

WEEKLY BOOKLET



PRAYER

of the Pious

- The Saint who cried all the time
- Offering prayer in a hurry
- Ordinary people should recite the noble Quran at a medium pace
- Prayer offered by bridegroom (Parable)

Presented by: (DAWAT-E-ISLAMI)
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خوفِ خُدا والوں کی نِیاز

Prayer of the Pious

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Prayer of the Pious



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

Supplication for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study **اِنْ شَاءَ اللَّهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)

Note:

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

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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Prayer of the Pious¹

Attar's supplication: O Allah Almighty! Whoever reads or listens to the booklet *Prayer of the Pious*, grant him true fear of You, and bestow upon him and his parents forgiveness without account.

أَمِيرِن بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of *Ṣalāt*

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “The closest of you to me on the Day of Judgement will be the most abundant in sending *ṣalāt* upon me.”²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Three satanic weapons (Parable)

The Tābi'ī saint, Sayyidunā Wahb b. Munabbih رَحِمَهُ اللَّهُ عَلَيْهِ has stated that Satan tried very hard to deceive a saint رَحِمَهُ اللَّهُ عَلَيْهِ from the Banī Isrā'īl but could not succeed. One day, the saint went

¹ This subject matter has been extracted from Amīr Ahl al-Sunnah's book, *Faizan-e-Namāz*, translated into English as *The Key to Paradise*, pp. 325-345

² Sunan Al-Tirmidhī, vol. 2, p. 27, Hadith 484

somewhere in order to fulfil a need, so Satan also accompanied him. Satan tried to deceive him by means of desires and anger but in vain. Then, in order to frighten the saint, Satan pushed a rock towards him from a mountain. The saint started reciting the *dhikr* of Allah Almighty, so it moved away from him. Thereafter, Satan appeared to him in the form of a lion and other beasts, but the saint started reciting the *dhikr* of Allah Almighty again and did not take notice. When the saint started praying, Satan, in the form of a snake, passing by his feet, coiled himself around the body of the saint and reached his head. The saint wanted to perform prostration, but the snake coiled itself around his face. When the saint was going to place his blessed head on the ground to perform prostration, the snake opened its mouth, so that it would swallow his head, but the saint removed it and performed prostration on the ground. After he finished prayer, he moved on.

Then Satan appeared in his true form and said, "I tried my utmost to deceive you, but I could not succeed. I now want to make friendship with you and will never deceive you in the future."

The saint replied, "Today, you have tried very hard to frighten me but, by the grace of Allah Almighty, I have not become scared. I do not need your friendship."

Satan spoke, "Will you not ask me what has happened to your family members in your absence?"

The saint responded, “I have died before them (i.e., I do not need to ask you anything about them).”

Satan enquired, “Are you not going to ask me how I deceive people?”

The saint mentioned, “Yes, inform me of this.”

Satan answered, “I deceive people by means of three things: (1) miserliness (2) anger (3) intoxication. When a person becomes a miser, I make his wealth appear less to him and hence (driven by greed for an increase in his wealth), he fails to fulfil the *Shari‘ah*-declared rights of his wealth. In fact, he even feels tempted to obtain the wealth of others. When a person becomes angry, I play with him as kids play with a ball. Even if (he is so pious that) he can resurrect the dead by means of his prayer, I do not get disappointed with that hot-tempered man because sooner or later he will lose his temper and will say such a sentence that will destroy his afterlife. And when a person takes intoxicants, I drag him into any evil act I wish, just as a goat is held by its ear and led away.”¹

O devotees of the beloved Prophet! This parable shows that Satan spares no effort to prevent a servant from worship, but pious and sincere servants stay safe from satanic traps by the grace and mercy of Allah Almighty. It has also become clear that miserliness, anger and intoxication are three deadly satanic

¹ *Tanbīh al-Ghāfilīn*, p. 110, summarised

weapons by which he tries to destroy people. Every Muslim should try and make these weapons of Satan futile.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

If only we are blessed with offering prayer with tearful eyes!

