

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

“The best among you is he who learn Qur’an and imparts its knowledge to others.” (Bukhari)

**IS IT NOT
NECESSARY TO READ QUR’AN
WITH UNDERSTANDING?**

SHAMS PIRZADA

English: Translation

Masood.Z. Peshimam, M.A.,L.L.B.(Gen)

Idara Da’watul Qur’an

59,Muhammad Ali Road,
Mumbai-400003
Phone:23465005

----- 14th Edition, 2,000
----- September.2015

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Publisher's Note

Shaikhul-hadith Maulana Muhammad Zakariya Rah. Said: "The Holy Qur'an being Deen (the way of life), its survival and propagation serves the very basis of that way of life. It, therefore, needs no further explanation that acquiring as well as imparting its teachings enjoys a place of prominence. The ways may differ albeit, the noblest job is to study the Qur'an with its "**meaning**" and the "**objectives**" behind them, while getting acquainted with the script to enable simply reciting the Holy Qur'an is the lowest in nature".

"It is in the interest of general "**masses**" of Muslims as well as elites, to have "**understanding**" of Qur'an and clear "**perception**" of its teachings". Said: Shah Waliullah Muhaddis Dehlavi Rah.

"While studying the Holy Qur'an you should ponder deep over the "**meaning**", keep marking the important places. One day you will find your copy of Holy Qur'an appear in multicolor". (Maulana Muhammad Ali Jauhar Rah.)

"It is better studying a single Verse or two with "**meaning**" and "**interpretation**", than simply reciting the Holy Qur'an throughout the night". (Imam Gazali Rah.)

"Qur'an is the complete code of life for mankind ordained by Allah the Almighty, what is tragedy we refrain from "**deep study**" of Holy Qur'an." Said Maulana Sayed Abul Aala Maududi Rah.

According to a tradition of the Prophet (S.A.W.S) in "Mishkatul Masabeeh", whoever seeks guidance from a "**source**" other than Qur'an, Allah will lead him "**astray**". What the words of Hadith emphasize is the fact that it is not said, such a person will be denied "**guidance**"

but will be lead "**astray**".

We should now examine ourselves in true light of Prophet's tradition, what we are "**seeking**" and the "**source**" thereof.

Some people have innocently fallen victims to the conspiracy of anti Islam forces and try to convince themselves and others too, that only "**scholars**" (Ulema) are capable of "**understanding**" Qur'an and think that if general "**masses**" of Muslims would try to "**understand**" Qur'an, they go "**astray**". What a tragedy!

To remove this false propaganda, Maulana Shams Pirzada Rah. compiled this booklet. Till now, several editions of which have been published running into Lakhs of copies in **Marathi, Gujrati, Hindi** and **English** besides **Urdu**.

From the very beginning "Idara Dawatul Qur'an" started a movement to create awareness about "**understanding**" Qur'an. Maulana Shams Pirzada Rah. also compiled commentary (Tafseer) "**Da'watul Qur'an**" in simple language to encourage "**common people**" to have a better "**understanding**" of Qur'an. This Tafseer consists of three volumes each, in Marathi, Hindi, Gujrati and English, besides Urdu in two volumes.

We seek your co-operation to reach this booklet to each and every muslim.

Allah may bestow his blessing upon Maulana Rah. and help us read, "**understand**" and bring into practice Qur'anic teachings as well as propagate them. (Amin)

Muhammad Siddique Qureshi
Secretary,
Idara Da'watul Qur'an
Mumbai 400003

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Muslims believe that Qur'an is the Book of Allah, revealed to Prophet Muhammad (Sallalahu Alaihi Wa Sallam) and that, it will continue till the end of the world to admonish and guide the entire humanity, irrespective of nation, country, time and space. It is not only a source of remembrance and guidance for the believers but also a healing and mercy for non-believers too. This belief demanded that Muslims should have developed a conscious relationship with it, understood it, pondered over its verses, derived the light of learning from it, followed it sincerely and should have fulfilled the responsibilities placed on them by this book. But the case of Muslims is strange. They do not even feel the necessity of reading this book with understanding. They are satisfied merely with believing in and reciting it. In consequence their relationship with Qur'an has actually been weakened. The central place of importance which should have been occupied by Qur'an and Sunnah (the traditions) of the Prophet (Sallallahu Alaihi Wa Sallam) Muslims have been taken over by the personalities and their books or that they have become independent to follow their own free will. This state of affairs is not such that we may just pass over it cursorily, but there is a need to analyse cause and remove the mental blocs pertaining to this.

