, Ḥasan رحمه الله would complete the Quraān every day by himself.¹⁷

Ḥaḍrat Abū Bakr ibn Ayyash رحمه الله (a student of Imaam Aasim رحمه الله) completed the recitation of the entire Quraān every day for thirty years continuously. On one occasion he said to his son: "Oh my beloved son, do not disobey Allah in this room because it is here that I have completed 12000 recitations of the Quraan." When his time of death approached, his daughter began to weep. "What makes you weep?" he asked her, "Why should you fear that Allah will punish me when I have completed 24000 recitations of the Quraān in this little room?"¹⁸

Ḥaḍrat Ja'far ibn Ḥasan Sambali رحمه الله completed innumerable recitations of the Holy Quraān, completing every recitation during a

¹⁵ Ibid pg.95

¹⁶ Ibid in the footnotes of Abdul Fattah Abū Ghuddaḥ رحمه الله p.96

¹⁷ Ibid in the footnotes of p.96

¹⁸ Ibid in footnotes pg.92. One can also refer to pg.83 of the Muqaddamah of Ilm ul Qira'aat by Ḥaḍrat Moulānā Faḍlur Rahmān A'zmi

single raka'ah of salaah. He passed away whilst performing sajdah.¹⁹

Qāḍī Sulaimān ibn 'Ishr رحمه الله was a judge in Egypt during the reign of Ḥaḍrat Mu'awiyah ر. He used to complete four recitations of the Quraān every night.²⁰

Quoting from Imām Nawawī رحمه الله, Shaykh Abdul Fattaḥ Abū Ghuddah رحمه الله has mentioned²¹ a detailed account of various people who used to complete recitations of the Quraān in different periods of time. Some would complete a recitation in a month, others in a week, others in three days and others in one night. There were those who completed two recitations in one day and also many who completed three recitations in one day. Then there are also some who have finished up to eight recitations in a single day. Referring to this feat, he writes, "This is the highest number of recitations (in one day) that we know of."

Imaam Nawawi رحمه الله also writes:

وكانو كثيرون يَحْتَمُونَ في كل يوم وليلة ختمة

"There were many who used to complete a recitation of the Quraān on a daily basis."

Ḥaḍrat Imām Būkhārī رحمه الله used to recite twenty āyaāt in every raka'āt of tarāwīḥ during each night of Ramadaan. Then during the last portion of each night he used to recite between a quarter to half of the Quraān, thereby completing a recitation every three nights. Apart from this, he would also complete a recitation of the Quran

¹⁹ Ibid p.98

²⁰ Ibid p.99

²¹ In the footnotes of Iqāmat-ul-Ḥujjah, pgs 98 and 99, quoting from Adhkārullil-Nawawī p.58

Muḥammad Ibn Jarīr Tabarī رحمه الله wrote a tafsīr of 30 000 pages, which he later condensed to 3000 pages. The tafsīr is currently available in 30 volumes, which means that the original tafsīr would have comprised of 300 volumes.

Abū Bakr ibnul Arabī wrote a tafsīr of 80 000 pages, while Abū Abdullah Muqaddas al Ḥanaḥī had written a tafsīr of 50, 80 or 99 volumes (according to varying opinions). Abū Bakr Muḥammad al-Anṣārī an-Naqqāsh رحمه الله had written a tafsīr of 12000 pages.⁵²

Allamāh Fakhrud Dīn Rāzī رحمه الله once stated that a thousand masāil can be extracted from Surah Fātiḥah alone. When a jealous person objected to this, Allāmah Rāzī رحمه الله wrote the tafsīr of Surah Fātiḥah in an entire volume.⁵³

The Protection of Qurān

With a direct chain of narrators, Imām Qurtubī رحمه الله writes that it was the practice of the Amīrul Mu'mineen Ma'mūn to sometimes host academic discussions in his court. All scholars were welcome during these debates and discussions. It once happened that a Jew attended one of these discussions. By his looks, dress and manners, he appeared to be a distinguished person and his speech proved that he was also very eloquent and an intellectual. When the meeting was over, Ma'mūn called for him and asked him if he was indeed a Jew. Upon confirming that he was, Ma'mūn requested him

⁵² Details of these and other works of tafsīr can be found on Yatīmat-ul-Bayān Li Mushkalāt-ul-Quraān p.17-18.