At the time of raising our hands when saying *al-takbīrāt al-tahrīmah* of prayer, if only we imagine that we are seeing Allah Almighty or at least we should think that Allah Almighty is watching us and we are not hidden from Him even for a moment. In the state of *qiyām*, if only fortune would smile on us and we would hang our heads in shame with trembling shoulders in awe and with a pale face out of fear. If only we would have humility and concentration in our hearts and our body parts would express it as well. If only tears would continue to flow from our eyes and we would have a feeling of deep reverence for Allah Almighty when bowing and prostrating in prayer. Moreover, in prostration, we should be convinced that we are very proximate to Allah Almighty at that time.

Our beloved Prophet ﷺ has said, “A slave is closest to Allah Almighty in the state of prostration.”¹ But these states will only come about when our heart is free from the filth of the world. We should realize that Allah Almighty is watching us and that we will be held answerable for our deeds in His court. Our

¹ Ṣaḥīḥ Muslim, p. 198, Hadith 1083

mind should be filled with the thoughts of the afterlife.

Sound like a boiling pot would come from the blessed chest

When the beloved Prophet ﷺ offered prayer, there would be a sound like the simmering of a cauldron coming from his chest.¹

Face turned pale (Parable)

Sayyidunā Imam Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ was a great-grandson of the beloved Prophet and a beloved son of Sayyidunā Imam Husayn رَضِيَ اللهُ عَنْهُ. When Imam Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ performed ablution, his face would turn pale. His family members asked, “What happens to you at the time of performing ablution?” He replied, “You do not know whose court I am going to stand in.”²

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ trembled (Parable)

At the time of prayer, the Lion of Allah, Sayyidunā ‘Alī al-Murtaḍā رَضِيَ اللهُ عَنْهُ would tremble and his complexion would change. People would ask, “O leader of believers! What happened?” He would reply, “It is time now to discharge the trust that Allah Almighty had offered to the earth, sky and mountains and they refused to bear it and got scared, but I (i.e.,

¹ Musnad Imam Aḥmad, vol. 5, p. 501, Hadith 16326

² Al-Zuhd li Imam Aḥmad, p. 363, Hadith 2138

mankind) have borne it.”¹

Sayyidunā Yaḥyā عليه السلام would cry profusely

Sayyidunā Yaḥyā عليه السلام was a true Prophet of Allah Almighty and was the son of another Prophet, Sayyidunā Zakariyyā عليه السلام. When Sayyidunā Yaḥyā عليه السلام would stand to offer prayer, he would weep so much that trees and clods of earth would also start weeping with him. Sayyidunā Yaḥyā عليه السلام would continue to shed tears in the same way, and due to the constant shedding of tears, wounds appeared on his blessed cheeks. His respected mother would stick woollen bandages to his blessed cheeks. Whenever he would stand to offer prayer again, he would start weeping. As a result, the woollen bandages would get wet. When his respected mother would squeeze them out to dry them and he would see his tears falling onto the arm of his mother, he would beseech Allah Almighty in these words, ‘O Gracious Allah! These are my tears, she is my mother, and I am Your servant, whereas You are the most Merciful.’²

Tearful voice of Sayyidunā ‘Umar رضي الله عنه (Parable)

Sayyidunā ‘Abdullāh b. ‘Umar رضي الله عنهما has stated, “I offered prayer behind the leader of the believers Sayyidunā ‘Umar رضي الله عنه, and I heard him crying from the distance of three rows behind him.”³

¹ Iḥyā' al-‘Ulūm, vol. 1, p. 206

² Iḥyā' al-‘Ulūm, vol. 4, p. 225, summarized

³ Ḥilyat al-Awliyā', vol. 1, p. 88, Hadith 134

Description of Hell (Parable)

Sayyidunā Bishr b. Ḥusayn رحمته اللوعليه has stated, “Whenever I witnessed Sayyidunā Sa‘īd b. ‘Abd al-‘Azīz رحمته اللوعليه standing, offering an obligatory prayer, I saw tears flowing down upon his blessed beard.”

Sayyidunā Ishāq b. Ibrāhīm رحمته اللوعليه has stated, “I would see Sayyidunā Sa‘īd b. ‘Abd al-‘Azīz رحمته اللوعليه offering prayer facing the Qiblah, and I would heard the sound of his tears falling on to the mat.”