EXCUSE OF NOT KNOWING ARABIC

Generally people think that since Qur'an is in Arabic language and they do not know Arabic, it is not necessary for them to know the sense and meaning of the Qur'an. This excuse would have been acceptable if there were no resources available for understanding its meaning and message. But what does this excuse mean when every kind of resource to understand its meaning and message is available? In modern time education is common and the new methods of printing have provided immense resources for publication and decimation of knowledge, and so far as Qur'an is concerned its translation is available in many, and commentary in quite a few, languages of the world. Then What prevents us to receive benefits from them?

Today how much a person has to read to launch his career; a college student reads a lot of books, studies them in depth and devotes a precious part of his life for acquiring knowledge. How difficult is his task! All these hardships are borne to achieve the worldly gains, but to achieve the benefit of the Hereafter none attends to the study of Qur'an. Allah's Book is the only exception for him for learning which he does not have time. On the other hand the case should have been that when many languages are being learnt, some way should have been found to learn Arabic also, so that the ability to understand the Book of Allah directly would have been developed and when Qur'an is recited in the 'prayer (Salat), its meaning would have been understood and its sweetness would have further strengthened faith.

People read news papers as soon as they rise from bed. They read books and magazines of their choice. They have plenty of time to go through the worldly books, but they do not have time to read the Book of Allah with its translation. What a great tragedy it is! Is it not possible for them to devote half an hour after the morning prayer to recite the holy Qur'an, to study and ponder over it? What sort of preoccupation is this that they have time to understand everything of the world but no time to understand the divine book! If a person receives a letter from his friend in a language not understood by him, he makes some one else read it in order to understand it. But he does not care to know the message sent by the Lord of the worlds for His slaves.

IS THE UNDERSTANDING OF QUR'AN ONLY FOR THE SCHOLARS (ULEMA)?

A section of Muslims feels that the understanding of Qur'an is meant only for the religious scholars. For the remaining masses, it is sufficient to read the books written by the scholars or the saints. Such a thought is not only wrong and baseless, but it also deprives the people from the light of Qur'an and has driven them to the wrong practice of saint worship.

Who does not know that the very revelation of the holy Qur'an begins with the word **اقراء** "Iqra," which means "Read" and reading here implies the reading of Qur'an only. It includes reading with understanding because Qur'an is a purposeful book and how can its benefits be derived without understanding it? The command for reading is given to every person through the Prophet (Sallal Lahu Alaihi Wa Sallam); whoever

receives Qur'an, whether he is Muslim or non-Muslim, whether belonging to the classes or the masses, whether a scholar or an ordinary person, with no reservations at all.

Qur'an explains the purpose of its revelation as **لَعَلَّكُمْ تَعْقِلُونَ** "So that you understand." Hence it is wrong to think that only the scholars (Ulema) can understand it. Qur'an itself explains its own simplicity and comprehensibility.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ - (سوره قمر-۱۷)

"And we have made Qur'an easy for admonition, Is there then any seeker of admonition?" (Qamar:17)

Despite this clarification by Qur'an, it is wrong to say that this book is meant for the understanding of scholars only. The fact is that, whoever studies Qur'an with the sincerity of purpose is bound to be benefited by its reading, no matter how less knowledgeable the person is, and this is the foremost object of Qur'an.

وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (سوره بقره: ۲۲۱)

"And expound His revelations to mankind that they may be reminded." (Baqarah:221)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ - (سوره زمر-۲۷)

"And we have put forth for men in this Qur'an every kind of parable in order that they may receive admonition." (Zumar:27)

كَلَّا إِنَّهُ تَذَكَّرٌ. فَمَنْ شَاءَ ذَكَرَهُ
(سورة مدثر- ٥٣-٥٥)

What to talk of scholars, Qur'an is not restricted to even Muslims; it is a book of guidance for the entire mankind, and it demands that people study it and think over it.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ
فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ -
(سورة بقره- ١٨٥)

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ
مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ -
(سورة ص- ٢٩)

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا
مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ
بَعْدِهَا بَيِّنَاتٌ لِّلنَّاسِ فِي
الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ
اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ -
(سورة بقره- ١٥٩)

“Nay, Verily, this is an admonition. So whoever will may heed it.”
(Muddatthir:54-55)

“Ramadan is the month in which was revealed the Qur'an, a guidance for mankind.” (Baqarah:185).

“This is a book We have sent down to you blest, so that the people may ponder over the verses, thereof and the wise may be admonished.”
(Sad: 29)

“Those who conceal the clear signs, We have sent down, and guidance, after We have made clear for the people in the book, on them shall be Allah's curse and the curse of the cursers.”
(Baqarah:159)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ
عَلَىٰ قُلُوبٍ أَقْفَالُهَا -
(سورة محمد- ٢٣)

Qur'an commands that its verses be read to the infidels:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي
عَلَيْكُمْ - (سورة انعام- ١٥١)

وَأَنْ أَتْلُو الْقُرْآنَ فَمَنْ
اهْتَدَىٰ فَأِنَّمَا يَهْتَدِي
لِنَفْسِهِ - (سورة نمل- ٩٢)

Even if in the battle field any non-believer seeks refuge in order to hear the Book of Allah, then it is commanded to give him shelter to enable him to hear the Book of Allah:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ
اسْتَجَارَكَ فَاجِرْهُ حَتَّىٰ
يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْ
مَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْلَمُونَ - (سورة توبه- ٦)

However it is strange to see, that a section of Mus-

“Do they not ponder over Qur'an or their hearts are locked thereof .”
(Muhammad: 24)

“Say: Come I will tell you what things your Lord has prohibited.”
(An'am: 151)

“And I am commanded to recite the Qur'an, Whosoever accepts the guidance, would be doing so for his own advantage. “
(An-Naml: 92)

“If any of the polytheists seeks asylum with you, then give him protection till he may hear the word of Allah, then convey him to the place of safety. That is because they are the people who know not.”
(Taubah:6)

lims wishes to shut the doors of understanding of Qur'an for Muslims. It says that the people would fall a prey to mischief if they read the translation of Qur'an, as if there is no danger of Muslims falling a prey to mischief if they read Qur'an without understanding it. They feel that Muslims would fall a prey to mischief if they read Qur'an with translation. This is a wrong logic that they are presenting. If their apprehension is correct, then the question arises as to why the scholars have taken all the trouble of translating Qur'an. Are the translations done only for the benefit of scholars? Shah Abdul Qadir, Maulana Mehmudul Hasan, Maulana Ashraf Ali Thanavi, Moulana Fateh Muhammad Jalandhari, Mufti Muhammad Shafi and other distinguished scholars have made valuable contribution to the translation and commentary of Qur'an. For whose benefits, did they make such serious efforts? Were they meant for Arabic knowing persons or for the Urdu knowing? Had there been any danger of mischief in translation, these Ulema would not have undertaken this work. There may be slight differences in different translations, but if the correctness of the translation is assured, then minor differences, due to different understanding of the translators, need not be given undue importance, to the extent that the people are advised not to read the translation at all. There are lots of Muslims today, who are deriving benefit from new and old translations. What mischief is caused by their reading Qur'an with translation? Why are not the people, who fear mischief from the translation of Qur'an, apprehensive of any mischief in reading and making others listen to the books of their Ulema, when these writings contain many controversial things, and

there are books containing weak and fabricated Hadith, exaggerated encomium of the Saints, baseless stories and wishful dreams, which have damaged the very fabric of the religion. Hence there is a need to stress on the importance of the holy Qur'an compared to the books of the Ulema of the respective schools of thought. The work for reformation would be easier, if the relationship of the people is strengthened with the holy Qur'an. When they would read Qur'an with understanding, they would achieve the light of learning and they would not place their confidence in the books written by men.

RELIGIOUS GATHERINGS SANS QURANIC LESSON.

