

THE IMPORTANCE OF HOLY QURAN

05 March 2026

(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtima

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

THE IMPORTANCE OF HOLY QURAN

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnah i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, as you shall continuously gain the reward of i'tikāf for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not permit us to eat, drink, sleep, have suḥūr or ifṭār, or even give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which prayers have been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink, or sleep. This intention should instead be made to please Allāh.

As mentioned in *Fatāwā Shāmī*:

1. If someone wants to eat, drink, or sleep in a masjid, he should make the intention to observe i'tikāf and perform the dhikr of Allāh for some time.

Then, he may proceed as he wishes (i.e., now if he wants to eat, drink, or sleep, he can do so).

The Excellence of Sending Durood Pak

The Beloved Master of Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has given glad tidings of Paradise.

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

“Whoever sends Durood upon me one thousand (1000) times in a single day will not pass away until he sees his place in Paradise.”¹

This blessed Hadith highlights the immense virtue of abundant Durood upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, through which a believer is granted the honor of witnessing his abode in Paradise before death.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ النَّبِيَّةُ الصَّادِقَةُ

A truthful intention is the best action.²

O those who love Allāh’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to learn more about Islam.

¹ Al-Tarhib wa al-Tarhib, Kitab al-Dhikr wa al-Du‘a, al-Tarhib fi Ikhtar al-Salah ‘ala al-Nabi, vol. 2, p. 328, Hadith: 2591

² Al-Jāmī‘ al-Şaghīr: Hadīth 1284

- I will sit respectfully.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to reform and better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! It is our great good fortune that the mercy-filled month of Ramadan-ul-Mubarak is present among us. اَلْحَمْدُ لِلّٰهِ, in this blessed month, many devotees of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ become engaged in Salah, fasting, Taraweeh, and other acts of worship. Likewise, there is a group of people who are blessed with the great fortune of abundant recitation of the Holy Quran during this month.

The month of Ramadan has a special connection with the Holy Quran. This is the honoured month in which, on the Night of Qadr, the Holy Quran was sent down from the Preserved Tablet towards the heaven of the world.¹ Undoubtedly, the Holy Quran is one of the greatest blessings of Allah Almighty for us.

The Routine of Quran Recitation of a Mother and her Sons

Hazrat Ali bin Salih رَحْمَةُ اللهِ عَلَيْهِ and Hazrat Hasan bin Salih رَحْمَةُ اللهِ عَلَيْهِ were two brothers. In their home, one complete recitation (Khatm) of the Holy Quran would take place every night. One-third of the Holy Quran was recited by Hazrat Ali bin Salih رَحْمَةُ اللهِ عَلَيْهِ, the second third was recited by his brother Hazrat Hasan bin Salih رَحْمَةُ اللهِ عَلَيْهِ, and the final third was recited by their mother رَحْمَةُ اللهِ عَلَيْهَا. In this way, a complete Khatm of the Holy Quran would be completed daily in their home.

After some time, their mother passed away. Following this, the two brothers would recite half of the Holy Quran and complete the Khatm together. Then,

¹ Sirat-ul-Jinan, 10/774

when Hazrat Ali bin Salih رَحْمَةُ اللَّهِ عَلَيْهِ also passed away, Hazrat Hasan bin Salih رَحْمَةُ اللَّهِ عَلَيْهِ would complete an entire Khatm of the Holy Quran alone every night

A Faith-Strengthening Parable at the Time of Passing

Hazrat Hasan bin Salih says: On the night when Hazrat Ali bin Salih رَحْمَةُ اللَّهِ عَلَيْهِ passed away, he said to me, "Brother, give me some water." At that moment, I was engaged in Salah. After completing the prayer, I filled a glass with water, brought it to him, and said, "Please drink the water." Hazrat Ali bin Salih رَحْمَةُ اللَّهِ عَلَيْهِ replied, "I have just drunk water."