⁵³ Refer to the beginning of Surah Fātiḥah in the Tafsīr of Imaam Rāzī رحمه الله.

the harakah in three days. He completed this during his free time after teaching.⁴⁸

Moulānā Yusuf Binorī رحمه الله mentions: "I read in the Tadhkirah of Ibn Kallīkān رحمه الله that a person by the name of Abū Bakr Ḥanafī رحمه الله had written a tafsīr of 1000 volumes."

Ḥaḍrat Moulānā Shabīr Ahmad Uthmānī رحمه الله has stated, "The service to heavenly knowledge that the followers of the Deen of Rasūlullaah ﷺ have done has not been accomplished by all the other nations combined."⁴⁹

Abul Faydh Faydhi Hindi رحمه الله (passed away 1004 A.H.) wrote a Tafseer of two volumes in which he did not use a single alphabet that uses dots⁵⁰. Here is a small extract from the book:

العلوم كلها صداع الا علم كلام الله وكلام الله لا عد لمحامده ولا حد لمكارمه ولا حصر
لرسومه وما علم علوم كلام الله كلها احد الا الله ورسوله واولو العلم ما علموا الا اعدادا

A tafseer by the name of Hadaa'iq Dhāt Bahja was written by Abū Yūsuf Abdus Salām Qazweeni رحمه الله (passed away 483 A.H). It consists of 300 volumes. Some scholars say it comprised of 500 volumes, while others are of the opinion that it was 700 volumes. It is a collection of amazing and astounding points. In fact, an entire volume is dedicated only to verse 102 of Surah Baqarah, which reads⁵¹:

واتبعوا ما تتلوا الشياطين علي ملك سليمان

⁴⁸ Al-Khair p.38 Ramaḍān 1426.

⁴⁹ Monthly edition of Muhaddith, p.12, August 2004.

⁵⁰ I'jaazul Quran by Allaama Uthmaani رحمه الله.

⁵¹ Yatīmatul Bayān by Allamāh Binorī رحمه الله p.17, Nāyāb-e-Tuḥfah p.33 and Muhaddathīn Ki Quwwat-e-Ḥifẓ by Moulānā Abū Bakr Ghāzīpurī رحمه الله p.131.

every day of Ramadan, ending off just before iftār.²²

Allaamah Shaami رحمه الله used to complete a recitation of the Quran every day during Ramadan while also contemplating upon the meaning of the Quraan.²³

Ḥāfīz Karīm Baksh رحمه الله who resided and taught in Gangoh was a blind man who used to complete a recitation of the Quran in three and a half hours.²⁴

Sha'rawī narrates, "One day Sayyid Abūl Abbās Ḥārithī رحمه الله came to me after Maghrib and I listened to him recite the complete Quran five times before Isha. When I mentioned this to Shaykh Nurud Dīn Ali ibn Khalil Marsafī رحمه الله he said, "Dear son! When I was involved in sulook, I once completed 360 recitations in a single day."²⁵

Ḥaḍrat Shamsud Dīn Muḥammad ibn Aḥmad Baṣri Irāqi رحمه الله (passed away in 816 A.H) used to perform four umrahs and one recitation of the Quraan daily.²⁶

كان يعتمر في كل يوم اربع عمر ويختم كل يوم ختمة

Ḥaḍrat Umar ؓ once sent a directive to Ḥaḍrat Sa'ad ibn Abi Waqqas ؓ, then the governor of Kufah, to have his soldiers memorise the Quraan and to send a report back to him at the end of the year. The soldiers started memorising the Quraan and by the end of the year,

²² Hadiyyat-ud-Darārī by Shaykh Moulānā Faḍlur Rahmān A'zmī p.38, quoting from Hadiy-us-Sārī, the foreword of Faṭḥ-ul-Bārī pg. 481.

