



تلاوت کی فضیلت

Excellence of Reciting The Holy Quran



Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat

the Founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilāl رحمۃ اللہ علیہ

Muhammad Ilyas Attar Qadiri Razavi



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مکتبۃ المدینہ

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

Du'a for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-ʿAlan-Nabī ﷺ once before and after the Du'a.

تلاوت کی فضیلت

Tilāwat kī Fazilat

Excellence of Reciting THE HOLY QURAN

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi داعية بركاتهم العالیه in Urdu. **Majlis-e-Tarājim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Šawāb].

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Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ş/ş	ه / ه / ة	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّه	Ā/ā
ر	R/r	گ	G/g		

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Excellence of Reciting THE HOLY QURAN

No matter how hard satan tries to prevent you from reading this booklet, do read it all; *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will come across an invaluable treasure of information and knowledge.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated, ‘Recitation of Ṣalāt upon me is Nūr [light] on the bridge of Ṣirāt. Whoever recites Ṣalāt upon me 80 times on Friday; 80 years of his sins will be forgiven.’ (*Al-Mu’jam-uṣ-Ṣaghīr*, pp. 320, *Hadīṣ* 5191)

Yehī ḥay ārzū ta’līm-e-Quran ām ḥo jāye

Ĥar aik parcham say aunchā parcham-e-Islam ḥo jāye

*May the teachings of the Quran prevail; this is my prayer
Over all other flags, may the flag of Islam fly higher*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The greatness of a lover of the Holy Quran

Sayyidunā Shaykh Šābit Bunānī قُدِّسَ سِرُّهُ النُّورَانِي used to complete the recitation of the Holy Quran once every day. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would always observe fast during the day and offer supererogatory Ṣalāh throughout the night. He would always offer 2 Rak'āt of Nafl Ṣalāh in every Masjid he passed by (this Ṣalāh is known as Taḥiyya-tul-Masjid). Revealing the blessings bestowed upon him, he says, 'I have completed the recitation of the entire Holy Quran and I have wept in the court of my Rab عَزَّوَجَلَّ next to each and every pillar of the Jāmi' Masjid.'

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had exceptional love for Ṣalāh and for the recitation of the Holy Quran, and the extent of the blessings upon him is coveted. Consequently, after his passing away, during the burial suddenly a brick slipped and fell into the grave. When some people leaned in to pick up the brick they were amazed to see that the Shaykh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was standing in his grave and offering his Ṣalāh! When his family members were asked about that, his respected daughter said: My honourable father رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would make the following supplication every day, 'O Allah عَزَّوَجَلَّ! If you grant anybody the blessing of offering Ṣalāh in his grave after death, then privilege me too [with such a blessing].'

It is reported that whenever people would pass close by the blessed tomb of the Shaykh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, they would hear the

utterance of the recitation of the Holy Quran coming from inside the blessed grave. (*Hilya-tul-Awliyā*, vol. 2, pp. 362-366)

May Allah **عَزَّوَجَلَّ** have mercy on him and forgive us for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ten virtues for one letter

The Noble and Glorious Quran is the Sacred Word of Allah **عَزَّوَجَلَّ**; reciting the Quran, teaching the Quran, listening to the Quran, and reciting the Quran for others to listen to, are all rewarding acts. On reciting one letter of the Holy Quran, one reaps ten virtues. In this respect, the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Whoever recites one letter of the Book of Allah **عَزَّوَجَلَّ**, he will get one virtue which will be equivalent to ten virtues. I am not saying that **الْم** (Alif-Lām-Mīm) is one letter; in fact **أَلِف** (Alif) is one letter, **لَام** (Lām) is one letter, and **مِيم** (Mīm) is one letter.’ (*Sunan-ut-Tirmizī*, vol. 4, pp. 417, Ḥadīṣ 2919)

Tilāwat kī tawfiq day day Yā Ilāhī

Gunāḥaun kī ḥo dūr dil say siyāhī

*To recite the Quran, O my Allah! Give me the ability
So that my heart may be cleansed from iniquity*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The best person

The Embodiment of Nūr, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* meaning: *The best person amongst you is the one who learnt the Holy Quran, and taught it to others.* (*Ṣaḥīḥ Bukhārī, vol. 3, pp. 410, Ḥadīṣ 5027*)