In amazement, I asked, "Who gave you water? There is no one else in the room besides you and me!" Upon hearing this, Hazrat Ali bin Salih رَحْمَةُ اللَّهِ عَلَيْهِ said, "By the mercy of Almighty, Hazrat Jibreel عَلَيْهِ السَّلَام just came with water. He quenched my thirst and also said to me: You, your brother, and your mother are among those upon whom Allah Almighty has bestowed His favour, the Prophets, the truthful, the martyrs, and the righteous." After saying this, his soul departed from this world. (Sifat al-Safwah, 3/100, with changes)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Undoubtedly, that was a truly fortunate household, one in which every member supported one another in the great act of worship of Quran recitation. It was as if none of them wished to lag behind in good deeds. Sadly, such scenes are rarely witnessed today. Now, instead of encouraging those who step forward towards righteousness, hearts are hurt, and spirits are discouraged. If only we too could become helpers of one another in good deeds.

O devotees of the Awliya! This account teaches us that the pious Elders of the religion رَحْمَةُ اللَّهِ عَلَيْهِمُ أَجْمَعِينَ truly understood the importance of the Noble Quran. That is why they always remained attached to it, constantly reciting it and striving to complete as many Khatm of the Quran as possible. They adorned their homes with Quranic recitation.

If only we too would illuminate our homes with the recitation of the Quran. Our beloved Master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has commanded us to keep our homes alive

through Quran recitation and Salah. Therefore, the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Do not turn your homes into graveyards (meaning: perform worship in your homes). Indeed, Shaytan flees from the house in which Surah al-Baqarah is recited.” (*Muslim, Kitab Salat al-Musafirin wa Qasruha, Bab Istihbab Salat al-Nafilah, p. 306, Hadith: 1824*)

But alas! Today, instead of Quran recitation, the sounds of songs echo in Muslim homes. Salah is neglected, yet films and dramas are watched. There are no gatherings of religious learning, but foul language, arguments, quarrels, and disobedience to Allah Almighty are common. We must sincerely repent for our sins, increase our recitation of the Quran, humble ourselves before Allah Almighty, and strive to please our Lord. If we fail to please our Lord, if we abandon Salah and Quran recitation, then we may face ruin in both this world and the Hereafter.

O devotees of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Indeed, it is best for us to understand the importance and greatness of the Noble Quran and strengthen our bond with it. A Muslim’s strongest connection should be with the Holy Quran alone.

- This is the sacred Book in which solutions to all worldly matters exist.
- It urges us towards righteousness.
- It commands obedience to the Lord and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- Reciting it is worship.
- Looking at it is worship.
- Acting upon its teachings is also worship.
- It contains guidance for our religious, worldly, economic, social, societal, and moral lives.
- It tells us what truth is and what falsehood is.
- It shows us the straight and illuminated path.
- It teaches how life can be improved and how the Hereafter can be made better.

- It defines good character, lawful sustenance, wisdom, understanding, and true progress.

In short, everything has been explained in the Noble Quran.

To understand the Quran properly, it is essential to read it with Ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ's translation Kanz-ul-Iman, along with the authentic commentaries of reliable Ahl-e-Sunnat scholars. Tafsir Khazain al-Irfan, Tafsir Noor al-Irfan, and Tafsir Sirat-ul-Jinan are extremely easy to understand and trustworthy Tafsirs. الْحَدِيثُ, within the booklet of Pious Deeds, there is also a virtuous deed that encourages listening to or reading three verses daily, along with their translation and Tafsir. If possible, after Fajr each day, gain the blessing of reading and listening to around three verses with translation and Tafsir in a study circle.

Dear Islamic brothers! Allah Almighty has explained the purpose of revealing the Noble Quran in many blessed verses and has also encouraged acting upon it. In this regard, Almighty states in Surah al-An'am, verse 155 (Part 8):

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكًا فَاتَّبِعُوهُ وَاتَّقُوا عِلْمَكُمْ تَرْحَمُونَ ﴿١٥٥﴾

Translation (Kanz-ul-Irfan): "And this is an auspicious Book (the Quran) which We have revealed, so follow it and adopt piety that you may be endowed with mercy."

