



A written compendium of the statements of the Amir of Ahl al-Sunnah,
دامت بركاتهم العالیه Mawlana Ilyas Attar Qadiri

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



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امیر اہل سنت سے تلاوتِ قرآن کے بارے میں سوال جواب

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

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This booklet was written in Urdu by the renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri دامت برکاتہم العالیہ. **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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An English translation of *Amir-i-Ahl-i-Sunnat sē Quran-i-Pāk kē bārē mēin suwāl jawāb*



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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 before you study an Islamic book or lesson, you will remember whatever you study بِسْمِ اللَّهِ.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us, and have mercy on us! O You Who is most glorious and honourable!

(Al-Mustatraf, vol. 1, pp. 40)

Note:

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

Table of Contents

Questions about the Quran answered by the Amir of Ahl al-Sunnah.....	1
Attars du'ā	1
The excellence of reciting <i>ṣalāt</i> upon the Prophet ﷺ.....	1

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

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Questions about the Quran answered by the Amir of Ahl al-Sunnah¹

Attars du ‘ā

O Allah! Whoever reads or listens to the 22 page booklet ‘Questions about the Quran answered by the Amir of Ahl al-Sunnah’, allow them to recite and act upon the Quran, and forgive them without accountability!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, “Those who recited the most *ṣalāt* upon me shall be the closest of mankind to me on the Day of Judgement.”²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

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

² *Jāmi‘ al-Tirmidhī*: 484

Q: Do we still earn reward for reciting the Quran without translation, despite not knowing the meaning of what we read?

A: Reciting the Quran without understanding it, as in without translation, is most definitely a rewardable action. Muslims should not be taken away from the Quran because of misplaced propaganda, which wrongly dictates they should not read it at all due to lack of understanding.

We recite Sūrat al-Fātiḥah and other sūrahs in salah, yet we do not understand them. The same applies for thanā'. If we were to ask about the translation of بِسْمِ اللّٰهِ, many would be unable to answer. Based on this, should we stop offering salah and reciting بِسْمِ اللّٰهِ entirely? Of course not. So, ensure to recite the Quran, even if you do not understand it.¹

Q: What is the ruling on reciting the Quran so speedily that the letters become indistinguishable from one another?

A: The Quran must be read the way it was revealed by Allah. Nowadays, people rush and hurry with it. The speed they read at means the listener cannot understand anything except يَغْلِبُونَ تَغْلِبُونَ.

¹ *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 1, p. 407

This will not be classed as reading the Quran the way Allah revealed it. In fact, this will not be considered reading the Quran at all.

Moreover, as the words are not properly pronounced, the Quran itself sends curses upon those who read it this way. It's possible some people are irritated by what I am saying, and they should be. This irritation will lead you to repent. Why do you trick the masses into thinking you are reciting the Quran, when your lack of care and speediness means you distort the words completely?

Unassuming Muslims think you are reciting and consider you pious, yet your hastiness can result in sin. If an individual recites the Quran correctly, observing all rules of recitation, it takes quite a long time to finish tarāwīḥ. Yet, we have competitions with one another about this. Some say their imam takes 35 minutes to finish tarāwīḥ, whilst others say their imam is as fast as a bullet train and completes it in 25.

Remember, fasting and the Quran will intercede on the Day of Judgement. The fast will say, "O Allah, I prevented him from eating and fulfilling his desires during the day, so accept my intercession on his behalf!" The Quran will say, "I stopped him from sleeping at night, so accept my intercession on his behalf!" Both of their intercessions shall be accepted.¹ If we want our fasting and the Quran to intercede for us, we must show them

¹ *Musnad Imām Aḥmad*: 6637

the respect and etiquette they deserve. This also means we must recite the Quran correctly.

Even in normal conversation, people speak quickly and distort words. They change **سُبْحَانَ اللَّهِ** into **سُبْحَانَ اللَّهِ**, omitting the letter **ح**.

They also cannot correctly say **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**, the testimony of faith, **أَلْحَمْدُ لِلَّهِ** or **إِنْ شَاءَ اللَّهُ**, **بِمَا شَاءَ اللَّهُ**.

سُبْحَانَ اللَّهِ is also generally read as **سُبْحَانَ اللَّهِ**, and **أَلْحَمْدُ لِلَّهِ** as **أَلْحَمْدُ لِلَّهِ**.

