



WEEKLY BOOKLET: 299

Questions about the
Quran
answered by the Amir of
Ahl al-Sunnah

23 Pages



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
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Translation Department (Dawat-e-Islami)

امیر اہل سنت سے قرآن پاک کے بارے میں سوال جواب

Questions about the Quran answered by the Amir of Ahl al-Sunnah

Questions about the Quran answered by the Amir of Ahl al-Sunnah

This booklet was written by the renowned spiritual guide and Amir of Ahl al-Sunnah Mawlana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** in Urdu. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

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Questions about the Quran answered by the Amir of Ahl al-Sunnah

An English translation of *Amir-i-Ahl-i-Sunnat se Quran-i-Pak ke bare mein suwal jawab*



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for reading this book

Read the following *du'ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet **ﷺ** once before and after the *du'ā*.

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Questions about the Quran answered by the Amir of Ahl al-Sunnah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Questions about the Quran answered by the Amir of Ahl al-Sunnah¹

Du'ā of Attar's successor:

O Allah! Whoever reads or listens to the 23 page booklet *Questions about the Quran answered by the Amir of Ahl al-Sunnah*, illuminate their heart with the Quran's light and forgive them without accountability.

أَمِيرِنَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whosoever recited *ṣalāt* upon me three times in the day and night out of love for me; it is a right upon Allah to forgive his sins of that day and night.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ This booklet consists of questions asked to the Amir of Ahl al-Sunnah and his answers.

² *al-Mu'jam al-Kabir*: 928

Questions about the Quran answered by the Amir of Ahl al-Sunnah

Q: Many books have been written about Islam. After the Quran, what was the first book to be written about Islam and who wrote it?

A: The Proof of Islam Imam Muḥammad Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ mentions in *Ihyā' al-'Ulūm* that the first book to be written in Islam was by 'Abd al-Malik b. 'Abd al-'Azīz b. Jurayj رَحْمَةُ اللَّهِ عَلَيْهِ. It contains sayings of the Companions رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ, as well as exegesis of the Quran reported from 'Aṭa, Mujāhid and other students of *Sayyidunā* 'Abd Allah b. 'Abbās رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ. This was compiled in Makkah al-Mukarramah.¹

Q: Paper was not available in earlier times, so what was used to write things down upon?

A: Various things were used for writing. For example, the Quran would be written upon leather, camel bones and tree bark. It was then later gathered in one place from these.² When the third Caliph of Islam 'Uthmān b. 'Affān رَضِيَ اللَّهُ عَنْهُ was martyred, a Quran which was written upon leather was present in front of him, which he was reciting. The drops of his blood fell upon this verse of the Holy Quran³:

¹ *Ihyā' al-'Ulūm*, vol. 1, p. 112; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 1, p. 343

² *Manahil al-'Irfān fī Ulūm al-Quran*, vol. 1, p. 202

³ *Tafsīr al-Durr al-Manthūr, al-Baqarah, under verse no: 137, vol. 1, p. 3 (40); Tafsīr 'Aizī, vol. 1, p. 622*

Questions about the Quran answered by the Amir of Ahl al-Sunnah

فَسَيَكْفِيكُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

Translation from Kanz al-Īmān: “Soon Allah will suffice for you against them, and only He is the All-Hearing, the All-Knowing.”¹

This copy of the Quran, with the signs of his blood, is still present today. In any case, writing is an ancient practice. Printing presses did not exist previously, which is why books were not published. In order to prepare copies of the Quran, it would have to be written out many times. It is apparent that all of this was due to a passion for knowledge, as they would write it down and memorise it too. Nowadays, beautiful and exquisite books of varying colours are being published, but it is unfortunate that passion is dwindling. In particular, enthusiasm for reading religious literature has decreased significantly.²

Q: If a person works in a bookshop which sells worldly books as well as the Quran, sections of the latter and books regarding Quranic recitation, is it necessary for him to remain in wuḍū at all times? Is there a way in which one can utilise a clean cloth instead? If so, please mention this.