Under this blessed verse, Tafsir Sirat-ul-Jinan (vol. 3, p. 247) states that the Noble Quran is a Book filled with abundant goodness, immense benefit, and countless blessings. It will remain until the Day of Judgement and is protected from alteration, change, and abrogation. The Holy Quran is blessed because a blessed Angel brought it, it was revealed in the blessed month of Ramadan, it descended upon a blessed personality, and it is a means between the Creator and the creation. Whichever task the verses of the noble Quran are recited over becomes blessed. Above all, its teachings and guidance are themselves full of blessings.

The Right of the Noble Quran upon the Ummah

From this verse, we learn that one of the rights of the Noble Quran upon the Ummah is that they should follow this blessed Book and refrain from disobeying its commandments. Sadly, the condition of Muslims today, in terms of acting upon the Noble Quran, is extremely distressing. Instead of reciting it daily, many have reduced it to an ornament placed in covers in their homes, or kept in shops merely for business-related blessings. Even those who recite it often do not recite correctly, nor do they make an effort to understand what their Lord has said for them in this Book.

History bears witness that as long as Muslims held firmly to this sacred Book and strictly followed its principles, laws, and commands, their dignity echoed across the world, and the hearts of others trembled at the mention of Muslims. However, since Muslims abandoned acting upon the commands of the Noble Quran, they have been disgraced and humiliated throughout the world.

(Sirat-ul-Jinan, 3/247)

Dear Islamic brothers! The importance of the Noble Quran can also be understood from the fact that this sacred Book calls us towards everything that is beneficial for us and instructs us to stay away from everything that is harmful. That is why it has been described as mercy, advice, healing, and guidance. Almighty states in Surah Yunus, verse 57 (Part 11):

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْمُمُ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

Translation (Kanz-ul-Irfan): "O people! Indeed there has come to you sincere advice from your Lord and a cure for what is in the chests; and guidance, and mercy for the believers."

Under this noble verse, Tafsir Sirat-ul-Jinan mentions that three great benefits of the Noble Quran have been described here:

1. The first benefit, Advice (Maw'izah): Maw'izah refers to that which calls a person towards goodness and saves him from danger.

2. The second benefit, Healing (Shifa), means that the Noble Quran cures the spiritual diseases of the heart.
3. The third benefit, Guidance (Hidayah): The Noble Quran has been described as guidance because it saves from misguidance and shows the straight path. It has been called "mercy" specifically for believers, because they are the ones who truly benefit from it. *(Sirat-ul-Jinan, 4/338, summarized)*

Dear Islamic brothers! From the blessed verse and its Tafsir, we learn that the Noble Quran calls us towards beloved and virtuous actions. It protects us from the dangers of this world and the Hereafter. It advises us to perform righteous deeds and instructs us to stay away from evil actions. It explains the benefits of good deeds and warns us of the consequences of bad deeds. It distances us from evil character, safeguards us from incorrect beliefs, purifies us from ignorance, and removes the diseases of the heart. In short, the Noble Quran saves us from misguidance and shows us the path of truth. May Allah Almighty grant us the ability to become among those who recite the noble Quran and act upon its teachings.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

The Noble Hadith and the Noble Quran

Dear Islamic brothers! Come, let us attain the blessing of listening to the importance, greatness, and virtues of the Noble Quran in the light of the blessed sayings of Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "The most truthful speech is the Book of Allah Almighty." *(Shu'ab al-Iman, 4/200, Hadith: 4786, summarized)*
2. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said: "The best speech is the Book of Almighty." *(Muslim, Kitab al-Jumu'ah, Bab Takhfif al-Salah wa al-Khutbah, p. 335, Hadith: 2007, summarized)*
3. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "The Book of Almighty is the rope of Almighty. Whoever holds firmly to it remains upon guidance, and whoever leaves it falls into misguidance." *(Muslim, Kitab Fada'il al-Sahabah, Bab min Fada'il 'Ali..., p. 1008, Hadith: 6228)*

O devotees of the Beloved Prophet! Indeed, the servant who becomes attached to the Noble Quran, Allah Almighty showers him with mercy. The one who recites it is granted abundant blessings in this world and the Hereafter. Even the one who listens to its recitation receives immense reward and recompense. However, the one who turns away from the Noble Quran, distances himself from it, shows no concern for its commands, does not attach his heart to it, and does not illuminate his chest with its light, such an unfortunate person gains nothing but deprivation.

