

The excellence of
learning and teaching the

Quran

24-June-2021



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

The excellence of learning and teaching the Quran

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا نُوْرَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of *I'tikaf* because as long as you stay in the Masjid you will continuously earn the reward of *I'tikaf*. Remember! There is no Shar'i permission to eat, drink, sleep, partake of *Sahari* and *Iftari* meals, or even to drink Zamzam water or any blessed water (for which an invocation or supplication was recited) in a Masjid. However, if the intention of *I'tikaf* is made, all these acts will become permissible. One should not make an intention to observe *I'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make the intention to observe *I'tikaf* and perform the *Zikr* of Allah Almighty for some time; then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of Salat upon the Prophet ﷺ

The Final Prophet of Allah Almighty صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

إِنَّ اللَّهَ وَكُلَّ بَقِيْرِئِ مَكَّا أَعْطَاهُ أَسْمَاءَ الْخَلَائِقِ فَلَا يُصَلِّي عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أْبَلَعَنِي
بِأَسْمِهِ وَاسْمِ أَبِيهِ هَذَا فَلَانَ بِنُ فُلَانٍ قَدْ صَلَّى عَلَيْكَ

Translation: Indeed, Allah Almighty has appointed an angel at my grave who has the ability to hear the voices of the entire creation. So, there is no one who sends *Salat* upon me until the Day of Judgement except that it informs me of his name and his father's name, (saying) 'So-and-so, son of so-and-so, has sent *Salat* upon you.' (*Majma'-uz-Zawaid, vol. 10, p. 251, Hadith 17291*)

صَلَّى اللهُ عَلَيَّ مُحَمَّدٌ صَلَّى اللهُ عَلَيَّ الْحَبِيبِ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah Almighty and to earn reward. The Beloved Prophet صَلَّى اللهُ عَلَيَّ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (*Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942*)

An important point

For righteous and permissible work, the more good intentions we make, the more reward we attain.

Intentions of listening to Bayan

1. In order to gain the knowledge of Deen, lowering my eyes, I will listen to the *Bayan* attentively.
2. I will sit in the *Attahiyyaat* position for as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللهُ عَلَيَّ الْحَبِيبِ، اذْكُرُوا اللهَ، تُتَوَبُّوا إِلَى اللهِ، etc., I will reply loudly with the intention of gaining reward.

4. After the Ijtima', I will approach people to say Salam, shake hands and preach to them through personal endeavour.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The topic of our Bayan today is 'The excellence of learning and teaching the Quran,' in which we will hear the accounts of the Noble Sahabah teaching the Quran, the study circles of those who learnt the Quran, the reward of teaching the Quran, the harms in the Hereafter of not acting upon the Quran, the virtues of reciting the Quran which have been mentioned in the Quran and *Hadith*, the accounts of the pious predecessors in relation to reciting the Quran, and many more valuable points. May Allah Almighty allow us to listen to the entire Bayan with good intentions. آمين

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Giving preference to teaching the Quran over governorship

During the caliphate of Ameer Al-Mu'mineen, Sayyiduna Umar Al-Farooq رَضِيَ اللهُ عَنْهُ, when the land of Syria was conquered, Sayyiduna Yazeed Bin Abu Sufyan رَضِيَ اللهُ عَنْهُ wrote a letter to Sayyiduna Umar رَضِيَ اللهُ عَنْهُ informing him that many cities had been populated due to the presence of many Syrians and that there was a dire need for some people to teach them the Quran and important religious rulings, and asked him to send people who have the ability to teach so that they can aid him. Thus, two Noble Sahabah, Sayyiduna Mu'aaz Bin Jabal and Sayyiduna 'Ubadah Bin Saamit رَضِيَ اللهُ عَنْهُمَا, put themselves forward for this noble task. (*Tabaqat Ibn-e-Sa'd, vol. 2, p. 272, Selected*)

However, when Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ sought permission from Ameer Al-Mu'mineen رَضِيَ اللهُ عَنْهُ to leave Madinah and travel to Syria with them, he did not accept. But upon the insistence of Sayyiduna