A: It is a sin to touch the Quran without being in the state of wuḍū.³ It is better and recommended to touch Islamic books

¹ Al-Quran, 2:137

² Malfuzaat-e-Amir Ahl al-Sunnat, vol. 3, p. 195

³ Al-Fatāwā al-Razawiyah, vol. 1, p. 1,074

Questions about the Quran answered by the Amir of Ahl al-Sunnah whilst in the state of wuḍū, and frowned upon to touch them without.¹ If you need to touch the Quran without being in the state of wuḍū, you should keep a cloth or shawl nearby. When the need arises, you can pick up and place down the Quran using said cloth.² When doing this, you must ensure no part of the hand or finger touches the Quran. It is not permissible to use gloves when picking it up, as gloves are considered an extension of the body.³

Q: If the Quran accidentally falls and one does not have wuḍū, can they pick it up anyway?

A: If you have a handkerchief or cloth at hand, then you should use that to pick it up and place it back.⁴ Another way of doing this would be to get a child to pick it up, as a child's wuḍū does not break.⁵

(A mufti sitting near the Amir of Ahl al-Sunnah mentioned:) If it is a situation that involves disrespect, such as معاذ الله, seeing the

¹ *Al-Fatāwā al-Razawiyah*, vol. 1, p. 1,075; *Bahār-i-Sharī'at*, vol. 1, p. 302, part 2

² *Al-Durr al-Mukhtār ma'a Radd al-Muhtār*, vol. 1, p. 348

³ *Al-Durr al-Mukhtār ma'a Radd al-Muhtār*, vol. 1, p. 348; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 209

⁴ *Al-Durr al-Mukhtār ma'a Radd al-Muhtār*, vol. 1, p. 348

⁵ *Bahār-i-Sharī'at*, vol. 1, p. 302, part 2

Questions about the Quran answered by the Amir of Ahl al-Sunnah

Quran in a gutter, then jurists have given permission in this case to pick it up without wuḍū.¹

Q: Can commentaries of the Quran be touched without wuḍū?

A: Yes, commentary of the Holy Quran can be touched without wuḍū. However, wherever a Quranic verse or its translation is written, one cannot touch that place nor the area directly behind it on the rear side of the paper.²

(At this point, a mufti taking part in the Madani Muzakarah mentioned:) There are two types of Quranic commentary. One is that which is separate and referred to as *tafsīr*, such as *Tafsīr Jalālayn*. As it can be purchased as a separate book, this can be handled without wuḍū. The other type of Quranic commentary is that which resembles and is also called the Quran, such as *Tafsīr Jalālayn* published in Beirut, *Tafsīr Khazāin al-'Irfān* and *Tafsīr Nūr al-'Irfān* etc. These commentaries appear to be the Quran itself. These cannot be touched without wuḍū.³⁴

¹ *Al-Tibyan fī Adabi Hamlat- al-Quran*, p. 196; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 210

² *Al-Fatāwā al-Razawīyah*, vol. 1, p. 1,075

³ It is disliked for all of them (the one without wuḍū, the one upon whom ghusl is necessary, and the woman experiencing menstrual or postnatal bleeding) to touch works of jurisprudence, exegesis and hadith. However, if they touch them using a cloth, even if they are wearing it or wrapped in it, then there is no harm. Nevertheless, it is still forbidden to touch the places Quranic verses are present. (*Bahār-i-Sharī'at*, vol. 1, p. 327, part 2)

⁴ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 2, p. 242

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(On another occasion, the Amir of Ahl al-Sunnah said:) *Tafsīr Naʿīmī* and *Tafsīr Şirāṭ al-Jinān* are distinct Quranic commentaries. Although it is not good to touch them without wuḍū and recommended to touch them with wuḍū, if someone did handle them without wuḍū, there is no sin. When touching them or any other religious book without wuḍū, one must be careful not to touch a Quranic verse or its translation, be it the verse itself or the area directly behind the verse.¹

Q: If one section of a bookcase contains a Quran, can other Islamic books be placed in the section above this? Is this considered disrespectful?