The Beloved Prophet ﷺ said in a Hadith filled with admonition: “The one in whose chest there is nothing of the Quran is like a ruined house.” (*Jami' al-Tirmidhi, Kitab Fada'il al-Quran, Hadith: 2922, 4/419*)

Therefore, we should become those who truly love the Speech of Allah Almighty, recite it abundantly, and act upon its commands.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Commands of the Quran and Our Condition

Dear Islamic brothers! We have been listening to the importance of the Noble Quran. Indeed, no Muslim can ever be indifferent towards the Noble Quran. To live life according to Shari'ah, one needs Quranic guidance at every step. Yet sadly, today Muslims appear to be turning away from this sacred Book. Some fortunate individuals are blessed to see and recite it during Ramadan, but others deprive themselves of this great blessing even in this sacred month.

The primary reason for this is that many people do not even know how to recite the Noble Quran properly, nor do they pay attention to learning it.

Just think for a moment! If there is a car in the house and one does not know how to drive, proper driving lessons are taken. Heavy fees are paid, and every effort is made to learn to drive as quickly as possible. Likewise, at first, people did not know how to use mobile phones, but by asking others, they learned, and there was no shame in asking. When someone wanted to start a business, they consulted experienced people beforehand to avoid losses. They gathered information in advance and kept both benefits and risks in mind.

Take the example of learning English. No one in our society is born speaking English; everyone's mother tongue is something else. Yet once English is learned, people speak it fluently. In fact, children are taught so much English that they can even teach it to native speakers. But the Noble Quran is not even recited to the extent that one's Salah becomes correct.

How unfortunate! So much has been learned, yet what has not been learned is how to recite the Quran correctly.

- Religious knowledge was not learned.
- The rulings of Shari'ah were not learned.
- Acting upon the Sunnahs of the Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not learned.
- Pleasing Allah Almighty was not learned.
- Respecting and honouring parents was not learned.
- Respecting elders and showing kindness to the young was not learned.
- Obligatory knowledge was not learned.

Whereas learning all of these is essential for every Muslim.

Come, for encouragement, let us listen to a few faith-strengthening parables about the love of the pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ أَجْمَعِينَ for the Noble Quran:

The Pious Predecessors and Recitation of the Quran

1. It is narrated that when the blessed month of Ramadan would begin, Hazrat Sufyan Thawri رَحْمَةُ اللهِ عَلَيْهِ would leave all other voluntary acts of worship and completely occupy himself in the recitation of the Noble Quran. (*Din aur Dunya ki Anokhi Baatain*, p. 61)
2. Hazrat Muhammad bin Isma'il Bukhari رَحْمَةُ اللهِ عَلَيْهِ, famously known as Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ, despite his many responsibilities, had an intense love for reciting the noble Quran. During Ramadan, he would complete one full recitation of the Noble Quran daily during the day, and after Taraweeh,

he would complete one Khatm every three nights in voluntary prayers.
(*Irshad al-Sari, 1/64*)

3. It is mentioned about Hazrat Imam Kattani رَحْمَةُ اللهِ عَلَيْهِ that he was such a Wali of Allah Almighty that he completed the recitation of the Noble Quran 12,000 times during Tawaf. (*Siyar A'lam al-Nubala, 14/535*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Awliya! From the parables mentioned, we learn how passionately and lovingly the pious servants of Allah Almighty used to recite the Noble Quran. We should recite the Quran abundantly too. Many people remain deprived of reciting the Quran simply because they do not know how to. Some learned to read the Noble Quran in childhood but later forgot it; others learned it but cannot recite it correctly with proper pronunciation and articulation.

The solution is to associate yourself with the religious environment of Dawat-e-Islami and enrol in a nearby Madrasa-tul-Madinah for Adults (Balighan) run by Dawat-e-Islami. إِنَّ شَاءَ اللهُ, you too will learn to recite the Noble Quran correctly. Through Madrasa-tul-Madinah Balighan, adult Islamic brothers are taught at various locations—masjids, offices, markets, shops, etc. —at different times, including Madani Qa'idah and Nazirah (Quran recitation), free of charge. Along with this, they are also taught the basic rulings of Salah, Sunnahs, and Islamic manners.