Abu Darda رَضِيَ اللهُ عَنْهُ, he was given permission to go on the condition that he becomes the governor there. However, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ did not accept the condition of becoming a governor and said, 'I wish to go to Syria in order to teach the people there the Sunnahs of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the way of offering *Salah* in accordance to the Sunnah.' Thus, after seeing his passion for spreading the call to righteousness, Ameer Al-Mu'mineen Sayyiduna Umar رَضِيَ اللهُ عَنْهُ could not prevent him anymore and eventually granted him permission to go. (*Tareekh Ibn 'Asakir, Raqm 5464; 'Uwaymir Bin Zayd Bin Qays, 47. 135*)

Before their departure, Sayyiduna Umar Al-Farooq رَضِيَ اللهُ عَنْهُ said to these three blessed individuals, 'Commence in the city of Homs; you will find that the temperaments of people there varies, for example, some of them will learn the Quran very quickly. When you see that the people are learning easily, one person should remain with them, the second should go to Damascus and the third to Palestine.' Thus, these three individuals went to Homs and remained there until they became satisfied with the learning of those people. Sayyiduna 'Ubadah Bin Saamit رَضِيَ اللهُ عَنْهُ stayed there, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ travelled to Damascus, and Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللهُ عَنْهُ went to Palestine. (*Tabaqat Ibn-e-Sa'd, vol. 2, p. 272, Selected*)

The greatest favour upon the people of Syria

O devotees of the Sahabah and Ahl al-Bayt! How great was the passion of the well-known companion of the Prophet, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ for imparting the teachings of the Quran to the people and instructing them regarding the Sunnah, such that he left the blessed vicinity of Madinah al-Munawwarah and travelled to Syria. Although the other noble Sahabah رَضِيَ اللهُ عَنْهُمْ also strove to spread the call to righteousness and the blessings of the Quran, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ is that personality who taught the Quran to a large group of people of Syria.

The study circles of those who learnt the Quran

Countless people would come daily to Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ in the Jami' Masjid of Damascus after Fajr Salah in order to recite the Quran. Due to the large number of people, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ had formed study circles consisting of 10 people, to which he had assigned one supervisor each. The supervisor would teach them and Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ would stand in the Mihrab and supervise everyone. Whenever a person would make a mistake, the supervisor of that circle would rectify them, and whenever a supervisor would make a mistake, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ would rectify them.

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ once told a student to enumerate the number of those who were learning the Quran; thus, when the number of those who were learning Quran was counted at that time, it came to over 1600. This continued successfully for a period of time until the passing of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ, after which, a hard-working student of his known as Sayyiduna Ibn 'Aamir رَضِيَ اللهُ عَنْهُ took up this responsibility. (*Ma'rifah-tul-Qurra-al-Kibaar, Abu Al-Darda, vol. 1, p. 125, extracted*)

Similarly, it is narrated about Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ that he accepted the command of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and travelled to Yemen in order to teach the Quran to the people. (*Hilyat-ul-Awliya, Abu Musa Ash'ari, vol. 1, p. 322, Raqm 853*)

After this, during the caliphate of Sayyiduna Umar Al-Farooq رَضِيَ اللهُ عَنْهُ, upon his command, he travelled to Basra where he remained engaged in teaching the Quran and Sunnah. (*Daarimi, vol. 1, p. 149, Hadith 560*)

Sayyiduna Abu Rajaa 'Utaridi رَضِيَ اللهُ عَنْهُ states, 'Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ would attend the circles (of learning and teaching the Quran) in this Masjid of Basra. It is as though I am observing him at this very moment wearing two white shawls and teaching the Quran to me.' (*Hilyat-ul-Awliya, Abu Musa Ash'ari, vol. 1, p. 322, Raqm 854*)

Dear Islamic brothers! We have learnt several things from the aforementioned accounts:

1. When a person is given a responsibility, he should be trained first so that positive results are achieved in a short span of time, just as Ameer al-Mu'mineen Sayyiduna Umar Al-Farooq رَضِيَ اللهُ عَنْهُ gave the noble Sahabah رَضِيَ اللهُ عَنْهُمْ guidance in regards to achieving quick and positive results before sending them to teach the Quran.
2. Teaching Muslims to offer Salah in accordance to the *Sunnah* is a blessed *Sunnah* of the Noble Sahabah رَضِيَ اللهُ عَنْهُمْ, under the department of the religious movement of the devotees of the Prophet, Dawat-e-Islami, which is known as 'Khuddam-ul-Masajid wal-Madaris,' countless Masajid are established, in which many devotees of the Prophet who are affiliated with Dawat-e-Islami are fulfilling the responsibility of *Imamat* and are engaged in leading the Muslims in prayer in accordance to the *Sunnah*. Therefore, if the skills and conditions that are necessary for *Imamat* are found in an Islamic brother, he should take the opportunity to perform *Imamat*, with good intentions. رَضِيَ اللهُ عَنْهُمْ, the virtues of *Imamat* have been mentioned in the *hadith*. Let us listen to two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for encouragement:

The virtues of *Imamat*

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I went to Paradise and saw domes of pearls and its soil is of musk. So, I asked, 'O Jibraeel! For whom is this?' He replied, 'For the *Mu`azzins* and *Imams* of your nation.' (*Jami'-us-Sagheer*, p. 255, *Hadith 4179*)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whosoever gave the Azan for all five prayers out of faith and hoping for reward, his previous sins will be forgiven, and whosoever led his companions in the five prayers out of faith and hoping for reward, his previous sins will be forgiven. (*Sunan Kubra-lil-Bayhaqi*, vol. 1, p. 636, *Hadith 2039*)

In order to learn the rulings and conditions pertaining to *Imamat*, refer to *Bahar-e-Shari'at*, volume 1, part 3, pages 560 to 574. Under the department of Dawat-e-Islami known as 'Shu'bah Madani Courses,' a 126-day *Imamat* course is also offered. For more information about this course, contact the responsible brothers of Shu'bah Madani Courses.

3. The Noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ would be prepared at all times to sacrifice everything for the sake of Islam and teaching the Quran. Unfortunately, the passion of making sacrifices for the sake of Islam is becoming scarce; there must be many among us who know how to recite the Quran correctly, but sadly, when there is mention of teaching others, we make excuses of being busy. Those blessed personalities would travel to various cities and countries in order to teach the Quran, but our state is such that we are not prepared to give even a few minutes for the *Madrassa-tul-Madina Baalighan* in our local Masjid.

There are a number of people in our homes, neighbourhoods, shops, factories and offices who do not know how to recite the Quran even whilst looking, therefore, rid yourself of laziness and make an effort! Develop within yourself a passion of wishing well for the Muslims and become occupied in teaching them the Quran. What can be said about the reward for teaching someone the Quran? Even if we teach a single verse to a person, there is an unimaginable reward for that. Let us listen to four sayings of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

The reward for teaching the Quran

1. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whosoever taught one verse of the Quran or a *Sunnah* of the religion, Allah Almighty will grant him such a reward on the Day of Judgement that no one else will receive a better reward than it.' (*Jam'-ul-Jawami'*, vol. 7, p. 209, Hadith 22454)

2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whosoever taught one verse of the Quran, he will have double the reward of the one who learns it.' (*Jam'ul-Jawami'*, vol. 7, p. 209, *Hadith 22455*)
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whosoever taught one verse of the Quran, he will continue to receive reward for as long as that verse is recited.' (*Jam'ul-Jawami'*, vol. 7, p. 209, *Hadith 22456*)
4. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The one who learnt and taught the Quran, and acted upon whatever is in it, the Quran will intercede for him and take him into Paradise.' (*Tareekh Ibn 'Asakir, Raqm 4734; 'Aqeel Bin Ahmad, 41/3*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Just as the excellence of those who learn and teach the Holy Quran is made apparent in the aforementioned *hadith*, it also becomes clear that alongside learning and teaching the Holy Quran, it is also necessary to act upon it. Generally speaking, some people are successful in attaining the honour of learning and teaching the Quran, however, they do not act upon the teachings of the Quran. Let us hear about the harms one can face by not acting upon the Quran.

A summary of what is stated in *Tafseer Siraat-ul-Jinan* is as follows: Alas! The state of the Muslims today in relation to acting upon the Quran is extremely dire; instead of reciting it daily, the Muslims of today keep this book in covers and cases in their homes, and keep it in their shops as a source of blessings for their business. Those who recite it neither recite it correctly nor do they attempt to understand what Allah Almighty has stated in this book. History is witness to the fact that when the Muslims considered this noble book to be dear, holding it close to their chests and strictly adhering to its constitution, laws and commandments, they were honoured throughout the entire world and the hearts of the enemies would tremble upon hearing the names of

the Muslims. But when the Muslims stopped acting upon the Glorious Quran, they became disgraced and dependent upon others.