They say, “**إِنْ شَاءَ اللَّهُ** I’ll come”, or “**أَلْحَمْدُ لِلَّهِ** I’m well.” Even though I have taught the correct way to say these words on numerous occasions in Madani Muzakaraha, people still do not say them right, as they have a habit of mispronouncing them. In the same vein, people say **قُرْآن** instead of **قُرْآن**.¹

Q: Is it permissible for people to gather in a masjid and recite the Quran together aloud in one voice?

A: Some people gather in the masjid and recite the Quran collectively in a loud voice; this is incorrect and impermissible.² It is permissible for one person to recite the Quran loudly enough for a few people sat at a distance to listen, yet the recitation must not disturb those are offering prayer or reciting

¹ *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 2, p. 355

² *Bahār-i-Sharī‘at*, vol. 1, p. 552, part 3

the Quran individually themselves. In other words, they must not be able to audibly discern what is being recited.

Some people sit in the masjid's front row and recite Quran very loudly, particularly in Ramadan. It is not permissible to do this.

Similarly, people organise gatherings of Quran in Ramadan, or to donate reward to the deceased. Everyone present proceeds to recite loudly, and this is incorrect. They should read loud enough for themselves to hear, but not those nearby. It is fine if one person recites and everyone else listens attentively.

Some are heard telling others they finished complete recitals of the Quran 3 or 5 times in i'tikāf, but in reality, they cannot even recite Sūrat al-Fātiḥah, Sūrat al-Ikhlāṣ, **أَعُوذُ بِاللَّهِ** or **بِسْمِ اللّٰهِ** properly. They are still heard boasting about how many times they think they have read the Quran.

Instead of reciting the whole Quran in Ramadan, these people should focus on reading half or even a tenth of it, but with proper pronunciation. If one cannot read it correctly, learning how to do so is a must. Nowadays, we know everything except how to recite the Quran properly. By Allah! This is a great deprivation and misfortune.

They know Urdu and can speak English fluently, whilst some even boast their English is better than their Urdu. These are the same people who cannot read the Quran even whilst looking at

it. They are referred to as educated and academic individuals. Ask yourself; can they really be called this?

Dear Islamic brothers! **الْحَمْدُ لِلَّهِ** Under the supervision of Dawat-e-Islami, thousands of Madrassah al-Madinah institutes for adults have been established. These normally take place in masjids after 'ishā' salah.

In these, prayers, rulings related to purification, and the correct method of salah are taught, along with much more. It does not cost anything to study here. If one desired to learn English or any other language, they would instead have to attend coaching centres, make immense efforts to memorise their lesson, pay steep fees and go to great lengths, just as people do. But if the Quran is being taught for free, even then people do not come to learn it. Their excuse is they find themselves unable to learn. If they do learn, they read a qā'idah and then put it down, not touching it until the following day. How can anyone learn this way?

We learn a wide spectrum of worldly knowledge but fall short in reading the Quran correctly. When we make effort for worldly knowledge, we must also put concerted effort in to learn the Quran.

Some put forward the excuse they have no time. They do have the time indeed, just not the passion to study and learn. May Allah grant us enthusiasm. ¹ *امِين بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*

Q: Can the Quran be recited after ‘aṣr salah?

A: Yes, the Quran can be recited after ‘aṣr salah. It is disliked to recite it at three specific times – from 20 minutes before sunset, for 20 minutes after sunrise and from Islamic midday until zuhr begins.

Although reciting the Quran is permitted during these three times, it is better to recite other litanies or send *ṣalāt* upon the Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*. One will also not be sinful if they recite Quran in these times. ²

Q: How many times should the Quran be completed in Ramadan?

A: To complete the Quran once in Ramadan is sunnah. ³ Try to recite it as much as possible, as it is a superior means of earning reward. Our foremost imam, Abū Ḥanīfah *رَحِمَهُ اللهُ عَلَيْهِ* would complete one Quran in the day, one at night, and one in tarāwīḥ.

¹ *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 2, p. 356

² *Al-Durr al-Mukhtār ma‘a Radd al-Muhtār*, vol. 2, p. 44; *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 1, p. 435

³ *Al-Fatāwā al-Razawīyyah*, vol. 7, p. 458

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

The great imam would complete the Quran 61 times in Ramadan in this manner.¹

Q: In our masjid, Sūrat al-Mulk is recited after ‘ishā’ salah. As soon as the reciter finishes, he says **اللَّهُ رَبُّ الْعَالَمِينَ** and then

صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمَ. Is this allowed?