Dawat-e-Islami and the Service of the Quran

In today's sensitive times, to strengthen the bond of Muslims with the Noble Quran and to spread its blessings, اَلْحَمْدُ لِلَّهِ, the religious movement of the devotees of the Beloved Prophet, Dawat-e-Islami, is striving in various ways. Let us take a brief look at some of the services Dawat-e-Islami is rendering for the holy Quran:

Under Dawat-e-Islami, Madrasa-tul-Madinah Balighan (for Islamic brothers) and Madrasa-tul-Madinah Balighat (for Islamic sisters) have been established

in various countries worldwide to teach correct Quran recitation with proper Tajweed and articulation, free of charge.

For boys and girls, Madrasa-tul-Madinah lil-Banin (Boys) and Madrasa-tul-Madinah lil-Banat (Girls) provide education in Hifz and Nazirah. In areas where Quran teachers are not easily available, Madrasa-tul-Madinah Online has also been arranged.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Encouragement for Pious Deed No. 6

Dear Islamic brothers! We were listening to a discourse related to the Noble Quran. We should develop the habit of reciting the Quran and also read it with translation and Tafsir to understand it. *الْحَبِيبُ*, within the booklet of *Pious Deeds*, there is also a Pious deed that encourages reading the Noble Quran with translation and Tafsir.

Pious Deed No. 6: Did you read or listen to at least three verses with translation and Tafsir from Kanz-ul-Iman with Khazain-ul-Irfan or Noor-ul-Irfan, or read or listen to approximately two pages from Sirat-ul-Jinan?

Alas, deep regret! Today, people waste their time reading useless novels. Many enjoy reading fabricated stories and fictional tales. Some people finish an entire newspaper in one sitting. Others spend hours watching television. Many waste hours in cinemas. Under the name of shopping, hours are wasted in markets. Precious time is wasted playing video games. Some foolish people, even in the month of Ramadan, play cricket in the streets all night in the name of “passing time,” disturbing the peace of others and causing hardship for the sick, the elderly, and small children. Yet, for months on end, they are unable to read even a single page of the Noble Quran.

Alas! A hundred million times alas! Today, our children remember the names of sports players, yet they do not even know the small Surahs of the Noble Quran. Today, our children are well-informed about actors and singers, yet they do not even remember the names of the Noble Prophets *عَلَيْهِمُ السَّلَامُ* or the Islamic months. Today, children memorize poems in the English language, but

remain unaware of the basic teachings of Deen. Undoubtedly, this is a great deprivation.

Remember! If today we ourselves recite the Noble Quran and also incline our children towards it, this will become a source of goodness for us in this world, and its benefits will also become apparent in the Hereafter. Let us listen to a few faith-enlightening sayings of the pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ regarding the benefits of reciting the Noble Quran:

1. Hazrat ‘Amr bin Maymun رَحْمَةُ اللَّهِ عَلَيْهِ states: “Whoever performs the Fajr Salah and then opens the Noble Quran and recites one hundred verses, Allah Almighty will raise his reward equal to the deeds of all the people of the world.” (*Din aur Dunya ki Anokhi Baatain*, p. 62)
2. Hazrat Ali رَضِيَ اللَّهُ عَنْهُ states: “The one who recites the Noble Quran while standing in Salah will receive one hundred good deeds for every letter; the one who recites while sitting in Salah will receive fifty good deeds. The one who recites the Quran outside Salah while in the state of Wudu will receive twenty-five good deeds for every letter, and the one who recites without Wudu (without touching it) will receive ten good deeds.” (*Din aur Dunya ki Anokhi Baatain*, p. 62)
3. Hazrat Imam Sha’bi رَحْمَةُ اللَّهِ عَلَيْهِ states: “The tongue should recite, the ears should listen, and the heart should understand. Therefore, recite in such a way that your ears hear it and your heart comprehends it.” (*Din aur Dunya ki Anokhi Baatain*, p. 61)

A Brief Introduction to Sayyidatuna Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا

O devotees of the Sahabah and Ahl-e-Bayt! الْحَمْدُ لِلَّهِ, the blessed month of Ramadan is ongoing, and 17th Ramadan-ul-Mubarak marks the day of the apparent demise of Umm-ul-Mu’minin Sayyidatuna Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا. Therefore, to attain blessings and the descent of mercy on this occasion, let us listen to a brief mention of her noble life.