Sayyidunā Abū ‘Abd al-Raḥmān al-Asadī رحمته اللوعليه has stated:

I asked Sayyidunā Sa‘īd b. ‘Abd al-‘Azīz رحمته اللوعليه, “O Abū Muhammad! Why do you cry in prayer?”

He enquired, “O nephew! Why have you asked?”

I replied, “Maybe Allah Almighty will benefit me by this.”

So, Sayyidunā Sa‘īd b. ‘Abd al-‘Azīz رحمته اللوعليه explained, “Whenever I am about to stand to offer prayer, the scene of Hell is apparent before me.”¹

The saint who cried all the time

Sayyidunā Sufyan رحمته اللوعليه has stated:

¹ Tārīkh Ibn ‘Asākir, vol. 21, p. 203

Sayyidunā Sa‘īd b. Sā‘ib al-Ṭā‘ifi’s رَحْمَةُ اللَّهِ عَلَيْهِ tears would not abate; he would be seen crying all the time. Whether offering prayer or performing *ṭawāf* or reading the noble Quran sitting, he would continue to shed tears. Whenever I met him on a path, I found him weeping. A person rebuked him for crying all the time, so [out of humility] he explained to the person, weeping, “You should tell me off for my errors and excesses, [not for shedding tears]. These two [i.e., errors and excesses] have dominated me.” When the person heard it, he left him.¹

Ruling of Islamic law on weeping during prayer

During prayer, due to pain or trouble, if the words ‘aah’, ‘ooh’, ‘uff’, ‘tuff’ are uttered or if letters are pronounced while crying, the prayer will become invalid. However, there is no harm if just tears flow from the eyes without pronouncing any letter or making any sound.² If a follower begins to cry in prayer when hearing the Imam’s recitation and the former utters the word ‘Oh’ or نَعَمْ, or ‘yes’, there is no harm in that, because this word has been uttered due to humility and concentration. However, if he says these words due to the melodious voice of the Imam,

¹ Al-Riqqah Wa al-Bukā‘ ma‘a Mawsū‘ah Ibn Abī al-Dunyā, vol. 3, p. 215, number 242

² Al-Fatāwā al-Hindiyyah, vol. 1, p. 101, Radd Al-Muhtār, vol. 2, p. 455

the prayer will become invalid.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Memorising the meanings of that which is recited in prayer

For the attainment of humility and concentration, we should know the meanings of Surahs and litanies recited during prayer such as *thanā'*, Surah al-Fātiḥah, *tasbīḥāt* of *rukū'* and prostrations, *ṣalāt*, etc., so, that we understand what we are requesting from our Lord in prayer. If we keep the meanings of Quranic verses and supplications in our mind, we will be able to keep our thoughts under control. In this way, we will be blessed with offering prayer with complete humility and concentration, *أَلْحَمْدُ لِلَّهِ*.

Unaware of who is either side

Sayyidunā Ḥakam *رَضِيَ اللهُ عَنْهُ* has stated, “From the perfection of the prayer is that you should not be aware of who is to your right and left.”² Sayyidunā ‘Abdullāh b. ‘Abbās *رَضِيَ اللهُ عَنْهُمَا* has mentioned, “*Khushū'* in prayer means a worshipper should not recognise the person present on his right and left side.” The Tābī‘ī saint, Sayyidunā Sa‘īd b. Jubayr *رَضِيَ اللهُ عَنْهُ* has declared, “Forty years have passed since I have heard this saying of Sayyidunā ‘Abdullāh b. ‘Abbās *رَضِيَ اللهُ عَنْهُمَا* and I have not

¹ Al-Durr al-Mukhtār wa Radd al-Muḥtār, vol. 2, p. 456

² Muṣannaf Ibn Abī Shaybah, vol. 1, p. 492, Hadith 15

recognized the person present on my right and left side.”¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Offering prayer in a hurry does away with the essence of prayer

If a worshipper does not perform *ruku'*, prostration, *qawmah* and *jalsah*, etc., calmly, he will never be able to attain humility and concentration at all. To offer prayer in a rush does away with the essence of prayer.