²³ Qurratu Uyooni Akhyaar pg.9.

²⁴ Malfuzāt of Faqīh-ul-Ummat V.1 p.84

²⁵ Shadhrāt-ul-Dhahab V.8 p.175

²⁶ Aslāf Ke Ḥayrat Angeiz Kārname p.135, quoting from Shadhrāt-ul-Dhahab v. 8 p.175.

Ḥaḍrat Sa'ad ibn Abi Waqqas ؓ sent a list of 300 men who had committed the Quraan to memory. In a like manner, the same directive was issued to Ḥaḍrat Abū Musā Ash'arī ؓ, who was then the governor of Baṣra. By the end of the year, Hadrat Umar ؓ received a list containing the names of 10 000 men who had committed the Quraan to memory.²⁷

When Imām Muḥammad رحمه الله presented himself to study at the feet of Imām Abū Ḥanīfah رحمه الله, the Imam advised him to memorise the Quraan. Imām Muḥammad رحمه الله left and returned a week later to inform Imām Abū Ḥanīfah رحمه الله that he had completed the memorisation of the Quraan.²⁸

Shaykh Izzud Dīn Ibn Jamā'ah رحمه الله, who was an expert in thirty sciences of Deen, memorised the entire Quraan in one month.²⁹

Hishām Kalbi رحمه الله stated, "I have memorised like nobody else has done, but have also forgotten like nobody else has done." He then explained, "My uncle was always rebuking me for not memorising the Quraan. One day, after being overwhelmed by my sense of self honour, I went into a house and took an oath not to leave the house until I had memorised the entire Quraan. I then managed to complete the memorisation of the entire Quraan in three nights, thereby fulfilling my oath. The story of my forgetting goes like this; I once looked into the mirror and noticed that my beard had grown very long. With the intention of trimming it to a fist's length, I grasped my beard in my fist. However, instead of cutting below my

son of Moulānā Inām-ul-Ḥasan رحمه الله, led Tarāwīh in Saharanpur and then left for Delhi on 29 Ramadan. When he arrived after Isha, his father Moulānā Ināmul Hasan رحمه الله asked him, "What are your plans?" He replied, "Whatever you say". Moulānā Ināmul Hasan رحمه الله said, "Come let's go on the Muṣallah". Moulānā Zubayrul Hasan رحمه الله then went on the Muṣallah and proceeded to complete a recitation of the entire Quraan before leaving the Musalla at the time of Ṣubḥ Ṣādiq.⁴⁴

Shaykhul Hadith Ḥaḍrat Moulānā Muḥammad Zakariyyah Ṣāhib رحمه الله writes: "My respected grandmother was a Ḥāfīzah who knew the Quraan very well. Apart from doing her household chores such as cooking, it was her habit during the year to recite a manzil every day. In Ramadaan she used to recite 40 Juz of the Quraan daily."⁴⁵

Faqihul Ummah Muftī Mahmūdul Ḥasan Gangohi رحمه الله once asked a madrasah Hifz student how many Juz he read daily? When the student responded by saying that he recited half a juz daily, Hadrat Mufti Saheb رحمه الله said, "It has been my habit for a long time to recite half of the Quraan daily in salah and to complete a recitation every day in Ramadan."⁴⁶

Ali Muttaqī al-Hindi رحمه الله (author of Kanzul Ummāl) wrote the whole Quraan on one page by writing a quarter Juz on every line. This was a truly amazing manner of earning a living.⁴⁷

Shaykh Junayd Ḥaṣārī رحمه الله used to write the whole Quraan with all

²⁷ Malfuzāt of Faqīhul Ummat Muftī Mahmūd Ḥasan Gangohi V.3 p.59, printed in Karachi.

²⁸ Al-Jawāhirul-Muḍiyah V.2 p.527.

²⁹ Aslāf Ke Ḥayrat Angeiz Kārname p.99.