Sayyidatuna Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا is the beloved daughter of Ameer-ul-Mu’minin Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ. She was born in the fourth year after the announcement of Prophethood. Her respected mother’s name was

Umm-e-Ruman. Her Nikah with the Beloved Prophet ﷺ took place in Makkah before the migration, but she came to the blessed house of the Messenger of Allah ﷺ in Madinah Munawwarah on the 2nd of Shawwal. She was the most beloved and dearly cherished wife of the Beloved Prophet ﷺ. (Faizan-e-Aishah Siddiqah, p. 15)

She was known as Siddiqah, Tayyibah, Tahirah, Zahidah, Abidah, one who regularly offered Tahajjud, observed fasts, and was extremely generous in charity and self-sacrifice. Once, she رَضِيَ اللهُ عَنْهَا gave seventy thousand dirhams in charity in the way of Allah Almighty, while there was a patch on the hem of her blessed garment. (Madarij al-Nubuwwah, 2/473)

The concession of Tayammum for the Ummah was granted in her honour. The apparent passing of the Noble Prophet ﷺ occurred while he ﷺ rested upon her chest, and his blessed resting place is her sacred chamber. At the time of the apparent passing of the Beloved Prophet ﷺ, her blessed age was 18 years. She was superior to all people in being a jurist, scholar, Hadith narrator, Quran commentator, Muftiyah, and one blessed with sound judgement. Her apparent demise occurred on Tuesday night, 17th Ramadan-ul-Mubarak, 57 or 58 AH, in Madinah Munawwarah. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ led her funeral prayer, and she was laid to rest in Jannat-ul-Baqi'.

For further details regarding her blessed life, study the book “Faizan-e-Aishah Siddiqah رَضِيَ اللهُ عَنْهَا” published by Maktaba-tul-Madinah. Purchase this book from Maktaba-tul-Madinah, read it yourself, and encourage other Islamic brothers—especially the Mahram Islamic sisters in your household—to read it as well. This book can also be read, downloaded from the Dawat-e-Islami website: www.dawateislami.net

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encouragement for I'tikaf in the Last Ten Days

O devotees of Ramadan! The final ten days of the blessed month of Ramadan are about to arrive. إِنَّ شَأْنَهُ, this year as well, Dawat-e-Islami will be arranging

the Sunnah I'tikaf of the last ten days. You, too, should benefit from this great blessing and have the fortune to participate in the I'tikaf organized by Dawat-e-Islami in your area. Along with acquiring abundant religious knowledge, many good qualities and noble manners will also develop, **إِنَّ شَأْنَهُ**.

Encouragement for Funds

O devotees of the Beloved Prophet! Across the world, the departments operating under Dawat-e-Islami incur expenses totalling billions of dollars. We humbly request that you support these departments from your own funds and also contact others to help collect funds. May Almighty grant us the ability to generously give funds ourselves for the religious works and departments of Dawat-e-Islami, and to also gather funds from others, for the sake of the Merciful Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Ameen.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Etiquettes Related to the Noble Quran

O devotees of the Beloved Prophet! Let us listen to a few etiquettes related to the Noble Quran from the booklet "The Virtue of Recitation" by Ameer-e-Ahl-e-Sunnat, Allamah Maulana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**:

1. Keeping the Noble Quran in a cover or case is an act of respect. Muslims have been practicing this since the time of the Companions and the Followers **رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ**. (*Bahar-e-Shari'at, Part 16, 3/496*)
2. Among the etiquettes of the Noble Quran is that one should not turn their back towards it, nor stretch their legs in its direction, nor raise their feet above it, nor sit on a higher place while the Noble Quran is kept below. (*Bahar-e-Shari'at, Part 16, 3/496*)
3. The sciences of language, grammar, and morphology are of the same rank; books of these sciences may be placed upon one another. Above them should be books of theology, above them books of Fiqh, then books of Hadith, sermons, and transmitted supplications. Above Fiqh should be Tafsir, and the Noble Quran must be placed above all. Nothing such as clothing should be placed on the chest or box in which the Noble Quran is

kept. (*Fatawa Hindiyyah, Kitab al-Karahiyyah, Bab al-Khamis fi Adab al-Masjid, 5/323–324*)