Sayyidunā Abū ‘Abdur Raḥmān Sulamī رَضِيَ اللهُ تَعَالَى عَنْهُ used to teach the Holy Quran in the Masjid and he would say, ‘This Ḥadīṣ has made me seated here.’ (*Fayḍ-ul-Qadīr, vol. 3, pp. 618, Ḥadīṣ 3983*)

*Allah mujḥay Ḥāfiẓ-e-Quran banā day
Quran kay aḥkām pay bhī mujḥ ko chalā day*

*O Allah! Make me a Ḥāfiẓ of the Holy Quran
And make me steadfast upon the commands of the Holy Quran*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The Quran will intercede and take people into Paradise

It is narrated by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of Mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever learnt and taught the Holy Quran, and then acted upon whatever is in the Holy Quran; the Quran will intercede for him and take him into Paradise.’ (*Al-Mu’jam-ul-Kabīr, vol. 10, pp. 198, Ḥadīṣ 10450; Tārīkh Dimashq, vol. 41, pp. 3*)

*Ilāhī khūb day day shauq Quran kī tilāwat kā
Sharaf day Gumbad-e-Khazrā kay sāye mayn shahādat kā*

*The passion to recite the Quran for this I supplicate
To die as a martyr under the Green Dome O Allah, make
this my fate*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The excellence of teaching a verse or a Sunnah

It is narrated by Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ that whoever teaches one verse of the Glorious Quran or any Sunnah of the Dīn to anyone, Allah عَزَّ وَجَلَّ will prepare such a reward for him on the Day of Judgement, that there will be no reward better than that for anybody. (*Jam'-ul-Jawāmi'*, vol. 7, pp. 281, Ḥadīṣ 22454)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Rewards until the Day of Judgement for the one who teaches one verse!

It is narrated by the possessor of two Nūrs, the compiler of the Holy Quran, Sayyidunā 'Uṣmān Ibn 'Affān رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever teaches one verse of the Holy Quran will receive double the reward of the one who learns [that verse].'

In another Ḥadīš, it is narrated by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever teaches one verse of the Glorious Quran, as long as that verse continues to be recited, he will continue to get reward.’ (*Jam’-ul-Jawāmi’*, vol. 7, pp. 282, Ḥadīš 22455-22456)

Tilāwat kā jazbah ‘aṭā ker Ilāhī
Mu’āf farmā mayrī ḥar khaṭā Ilāhī

The passion to recite the Quran – grant it to me
O Allah! Forgive all my sins out of Your Mercy

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ increases the reward until the Day of Judgement

It is mentioned in a Ḥadīš, ‘Whoever teaches one verse of the Book of Allah عَزَّوَجَلَّ or one chapter of knowledge, Allah عَزَّوَجَلَّ will continue to increase his reward until the Day of Judgement.’ (*Tārīkh Dimashq*, vol. 59, pp. 290)

‘Aṭā ḥo shauq Maulā Madrasay mayn ānay jānay kā
Khudāyā zauq day Quran paṛḥṇay kā paṛḥānay kā

O my Rab! Bestow upon me the passion to seek the
knowledge of Islam
O Allah! Grant me the enthusiasm to learn and teach
the Holy Quran

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Memorized 15 parts of the Quran in the womb of mother

A useful question, with its faith-enlightening reply, is hereby presented from *Malfūzāt-e-A'lā Ḥaḍrat*:

Question: Your eminence! Is there any age specified in the Shari'ah for 'Taqrib-e-Bismillāh¹'?

Response: There is nothing fixed in the Shari'ah [in this regard], however, the age of 4 years, 4 months and 4 days has been considered [for this] by the respected scholars. When Sayyidunā Shaykh Khuwājāh Quṭb-ul-Ḥaq Waddīn Bakhtiyār Kākī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was 4 years, 4 months and 4 days old, his 'Taqrib-e-Bismillāh' was arranged and people were invited. Sayyidunā Shaykh Khuwājāh Gharīb Nawāz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also present and was about to ask the child to recite the بِسْمِ اللهِ, but then he was invoked with Divine Inspiration [Ilhām], 'Wait, Ḥamīduddīn Nāgorī is coming and he will teach [the child to recite بِسْمِ اللهِ].' At the same time in Nāgor, Qāḍī Ḥamīduddīn رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ received Divine Inspiration telling him to go and teach one of the servants of Allah to recite the بِسْمِ اللهِ. Immediately, he visited the ceremony and said to the child, 'Son! Recite بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ.' The child began to recite 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ' and he continued

¹ Ceremony to solemnize the commencement of reciting of the Holy Quran by one's child.

to recite from the beginning of the Holy Quran until he had completed the recitation of 15 parts by heart.

