

Revelation Revealed

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المقدمة

Introduction:
Virtues of the Qur'ān



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بسم الله الرحمن الرحيم

Introduction

Virtues of the Qur'an

Understandings What the Qur'an is

It is a common misconception that the Qur'an is a book. The Qur'an is not a written word, rather it is a spoken word. It exists as a book, but not because it was written as a book, rather it was transcribed to preserve the spoken word. That writing we have today is a codex, known in Arabic as a *mus'haf*.

The true meaning of the Qur'an is the eternal speech of Allah.

Once we look at the Qur'an correctly - as a spoken word, instead of a written word - we realise it does not bare the hallmarks of a typical book; there is no introduction, body, conclusion or footnotes.

The Qur'an is a living, breathing testimony of the speech of Allah ﷺ. There is a speaker addressing His listeners. It is a communication from Allah ﷺ to His creation.

The scholars say about the Qur'an:

“**كلام الملوك ملك الكلام**”

The speech of kings is the king of all speech.

In this world today, there are many things that fight for our attention. We're constantly exposed to different forms of literature, whether it is on our phones, magazines, newspapers, and so on. In regards to social media, we utilise various platforms to follow those whom we consider to be important, liking and commenting on their posts. We see these people as significant, and in turn,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

expect their speech to hold the same significance. If this is so, what of the speech of the King of Kings?

When a person of importance publishes any sort of literature, their words are transcribed upon the finest of paper, printed with the quality inks and held and kept with the utmost care.

The Qur'ān is the speech of Allah, He is eternal, He has no beginning, nor any end. He is the first before Whom there is none, the last, after Whom there is none. He is the all wise, the all hearing, the omnipotent¹ and omniscient².

Every word, every letter has its place in His speech, each holding mountains of weight.

When this Qur'ān was revealed, it was as though a bolt of lightning hit this earth and changed the course of history forever.

Iqbal, the famous poet of the Indian subcontinent says,

“The Qur'ān encapsulates entire histories within its seconds and minutes.”

This communication to us is not the communication of some journalist, or politician, or great leader of the past, it is the speech of the Creator of all, the Sustainer of all, the Cherisher and Nourisher of all.

The Qur'ān describes itself as a witness, a شَهِيدٌ šahīd. This has two aspects:

Worldly

Afterlife

¹ adjective: (of a deity) having unlimited power.

² adjective: knowing everything.

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The worldly aspect of the Qur'ān being a witness is that it bears testimony of how the believers life and conduct should be. Allah is communicating a way of life to us. It speaks of His oneness, power, might, beauty, magnificence, graciousness, power, magnanimity, and infinite and all encompassing knowledge. However, we must remember that this is all against the backdrop of the finiteness of humanity. Allah tells us that He created us so that we may live our lives, and do so in a certain way. Thus, the Qur'ān will bear witness of our conduct and charter on this earth.

Aisha رضي الله عنها narrated: the sahaba once asked: “Describe to us the character of the Prophet ﷺ.” She said tersely, and succinctly. “The character of the Prophet ﷺ is the Qur'ān.”

This is intertextuality, in that the message was the man and the man was the message.

The Qur'ān is an education to teach humanity the highest potentials it can reach. The greatest levels to progress to and the highest ideals it can acquire. It bears testimony against those people who fail; not because they don't have this ability, but because they succumb themselves to the devil and would rather chase the riches of the world.

In the afterlife, the Qur'ān will be made flesh, and it will intercede on behalf of some people, and its testimony will be heard by Allah. It will say, “oh Allah, do not punish this person, because this person stayed up during the night occupied by me. He spent years trying to understand me.” For others it will say, “This person mocked and neglected me. He did not try to understand me. He

بسم الله الرحمن الرحيم

did not take heed of my message.” This testimony will push people towards the fire they so deserve.

Virtues

Linguistically: a virtue is to have a characteristic which is praiseworthy. That positive outcome that you get in lieu of an action.

Humans, by nature, seek benefit from all situations. We are by nature greedy.

We, as believers should know that just the honour of having access to Allah’s eternal speech should suffice. However, Allah created us a certain way, and is merciful of our natures. He in fact invites us to ask Him for what we need and crave.

1 - The Qur’ān heals

Healing, in the English language pertains to the curing of ailments of some sort; the body, the mind and so on.

As believers, our thoughts are not always just with the tangible, the outward and the physical. We believe in the spiritual dimension, and we know that every body has a soul. And such souls, unlike the body they are paired with, are infinite after they are created.