4. If someone keeps the Noble Quran in their home purely for blessings and does not recite it, there is no sin upon them; rather, this intention itself is a means of reward. (*Fatawa Khaniyyah, Fasl fi Adab al-Masjid, 2/378*)

Announcement

The remaining etiquettes related to the Noble Quran will be explained in training circles. Therefore, to learn these etiquettes, make sure to participate in the training circles.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The six ṣalawāt and two du‘ās recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent that they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.¹

4. The reward of 600,000 ṣalāt

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.²

5. Nearness to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”³

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

¹ Al-Qawl al-Badī', p. 277

² Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

³ Al-Qawl al-Badī', p. 125

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْبُقْرَبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”¹

1. Good deeds for 1000 days

جَزَى اللَّهُ عَتَا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1000 days.”²

2. An easy way to spend every night in worship

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”³

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah, Who is Ḥalīm and Karīm. Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

¹ Al-Targhīb wa al-Tarhīb: Hadīth 31

² Majma‘ al-Zawā‘id: Hadīth 17305

³ Tārīkh Ibn ‘Asākir: Hadīth 4415

Weekly Ijtima' Circle Schedule (Overseas) - 05 March 2026

1. Learning Sunnahs and Etiquettes: **5 minutes**
2. Memorising Du'as: **5 minutes**
3. Review: **5 minutes**
4. Total duration: **15 minutes**

Remaining Etiquettes Related to the Noble Quran

- If, unintentionally or due to negligence, the Noble Quran slips from one's hand or falls from a shelf onto the ground, there is neither any sin nor any expiation.
- If, God forbid, someone throws the Noble Quran onto the ground with the intention of disrespect, or places their foot upon it with the intention of insult, such a person exits the fold of Islam.
- If someone holds the Noble Quran in their hand or places their hand upon it and explicitly uses words of oath or swearing while making a statement, this becomes a very serious oath. However, if the words of oath or swearing are not spoken, then merely holding the Noble Quran or placing one's hand upon it while speaking does not constitute an oath, nor does it carry any expiation. *(Fatawa Razawiyyah, 13/574-575, summarized)*
- If many copies of the Noble Quran have accumulated in a masjid and are not being used, and they become worn out over time, it is still not permissible to donate them by selling them and then spending the proceeds on the masjid. However, in such a situation, these copies of the Noble Quran may be distributed to other masjids or Madaris for use. *(Fatawa Razawiyyah, 16/164, summarized)*

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du'a to Recite When Leaving the Masjid

According to the schedule of Dawat-e-Islami's weekly Sunnah-filled Ijtima', the Dua for leaving the Masjid will be memorised today. The Dua is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Translation: O Almighty! I ask You for Your bounty. (*Khazina-e-Rahmat*, p. 87)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَى الْحَبِيبِ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."¹

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e., thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention not to sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).

¹ Al-Jāmi' al-Ṣaghīr: Hadīth 5897

7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attaining the fear of Allah, being pious, having good character, and spreading Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather, I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Method of collective accountability (72 pious deeds), daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlās, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?

9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-mahram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully to everyone inside and outside the home, whether young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' salah congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your *nigrān*?
21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?

24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the Sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home, at work, on the bus, train, etc, and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ṣuḥr prior to the farḍ?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something? (e.g., slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and tattling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?

41. Despite being able to do so, did you delay paying a debt back on time without the permission of the lender? Did you return the item you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others, whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite **بِسْمِ اللّٰهِ** before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by Shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech that carries no worldly or religious benefit, did you communicate even a little using gestures?

54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings, and guffawing?
55. Did you wear a *'imāmah*?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the Sunnah and console them? Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?

66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin, or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e., reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in every day whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