⁴⁴ Malfuzāt of Faqīh-ul-Ummat V.3 p.274.

⁴⁵ Aap Beti p.95 - new Saharanpur edition.

⁴⁶ Malfuzāt V.3 p.342.

⁴⁷ Nuzhatul Khawātir V. 4 p.216, Aslāf Ke Ḥayrat Angeiz Kārname p.198 and al-Khair p.38 Ramaḍān 1426 edition.

living for I feared that because of this she would not live long. My fear was soon proven correct and I heard the following year that the girl passed away.”⁴¹.

Shah Ismāil Shahīd رحمه الله once mentioned, “When a person recites the Quraan excessively, it becomes so easy for him to recite it that he will be able to recite the entire Quraan in an hour or in one and a quarter hours.” Hearing this, the people assumed that he was capable of doing it, so they requested him to complete a recitation in this brief time frame. Shah Ismāil Shahīd رحمه الله consequently agreed to meet them after the Asr on the banks of Jamna River in Delhi. When the appointed time arrived and the people had gathered, he started to recite the Quran and completed the entire recitation just before the Maghrib salah.⁴²

Ḥaḍrat Moulānā Zakariyyah Ṣāhib رحمه الله writes, “When I wrote Faḍāil-e-Ramaḍān, I requested my friends to write to me about their habits of reciting Quraan during the month of Ramaḍān. The replies I received (concerning their practices of reciting the Quraan during Ramadan) ranged between 60 to 65 complete recitations. Amongst these men was my dear friend Moulānā Ināmul ḤasanṢāhib رحمه الله. After completing his memorisation of the Quran, it was the practice of my respected father to complete a recitation of the Quran every day for six months.”⁴³

On one occasion, Ḥaḍrat Moulānā Zubayrul Ḥasan رحمه الله, who was the

fist, I forgetfully cut above my fist, thereby cutting off my entire beard.³⁰ Allah Ta’ala caused this to happen so that pride would not develop in his heart for memorising the Quraan in three days³¹

A four year old child was once brought to the court of Khalifah Hārūn Rashīd رحمه الله. This child had memorised the entire Quraan and also had knowledge of the laws of the Sharī’ah. However, whenever he felt hungry he still cried, just as any child would do.

Qaḍī Abū Abdullah Asfahanī رحمه الله recalls, “I had memorised the entire Quraan by the age of five.”³²

Moulānā Faḍhlul Haq Khair-Aābādī رحمه الله (passed away in 1278 A.H.) memorised the entire Quraan in just four months.³³

Ḥaḍrat Ruḥullah Lāhorī رحمه الله memorised the entire Quraan in Makkah in just twenty days of Ramadaan.³⁴

Moulānā Qāsim Nānotwi رحمه الله set sail by ship to perform Hajj when the moon for Ramadaan was sighted. Although it was the ardent desire of his companions to perform the Tarāwīḥ ṣalāḥ, there was no Ḥāfiẓ amongst them to lead the salah. The people therefore exhorted him to lead the salah. He would then learn one Juz of the Quraan every day and then recite it in Tarāwīḥ ṣalāḥ at night. In this manner, he completed the memorisation of the entire Quraan in

⁴¹ Al Khair p.2, Rabi-ul-Thānī 1425 edition, as extracted from the book of Shaykh Zafar Ahmad Uthmānī رحمه الله entitled Ashrafūl Bayān fī Mu’jizaatil Quraan.

⁴² Malfuzāt of Faqīh-ul-Ummat V.3 p.114 and Hikāyāt-e-Auliya p.67.

⁴³ Fadhaa’il awr un Ke Iskaalat ke Jawaab, by Moulānā Muḥammad Shāhid Saharanpuri p.93.

³⁰ Wafayātul A’yaan V.6 p.82, Aslāf Ke Ḥayrat Angeiz Kārname p.84, Shāmi V.5 p.261/V.6 p.408 and Tārīkh Khatīb Baghdadi V.16 p.68.

³¹ Malfuzāt of Faqīh-ul-Ummat V. 2 p.253.