A: *Al-Fatāwā al-Ḥadīthīyah* describes it as commendable for one to recite **اللَّهُ رَبُّ الْعَالَمِينَ** after Sūrat al-Mulk.² There is no issue in saying **صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمَ** also, as this means “Allah has declared the truth.” He has done so indeed, and we believe in this firmly.³

Q: Some memorisers of the Quran can recite half of it in one sitting during their days of memorisation. However, after completing their memorisation they cannot recite even half a *juz*’. What do you say regarding this?

A: Truly, some memorisers do not open the Quran again after completing their memorisation, and instead spend hours chatting away. Whilst scrolling through social media, they do not realise where they can end up in the blink of an eye. The state of Islamic sisters is much worse in this regard.

¹ *Al-Khairāt al-Ḥisān*, p. 50; *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 2, p. 379

² *Al-Fatāwā al-Ḥadīthīyah*, p. 376

³ *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 2, p. 94

Remember, it is easy to memorise the Quran, but difficult to keep it memorised. Although memorisation usually takes a year, maybe two or three, one must remember and read it for the rest of their lives.

Memorisers should try to read a manzil every day, if possible. In this way they shall finish a reading of the Quran four times a month. If they cannot do this, they should recite a *juz'* at the bare minimum. In comparison to someone who does not know the Quran from memory, it will not take them long to recite this much.

Bear in mind; one must adhere to *tajwīd* when reciting the Quran or even a part of it. These rules include lengthening longer vowels more. When reciting in *ḥadar*, it should take memorisers around 20 or 25 minutes to recite an entire *juz'*.

This *ḥadar* should fit the description it holds according to expert reciters. However, as some memorisers read so fast, listeners cannot hear anything except **يَعْلَمُونَ** and **تَعْلَمُونَ**. Some do not pronounce letters correctly, distort them or ignore rules of recitation entirely.

Someone who does not know the Quran from memory should still recite one *juz'* daily. Encouragement for this is included in our *shajarah*. In any case, only a person blessed with ability from Allah can recite the Quran. The truth is many people do not have any passion to recite it at all.

Q: If someone makes mistakes whilst reciting the Quran, can they be rectified in a public gathering?

A: If the mistake is so severe that it distorts the meaning, they should be rectified in a public gathering provided there is no chance of discord.¹ If the mistake was related to *tajwīd*; let's say *ghunnah* or *ikhfā'* was not performed; the reciter should not be lambasted in public. He should be notified of the mistake in private, in a wise and soft manner.²

Q: What is the ruling on reciting the Quran while walking, wearing slippers or whilst not in the state of wuḍū (ablution)?

A: Without wuḍū, it is permissible to recite the Quran but not touch it.³ In addition, there is no harm in reciting the Quran while wearing slippers.⁴

Q: How much of the Quran should be recited daily?

A: Even if one recited the entire Quran in a day, it is not incorrect to do so. The Shajarah Qādiriyyah encourages us to read a *juz'* of it every day, allowing us to finish a complete recital every month.

¹ *Ghunyat al-Mutamalli*, p. 498

² *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 298

³ *Al-Durr al-Mukhtār ma'ā Radd al-Muhtār*, vol. 1, p. 348

⁴ *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 511

Some of our students recite a *manzil* a day. The Quran has seven of these, which means they finish a reading of it every seven days. One should attempt to read for as long as the heart remains attached. If a *manzil* is read every day, then this would be great.¹

Q: I was listening to Quran on my headphones, when a verse of prostration came. Will lowering my head be considered enough of a prostration for this?

A: Listening to a recording of a Quranic recitation does not necessitate prostration, and there is no need for the formality of lowering the head either.²

Q: Will a prostration of recitation become necessary if a verse of prostration was heard live on Madani Channel?

A: If a verse of prostration was heard live on Madani Channel or on any other channel, the prostration of recitation would not be *wājib*.³

Q: If one has numerous prostrations of recitation pending, how should he go about performing them?

¹ *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 514

² *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 482

³ *Al-Fatāwā al-Razawiyah*, vol. 23, p. 446; *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 488

A: All pending prostrations must be performed. Say اللهُ أَكْبَرُ go into prostration, recite سُبْحَانَ رَبِّيَ الْأَعْلَى three times and then sit upright. Having done this, one should prostrate again and recite سُبْحَانَ رَبِّيَ الْأَعْلَى three times. This should be done until all pending prostrations are complete.¹ It is mandatory to be in wuḍū, face the *qiblah* and be in a pure place when performing this.²

Q: Can a person recite *ṣalāt* upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst the Quran is being recited?