The worldly harms of not acting upon the Quran are bad enough, but the harms in the Hereafter are also extremely severe.

The harms in the Hereafter of not acting upon the Quran

Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The Quran is an intercessor and its intercession is accepted; whosoever placed it before himself (by acting upon its commandments), it will hold on to him and take him towards Paradise, and whosoever placed it behind himself (by opposing its commandments), it will drag him towards Hell.' (*Mu'jam Kabeer, vol. 10, p. 198, Hadith 10450, Selected; Sirat-ul-Jinan, Part 8, Surah Al-An'aam, under verse 155, vol. 3, p. 247, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The inclination towards learning and teaching worldly knowledge today is almost reaching levels of insanity. It is being promoted everywhere, people are undertaking continuous struggles in order to gain proficiency in various languages, some people take various computer courses from time-to-time, they take engineering courses, they amass degrees in various fields, they pay hefty fees for all of this, they are experts in solving various issues relating to computers and large machinery, they speak English with such proficiency that they can teach others, etc.

But unfortunately, the Holy Quran about which a *Hadith* in *Sahih Bukhari* states: 'خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ', i.e. 'The best from among you is the one who learns the Quran and teaches it', (*Bukhari, vol. 3, p. 410, Hadith 5027*) the Holy Quran for which the Noble Sahabah رَضِيَ اللهُ عَنْهُمْ and pious

predecessors رَحْمَةُ اللَّهِ expended their efforts day and night in order to learn, the Muslims of today are heedless of learning that Quran.

Remember! Learning worldly knowledge and sciences is not *Fard* or *Wajib*, but learning the Quran with the correct rules and *Makharij* (points of articulation) is extremely important.

To what extent is the learning of Tajweed obligatory?

A'la Hadrat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has written, 'Undoubtedly, a level of *Tajweed* which enables correct differentiation of letters (i.e. pronouncing letters according to the principles of *Tajweed* from correct points of articulation) and avoidance of incorrect reading is a personal obligation (*Fard 'Ayn*).'
(*Fatawa Razawiyyah*, vol. 6, p. 343)

But alas, most Muslims today are unable to recite 'بِسْمِ اللَّهِ' and *Surah Al-Fatihah* with correct articulation. Just think, if we do not learn how to read the Quran, then who will? How will we correct our prayers? How will we understand the message of the Glorious Quran? How will we attain blessings from the Holy Quran? How will we understand its importance? How will the darkness of our hearts be removed? How will we act in accordance with the Laws of the Quran? How will our families, especially our children, learn about the Holy Quran? How will the emptiness of our hearts be removed? How will blessings descend upon our homes, businesses, workplaces etc.? All these concerns are present despite the fact that learning the Holy Quran has become a lot easier in this era.

اَلْحَمْدُ لِلَّهِ, the religious movement of Prophetic devotees, Dawat e Islami, has established departments to cater for every age group in regard to learning the Holy Quran as a service to the nation. The busy schedules of businessmen have also been considered so that every individual may learn the Holy Quran at his convenience. For those who reside far

from any institute or apparent means of learning, there are departments to provide this service from the comfort of their homes. Indeed, Dawat-e-Islami has provided a great service to the Muslim nation; let us hear about 2 departments of Dawat-e-Islami:

1. Faizan Online Academy

This is an online service in which Quranic tutors teach children and adults the Holy Quran, Prophetic *Sunan* and supplications. **اَلْحَمْدُ لِلّٰهِ** students from many countries of the world are learning the Holy Quran online through male or female tutoring respectively.