A: Do not place any books or anything else above them. Some people place Islamic books in a bookcase and then place other things above them; this should not be done.²

Q: Will it be considered bad etiquette to climb the roof of a room which contains the Quran?

A: No. There is no disrespect in this, otherwise life would become difficult. When we offer salah on the first floor of a masjid, there are copies of the Quran on the floor below. Likewise, within buildings and apartments, there is perhaps no

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 1, p. 406

² *Fatāwā al-Hindiyyah; Bahār-i-Sharīʿat*, vol. 3, p. 275

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house which does not contain the Quran, so there is no solution in this regard.¹

Q: When travelling on a train, airplane, ship, etc., where should we place the Quran?

A: Put it in a place of respect. Ask yourself and see if you find it fitting for the Quran to be placed in a bag upon which people will step or sit on. Keep the Holy Quran in a separate bag and somewhere that will not entail it being disrespected, or keep it on your person. If it is wrapped in a cover, then there is no harm in keeping it in your hand, even if you do not have wuḍū.²

Q: If the Quran was given to somebody as a gift, but they did not perform the prostrations present in it, will this gift be valid?

A: We will be rewarded for gifting a copy of the Quran to somebody. When it becomes necessary upon a person to perform prostration in accordance with the rulings pertaining to reciting or listening to a verse of prostration, he must then perform it.

If the person who is given a copy of the Quran does not carry out prostration after reciting or listening to a verse of prostration, this is his personal matter. If he does not prostrate despite it becoming necessary upon him, he will be sinful.

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 276

² *Durr al-Mukhtār ma'a Radd al-Muhtār*, vol. 1, p. 348; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 4, p. 298

Additionally, it is also possible the person who was gifted a copy of the Quran does not know how to recite it. In any case, there is no harm in gifting a copy of the Quran to such a person too.¹

Q: What is the sin for someone who says a false statement three times but takes oath upon the Quran as he does so?

A: Taking an oath by the Quran is considered an oath. Simply picking it up or placing one's hand on it and saying something is not considered an oath, however. It is mentioned on page 574 of *Fatāwā Razawiyyah's* 13th volume:

Taking an oath by the Quran over a false statement is a severe and major sin. There is no harm in taking an oath by the Quran in a truthful matter. If there is a need, one may do so, but this makes the oath very serious. One should not make it an unnecessary habit.²

Q: If a page of the Quran detaches and falls to the ground, can it be quickly picked up without wuḍū?

A: If one does not have wuḍū nor is there a young child nearby who can pick it up, nor is a cloth at hand which can be used to aid in picking it up, whilst the situation is such that it will only be picked up if one does so himself and there is no other way around it, in such a case one must pick it up, even if he does not

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 1, p. 133

² *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 1, p. 494

Questions about the Quran answered by the Amir of Ahl al-Sunnah have wuḍū. It must also be placed in a place of respect, as displaying respect towards the Quran is obligatory.¹

Q: There are many copies of the Quran buried in our village. Nobody had seen them previously, but the soil has now moved from above them, causing them to become visible. What should be done in this case?

A: These copies of the Quran must have reached the stage they can no longer be used for recitation. Buried sacred literature is normally of this kind. If they are like this, they should be removed from there and buried in a place where people do not tread. They may also be placed in a sack, and then this should be placed in the middle of the ocean after a cut is made in it or after something weighty is attached to it. After coming to know that they are copies of the Quran, it will not be permissible to leave them in their current place, whereupon people may tread upon them **تَعُوذُ بِاللَّهِ**.