A: It is an individual obligation upon all gathered to listen to the Quran, to listen with absolute attention.³ If someone hears the recitation of the Quran but was already engaged in personal tasks or work, it is then not obligatory upon him to listen to it.⁴

Q: Should recitation of the Quran be stopped if *azan* commences?

A: Yes! One should pause their recitation and reply to the *azan*.⁵ Yet, the verse being recited should be completed, or at least enough of it by which its meaning is maintained.

¹ *Al-Fatāwā al-Hindiyyah*, vol. 1, p. 135

² *Al-Durr al-Mukhtār ma'a Radd al-Muhtār*, vol. 2, p. 699; *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 522

³ *Al-Fatāwā al-Razawiyyah*, vol. 23, p. 352

⁴ *Ghunyah al-Mutamallī*, p. 497; *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 488

⁵ *Al-Fatāwā Hindiyyah*, vol. 1, p. 57

Apart from azan, whenever recitation is to be paused, ensure the verse is completed before pausing. Likewise, if a poem in praise of the Prophet is being read, one ought to finish the couplet and then stop. If Madani Channel has Quranic recitation or the aforementioned poetry being broadcast, ensure to wait for the verse or couplet to be completed before turning it off.

I have an age-old habit. Whenever I travelled to deliver speeches or even now when I come for Madani Muzakaraha; if the Quran is being recited, an Islamic issue is being explained or a story is being told, I stop and let it finish before coming forward. If I happen to not do this, it is simply because it slipped my mind.

This is to prevent people from standing and shouting slogans, which would result in the recitation being stopped or an interference in both reciting and listening.¹

Q: What is the ruling on reciting the Quran in a loud voice in the graveyard?

A: This is a good act, provided there is no external hindrance.²

Q: Can one recite the Quran at work?

A: If it is a private job (non-governmental) and your employer gives permission, there is no issue.³ If it is a job which is not

¹ *Malfuzât-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 447

² *Malfuzât-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 473

³ *Halal Tariqay Say Kamanay Kay 50 Madani Phool*, p. 19

affected by recitation of the Quran, it is still permissible. For instance, it is fine for security guards to send *ṣalāt* upon the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** with prayer beads in hand, or to recite the Quran while sitting. Permission will be issued in accordance with the scenario.¹

Q: If one attains the reward of reading ten Qurans for reciting Sūrah Yāsīn, should a person recite a full Quran or only Sūrah Yāsīn?

A: Reciting Sūrah Yāsīn earns one the reward of reading the Quran ten times,² and reciting Surah Ikhḷāṣ three times earns the reward of reading it once. A person should still recite the Quran, however.³

If one mercifully gazes at their parents, he attains the reward of an accepted Ḥajj.⁴ If a person was to look at them a hundred times a day, he earns the reward of a hundred accepted Ḥajj, yet he must also physically do this by making *ṭawāf* of the Kabah, *sa‘i* of Ṣafā and Marwah, and staying in ‘Arafah.

¹ *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 412

² *Jāmi‘ al-Tirmidhi*: 2896

³ *Ṣaḥīḥ Muslim*: 1886

⁴ *Shu‘ab al-Īmān*: 7856

In other words, one must visit these sacred sites to practically perform Ḥajj, and whilst at home, one should gaze at their parents mercifully to earn the aforementioned reward.¹

Q: Can the Quran be recited without covering the head?

A: It is permissible, but etiquette dictates one to not be bareheaded. When reciting the Quran, it is commendable for one to wear an *‘imāmah*, put on fine clothing, apply fragrance

¹ *Malʿuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 3, p. 362; This category of hadith refer to the reward of worship and not the actual worship itself. For example, a hadith mentions, “Whoever offers six units after maghrib and does not speak of anything evil between them; they shall be counted for him as twelve years of worship.” (*Jāmi‘ al-Tirmidhī*, vol.1, p. 429, hadith 435) Mufti Aḥmad Yār Khan Na‘īmī comments, “These hadith connote the reward of a specific worship and its excellence. They do not refer to the physical action itself. They do not mean one should perform Ṣalāt al-Awwābīn just once, then not offer prayer entirely for the next twelve years.” (*Mirāt al-Manājīh*, vol. 2, p. 226)