2. Madrasa-tul-Madinah for adults

The duration of Madrasa-tul-Madinah is only 45 mins; in this session, Islamic brothers are taught the manner of correct Quranic recitation, the prayer (*Salah*), the Prophetic *Sunan* and supplications too. **اَلْحَمْدُ لِلّٰهِ** these sessions are spreading the light of sacred knowledge in various Masajid, markets and homes.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic brothers, we are listening to points related to learning and teaching the Holy Quran. It is often the case that some people know how to recite the Holy Quran but unfortunately, they are deprived of this honour due to laziness. They wrap the Holy Quran in a special covering, or place it within or above a cabinet for blessings, then weeks, months or even years may pass but they do not open it. Similarly, some *Huffaz* (Quranic memorisers) do not revise for most of the year. If people are advised or encouraged to recite the Holy Quran, they say that they do not even have the time to scratch their heads, let alone recite the Quran. Other excuses are: I return late from the office overcome by hunger and fatigue so I simply have no strength, my trade activities are endless and demanding, I feel sleepy when I recite the Quran, my children do not allow me to read, I have such and such work to do, etc. Unacceptable excuses are used to avoid Quranic recitation.

What kind of Muslims are we? We cannot even read one *Ruku'* (Quranic section) or at least 3 verses with the translation of *Kanz-ul-Iman* and *Tafseer Siraat-ul-Jinan*?

Whereas, one Pious Deed from the 72 Pious Deeds is: Today, did you read or listen to at least 3 verses with translation *Kanz-ul-Iman* and commentary from *Khaza'in-ul-Irfan* or *Noor-ul-Irfan*? Or read or listened to at least two pages from *Siraat-ul-Jinan*?

Ponder for a moment! We have time to read newspapers, engage in useless conversations, use our mobile phone and social media all day, we have time for our friends, sitting in restaurants and public squares, and roaming here and there, etc., but unfortunately, we do not have time to look at, listen to and recite the words of our Lord! Let us listen to the example which has been given in the Hadith of Tirmizi regarding the one who learns the Holy Quran and recites it and the one who does not:

The example of the one who recites the Quran and the one who does not

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who taught the Holy Quran to the Noble Sahabah رَضِيَ اللهُ عَنْهُمْ and the one who explained the Holy Quran to the *Ummah*, said: 'Learn the Quran and recite it, for the example of the Quran and an individual who learns it, then recites it and reads it in *Salah*, is like that bag which is full of musk and its fragrance spreads in every direction, and the example of the one who learns the Quran but does not recite it, is like that bag of musk whose opening has been closed.' (Tirmizi, vol. 4, p. 401, Hadith 2885)

We should avoid useless works, rid ourselves of laziness, and establish a relationship with the Holy Quran. اَلْحَمْدُ لِلّٰهِ, what can be said about those who recite the Holy Quran, for their praise has been mentioned in the Quran itself:

Praise of those who recite the Quran

Hence, it is stated in part 1, Surah Al-Baqarah, verse 121:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ

هُمُ الْخٰسِرُونَ ﴿١٢١﴾

Those to whom We have given the Book, they recite it as it should be recited; only they have faith in it. And those who deny it, so only they are the losers.

[Kanz-ul-Iman (translation of Quran)] (Part 01, Surah Al-Baqarah, Verse 121)

Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ narrates that ‘أُولَٰئِكَ يُؤْمِنُونَ بِهِ’ ‘only they have faith in it.’ (Part 1, Surah Baqarah, Verse 121), this verse refers to the Noble Sahabah رَضِيَ اللهُ عَنْهُمْ of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who brought faith in the verses of Allah Almighty and attested to them. (Tafseer Durr Mansoor, Part 1, Surah Al-Baqarah, under the verse 121, vol. 1, p. 273) Thus, we learn that reciting the Quran is the fortune of the believers and an exclusivity of theirs.

Similarly, countless virtues of reciting the Holy Quran are also mentioned in the Blessed *hadith*. Let us listen to four sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of reciting the Quran:

Four sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of reciting the Quran

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whosoever recited one letter from the Book of Allah, he will receive one reward, which is equal to ten. I do not say that ‘آلَم’ is one letter, rather, *Alif* is one letter, *Laam* is one letter, and *Meem* is one letter.’ (Tirmizi, vol. 4, p. 417, Hadith 2919)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Indeed, there are some from among mankind who are the people of Allah.’ The Noble Sahabah رَضِيَ اللهُ عَنْهُمْ asked, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are they?’