When many copies of the Quran gather in masjids, then perhaps people bury them like this too. If they are still readable and someone has put them in the masjid, it will not be permitted to bury them. People tend to bring new copies of the Quran and place them in the masjid during Ramadan, but this does not mean those previously there should be buried or placed in the ocean, as they are still readable.²

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 5, p. 322

² *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 511

Q: If there is nobody who recites the Quran in a particular masjid and copies of it are already present there, can we place more there?

A: Copies of the Holy Quran should not be put in such a masjid or place in which nobody reads from them. There is no benefit in placing the Quran where no one is present to recite it. When the Quran is already available in masjids, there is no purpose behind keeping even more copies therein. Also, who shall read all of them?

It has now become a custom to immediately place a copy of the Quran in the masjid upon the death of a person as a form of transmitting reward to the deceased. Not only does this take up space in the masjid, but it is also not even utilised properly, nor do people possess such passion for reciting the Quran that a hundred recitations take place daily.

Perhaps the Quran is recited during gatherings of transmitting reward to the deceased, as is customary after three, ten and forty days, or when a new shop is opened. Likewise, there are other specific occasions on which recitation of the Quran takes place, and this is a good thing.¹

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 513

Questions about the Quran answered by the Amir of Ahl al-Sunnah

Q: If copies of the Holy Quran are to be placed in the masjid, please mention precautionary measures that should be taken.

A: If you wish to place copies of the Quran in the masjid, you should consult with the imam first. He is present for all five daily salah and is aware of whether people recite the Quran there or not. It would be wise to consult first, otherwise it will just be a case of making up one hundred copies if ninety-nine were already there. Not many people are seen reciting the Quran outside of Ramaḍān. Some reciters are usually seen in masjids which are busy, but they still do not equal the number of copies of the Quran that are found there. There are many Qurans but only a handful of reciters.

I observed countless copies of the Quran in the masjids of Ahmadabad (India), to such an extent that entire boxes were filled with them. They have bound copies of the 30 parts of the Quran, upon which it is written “As a reward for so and so”, “As a reward on behalf of so-and-so brother”. The poor masjid management also has no choice, for how can they prevent those who come to give them. If they tried stopping them, they would begin to argue. This is why people just leave them there.

I do contemplate on how masjid management could store so many Qurans. It is possible people take them home when they need them and then return them. In any case, one set would be

Questions about the Quran answered by the Amir of Ahl al-Sunnah sufficient for this, yet I have seen countless sets that are placed there as a form of reward for the deceased.¹

Q: If there are many copies of the Quran in a masjid but not many reciters, what should be done with them?

A: (A mufti sitting near the Amir of Ahl al-Sunnah said:) If there are Qurans in a particular masjid to a number beyond its requirements, they can be taken to another masjid.²

(The Amir of Ahl al-Sunnah mentioned:) It is better to place copies of the Quran in madrassas, as opposed to masjids. Teachers there should be asked about this and given Qurans, after which they should pass them to children who are reciting or memorising it or to those who have a need for them.

In this manner, children will recite them, and he who gave the Qurans will be rewarded. They may otherwise remain in the masjid untouched. People should not be under the impression that the Quran should not be placed in the masjid at all; this is not the case. Putting the Quran in masjids for those who recite it is a means of reward.³

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 512

² *Fath al-Qadeer*, vol. 6, p. 202

³ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 514

Questions about the Quran answered by the Amir of Ahl al-Sunnah

Q: There are sometimes copies of the Quran laying in masjids, which are not recited by anybody. Can we give them to somebody to recite in their home?

A: It is not appropriate to use the word “laying” for the Quran, as respect is not present in this. One should say the Quran is situated or placed there. In any case, if the Quran was given specifically for the masjid, it cannot be taken away to be recited in one’s home.¹

Q: Can perfume be applied to the Quran?

A: If it is one’s personal copy of the Quran, then with the intention of honouring it, one may rub perfume which does not cause stains to their hands and apply this to it.