Shaykh Qāḍī Ḥamīduddīn and Shaykh Khuwājāh Gharīb Nawāz رَحِمَهُمَا اللهُ تَعَالَى said, 'Son! Continue reciting!' The young child replied, 'I had heard this much in the womb of my mother, and this is as much as she had memorized, so I too memorized this much!' (*Malfūzāt-e-A'lā Ḥaḍrat*, pp. 481)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Khudā Apnī ulfat mayn ṣādiq banā day

Mujḥay Mustafa kā Tū 'āshiq banā day

*O Allah! Make me truthful in my love for You
And make me a sincere devotee of Your Prophet too!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Unfortunately, due to a lack of Islamic knowledge, many Muslims today are unaware of the rulings of Sharī'ah regarding the recitation of the Quran, teaching the Quran, listening to the Quran, touching the Quran, etc. In order to propagate the knowledge of Islam, and with the intention of saving Muslims from sins, a bouquet of colourful Madanī pearls is hereby presented.

21 Madanī pearls regarding the recitation of the Holy Quran

1. Amīr-ul-Mu`minīn, Sayyidunā ‘Umar Fārūq-e-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ used to kiss the Holy Quran in the morning every day, and would say, ‘This is the covenant of my Rab عَزَّوَجَلَّ, and His Book.’ (*Durr-e-Mukhtār, vol. 9, pp. 634*)
2. It is Mustahab to recite Ta’awwuz ‘أَعُوذُ بِاللَّهِ’ when beginning Tilawat, and it is Sunnah to recite Tasmiyah ‘بِسْمِ اللّٰهِ’ at the start of a Sūrah, otherwise it is Mustahab.
(Baḥār-e-Sharī’at, vol. 1, part 3, pp. 550)
3. If Tilawat is started from Sūrah At-Taubaḥ, then recite both Ta’awwuz and Tasmiyah; however, if Tilawat is started from before this point, and Sūrah At-Taubaḥ comes along during the recitation, there is no need to recite Tasmiyah. The recitation of special Ta’awwuz at the start of this Sūrah, which has been introduced by some of the Ḥuffāz of these times is baseless. Moreover, the common view that Tasmiyah should not be recited even when starting from Sūrah At-Taubaḥ is simply incorrect. (*ibid, pp. 551*)
4. It is Mustahab to perform Tilawat in the state of Wuḍū, facing the Qiblah, and whilst wearing good garment.

(ibid, pp. 550)

5. Reciting the Holy Quran by looking at it is preferable than reciting it by heart, because this not only involves reciting the Quran, but it also includes looking at the Holy Quran as well as touching it, and all these are acts of worship.
(Ghunya-tul-Mutamallī, pp. 495)
6. The Holy Quran should be recited in an exceedingly elegant voice, and if somebody does not possess a pleasant voice, he should try to beautify his voice when reciting. However, it is impermissible to recite in such a tone that causes the improper utterance, missing or adding letters, like the way that singers do. Take utmost care in upholding the rules and regulations of recitation [Tajwīd].
(Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 9, pp. 694)
7. It is preferred to recite the Holy Quran in an audible voice, as long as it doesn't cause trouble for anybody who is praying, anybody who is ill or anybody who is asleep.
(Ghunya-tul-Mutamallī, pp. 497)
8. When the verses of the Holy Quran are recited aloud, some people, although remaining silent, continue to look around and continue to perform various movements and gestures. Such people should note that listening attentively is also essential in addition to remaining silent. In this respect, A'la Ḥaḍrat, the leader of the Aḥl-e-Sunnat, Shaykh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has stated on page

352 of volume 23 of *Fatāwā Razawiyyah*, ‘It is Farḍ [compulsory] to listen attentively and to remain silent when the Holy Quran is recited. Allah عَزَّوَجَلَّ has stated:

وَ إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٣﴾

And when the Quran is recited, listen to it attentively and remain silent, so that mercy may be bestowed upon you.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Al-A'rāf, verse 204)