It is odd that the books of Ulema are read at the religious gatherings organized in the mosques with due attention, but lessons from Qur'an are not arranged there. Any satisfactory translation or the commentary can be read if no competent person is available to impart lesson from the Qur'an, in order that the word of Allah can be presented to the people with its meaning and comprehension. And this can be more effective and beneficial compared to other things. But those who pay lip service to the virtues of the holy Qur'an, do not see this virtue of the Qur'an. They do not take interest if the teaching of Qur'an is imparted any where. However, they take a lot of interest, when a book of their own school of thought is read out. It is worth consideration what position we have given to Qur'an and what position it deserved.

IS IT NOT PROPER TO OFFER TRANSLATED QUR'AN TO NON-MUSLIMS?

With a view to propagation when the holy Qur'an is presented to non-Muslims with the translation and commentary, some people raise objections saying that it is essential to be clean while handling Qur'an. The etiquettes, which are prescribed for handling Qur'an for Muslims are not prescribed for non-Muslims. A Muslim is forbidden to enter the mosque in the state of uncleanness, unless he takes a bath. But this condition is not applicable to non-Muslims. Accordingly the Prophet (Sallal Lahu Alaihi Wa Sallam) had ordered Thamama Bin Athal, an infidel, to be tied to the pillar of the Masjid-i-Nabavi when he was brought as a captive. Similarly, the letters sent by the Prophet to the Caeser and khusrau (Persian Emperor) contained Qur'anic verses. Thus it is clear that a portion or the whole Qur'an can be presented to non-Muslims for Dawah purposes. It is their responsibility if they disrespect the same. However it should be avoided when it is known that instead of taking benefit from it, they would be disrespecting it. The rapid progress of printing in the contemporary world has made accessible the translated version of the Qur'an quite easily. Non-Muslims can obtain the copies of the holy Book from various book stalls. Should the Book sellers and the publishers then be prohibited from selling it to non-Muslims? The fact is that Qur'an is printed in the press belonging to non-Muslims, and non-Muslim publishing houses publish the same. All this is tolerated. But some

persons object to the translated version of Qur'an being offered to non-Muslims to acquaint them with the message of Qur'an. This objection of theirs becomes an obstacle in the progress of Dawah efforts.

DOES NOT RECITATION OF QUR'AN EARN (DIVINE) REWARDS?

What is stated above is not meant to convey the idea that the recitation of Qur'an is not worth while. It would be wrong to say such things in view of the virtues and importance given to recitation and memorization of Qur'an, in Qur'an and the Hadith. We should avoid excesses in religious matters and adopt moderation. We have written a note on the "Recite this book which has been revealed to you" (Ankaboot : 45) in the commentary of Dawatul Qur'an explaining this ayah, as under:

" The command for the recitation تِلَاوَةِ of the Qur'an and establishing prayers, in the above referred to struggle between of truth and falsehood, to the Prophet and through him to his followers hints at the direction: let these non-believers do so if they want to waste their lives. It is for you to cultivate a quality in yourself which would adorn your lives and make you successful in the Hereafter, and that quality is your strong relationship with Allah. And strong relationship with Allah is established through recitation of the Qur'an and establishing the prayers."

Full benefit from the recitation of Qur'an can only be achieved if the recitation is done in a manner which

is its due. *يَتْلُونَهُ حَقَّ تِلَاوَتِهِ* It implies: to believe in, to understand it, deliberate over it, take lesson from it and accepting its guidance to shape his life in accordance with its teachings. But it does not mean that the non-Arabic knowing Muslims should always read Qur'an with the translation. This is not possible because in the prayer (Salat) only recitation is done. The question of reading the translation does not arise. The main point is that Qur'an being the word of Allah, its recitation itself is worship and the means of closeness to Allah, because when a person having faith in this book recites it sincerely, he remembers Allah, and it develops humility and fear in him and this is a great spiritual wealth. Therefore, the reading of each and every letter of Qur'an is rewarded and hence the importance of the recitation (Tilawat) of the holy Qur'an cannot be minimized. It would be as much rewarding as it would be read. The inducement for reading, it is given in the Qur'an as well as in Hadith. People who recite Qur'an often but never make an effort to understand it are like the people who offer prayers (Salat) but do not make an effort to know what do they read in it, so much so that they are not even aware of the meaning of the surah Al-Fatiha or what they read in ruku' and sajdah, nor do they know what do they affirm and deny in the prayer (Salat). Though such prayer is said to be duly performed but it remains defective from the viewpoint of its effects, blessing and rewards. Similarly the recitation of Qur'an does give the benefit of the worship but the negligence towards its meaning and sense, not only reduces the reward of the worship, but such person is not fully benefited from Qur'an, and he fails to establish a relationship with Qur'an for attaining purity and