If it belongs to another person, it should not be applied, as it is possible that they may be allergic to the perfume you use. It is also possible it leaves marks. Perfume should also not be applied to copies of the Quran that are placed in the masjid.²

Q: It is often seen that peacock feathers are placed inside the Quran for beatification. Please give guidance on how it is to do this.

A: There is no harm in placing a peacock feather inside the Quran, as this does not entail any disrespect. During our

¹ *Bahār-i-Sharī’at*, vol. 2, p. 535, part 2; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 2, p. 297

² *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 5, p. 271

Questions about the Quran answered by the Amir of Ahl al-Sunnah
childhood, we would also place small peacock feathers in our
copies, intending to decorate them. However, it would be another
matter altogether if one was to place an entire bundle of them inside.¹

Q: Some children write their names in empty spaces found
within the Quran, and they also draw flowers and the like. How
is it to do this?

A: If it is a personal copy of the Quran, there is no harm in
writing one's name or drawing beautiful flowers and the like in
an empty place, as long as doing this does not affect the beauty
of the copy. However, if they are copies that have been endowed
to a madrassah, one cannot write a name, draw lines, fold their
pages, draw flowers in them or do anything that damages them.²

Q: If Quranic verses are written on a piece of crockery, can we
eat from it?

A: No, it cannot be used for eating. After having performed
wuḍū, one may fill it with water and drink from it. In the case
of not having wuḍū, you cannot touch the Quranic verses.³⁴

¹ *Malfuzaat-e-Amir Ahl al-Sunnat, vol. 1, p. 491*

² *Malfuzaat-e-Amir Ahl al-Sunnat, vol. 5, p. 132*

³ The erudite Ḥanafī jurist, Muftī Amjad ‘Ali al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ states, “It is also
forbidden for them (the one without ablution, the one upon whom the purificatory
bath is necessary, and the woman experiencing menstrual or postnatal bleeding) to
touch the pot or glass which has a surah or Quranic verses written upon it, and
using it is disliked for everyone, unless it is with the specific intention of cure.”
(*Bahār-i-Sharī‘at, vol. 1, p. 327, part 2*)

⁴ *Malfuzaat-e-Amir Ahl al-Sunnat, vol. 3, p. 300*

Questions about the Quran answered by the Amir of Ahl al-Sunnah

Q: Throughout the Quran, there are places where the letter ع is written, signifying the completion of a *rukūʿ*. What does this mean?

A: You may be surprised to hear that this is an indication, and it refers to the third Caliph of Islam, ‘Uthmān b. ‘Affān رضى الله عنه.¹ From this perspective, there is no copy of the Quran that does not contain his mention.²

Q: Will deleting messages that contain Quranic verses from one’s mobile come under the ruling of the hadith which mentions how near the Day of Judgement people shall erase the Quran?

A: I have not come across a hadith which mentions the erasing of the Quran. It is narrated that the Quran will be lifted, i.e. removed from the hearts.

(A muftī sitting near the Amir of Ahl al-Sunnah mentioned:)
The Companion ‘Abd Allah b. Mas‘ūd رضى الله عنه narrates that when the Day of Judgement approaches, the Quran will be removed from the hearts.³

¹ *Mirāt al-Manājīh*, vol. 3, p. 188

² *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 196

³ Sayyidunā ‘Abdullāh b. Mas‘ūd رضى الله عنه mentions, “Indeed, this Quran which is present in front of you will soon be lifted.” A person remarked, “How is this possible whilst we have preserved it in our hearts and on pages, and we teach it to our children, and our children teach it to their children.” He رضى الله عنه replied, “It will vanish in a single night and the people will not find it in the morning, and this will occur by the Quran being removed from the hearts and pages.” (*Tafsīr Abu S‘ūd, Bani Israel, under verse 86, vol. 3, p. 3 (50)*)

Questions about the Quran answered by the Amir of Ahl al-Sunnah
(The Amir of Ahl al-Sunnah said:) This means no memoriser of the Quran will remain; it is not referring to deleting it from one's phone. Amulets are also made by writing down Quranic verses; these are then placed in water, where they disintegrate, and the verses no longer remain. Yet this cannot be referred to as a sign of Judgement Day. Rather, it is permissible to drink this water and it is a means of cure. So, there is no harm in deleting Quranic verses from your mobile.¹

Q: If a person memorises the Quran, how long must he remember it for?