In another hadith: “Whoever recites **سُبْحَانَ اللَّهِ** a hundred times in the morning and evening for Allah, is like someone who has performed Ḥajj a hundred times.” (*Jāmi‘ al-Tirmidhī*, vol. 5, p. 288, hadith 3482) This does not mean a person can recite this and then turn a blind eye to performing Ḥajj. The mufti studiously explains, “Earning the reward of Ḥajj and physically performing it are two different things. Here, there is mention of the former, not the latter. For instance, physicians say a warmed, large type of raisin contains the nutritional value of a traditional flatbread, but a person is only satiated when eating the latter. He cannot continue living by eating a few raisins throughout the day. These invocations do earn the mentioned rewards, but Ḥajj will only be fulfilled by physically performing it.” (*Mirāt al-Manājīh*, vol. 3, p. 346)

and sit on their knees facing the Ka‘bah.¹ The more respect that one shows while sitting and reciting the Quran, the more blessings he will obtain.²

Q: Please explain the importance of *tajwid*, and illustrate some examples of mistakes made due to reciting the Quran with incorrect pronunciation.

A: Every individual must have knowledge of *tajwid* to the extent of مَا يَجُوزُ بِهِ الصَّلَاةُ. i.e., one must know enough of it to ensure salah is offered correctly.³ One must memorise as much of the Quran that is *farḍ* and *wājib* to read in salah.⁴

Usually, people are impassioned to recite the entire Quran in the month of Ramadan. Some finish it more than once مَا شَاءَ اللَّهُ. Yet they should read the Quran to a qualified reciter and take guidance from him regarding the validity of their reading. Allah forbid, if one cannot recite the Quran properly, then reciting Sūrah al-Fātiḥah correctly just once is greater than reciting the entire Quran incorrectly.

اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami provides the Madrassah al-Madinah online service, which teaches people how to recite the Quran and offer prayer salah. It also provides a variety of other courses,

¹ *Bahār-i-Sharī‘at*, vol. 1, p. 550, part 3

² *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 4, p. 116

³ *Al-Fatāwā al-Razawīyah*, vol. 3, p. 343

⁴ *Al-Durr al-Mukhtār ma‘a Radd al-Muhtār*, vol. 2, p. 315

all of which can be completed from the comfort of your own home. Take advantage of this and correct your recitation of the Quran.

I compiled a few words in relation to incorrect recitation of the Quran. Here are just a few examples of how reading incorrectly can change the meaning.

Some examples of reciting the Quran incorrectly

1. Changing a letter into another causes a word to change in meaning. For example, many cannot pronounce the **حَد** in **الْحَمْدُ لِلَّهِ**, which comes from the middle of one's throat. Because of this, they read **الْهَيْدُ** instead.

The two differ drastically in meaning. **الْحَمْدُ لِلَّهِ** means praise and qualities. If a person was to say **الْهَيْدُ** in place of **الْحَمْدُ لِلَّهِ**, the meaning becomes something I do not have the courage to even say. Yet, I shall tell you what **هَيْدٌ** means. It denotes the fading of a fire.

- 2.

قُلْ هُوَ اللَّهُ أَحَدٌ

*Say you (O Beloved), 'He is Allah, He is One.'*¹

¹ Al-Quran, 112:1, Translation from Kanz al-Īmān

قُنْ is written with a قاف with two dots above it, whilst its counterpart is written with a singular line, like كُنْ. قُنْ means say or declare, whilst كُنْ means eat. Observe the sheer difference between them.

3. قَالُوا means “They said”, whilst it would mean “They measured” if read as كَالُوا.
4. عَلِيم is an attribute of Allah. If this is read with an عين, it shall mean “He who knows”. The Quran says,

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٤﴾

*Indeed, He knows what is within the hearts.*¹

This word has its meaning change to “painful” if read with an الف instead.

Look at how hugely the meaning is changed in these examples. Yet people in our communities read it with an الف. In particular, Memon and Gujarati people do not distinguish between عن and الف, هاء and هاء. Until such

¹ Al-Quran, 8:43, Translation from Kanz al-Īmān

people do not study with a skilled reciter, they will not be able to read the Quran properly.

Enrol into Madrassah al-Madinah to correct your reading of the Quran. **اِنْ شَاءَ اللهُ** Your pronunciation will be fixed in no time.