guidance, and this is a big loss. Do such people think that the Al-mighty Allah will not ask them as to why they did not try to understand the Book of Allah when it was with them? Was the book revealed, only for recitation or was it revealed, so that people may receive light from it? (Tafseer Dawatul Qur'an).

Those who are accustomed to read Qur'an without understanding should also ponder over this Hadith:

لَمْ يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ. (ترمذى ابواب القرات)
 "Whoever completed the reading of Qur'an in less than three days did not understand anything."
 (Tirmizi-Abwabul Qirat)

Obviously the person who completes the reading of Qur'an in less than three days would be reading it without paying due attention to its meaning. The hadith referred to above disapproves of such a recitation by an Arabic-knowing person. By this it becomes evident that the reading of Qur'an not only requires the uttering of the words from the tongue but it also requires understanding and comprehension of the same.

Then it is not only sufficient to understand Qur'an but it is also equally essential to follow it and translate it into action. Qur'an clarifies repeatedly that the success in the Hereafter is for those who do good deeds having accepted faith. Therefore, it is unwise to rest content with formal recitation of Qur'an and not try to understand it and act upon it. The jews who were given the book of Allah were not its worthy bearers in the true sense of the term. They were described as donkeys laden with the books.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ
لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ
يَحْمِلُ أَسْفَارًا. (سورة جمع- ٥)

“The likeness of those who were entrusted with the Torah and they bore it not is as the likeness of a donkey laden with books.”

(Jum’ah:5)

What a pity that the majority of Muslims is satisfied with the recitation of Qur’an without understanding despite, the presence of all the resources to understand Qur’an and seek knowledge from it. Qur’an is revealed so that man should surrender his rein to it, and prepare himself in its light for his salvation in the Hereafter. But Muslims have made it a medium to get the sins of their dead relatives forgiven, and for this purpose gatherings are arranged for the recitation of Qur’an. Does not this warning of the hadith *يَفْعَلُونَ مَا لَا يُؤْمَرُونَ* become applicable to them that they do the work which they were not commanded to do?

THE BENEFITS OF THE STUDY OF QUR’AN

The benefits flowing from the study of Qur’an do not need any description. Nevertheless it is necessary to point out certain things in view of the prevalent negligence in this connection.

The very first thing is that the Qur’an is a book of guidance and in this age, when misguidance and astraying concerning beliefs have become common, returning to the original source of guidance and to derive benefit from it is absolutely essential. On the one

hand the materialistic theories have created doubts, about God and the Hereafter which has adversely influenced the educated section of our society. And on the other hand, despite the presence of eminent Ulema guiding to the right path, there is no dearth of the Ulema who are set to create distortions in the belief. Those who have elevated the saints to the status of “Ghauth” (listener of grievances) and ‘Mushkil kusha’ (Reliever of troubles) are these Ulema only. The ‘shirk’ which is non-excusable under any set of circumstances has been made lawful by these very scholars by their interpretation. Their argument is that they do not say that the saints relieve one’s miseries but Allah has given them certain powers to help the sufferers. But the person who reads Qur’an with an open mind is bound to find that it is a blatant lie and clear falsehood attributed to Allah because Qur’an has not said anything of this kind anywhere regarding the saints. On the contrary Qur’an clearly asserts that it is polytheism to invoke anyone other than Allah for help and relief and in the very first surah (Surah Fatiha) the prayer is taught in this way

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You alone we worship and You alone we ask for help”. This invocation does not contain any medium or means which are hotly discussed by these very scholars. Hence the new Shariah in the shape of ‘Nazro Niyaz’ (offering), ‘Dargah’ (mausoleum), ‘Urs’, ‘sandal’ and the ‘bida’at’ of ‘Gyarhveen’ and the ‘khichda’ of Muharram which have been introduced in sharp contrast with the Shariah laid down in Qur’an and the Sunnah. Therefore, if anyone reads Qur’an, with the help of its translation, with the sincerity of purpose, would find pure and

strict Tawheed in a refined way and would save himself from polytheism which is the primary condition of salvation in the World of the Hereafter.