³² Muqaddamah of Ibn Ṣalāḥ p.131 and Aslāf Ke Ḥayrat Angeiz Kārname p.202.

³³ Muqaddamah of Ibn Ṣalāḥ p.131 and Nuzhatul Khawātir V7 Pg413.

³⁴ Ibid p.206.

one month.³⁵

Ḥaḍrat Moulānā Muḥammad Ishāq Bardawānī رحمه الله who was the khalifāh of Moulānā Thanwī رحمه الله got the desire to memorise the Quraan while delivering a lesson. Thereafter he proceeded to memorise the entire Quraan in seven days and four hours. His miraculous feat soon became the talk of his town of Kaanpur. In fact, Moulānā Thanwī رحمه الله used to mention in his sermons, “The manner in which one of our friends Moulānā Muḥammad Ishāq Bardawānī رحمه الله had memorised the Quraan is truly one of the many miracles of the Word of Allah.”³⁶

Shaykh-ul-Hadith Ḥaḍrat Moulānā Sulaimān Khan Ṣāhib is the khalifāh of Moulānā Masīhul Allah Khan Ṣāhib رحمه الله, as well as the founder and Shaykul Hadith of Jami'ah Fārūqiyyah in Karachi. He also memorised one Juz of the Quraan daily during Ramadan and proceeded to lead the Tarāwīh Salāh during the night. In this manner he completed the memorisation of the Quraan in twenty seven or twenty nine nights.³⁷

Reflecting upon his children's completion of Hifz, the thought came to Ḥaḍrat Muftī Rashīd Aḥmad Ludhaynwī رحمه الله that while this ensured a crown on the Day of Qiyamah for him and his wife, he had not made similar arrangements for his parents. Thereafter, despite his many commitments and engagements, he completed the memorisation of the Quraan in approximately three months. Ḥaḍrat

³⁵ Aslāf Ke Ḥayrat Angeiz Kārname p.207.

³⁶ Kārwan-Thanvi p.104.

³⁷ Malfuzāt of Faqīh-ul-Ummat V.1 p.85 and al- Khair monthly journal p.24 of Safar edition 1426.

Muftī Ṣāhib رحمه الله was 46 years old at the time.³⁸

There was a seven year old child who memorised the Quraan in less than five months. Muḥammad Sājīd (born 28 December 1996) started learning Nūrānī Qā'idah on August 2003 at the age of seven at the Islamic Madrasah Jami'atul Hanīf in Ahmadpūr Sharqiyyah, located in the district of Bhawalpur in India. He then went on to complete memorising the entire Quraan by 18 January 2004. Considering a holiday of 28 days which fell during this period, the duration of his learning amounted to only 4 months and 23 days.³⁹

With hard work and a magnificent memory given to him by Allah, Sayyid Mustafa from Egypt was only 11 years old when he memorised the entire Quraan in just 3 months. He then proceeded to memorise the Qirā'at 'Asharah (10 modes of reciting the Quran) in a mere 6 months. This example has not been matched.⁴⁰

Moulānā Zafar Ahmad Uthmānī رحمه الله recalls, “During the time when I was with the Madrasah in Rander, I happened to be in Rangoon. A man from India came to Rangoon with his daughter who was not older than four. He told us that the girl had not learnt the Quraan from anyone, but was born a Hāfīzah. He challenged that if a verse was recited from anywhere in the Quraan, she would be able to recite the following ten to twelve verses that follow. She was then tested numerous times in Rangoon and the results were just as the father had mentioned. The people of Rangoon showered many gifts upon her and it was from the proceeds of the gifts that her father earned his living. I advised him not to make the girl a means for his

³⁸ Anwār-ur-Rashīd p.235 and Al-Khair p.24 Sāfar edition of 1426.

³⁹ Monthly Edition of Al-Khair p.4, Rabi-ul-Thānī 1425.

⁴⁰ Monthly Al Qāsim from Pakistan, p.22 of the Muḥarrām 1435 edition.