9. When the Holy Quran is recited aloud, it is Farḍ on all attendees to listen to it provided they have congregated for the purpose of listening. Otherwise, it is sufficient if one of them listens, while others may carry out their activities. *(Fatāwā Razawiyyah – referenced, vol. 23, pp. 353)*
10. It is Ḥarām for everybody in a gathering to recite aloud. In gatherings of Īṣāl-e-Šawāb, usually everybody recites aloud – this is Ḥarām [strictly forbidden]. If a number of people recite, the ruling for them is to recite quietly. *(Bahār-e-Sharī'at, vol. 1, part 2, pp. 552)*
11. If, when reciting in the Masjid, other people are present who are offering Ṣalāh or reciting invocations, you should recite in such a volume that only you can hear; the sound should not reach the person next to you.
12. It is impermissible to recite the Holy Quran aloud in the marketplace, or anywhere where people are working. If

the people do not listen to the recitation, then the sin will be upon the reciter. If the reciter began reciting before the people became occupied in their work at a place that is not specified for work, then if people do not listen to the recitation, the sin will be upon those people. However, if he began to recite after they had already started working; the sin will be on the reciter. (*Ghunya-tul-Mutamallī*, pp. 497)

13. It is also forbidden to recite aloud where somebody is learning Islamic knowledge, or where a student of Islamic sciences is revising or researching. (*ibid*)
14. There is no harm in reciting the Holy Quran whilst lying down, as long as the legs are folded up [i.e. not stretched out] and the face is not covered. Additionally, it is also permissible to perform Tilāwat whilst walking or working, provided attention of the heart is not distracted; otherwise it would be Makrūh [disliked]. (*ibid*, pp. 496)
15. It is impermissible to recite the Holy Quran in the bathroom or in places of impurity. (*ibid*)
16. Listening to the recitation of the Holy Quran is better than reciting the Holy Quran or offering Nafl Ṣalāh [supererogatory prayer]. (*ibid*, pp. 497)
17. If somebody recites incorrectly, it is Wājib for the listener to correct him, provided that it does not create animosity or envy. (*ibid*, pp. 498)

18. In the same way, if somebody takes somebody else's Quran temporarily, and he notices some printing or transcription error in it, it is Wājib for him to inform the owner. (*Bahār-e-Sharī'at, vol. 1, part 3, pp. 553*)
19. In the summer, it is better to complete the recitation of the Holy Quran in the morning, whereas in the winter, it is better to complete it in the initial part of the night, because it is mentioned in a Ḥadīš, 'Whoever completes the recitation of the Holy Quran at the start of the day, angels will ask forgiveness for him until the evening, and whoever completes it at the beginning of the night, angels will ask forgiveness for him until the morning.'

As the daytime is longer in the summer, completing the recitation of the Holy Quran in the morning will result in more supplications for forgiveness by the angels. On the other hand, the nights are longer in winter; therefore completing it in initial part of the night will amount to more [supplications for] forgiveness. (*Ghunya-tul-Mutamallī, pp. 496*)

20. When the recitation of the full Quran is completed, it is better to recite Sūrah Al-Ikhlāš 3 times. This also applies when offering Tarāwīḥ Ṣalāh; however, if completion is being done in Farḍ Ṣalāh, do not recite Sūrah Al-Ikhlāš more than once. (*ibid*)
21. On completion of the recitation of the full Holy Quran, after reciting Sūrah An-Nās, recite Sūrah Al-Fātiḥah and

Sūrah Al-Baqarah up to **﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾** ٥١, and then make Du'ā [supplication], because this is Sunnah.

In this respect, Sayyidunā ‘Abdullāh Bin ‘Abbās رضي الله تعالى عنهم has reported from Sayyidunā Ubayy Bin Ka'b رضي الله تعالى عنه, ‘When the Merciful Prophet صلى الله تعالى عليه وآله وسلم would recite ‘**﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾**’, he would start Sūrah Al-Fātiḥah, then Sūrah Al-Baqarah up to **﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾** ٥١, and then after asking the Du'ā [supplication] for the completion of the recitation of the full Quran, he would quit.’

(Al-Itqān fī ‘Ulūm-il-Quran, vol. 1, pp. 158)

The Madanī child revealed the secret!