Offering prayer in a hurry

It is deeply regrettable that in the present age, only a very small number of Muslims offer prayer. Even amongst those who do, some of them repeatedly ruin their prayers because of rushing them. One who offers prayer incorrectly has been declared to be a thief of prayer. The last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “The worst thief among people is the one who steals in his prayer.” The blessed Companions رَضِيَ اللهُ عَنْهُمْ humbly asked, “O Messenger of Allah! How can any person steal in his prayer?” He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “He does not bow and prostrate completely” or the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “He does

¹ Ithāf al-Sādat al-Muttaqīn, vol. 3, p. 181

not straighten his back during bowing and prostrations.”¹

The thief of prayer is worse than that of wealth

Commenting on the above blessed Hadith, Mufti Aḥmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ has stated:

It has become obvious that the thief of prayer is worse than that of wealth because the thief of wealth gains at least some worldly profit (from the stolen wealth); though he is punished. As for the thief of prayer, he will be punished but will not gain any benefit at all. The thief of wealth violates the rights of people, but the thief of prayer violates the right of Allah Almighty. This is the condition of those who offer prayer in a deficient form; so those who do not offer prayer at all should learn a lesson.²

Warning of bad end

Sayyidunā Hudhayfah b. al-Yamān رَضِيَ اللهُ عَنْهُ saw a person bowing and prostrating improperly during his prayer, so he cautioned the person, ‘You have not offered prayer. If you die in the same state, you will not die upon the way of Sayyidunā Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’³ The narration in *Sunan al-Nasā’i*

¹ Musnad Imam Aḥmad b. Ḥanbal, vol. 8, p. 386, Hadith 22705

² Mir’āt al-Manājiḥ, vol. 2. p. 78

³ Ṣaḥīḥ al-Bukhārī, vol. 1, p. 284, Hadith 808

also states that he asked, “For how long have you been offering prayer in this way?”

The person replied, “For forty years.”

Sayyidunā Ḥudhayfah رضى الله عنه warned him, ‘You have not offered prayer at all for forty years; if death comes to you in this state, you will not die following the religion of Muhammad صلى الله عليه وآله وسلم.’¹

Do not peck like a crow

Sayyidunā ‘Abd al-Raḥmān b. Shibl رضى الله عنه has stated, “The beloved Prophet صلى الله عليه وآله وسلم has forbidden pecking like a crow and spreading [forearms] like a beast.”²

Explanation of Hadith

One should neither perform prostration in a hurry like a crow that hits its beak on the ground and lifts it up instantly nor should one place his elbows in prostration on the ground like a dog, a wolf, etc., does when sitting.³

Example of person offering prayer in a hurry

Sayyidunā Abū Mūsā al-Ash‘arī رضى الله عنه has narrated that the

¹ Sunan al-Nasā’ī, p. 225, Hadith 1309

² Sunan Abū Dāwūd, vol. 1, p. 328, Hadith 862

³ Mir‘āt al-Manājīh, vol. 2, p. 87

beloved Prophet ﷺ has stated, “The example of the person who does not perform *rukūʿ* completely and ‘pecks’ in prostration is like the hungry person who eats one or two dates, which cannot remove his hunger.”¹

Ordered for a prayer to be repeated

Sayyidunā Abū Hurayrah رضى الله عنه has narrated:

The beloved Prophet ﷺ was seated in a corner of the masjid when a person came and offered prayer. Afterwards, he greeted the beloved Prophet ﷺ with *salām*. The beloved Prophet ﷺ advised him, “ وَعَلَيْكَ السَّلَامُ Go back, and offer prayer, for you have not prayed.” The person went back, offered prayer, returned, and greeted with *salām*. He ﷺ said “ وَعَلَيْكَ السَّلَامُ Go back, and offer prayer, for you have not prayed.” The second time or after it, the person humbly said, 'O Messenger of Allah! Please teach me.' He ﷺ explained, “When you stand up in order to offer prayer, perform ablution thoroughly, then face the Ka'bah and pronounce *takbīr*. Thereafter, recite from the Quran as much as is easy for you. Then, perform *rukūʿ* until you become tranquil bowing. After that, stand until you are standing upright. Then,

¹ Al-Targhīb wa al-Tarhīb, vol. 1, p. 199, Hadith 7

perform prostration until you are prostrating tranquilly. Thereafter, rise until you sit tranquilly. Then perform prostration until you are prostrating tranquilly. Thereafter, rise until you sit tranquilly. Then do the same in the whole of your prayer.¹