A: He must remember it until he dies and should not forget it intentionally. If his memory happens to diminish by itself, then this is a separate matter. For example, when a person loses their memory during their final moments as they approach death or due to an accident, they neither recognise their parents nor their own children. May Allah protect us from this state! He who

Furthermore, Sayyidunā ‘Abdullāh b. Mas‘ud رَضِيَ اللهُ عَنْهُ also mentioned, “Recite the Quran abundantly before it is lifted, for the Day of Judgement will not be established until the Quran is lifted.” (*Shu‘ab al-Īmān*: 2,026)

When only forty years remain for (the establishment of) Judgement Day, a fragrant, cool wind will blow beneath the underarms of people. The effect of this will be that the souls of the Muslims will be taken and only disbelievers will remain, and then the Day of Judgement will be established upon them. (*Bahār-i-Sharī‘at*, vol. 1, p. 127, part 1)

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 551

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memorises the Quran should continue reciting it throughout his life
and should aim to recite at least one part every day. **رَبِّهِمْ** By
revising it in this manner, a person will keep it memorised.¹

Q: Quranic verses are sometimes memorised in preparation for school and college exams, which are a part of Islamic exam papers, or they are memorised for some other purpose. Is the ruling in these cases the same; meaning, when a verse is memorised once, it must be remembered and cannot be forgotten?

A: Once a verse has been memorised, it must be kept in mind. Preachers and orators also memorise some Quranic verses for the purpose of delivering speeches, as they generally recite Quranic verses by heart, even though we encourage our own *muballighs* to deliver speeches by looking. However, many orators do not do this, so they must be careful to remember those verses that they memorise once.

(A mufti sitting next to the Amir of Ahl al-Sunnah added:) This ruling is unrestricted and applies to everyone, irrespective of whether they have memorised the entire Quran or not. This is written in *Al-Zawājir* in relation to every letter and verse.²

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 4, p. 194

² *Al-Zawājir*, vol. 1, p. 256; *Jahannam Mein Lay Janay Walay 'Amal*, vol. 1, p. 394; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 4, p. 38

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Q: Some people do not know how to recite the Quran properly, yet they teach it and even take money for this. How is it for them to do this?

A: This is impermissible. The one who does this will be sinful.^{1,2}

Q: If those who go to houses in order to teach the Quran are given food by the people there without asking for it, can they eat it?

A: If they feed him of their own accord without him asking for it, he may eat, and they will be rewarded for this too. One should not ask for it even indirectly, such as by saying, “I am very hungry”, “I didn’t get the chance to eat today”, “The gas ran out”, “I was unable to cook today”, “I will go to the takeaway after this”, or “I will have to eat at the restaurant today.” These are all forms of asking, because when they hear these words, they

¹ The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Ahmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ mentions:

It is an individual obligation for one to know enough tajwīd to pronounce the letters properly and to avoid incorrect recitation. It is mentioned in *Bazzāziyah* and other works, “الْلَحْنُ حَرَامٌ بِلَا خِلَافٍ” (*Laḥn* is forbidden, without any disagreement). (*Al-Fatāwā al-Hindiyyah*, vol. 6, p. 343) For example, exchanging one letter for another, such as reciting “الْحَمْدُ” as “الْهَمْدُ”; making a mistake in relation to the declension, such as reciting the ميم of “دَمٌ” with a *fathah* and the با of “رَبِّهَ” with a *ḍammah* in “عَصَى أَدَمُ رَبِّهَ”.