Secondly the study of Qur'an enables a man to obtain real and solid knowledge, his ignorance is removed and the light of knowledge is attained by him. He understands the very purpose of life and realizes what are his responsibilities. He achieves recognition of Allah and His fear is created in him. He achieves the knowledge of the realities hidden from our eyes and a sense of accountability in the Hereafter is also developed in him. He becomes aware of the commandments of, and the laws prescribed by Allah and he is prompted to follow them and enforce them.

The third thing is that in the matter of religion it is not sufficient for man to be knowledgeable only because, there is a danger of his falling prey to his passions and committing sins. In order to make him desist from sins and keep him doing good deeds, frequent reminders and exhortations are necessary. By study of Qur'an admonitions and reminders come frequently before him and he overcomes his desires and passions.

Fourthly Qur'an is a remedy for the diseases of the heart.

وَشَفَاءٌ لِّمَا فِي الصُّدُورِ (سورة يونس: ٥٧)

"And it is healing for the disease which are in the hearts." (Yunus:57) Therefore, Qur'an is the best means to purify the heart from evil thoughts, doubts, arrogance, hypocrisy, inclination towards sins, jealousy, rancour and other evils, and it creates good qualities and promotes them. For purification of oneself it is not necessary to have a saintly person of "Tariqat" as a "Peer", but to study Qur'an and Sunnah and to ad-

here to them would suffice.

The fifth thing is that benefit of companionship is a very important and effective factor in man's reformation and right training. It is a speciality of Qur'an that it presents the chronicles of the prophets repeatedly, as if the reader is taken in the company of the prophets so that he may derive benefit from it. The various aspects of the excellence of the character of the pious persons with the ideal virtues and their greatness comes before the reader of Qur'an. He is indeed impressed.

But a section of Muslims instead of stressing on the study of Qur'an and getting benefits from the references and chronicles of the prophets, emphasizes the benefits of the company of the saints. However, the benefits of the company of saints cannot be a substitute for the benefit flowing from the company of the prophets which is available in Qur'an. Secondly we would hardly find any saintly person in the present times who may be sincere, having correct beliefs, a custodian of Quranic thoughts, really pious and God fearing, scrupulous follower of the Sunnah, and who may fulfill all the individual and collective responsibilities and refrain from Bida'at and excesses. Now just think over to which saint crores of people are to be sent, whose company would give them maximum benefit and whether is it practicable? Then what is the purpose of minimizing the importance of a practicable thing and stressing on things which are not practicable? .. The intention behind our assertions is not that the company of the saints, scholars and righteous persons should be considered as useless. But our object is to emphasize that the company of the prophets should be sought whose chronicles are found in Qur'an in a way as if the listener or the reader

is observing the same. And the pious life of the Prophet (Sallal Lahu Alaihi Wa Sallam) preserved in Qur'an and Hadith, is quite sufficient to provide benefits to the seeker of his pious company.

Sixthly Qur'an is the book to bestow elevation as stated in hadith:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ
أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ -
(مسلم كتاب فضائل القرآن) (Muslim)

“Allah Will raise many nations by this book and will lower many.”

Would this elevation be achieved by simply reciting Qur'an or is it necessary to become the follower and the standard bearer of Qur'an? If it is necessary to become the follower and the standard bearer of Qur'an, then it can only be achieved by understanding Qur'an, by observing its knowledge, and by practicing what it teaches.

If Muslims wake up and establish a conscious relationship with Qur'an, they can then glorify themselves and can offer everlasting life to others. They can be successful in this world and also in the next world. May Allah bless Muslims to understand this.

**Rise with the message of Qur'an
and
Awaken the people out of slumber.**

زیر اہتمام: محمد صدیق قریشی

Pixel Arts

Mobile : 9820790615

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