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Those who recite the Quran, for they are the people of Allah and His selected people.' (*Ibn-e-Majah, vol. 1, p. 140, Hadith 215*)

3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The hearts become rusty just as iron becomes rusty.' It was asked, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How are they cleaned?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Through the recitation of Quran and remembrance of death.' (*Shu'ab-ul-Iman, vol. 2, p. 353, Hadith 2014*)
4. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Allah Almighty is more attentive towards the one who recites the Quran than a master is towards his singing slave-woman.' (*Ibn-e-Majah, vol. 2, p. 131, Hadith 1340*)

الْحَمْدُ لِلَّهِ! You have heard that the virtues of those who recite the Quran have been mentioned in the Holy Quran and the Blessed *hadith*, therefore, we should change our habit from today; we should hold on firmly to the Holy Quran and follow in the footsteps of the people of Allah. الْحَمْدُ لِلَّهِ! The excellence of the people of Allah is such that despite their many engagements, they would recite the Holy Quran so abundantly that a person is left amazed after hearing about it.

Let us listen to some accounts of the pious predecessors رَحِمَهُمُ اللهُ for motivation:

Imam al-A'zam would complete the Quran everyday

For 30 years, Imam al-A'zam Abu Hanifah رَحِمَهُ اللهُ عَلَيْهِ would complete the recitation of the Quran in one unit of prayer. He prayed *Fajr Salah* with the *Wudu* of *Isha Salah* for 40 years. (*Al-Khayraat-ul-Hisaan, p. 117, selected*)

Imam Malik's abundant recitation of the Quran

Sayyiduna Khalid Bin Nazaar states, 'I did not see anyone recite the Book of Allah more than Imam Malik رَحِمَهُ اللهُ عَلَيْهِ.' His sister was asked, 'What were the engagements of Imam Malik رَحِمَهُ اللهُ عَلَيْهِ at home?' She

said, 'الْمُصْحَفُ وَالتَّلَاوُثُ,' i.e., 'The Quran and recitation.' (*Tahzeeb-ul-Asma' wal-Lughaat, vol. 2, p. 385*)

Imam Shaafi'i and his abundant recitation of the Quran

Sayyiduna Rabi' Bin Sulayman رَحِمَهُ اللهُ عَلَيْهِ states, 'Every month, Imam Shaafi'i رَحِمَهُ اللهُ عَلَيْهِ would complete the recitation of the Quran 30 times, and 60 times in the month of Ramadan. The completion in *Taraweeh* was besides this.' (*Manaqib-ul-Imam Shaafi'i li Ibn-e-Kaseer, p. 211*)

Imam Ahmad Bin Hanbal's abundant recitation of the Quran

Imam Sha'rani رَحِمَهُ اللهُ عَلَيْهِ writes, 'Imam Ahmad Bin Hanbal رَحِمَهُ اللهُ عَلَيْهِ would complete one recitation of the Quran every morning and one every night, and he would conceal it from people.' (*Tabaqat-ul-Kubra-lil-Sha'rani, vol. 1, p. 78*)

Ghaus al-A'zam's abundant recitation of the Quran

Sayyiduna Ghaus al-A'zam رَحِمَهُ اللهُ عَلَيْهِ would complete the recitation of the Quran every night, for 15 years. (*Bahjat-ul-Asraar, p. 118, Extracted*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Awliya! You have just heard about our pious predecessors رَحِمَهُمُ اللهُ and their attachment to the Holy Quran. Recitation of the Quran was an important aspect of their lives. Reciting the Quran daily was an important routine of theirs. Recitation of the Quran was nourishment for their souls. They were willing to leave their physical nourishment, but they were not willing to forgo the spiritual nourishment they received by means of reciting the Quran.

In short, their spiritual attachment to the Holy Quran was so strong that it would remain established despite their many other engagements. Therefore, not only should we reap the blessings of

reciting the Holy Quran ourselves, but we should enrol our children into Madrassa-tul-Madinah and make them lovers of the Quran too.