This Qur’ān is a healer for the soul. Just as the body may fall ill, so can the soul. The body falls ill through addiction to substances which affect the workings of the body; food, drugs and so on.

Similarly, addiction to that which is prohibited, to the disobedience of Allah, causes black spots upon the souls. The more evil we commit and incline towards, the more our souls ail.

بسم الله الرحمن الرحيم

The Qur'an itself says: **شهر رمضان الذي أنزل فيه القرآن**

The month of Ramadan in which the Qur'an was revealed.

Ramadan is the hospital, and the Qur'an is the medication we are prescribed therein, and it will heal us.

Unfortunately, many of us think that merely reciting certain parts of the Qur'an will heal the sick. Although this is true, it is not the only healing property the Qur'an contains. This is our own folly to think so. The Qur'an heals so many other deep underlying things which lay within us; our fears, ignorance, the evils which are deep-rooted in our souls.

2 - The Qur'an is a Purifier

This is similar to healing to a certain extent.

If we take a worldly example: if there is an impurity on our hands, we use water to rinse it off. However, if the impurity is strong, we use a cleaning product, and perhaps even a tool to aid us.

Such products we use not only purify us, but also beautify our bodies. The Qur'an does the same thing to our souls.

The avenue through which our souls gain things from the outside world, through our eyes, ears and noses, eventually things make their ways to our souls and leave their mark on them.

Like a mother breastfeeding her newborn child, every morsel of food he consumes will affect the child she feeds from her body. In the same way, the things we come into contact with on a daily basis affect our souls directly.

The Qur'an purifies our souls in that all of the dust, rust and dirt we have accumulated though watching, listening and thinking of that which is prohibited for us, is washed by it. Thoughts, doubts and

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fantasises which we would never speak out in the open, which we hide within us, are cleansed by the downpour of the Qur'ān.

3 - The Qur'ān helps us attain divine proximity

To gain closeness to Allah ﷺ.

If you ever want to feel like you have sat with a scholar, the best way to do so is to read their books. In doing so, we get an idea of how they thought, how they spoke, how they processed their thoughts and orated them.

Allah is the divine eternal present. He is never described as something that 'was', He always 'is'.

Allah ﷺ says in the Qur'ān:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي قَرِيبٌ أُجِيبُهُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

Allah says in Surah Qaf, verse 16:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسِّعُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein

If Allah is always close, how do we gain the benefit of this closeness if we commit such actions which take us away from Him. Through engaging with the Qur'ān. Reciting it, listening to it, understanding it. Through this, we will feel the coolness of Allah's

proximity. A rope, which is held on one side by us, and the other side by Allah ﷺ.

The Prophet ﷺ said:

إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَارَةً فُضْلًا يَتَبَعَّوْنَ مَجَالِسَ الدِّكْرِ فَإِذَا وَجَدُوا
مَجْلِسًا فِيهِ ذِكْرٌ قَدُّمُوا مَعْهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا يَأْجُنْحِتُهُمْ حَتَّى يَمْلَئُوا مَا
بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَقَرَّقُوا عَرَجُوا وَصَعَدُوا إِلَى السَّمَاءِ قَالَ فَيَسْأَلُهُمُ اللَّهُ
عَرَّ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ مِنْ أَيْنَ جِئْتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ عِبَادِ لَكَ فِي
الْأَرْضِ يُسَيِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ قَالَ وَمَاذَا
يَسْأَلُونِي قَالُوا يَسْأَلُونَكَ جَنَّتَكَ قَالَ وَهُلْ رَأَوْا جَنَّتِي قَالُوا لَا أَئِي رَبِّ قَالَ فَكَيْفَ لَوْ
رَأَوْا جَنَّتِي قَالُوا وَيَسْتَجِرُونَكَ قَالَ وَمِمَّ يَسْتَجِرُونَنِي قَالُوا مِنْ نَارِكَ يَا رَبِّ قَالَ وَهُلْ
رَأَوْا نَارِي قَالُوا لَا قَالَ فَكَيْفَ لَوْ رَأَوْا نَارِي قَالُوا وَيَسْتَغْفِرُونَكَ قَالَ فَيَقُولُ قَدْ
غَفَرْتُ لَهُمْ فَأَعْطِيَنَاهُمْ مَا سَأَلُوا وَأَجْرَتُهُمْ مِمَّا اسْتَجَارُوا قَالَ فَيَقُولُونَ رَبِّ فِيهِمْ
فُلَانٌ عَبْدٌ خَطَاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُولُ وَلَهُ غَفَرْتُ هُمُ الْقَوْمُ لَا يَشْقَى
بِهِمْ جَلِيلُهُمْ