² *Bahār-i-Sharī‘at*, vol. 3, p. 170, part 14; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 4, p. 213

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will say, “No, we will give you something to eat; we will bring food now.” It is inappropriate to do this.¹

Q: If a person does not know the method of salah and they offer it in congregation, will their salah be valid?

A: It is necessary for the one who does not know how to recite the Quran properly to offer salah behind a *qārī* who fulfils the conditions of leading the prayer, and it is obligatory upon him to strive to learn and memorise enough Quran that is obligatory to recite in prayer.² Additionally, it is necessary upon him to learn and memorise enough Quran that is ordained to be recited in salah.³ Likewise, it is liked to learn and memorise enough Quran that is recommended to be recited in salah.⁴

The meaning of offering prayer behind a *qārī* is to offer salah behind such an individual who knows how to recite the Quran correctly. It does not mean offering prayer behind those who recite in a powerful, beautiful voice, all while placing their hands on their ears. People often only consider such individuals to be *qārīs*, but it is not necessary that every individual from among them is actually one. In fact, there are some of them who make mistakes when it comes to proper articulation of the letters.

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 5, p. 68

² *Al-Durr al-Mukhtār ma’a Radd al-Muhtār*, vol. 2, pp. 395-396; *Bahār-i-Sharī’at*, vol. 1, p. 570, part 3

³ *Al-Durr al-Mukhtār ma’a Radd al-Muhtār*, vol. 2, p. 315; *Bahār-i-Sharī’at*, vol. 1, p. 545, part 3

⁴ *Al-Fatāwā al-Razawīyyah*, vol. 6, p. 349

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However, if there is such a person who recites in a beautiful manner and is truly a *qārī*, salah can be offered behind him.

Remember! The true *qārī* is the one who knows enough proper recitation of the Quran that allows salah to be offered correctly. In any case, the one who does not know how to recite properly should offer prayer behind a *qārī* who fulfils the relevant conditions of leading salah, and he should continue learning alongside this too. He should also learn and memorise **الكتحيات**, as it is necessary to recite this in salah.¹

Q: If we need to attend to some work whilst we are listening to the Quran on our mobile phone or computer, can we stop the recitation, do our work, and then resume listening to it again? Is it a sin to do this?

A: There is no harm in this. I have never observed anybody being cautious in the matter of stopping a recorded recitation; when they wish to stop it, they usually do so without any hesitation. They do this even if a verse has only been partially recited, causing the meaning to be changed. Likewise, they do the same when it comes to *n'at*. Nobody has the mindset of being patient for a short while and stopping it once the Quranic verse or couplet has been completed. One can usually determine when the verse has come to an end, because the reciter pauses

¹ *Bahār-i-Sharī'at*, vol. 1, p. 518, part 3; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 4, p. 242

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once it is completed. It should be stopped at this point or during another pause.

In addition, *n'at* is usually recited in Urdu, so one knows when a couplet has come to an end. It should be stopped once the couplet has been completed. In a similar manner, when listening to a *n'at* on Madani Channel, you should wait a short while and switch off the channel once the couplet has finished. Sometimes once a line of poetry has been completed, the meaning is also completed; in such a case, if you switch it off after the line has come to an end, then the meaning will not become distorted.

For example, “Noor Wala Aya hai Noor Lay kar Aya hai” is a line of poetry, and if one was to stop this straight after “Noor Wala Aya hai”, it would be fine. In fact, even if one stopped it after just “Noor Wala” was recited, there would be no harm either. However, it will not be the case for every couplet that one can switch it off after half a line has been recited. Anyone who understands even a small amount of Urdu will be able to gauge when it should be stopped. Remember, when one attains the mindset of love, devotion and respect, he will begin to display caution by himself.