To learn more about the virtues of reciting Holy the Quran, read the booklet of the Ameer of Ahl al-Sunnah, entitled 'Excellence of Reciting the Holy Quran.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Etiquettes of a funeral

O devotees of the Prophet! Let us listen to the etiquettes of a funeral from the booklet of the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ, entitled 'Murday kay Sadmay.' First, let us listen to two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

1. 'When a person of Paradise passes away, Allah Almighty will not punish those who carry his funeral bier, those who walk behind him and those who offer his funeral prayer.' (*Musnad-ul-Firdaus, vol. 1, p. 282, Hadith 1108*)
2. 'The first reward that will be given to the deceased believer after his death is that all of those who take part in his funeral will be forgiven.' (*Musnad-ul-Bazaar, vol. 11, p. 86, Hadith 4796*)
 - One should take part in a funeral for the pleasure of Allah Almighty, to fulfil a Fard, in order to bring happiness to the deceased and his family, and with other good intentions.

Announcement

The remaining etiquettes of a funeral will be mentioned in the study circles, therefore take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The 6 Salat upon the Prophet and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat upon the Prophet for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ
الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِلِ وَعَلَىٰ آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*Ibid, p. 65*)

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 70 portals of mercy are opened for him.

(*Al-Qaul-ul-Badi'*, p. 277)

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. The reward of 600,000 Salat upon the Prophet

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ

مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحْمَةُ اللهِ عَلَيْهِ reports from some saints of Islam that the one reciting this Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, p. 149)

5. Nearness to the Distinguished Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in

these words.’ (*Al-Qaul-ul-Badi’, p. 125*)

6. Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(*Attargheeb Wattarheeb, vol. 2, p. 329, Hadith 31*)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn-e- ‘Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(*Majma’-uz-Zawaid, p. 254, vol. 10, Hadith 17305*)

2. An easy way to spend every night in worship

The holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ Here is the Du’a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ

سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' (Most Forbearing) and 'كَرِيمٌ' (Possessor of all excellences). Allah عَزَّوَجَلَّ is free from every fault, Rab of the seven skies and Rab of the magnificent 'Arsh.

Schedule for the Halqahs [learning sessions] of the weekly Ijtimā' (overseas), 24 June 2021

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Remaining etiquettes of a funeral

- Whilst walking with the deceased, remember your own end, that: Just as you are carrying him today, you will also be carried one day, just as he will be buried under the earth, your burial will also take place in the same way. Pondering and reflecting like this is a form of worship and a rewardable act.
- Shouldering the funeral bier is an act of reward, and it is stated in a *Hadith*, 'Whosoever walks 40 steps with the deceased, 40 of his major sins will be forgiven.' In another *Hadith*, it is stated, 'Whosoever shoulders all four corners of the funeral bier, he will be completely forgiven.' (*Jauharah*, p. 139; *Durr-e-Mukhtar*, vol. 3, pp. 158-159; *Bahar-e-Shari'at*, vol. 1, p. 823)
- The Sunnah is for each person to shoulder each corner and walk 10 steps each time. The complete Sunnah is to first shoulder the right corner by the head, then the right corner by the feet, then the left corner by the head and then the left corner by the feet, and walk 10 steps at each side, which will come to a total of 40 steps. (*Alamgeeri*, vol. 1, p. 162; *Bahar-e-Shari'at*, vol. 1, p. 822)
- Pushing people in a forceful manner whilst shouldering the deceased, as is done in the funerals of well-known people, is impermissible, *Haram* and an act that leads to Hell.
- A man can shoulder the funeral bier of his wife, he can lower her into the grave and he can also look at her face. It is only forbidden

for him to perform her *Ghusl* and to touch her body directly without a barrier in between. (*Bahar-e-Shari'at*, vol. 1, pp. 812-813)

- It is permissible to recite the *Kalimah Tayyibah*, *Kalimah Shahadah*, *Hamd*, *Na't*, etc., in a loud voice in the presence of the deceased. (*Fatawa Razawiyyah*, vol. 9, pp. 139-158)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a to be read at the time of drinking Zam Zam

According to the schedule of the weekly Sunnah-inspired Ijtima' of Da'wat-e-Islami, 'The Du'a to be read at the time of drinking Zam Zam' will be learnt. The Du'a is as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

Translation: O Allah Almighty! I ask You for beneficial knowledge, expanse in sustenance, and cure from every illness. (*Mustadrak*, vol. 2, p. 132, *Hadith 1782*)

(*Madani Panj Surah*, p. 214)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(*Al-Jami'-us-Sagheer*, pp. 365, *Hadith 5897*)

Let's make 'good intentions' before filling in the Madani In'amaat booklet:

1. To please Allah ﷺ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah ﷺ for the Madani In'amaat which I acted upon.
3. I will be regretful about the Madani In'amaat which I did not act upon and try to act on them in the future.
4. Allah ﷺ forbid, if I have not acted on any such Madani In'aam which saves a person from sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if one did not recite Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, fear of Allah, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Madani In'amaat you have practised today and mark them with a '(0) sign' in case you have not practised them.