"Verily, Allah Almighty has caravans of angels who have no other work but to follow gatherings of remembrance. When they find such gatherings in which there is remembrance, they sit with them and some of them surround the others with their wings until the space between them and the heavens is covered. When they disperse, they ascend to the heavens and Allah Almighty asks them, although he is best informed about them: From where have you come? They say: We came from your servants on earth who were glorifying you, declaring your greatness and oneness, praising you and asking from you. Allah says: What do they ask from me? They say: They ask for your Paradise. Allah says: Have they seen my Paradise? They say no. Allah says: What if they were to see my Paradise? They say: They seek your protection. Allah says: From what do they seek my protection? They say: From your Hellfire, our Lord. Allah says: Have they seen my Hellfire? They say no. Allah says: What if they were to see my Hellfire? They say: They ask for your forgiveness. Allah says: I will pardon them, give them what they request, and grant them protection. They say: Our Lord, there is one among them, a simple servant who happened to pass by and sit there alongside them. Allah says: I will also grant him pardon, for whoever sits with these fellows will not suffer misery."

The angels flock to gatherings which are held for the sake of Allah. When a person recites the Qur'an, or ponders and reflects on it

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

deeply, they try to strike parallels between the messages of the Qur'an and their own lives, there is a coliseum of angels surrounding them.

The presence of the angels bring the mercy, light and contentment of Allah. They are not a tale we tell our children, they are a creation of Allah whose presence are an indication of His blessing.

4 - The tremendous reward associated with the Qur'an

The Prophet ﷺ said,

من قرأ حرفًا من كتاب الله فله حسنة والحسنة بعشر أمثالها لا أقول: ألم حرف
ولكن ألف حرف ولام حرف وميم حرف

"Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter."

Whether you understand it or not.

This same reward is not allocated to the hadith; although the reciting the hadith has its own benefits.

It is the only book of which every letter contains a reward. This is because every single letter is divine as it is from Allah, sent through Gibreel, who is روح القدس - the sacred spirit, all the way from the heavens to the earth, to the Prophet ﷺ.

The very fact that a human decides to recite it in order to unlock its treasures, is a miraculous rewards within itself, as this person, once he sets on this path, will only every progress. The Qurans

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

effects are only good. Such an endeavour is a reward in itself, and the reward of attaining such a goal is the reward of all rewards.

The Qur'ān itself begins with the mention of mercy. It begins with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - two different attributes of Allah which describe His mercy. Thereafter the same attributes are mentioned in surah Fatiha.

The Prophet ﷺ says in a hadith:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمُكُمْ مَنْ فِي السَّمَاوَاتِ

To those who show mercy, the Merciful will show Mercy Show mercy to those on earth, then (the Angels) in heaven will show mercy to you.

The Prophet ﷺ himself is described in the Qur'ān as:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

In the final verses of surah Muhammed, the Sahaba are mentioned as merciful also.

The Prophet ﷺ was a gift of mercy, and he was sent with the Qur'ān, the book of mercy.

بسم الله الرحمن الرحيم

Throughout time, man has been trained to look upon everything with filters of hate and negativity. The Qur'an comes to clear these filters, to allow its readers to see clearly, to see in a Merciful light.

5 - The Qur'an is a divine blessing

What is a blessing?

The scholars have said,

”قليل الشيء كثير النفع“

Small in quantity but greater in quality/benefit

If a person earns money without the blessing of Allah, they can earn £100,000, and 10 years will pass, and they will still be riddled with depression, unhappiness and misfortune; they have debt, they are not content with life.

Whereas a person who earns money with Allah's blessing, they can have £5000 and from it gain the virtues of £50,000.

As a person engages with the Qur'an on a regular basis, matters such as wealth, time, ability, and so on, will be affected by it; its blessings will become clear.

Note: Each Juz will be referred to as a 'chapter' throughout this booklet.

Generally, the term Juz is translated as 'part', and individual Surahs are referred to as chapters. However, for ease of understanding, each of the 30 Juz will be referred to as chapters and the term 'Surah' will be used solely throughout this booklet. JazakAllahKhairan