Sayyidunā Abū ‘Abdullāh رحمته الله تعالى عليه has stated, ‘Sayyidunā Shaykh Abul Ḥasan Muhammad Bin Aslam Ṭūsī عليه رحمه الله القوي used to take utmost care in concealing his good deeds, to the extent that he once said, ‘If it were up to me, I would hide away from even Kirāman Kātibīn (the two respected angels who write down a person’s deeds) to perform the worship of Allah **﴿عَزَّوَجَلَّ﴾**!’ The narrator has stated, ‘I was in the company of the Shaykh for a period of over 20 years but I never saw him, other than on Fridays, performing even two Rak’at of Nafl Ṣalāh. The Shaykh رحمته الله تعالى عليه would take a pot of water into his special room and then close the door from the inside. I was never able to find out what he رحمته الله تعالى عليه did in his room, until one day, when his son

began to cry loudly. As the child's mother began to try to calm the child down, I asked, 'Why is the child crying so much?' Then the respected lady said, 'This child's father (Sayyidunā Shaykh Abul Ḥasan Ṭūsī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) recites the Holy Quran in this room and cries [with fear of Allah عَزَّوَجَلَّ], so this child also begins to cry upon hearing his father crying!'

Shaykh Abū 'Abdullāh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated, 'Shaykh Sayyidunā Abul Ḥasan Ṭūsī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, in order to protect himself from the perils of ostentation, would take so much care to conceal his good deeds that after performing worship in his special room and before coming out, he would wash his face and apply kohl to his eyes, so that nobody would be able to guess that he had been crying by looking at his face or eyes!'

(Hilya-tul-Awliyā, vol. 9, pp. 254)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mayrā ḥar 'amal bas Tayray wāsiṭay ḥo

Ker ikhlāṣ aysā 'aṭā Yā Ilāhī

*May my every action be solely for You
Grant me such sincerity – I implore You!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! On one hand, these are the most sincere and devout people who conceal their good deeds; and unfortunately, on the other hand, there are the naive, sincerity-lacking people like us, who loudly proclaim and declare any good deeds we perform. First of all, we do not even manage to perform good deeds, and if we rarely succeed in doing a good deed, we end up showing off!

Nafs-e-badkār nay dil per yeh qiyāmat tawrī

‘Amal-e-nayk kiyā bhī to chūpānay na diyā

My insolent ego has affected my heart deep inside it

When I did a good deed, I wasn’t able to hide it

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

It is Farḍ on every Muslim to recite the Holy Quran correctly & to abstain from incorrect recitation

The leader of the Aḥl-e-Sunnat, ‘Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ السَّلَامُ has stated, ‘Without doubt, to learn enough Tajwīd that one is able to correctly pronounce every letter¹ and save himself from mistakes in recitation is Farḍ-e-‘Ayn [compulsory for every individual].’ (*Fatāwā Razawīyah – referenced, vol. 6, pp. 343*)

¹ That is to articulate all of the Quranic letters from their correct point of articulation according to the principles of Tajwīd.

The excellence of Madanī children who recite the Quran

Allah عَزَّوَجَلَّ wills to torment the people of the earth, but when He عَزَّوَجَلَّ hears the children reciting the Holy Quran, He عَزَّوَجَلَّ holds the torment back. (*Sunan Dārimī, vol. 2, pp. 530, Ḥadīṣ 3345*)

*Ĥo karam Allah! Ḥāfiẓ Madanī munno kay ṭufayl
Jagmagātay Gumbad-e-Khazrā kī kirno kay ṭufayl*

*O Allah! Bless us for the sake of those children,
who have the Quran memorized
Bless us for the sake of the Green Dome,
whose light has the world mesmerized*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! From the platform of Dawat-e-Islami – the global non-political movement for propagation of the Quran and Sunnah – countless institutions have been established in various countries across the world, under the name of Madrasa-tul-Madīnah.

At the time of writing this, in Pakistan, there are 50,000 boys and girls being taught recitation and memorization of the Holy Quran for free in these Madāris. Additionally, classes for adults who wish to learn the correct pronunciations of the Holy Quran, under the name of Madrasa-tul-Madīnah (for adults) have also been established in innumerable Masājid and at other locations. In these classes, people who remain busy with work and other

activities throughout the day are taught the correct way to recite the Glorious Quran and various Du'ās [supplications] and Sunnaḥs, usually after Ṣalāt-ul-'Ishā for approximately 40 minutes. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ!** Similar institutions, with the same name, have also been established for Islamic sisters.