Prayer resembling the prayer of the beloved

Prophete ﷺ (Parable)

The Tābi'ī saint, the leader of the believers, Sayyidunā 'Umar b. 'Abd al-'Azīz رَحْمَةُ اللَّهِ عَلَيْهِ would strive to act upon *sunan*. Whilst Sayyidunā 'Umar b. 'Abd al-'Azīz رَحْمَةُ اللَّهِ عَلَيْهِ was the governor of Madinah, Sayyidunā Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ, who was the special servant of the beloved Prophet, came to Madinah from Iraq and offered prayer behind him. Sayyidunā Anas b. Malik رَضِيَ اللَّهُ عَنْهُ liked the prayer led by Sayyidunā 'Umar b. 'Abd al-'Azīz رَحْمَةُ اللَّهِ عَلَيْهِ. After performing the Prayer, Sayyidunā Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ remarked, “الْعُلَمَاءُ مَا رَأَيْتُ أَحَدًا أَشْبَهَ بِصَلَاةِ النَّبِيِّ مِنْ هَذَا” I have not seen anyone offering prayer resembling that of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more than this young man.”²

May Allah Almighty have mercy on all of them and forgive us without accountability for their sake!

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Ṣaḥīḥ al-Bukhari, vol. 4, p. 172, Hadith 6251

² Sīrat 'Umar b. 'Abd al-'Azīz li Ibn al-Jawzī, p. 34

Prayer offered by Imam Aḥmad Razā Khan رحمۃ اللہ علیہ

Mawlānā Muhammad Ḥusayn Chishtī Niẓāmī رحمۃ اللہ علیہ has stated:

These days, people do not offer prayer as carefully as Imam Aḥmad Razā Khan رحمۃ اللہ علیہ did. I would always offer two units of prayer in the time span in which he رحمۃ اللہ علیہ would offer only one unit. Other people would offer at least six or even eight units within the time in which I would offer four units.¹

May Allah Almighty have mercy on them and forgive us without accountability for their sake!

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Wonderful recitation of the beloved Prophet ﷺ

In order to attain humility and concentration in prayer, one should recite the noble Quran slowly, and whenever permitted by the Sharī'ah – for example, when one is offering prayer at night in seclusion, in *tahajjud* etc., – one should recite the noble Quran in a melodious voice. The Tābī'ī saint Sayyidunā Ya'la b.

¹ Hayat A'la Hazrat, vol. 1, p. 154

Mamlak رَحْمَةُ اللهِ عَلَيْهِ asked the Mother of believers, Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا about how the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the noble Quran, whereupon she described a recitation in which each and every letter was clear.¹

Recite the Quran correctly, even if it is a little

In *Mir'āt al-Manājiḥ* , Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ has stated:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite the noble Quran very slowly and clearly. Every word he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited was apparent. The letters ح, ع, ز, ذ, ظ, ض in every word were distinct. The words he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited were not mixed with each other. We should also recite the noble Quran in the same way. Instead of trying to merely recite it in huge quantities, we should try to recite it correctly (even if it be in small quantities).²

A good qārī is one who fears Allah Almighty

Sayyidunā Ṭāwūs رَحْمَةُ اللهِ عَلَيْهِ has stated that the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked about which person has the best voice

¹ Sunan al-Nasā'ī p. 284, Hadith 1626 summarised

² *Mir'āt al-Manājiḥ*, vol. 2, p. 247

and recital when reciting the noble Quran. He ﷺ replied, “One whom when you hear him reciting the noble Quran, you feel that he fears Allah Almighty.”¹

Hair of listeners would stand up

Commenting on the above blessed Hadith, Mufti Aḥmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ has stated below it:

This Hadith is an explanation of all those *Aḥādīth* in which a good voice and good recitation have been commanded. In other words, the recitation that is offered with heart and soul and with divine fear is good, no matter how the voice of the reciting person is, whether delicate or coarse. It was observed that the voice of some saints was thick, but when they would recite the noble Quran, their own hair as well as that of others would stand up, and hearts would tremble. May Allah Almighty bless us with reciting the noble Quran in this way! **أَمِينٌ** ²

