

Sayyidunā Anas ؓ narrates that Rasūlullāh ﷺ said, “Allāh has family members from mankind.” The companions asked, “Who are they, O Rasūlullāh?” He replied, “The people of the Qur’ān. They are the people of Allāh and His special people.” [An-Nasa’ī, Ibn Mājah]

### How did Rasūlullāh ﷺ receive revelation or Waḥy?

Rasūlullāh ﷺ received the first revelation when he was forty years old and was sitting in seclusion in the cave of Ḥirā, a part of a Mountain in Makkah, known today as Jabal an-Nūr. Averse from the idolatry that prevailed in the entire Arabia in those days, he used to seclude himself in this cave for worshipping Allāh ﷻ alone. It was a night of Ramaḍān in the state of such seclusion that the angel Jibrīl ؑ came to him in the cave, and revealed the first five verses of Sūrah al-‘Alaq (Sūrah 96). This was the beginning of the gradual revelation of the Noble Qur’ān that continued for twenty three years after that.

Ḥarīth ibn Hishām ؓ, a companion of Rasūlullāh ﷺ, asked him how the revelation came to him. He answered, “At times, it comes to me like the chiming of a bell, and this mode of revelation is the hardest on me. Then it comes to an end when I fully comprehend the words of the angel, committing them to memory. At other times, the angel comes to me in the form of a man who talks to me, and I comprehend and memorize what he says.” Sayyidatunā ‘Ā’ishah ؓ says that even during the coldest days of winter, when Rasūlullāh ﷺ received the divine revelation, his forehead used to perspire due to the stress he experienced during the process (of receiving Waḥy). [Al-Bukhārī]

When the angel came to Rasūlullāh ﷺ in human form, he usually took a form resembling Sayyidunā Daḥiyah al-Kalbī ؓ, who was known for his masculine beauty and handsomeness. [Musnad Aḥmad]

Sayyidunā Jundub ؓ narrates that Rasūlullāh ﷺ said “He who recites Sūrah Yāsīn at night for the pleasure of Allāh is forgiven.” [Ibn Ḥibbān]

### The Illustrious A’immah of Qirā’ah

Al-Imām Nāfi’ al-Madanī راجع الحديث [70 A.H – 169 A.H]

It is of utmost importance for every Muslim to understand and acquaint himself with the illustrious scholars and Qurrā’ who dedicated their lives to the protection of the Qur’ān, who preserved it and passed it on. Among the great Qurrā’ whose recitation is of the highest level of authenticity (of the seven famous ones) is al-Imām Nāfi’ al-Madanī راجع الحديث.

He was born in a locality around al-Madīnah al-Munawwarah. He studied the Qur’ān from seventy Ṭābi’īn. Among them were Abū Ja’far Yazīd ibn Qa’qā’ al-Madanī, Muslim ibn Jundub and Ibn Shihāb az-Zuhrī.

Al-Imām Nāfi’ راجع الحديث taught the Qur’ān for more than seventy years. Al-Imām Aḥmad ibn Ḥambal راجع الحديث says, “The Qirā’ah of Nāfi’ is the most beloved to me, then the Qirā’ah of al-Imām ‘Āṣim.

It is narrated regarding al-Imām Nāfi’ راجع الحديث that whenever he spoke, the scent of musk used to emanate from his mouth. The narrator asked him if he used perfume whenever he used to sit down to teach. He said, “No, I do not use perfume, nor do I go near perfume. The reality is that I saw Rasūlullāh ﷺ in a dream reciting Qur’ān in my mouth. From that time this scent is emanating from my mouth.” [Muqaddamah ‘Ilm al-Qirā’ah p.44-46]

Sayyidunā Abū Hurayrah ؓ narrates that Rasūlullāh ﷺ said, “He who recites Sūrah ad-Dukhān during any night will get up the next morning with seventy thousand angels seeking forgiveness for him.” [At-Tirmidī]



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## The Greatest Blessing in the World is the Qur'ān

The Noble Qur'ān is the one unique blessing in this world that the entire world, the skies, the land and all the creations in it cannot replace.

The greatest fortune of man lies in how much he is involved in the Qur'ān and how much of it he has attained. His greatest misfortune lies in him turning away from it and leaving it. For this reason, it is obligatory upon every Muslim to have worry and concern to recite the Qur'ān correctly and to strive to teach it to his children. Then, he should try to the best of his ability to understand its meanings and laws and then practice upon it. He should make this his lifetime duty. Whatever he attains in accordance to his effort and sacrifice, he should understand it to be the greatest blessing in this world.

[Preface of Ma'ārif al- Qur'ān vol.1 p.59]

## How much of the Qur'ān did the pious recite?

Al-Imām ash-Shāfi'ī رحمته الله used to complete a recitation of the entire Qur'ān every night. In Ramaḍān, he used to complete a recitation of the entire Qur'ān during the day and one during the night. In this way, he would complete sixty recitations of the Qur'ān. This was excluding the Qur'ān he would recite in Ṣalāh.

Abū Bakr Ḥaddād رحمته الله mentions that he too would try to exert himself in reciting the Qur'ān, but the most he could manage was fifty-nine completions of the Qur'ān.

'Urwah ibn Zubayr رحمته الله used to recite a quarter of the Qur'ān every day, while looking into it and he used to recite the same portion, while standing in Ṣalāh at night. He did this every night, except one night when his leg had to be amputated. He then carried on with his habit.

[Pearls from the path vol.1 p.62]

## Four Barriers

Al-Imām al-Ghazālī رحمته الله has stipulated four things that prevent a person from understanding the correct meaning of the Qur'ān,

1. A person pays attention to only perfecting the pronunciation of the letters.
2. A person agrees to only one school of thought and does not take any other view regarding Tafsīr into consideration.
3. A person engages in sin with no attempt to refrain, e.g. he inculcates pride or pursues wealth with little regard for the Sharī'ah and Dīn.
4. He suffices on the apparent meaning of the Qur'ān and he regards the views of Sayyidunā 'Abdullāh ibn 'Abbās رضي الله عنه and Mujāhid رحمته الله and others as incorrect and insufficient.

[Adapted from Pearls of the Qur'ān p.176 from Ihyā al-'Ulūm vol.1 p.160]

*If you are in doubt about what We have revealed to Our servant, then bring a Sūrah similar to this, and do call your supporters other than Allāh, if you are true*  
[Sūrah al Baqarah 2:23]



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