Attention: Carry out Reflection while keeping an eye on your own Madani In'amaat booklet only.

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلُّوا عَلَى الْحَبِيبِ

Method of collective reflection (72 Pious Deeds)

Daily 56 pious deeds

1. Made good intentions?
2. Offered all five Salahs with congregation?
3. Invited others to Salah before every Salah?
4. Recited or listened to Surah al-Mulk at night?
5. Recited Aaya-tul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
6. Read or listened to three verses of Kanz-ul-Iman or two pages of Siraat-ul-Jinaan with translation and commentary?
7. Recited the Wazaaif of the Shajarah?
8. Recited Salat upon the Prophet 313 times?
9. Protected eyes from sins?
10. Protected ears from sins?
11. Kept gaze lowered while saving yourself from unnecessary glances?
12. Read a reforming book of Maktaba-tul-Madina for 12 minutes?
13. Replied to Azaan and Iqamah?
14. Cured your anger?
15. Reflected upon your actions?
16. Obeyed your Nigran?
17. Conversed in a respectful manner?
18. Studied or taught in Madrassa-tul-Madina Baalighan?

19. Arrived home within two hours of Isha Jumu'ah?
20. Spent two hours on religious works?
21. Awoke others for Fajr Salah?
22. Refrained from peering into others' homes?
23. Did home Dars take place?
24. Delivered or listened to Masjid Dars?
25. Wore clothes in accordance to Sunnah?
26. Are you complying with the Sunnah of keeping tresses?
27. Do you have a fist-length beard?
28. Immediately repented upon committing a sin?
29. Ate according to Sunnah?
30. Gave Salam to Muslims?
31. Acted upon some Sunnahs?
32. Offered the preceding Sunnahs of Zuhr Salah before the Faraaid?
33. Offered Tahajjud or Salah-tul-Layl?
34. Offered Awwabeen or Ishraq and Chasht?
35. Offered the preceding Sunnahs of 'Asr or 'Isha?
36. Gave encouragement for one religious work from the 12 religious works?
37. Refrained from asking others for things and using them?
38. Saved yourself from lying, backbiting and tale-telling?
39. Watched Madani Channel for at least some time?

40. Refrained from forming personal friendships?
41. Paid back debt on time?
42. Refrained from speaking such words of humility that were not in conformity with your heart?
43. Maintained cleanliness and decorum?
44. Concealed the faults of Muslims?
45. Delivered or attended the circle of Quranic commentary after Fajr Salah?
46. Recited 'بِسْمِ اللَّهِ' before some permissible works?
47. Delivered or listened to Chowk Dars?
48. Conveyed reward to your parents and spiritual guide?
49. Avoided Israaf (wastage)?
50. Abided by the laws of traffic?
51. Resolved issues in accordance to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?
55. Wore 'Imamah?
56. Respected your parents?

Record of Qufi-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times

- Conversing without staring - 12 times

Weekly 10 Pious Deeds

57. Sent at least one Islamic sister from your home to the Weekly Ijtima of Islamic sisters?
58. Watched or listened to the Weekly Madani Muzakah?
59. Attended the Weekly Ijtima from beginning till end?
60. Conducted the holiday I'tikaf?
61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?
62. Fasted on any day of the week?
63. Read or listened to the weekly booklet?
64. Performed area visit?
65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
66. Took part in the weekly Madani Halqah?

Monthly 3 Pious Deeds

67. Submitted last month's booklet of Pious Deeds to your Nigran?
68. Travelled in at least a 3-day Madani Qafilah this month?
69. Rendered financial help to a Sunni scholar this month?

Yearly 1 Pious Deed

70. Travelled in a 1-month Qafilah this year according to the schedule?

Lifelong 2 Pious Deeds

71. Read the lifelong syllabus?
72. Travelled for 12 months (together) and completed different courses (12 religious works course, 7-day Islah-e-A'maal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