Reciting the noble Quran is a very great privilege indeed. Reciting one letter of the noble Quran earns the reciter the reward for ten virtues. The beloved Prophet ﷺ has said: “The person reciting one letter from the Book of Allah Almighty will earn one virtue which will be equivalent to ten. I

¹ Al-Dārimī, vol. 2, p.563, Hadith 3489

² Mir'āt al-Manājiḥ, vol. 3, p. 274

do not say that **الْو** is a single letter; rather, **اَلِف** is one letter, **لَام** is one letter and **مِيم** is one letter.”¹

Hundred virtues in return for every letter

The leader of believers, Sayyidunā ‘Alī Murtaḍā **رضي الله عنه** has stated that one who recites the noble Quran standing in the state of prayer will be blessed with one hundred virtues in return for every letter. For the one who recites the noble Quran sitting in the state of prayer, there are fifty virtues in return for every letter. For the one who recites the noble Quran in a state of ablution, but not in the state of prayer, there are twenty-five virtues. For the person who recites the noble Quran without ablution, there are ten virtues. Standing at night in worship is superior because the heart is less preoccupied at that time.²

Some Islamic brothers recite the noble Quran very fast, so that they can get the privilege of reciting it more and more, but they do not follow the rules of *tajwīd*, ending up reciting incorrectly. It is individually obligatory to pronounce the letters of the noble Quran correctly and to refrain from reciting it incorrectly. Imam Ahmad Raza Khan **رحمته الله عليه** has stated, “Without doubt, it is individually obligatory to know *tajwīd* to the extent of pronouncing letters correctly and refraining from incorrect

¹ Sunan al-Tirmidhī, vol. 4, p. 417, Hadith 2919

² Ihyā' al-'Ulūm, vol. 1, p. 366; Ihyā' al-'Ulūm (Urdu) vol. 1, p. 831

recitation.”¹

Recite the noble Quran slowly

In verse 4, Surah al-Muzzammil, *Juz'* 29, Allah Almighty has said:

وَرَقِّلِ الْقُرْآنَ تَرْتِيلاً ۝

*And recite the Quran slowly with due care and attention.*²

Explaining the word ‘تَرْتِيلاً’, my master Imam Ahmad Raza رحمته الله عليه has mentioned; “Recite the noble Quran slowly, pausing appropriately, in such a way that a hearer can count the verses and words.”³

One should recite the noble Quran during an obligatory prayer in such a way that every single letter should be distinct. During *Tarāwīh* prayer, recitation may be at a medium pace and, during voluntary prayers at night, one may recite the noble Quran at such a speed whereby he is able to understand it.⁴

It is stated in *Madārik*:

One must be especially careful about pronouncing letters separately and calmly, paying attention to pauses

¹ Referenced al-Fatāwā al-Razawīyyah, vol. 6, p. 343

² Kanz al-‘Irfān (translation of Quran) (*Juz'* 29, Surah al-Muzzammil, verse 4)

³ Referenced al-Fatāwā al-Razawīyyah, vol. 6, p. 276

⁴ Al-Durr al-Mukhtār, vol. 2, p. 320

[stop signs] and all the vowels. The word **تَوْتِيل** (i.e., **slowly in distinct stages**) places great emphasis on this ruling, showing that this matter is very necessary for anyone reciting the noble Quran.¹

(In order to learn the rulings of **تَوْتِيل**, study *al-Fatāwā al-Razawīyyah*, volume 6, from page 275 to 282).

Ordinary people should recite Quran at a medium pace

On page 478 and 479 of *al-Fatāwā al-Razawīyyah*, volume 7, an excellent explanation is given about the recitation of the noble Quran at a slow and medium pace. Let me give you a summary of it in easy words:

Those who do not have the capability to ponder over the noble Quran while reciting it should recite it at a medium pace. For these people, this should be preferable because the more quickly they recite it, the larger the amount of recitation they will complete. In return for every letter, the reward for ten virtues is granted. So, if they recite 500 letters instead of 100, they will earn the reward for 5000 virtues instead of 1000. Every type of reward does not depend upon understanding.