5. **عَلِمَ** means flag if read with an **ع**, and sadness if read with **الف**.
6. **عَمِلَ** means action or deed, whilst its meaning changes to hope if read with an **الف**.
7. In Sūrat al-Kawthar:

وَإِنْخَرِطُ

*And sacrifice.*¹

If this is read with a **ه** as **هَاءُ**, it connotes scolding or reprimand. The meanings could not be more different to one another.

Learning how to recite the Quran correctly is critically important and necessary. Islamic brothers and sisters alike must acquire this knowledge.

¹ Al-Quran, 108:2, Translation from Kanz al-Īmān

Elderly women especially should take time to learn this, as these poor souls usually have certain issues in pronouncing letters correctly. Even if she is a hundred years old and cannot read the Quran properly, she should try her best to learn. She will earn continuous reward for her efforts **رَبِّكَ أَشَدُّ**.¹

Q: If a verse of prostration appears during recitation, does one have to pause immediately and perform prostration? Some people finish their reading and then prostrate. Is this allowed?

A: If there is no hindrance, it is better to perform the prostration straight away. There is no sin if it is performed afterwards. When a prostration becomes *wājib*, it must be performed.

A mufti sat near the Amir of Ahl al-Sunnah added, “If a person is in a state of wuḍū it is better to prostrate straight away. Delaying without reason is a minor dislike.”²

Q: Is it permissible to recite Sūrah Yāsīn as a litany for the fulfilment of one’s desire?

A: It is permissible to read Sūrah Yāsīn as a litany or for the fulfilment of a need. It is an entirely different matter if the “need” in question is something impermissible, but for the permissible, there is no problem in this. The litany will be read a specific number of times and such acts are carried out under

¹ *Malfuzāt-i-Amīr-i-Ahl-i-Sunnat*, vol. 6, p. 278

² *Al-Durr al-Mukhtār*, vol. 2, p. 703; *Malfuzāt-i-Amīr-i-Ahl-i-Sunnat*, vol. 5, p. 265

the supervision of a guide, as there is a risk of suffering harm if done alone.

Recite Sūrah Yāsīn to a qualified reciter of Quran, to ascertain whether you are reading correctly or not. If you can recite correctly, you should adopt the company of an authorised person and read this invocation under his guidance. Generally, such guides are hard to come by.

There are many other litanies and invocations to save oneself from issues. My advice is to read them along with Ṣalāt al-Ḥājah. Litanies bear profound efficacy. If a person does not go about them in the right manner, no form of treatment can heal the damage they cause to themselves.

Their intellects disintegrate, they throw things around and utter curses. They become hard to control, and the only solution is to restrain them. This can destroy a household from the inside out.

If you are the disciple of a qualified shaykh, who has a full beard in accordance with Islamic law and is a scholar, then recite the short litanies enclosed in his shajarah. My ultimate advice is: the remedy for every issue is **صَلِّ عَلَى مُحَمَّدٍ**. Sending *ṣalāt* upon the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in abundance is a marvellous litany. By virtue of it all problems will be resolved **إِنْ شَاءَ اللَّهُ**.¹

¹ *Malfuzāt-i-Amir-i-Ahl-i-Sunnat*, vol. 5, p. 331

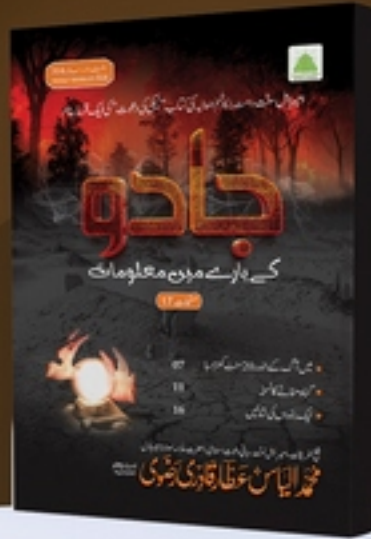
Questions about the Quran answered by the Amir of Ahl al-Sunnah

Q: Can a recorded Quranic recitation be played at home whilst working?

A: The etiquette of listening to a recorded Quranic recitation are not the same as listening to it live in front of you. Even if no one is listening to the recorded recitation, it is still Quran, and should be turned off if nobody is listening. The same applies poetry in praise of the Prophet is being recited on a recording, yet nobody is there to listen.¹

¹ *Malfuzât-i-Amir-i-Ahl-i-Sunnat*, vol. 6, p. 93

Next Week's Booklet



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