Nowadays, people set Quran recitation or *n'at* as ringtones on their phones, as though they are completely in a league of their own in terms of righteousness. When somebody calls them, they answer it at once, giving no consideration to where the recitation or couplet has reached. Also, listening to the Quran or *n'at* is not the intended purpose here, so one should not set

this as a ringtone on their phone in this manner. If one wishes to listen to recitation of the Quran or *n'at*, they may fill their phone with a thousand *n'at* and continue listening to them, but they should not use them as ringtones like this.

Instead of this, one should select a simple ringtone which contains no music, as a musical ringtone is not permissible. Mobiles usually have a wide selection of tunes that do not contain music, but people have grown accustomed to selecting tunes that contain them; they should sincerely repent from this.

This mindset should not only be adopted in relation to Quranic recitation or *n'at*; even if an Islamic speech is playing and there is a need to stop it, such as if a *muballigh* is delivering a speech on Madani Channel, then one should think carefully about where to stop it. It should not be switched off at such a point in a sentence which will result in an altered meaning. Additionally, if a ruling is being explained, one should wait until it has been explained fully. If it is a lengthy ruling, it should be stopped once a sentence has been completed.¹

Q: Can we listen to the recitation of the Quran that has been saved on a memory card and transmit its reward?

A: The meaning of *īṣāl* is to transmit and present. One can transmit the reward of any action which is rewardable, such as obligatory acts and supererogatory acts. If you listen to the

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 4, p. 584

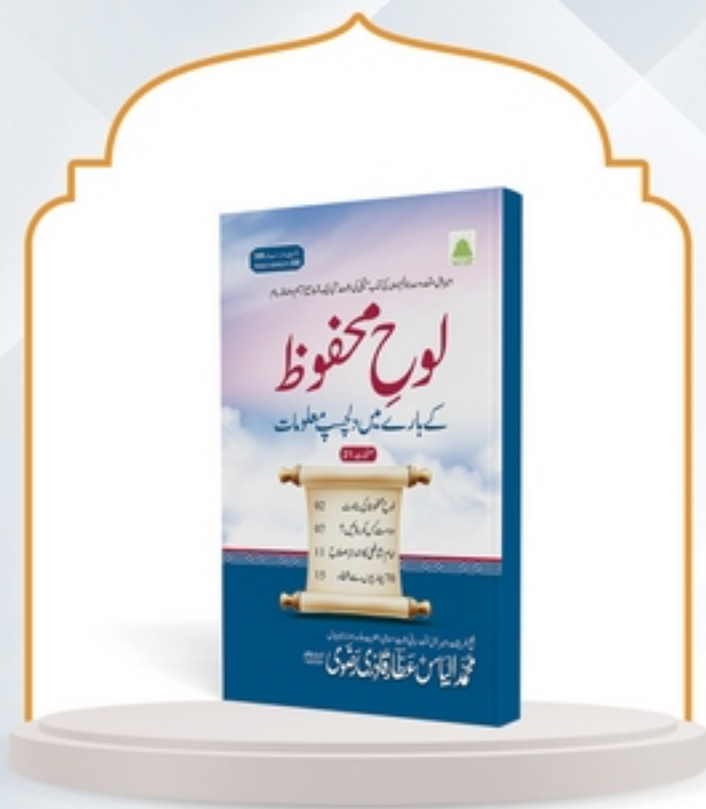
Questions about the Quran answered by the Amir of Ahl al-Sunnah recorded recitation which has been saved on a memory card, it is apparent that you will be rewarded. You can transmit the reward of this. However, listening to a live recitation of the Quran has its own reward. There is a difference between the two.¹

Note: The questions on page 10, 11 and 12, and the first question on page 15 have been posed by the department of Dawat-e-Islami that deals with the statements of the Amir of Ahl al-Sunnah, and answers were provided by the latter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Malfuzaat-e-Amir Ahl al-Sunnat, vol. 6, p. 253*

Next week
Booklet



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