¹ Madārik al-Tanzīl, p. 1292; Referenced al-Fatāwā al-Razawīyyah, vol. 6, pp. 278-279

Parable: Sayyidunā Imam Ahmad b. Ḥanbal رَحِمَهُ اللهُ عَلَيْهِ beheld Allah Almighty in a dream and humbly said, ‘O my Lord! What frees Your servants from Your punishment?’ Allah Almighty said, ‘My Book (i.e., noble Quran).’ Sayyidunā Imam Ahmad b. Ḥanbal رَحِمَهُ اللهُ عَلَيْهِ said, ‘Reciting it with understanding or without understanding?’ Allah Almighty said, ‘[In both ways, i.e., reciting it] With understanding as well as without understanding.’

(For details, see page 478 and 479 of *al-Fatāwā al-Razawiyyah*, volume 7.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Knowing necessary rulings regarding prayer is obligatory

Knowing necessary rulings concerning prayer is obligatory. When a person is aware of the *fard* and *wājib* acts of prayer and of its *sunan* as well as of the actions that invalidate prayer, he can offer prayer properly. On the contrary, if he is unaware of necessary rulings connected to prayer, how will he be able to offer it correctly? Whoever prayer is obligatory upon, it is also mandatory upon him to know necessary rulings concerning it.

Prayer offered by bridegroom (Parable)

O devotees of the beloved Prophet! Indeed, we live in such a

critical time! In our society, there are those Muslims who do not know how to offer prayer at all. A Madani Islamic brother of Dawat-e-Islami states:

I am the Imam in a masjid in Karachi. One night, after 'Ishā prayer, some brothers and I were present in the masjid for Madrasa-tul-Madinah (for adults). In the meantime, a bridegroom came to the masjid along with some of his friends and requested from me, "Make me offer prayer." I replied, "I have already led the prayer. Please offer your prayer individually." He repeated, "No, please help me offer prayer." Now, I understood. In fact, he did not know how to offer prayer at all and he wanted me to tell him the method of offering prayer. I asked a sensible Islamic brother to tell him the method. He informed him of the method of prayer but the 34-year bridegroom did not know anything about bowing in prayer, prostrating, *tashahhud*, etc. He did not know how to perform these acts. He needed to be informed of everything, i.e. how to raise hands up to the ears, fold them under the navel and how to bow and prostrate in prayer. Each and every action from start to finish was told to him. Much to our surprise, the bridegroom had not come to offer 'Ishā' in the masjid. Instead, he had come to follow a tradition of his community by offering two units of voluntary prayer on the occasion of marriage.

The speech 'First Night in the Grave' changed my life

O devotees of Prayer! In order to develop the habit of offering prayer calmly, to learn necessary rulings on prayer and to develop a passion for humility and concentration in prayer, travel with Madani Qafilahs routinely. Here is a Madani parable for your persuasion. An Islamic brother who was around 24 years of age from Daharki (district Ghotki, Sindh) was a materialistic young man. He did not know even the basics of Islam. Neither did he offer prayer nor did he keep fasts. Loafing about in streets along with his bad friends and watching films and dramas were part of his routine. Due to bad company, he even started drinking alcohol. By the grace of Allah Almighty, Dawat-e-Islami has set many such wicked people on the path to piety. He was also inspired. Credit goes to the preacher of Dawat-e-Islami who made individual effort and invited him to the weekly Sunnah-inspiring congregation. **الحمد لله** He attended the congregation. Although there was some impact on him, he remained deprived of gaining more blessings of Dawat-e-Islami due to his ingrained habit of sinning. After a period of time, the same preacher of Dawat-e-Islami invited him to travel with a 3-day Madani Qafilah along with the devotees of the beloved Prophet. Accepting the invitation, he travelled in the path of Allah Almighty. During the Madani Qafilah, a preacher motivated him to go on a 63-day Tarbiyyati course, and he was blessed with doing the course. During the same course, he also took up the opportunity of attending a 3-day Tarbiyyati congregation held at Faizan-e-Madinah, Karachi where he heard the speech 'First

Night in the Grave'. This speech transformed his heart altogether, inspiring him to repent of his previous sins sincerely and to make a firm intention of adopting a Sunnah-conforming appearance. **أَلْحَمْدُ لِلَّهِ** Not only was he privileged to become the Imam in a masjid, but he was also promoted to the responsibility of carrying out the Madani activities of Dawat-e-Islami as the head of an area Mushawarat.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اِنَّا نَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Next Weekly Booklet



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