14 Madanī pearls regarding Sajdaḥ Tilāwat

1. Sajdaḥ Tilāwat becomes Wājib when one recites or hears a verse of Sajdaḥ [prostration]. (*Al-Ĥidāyah, vol. 1, pp. 78*)
2. Recitation of the translation of a verse of Sajdaḥ in Persian or any other language also makes the Sajdaḥ Wājib on the reciter and the listener, whether the listener understands that this was a verse of Sajdaḥ or not. However it is necessary to inform him that it was the translation of a verse of Sajdaḥ if he is unaware of it. And if it was the recitation of a verse of Sajdaḥ, then it is not necessary to inform the listener that it was a verse of Sajdaḥ.
(Fatāwā 'Ālamgīrī, vol. 1, pp. 133)
3. It is a condition for recitation that the volume of recitation should be at least such that it can be heard by the reciter himself if there is nothing preventing him from hearing.
(Bahār-e-Sharī'at, vol. 1, part 4, pp. 728)
4. It is not necessary for the listener to have intentionally heard the verse; the Sajdaḥ becomes Wājib even on hearing the verse unintentionally. (*Al-Ĥidāyah, vol. 1, pp. 78*)

5. If the verse was recited with such a volume that it can be heard, but because of noise or deafness he was unable to hear, the Sajdah becomes Wājib on him. However, if his lips merely moved but sound was not produced, the Sajdah will not be Wājib. (*Fatāwā 'Ālamgīrī, vol. 1, pp. 132*)
6. It is not necessary to recite the entire verse for the Sajdah to become Wājib. Merely reciting the word which contains the matter of the Sajdah, along with a word present before or after it, is sufficient [for it to become Wājib].
(*Rad-dul-Muhtār, vol. 2, pp. 694*)
7. **Method of Sajdah Tilawat:** The Sunnah method of the Sajdah is as follows: Stand up, and then whilst saying **اللَّهُ أَكْبَرُ** go into Sajdah and recite **رَبِّيَ الْأَعْلَى** a minimum of 3 times. Then whilst saying **اللَّهُ أَكْبَرُ**, stand up. Reciting **اللَّهُ أَكْبَرُ** before and after the Sajdah is Sunnah. Standing before going into Sajdah and standing after performing the Sajdah both are Mustahab. (*Durr-e-Mukhtār, vol. 2, pp. 699*)
8. It is not required to raise the hands when saying **اللَّهُ أَكْبَرُ** for the Sajdah Tilawat, nor is it required to recite the Tashahhud (Attahiyyāt) or to make the Salām.
(*Tanvīr-ul-Absār, vol. 2, pp. 700*)
9. When making an intention for the Sajdah Tilawat, it is not necessary to relate it to the specific verse; a general intention

of performing Sajdah Tilawat is sufficient. (*Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 2, pp. 699*)

10. If a verse of Sajdah is recited outside of Ṣalāh, it is not Wājib to perform the Sajdah immediately. It is, however, preferred to perform it immediately. If one is in the state of Wuḍū, then delaying it is Makrūh Tanzīhī. (*Durr-e-Mukhtār, vol. 2, pp. 703*)
11. If it is not possible to perform the Sajdah at that time for any reason, it is Mustaḥab for the reciter and the listener to recite:

سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

*We heard and we obeyed, may forgiveness be granted by
You, O our Lord, and towards You we have to return.*

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Al-Baqaraḥ, verse 285)

(Rad-dul-Muhtār, vol. 2, pp. 703)

12. If, in the same Majlis¹ (gathering), one verse of Sajdah is repeatedly recited or listened to, only one Sajdah will be Wājib, even if it is heard from different people. Similarly, if one recited a verse [of Sajdah], and then he heard the same verse from someone else, only one Sajdah would be Wājib upon him. (*Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 2, pp. 712*)

¹ For the definition of a Majlis and for more details regarding gatherings, refer to the publication of Maktaba-tul-Madīnah: *Bahār-e-Sharī'at*, volume 1, part 4, page 736.

13. It is Makrūh Taḥrīmī to leave the verse of Sajdah out when reciting the whole Sūrah. There is no harm in reciting the verse of Sajdah alone; however, it is better to recite a few preceding or succeeding verses with it.

(Durr-e-Mukhtār, vol. 2, pp. 717)

For the fulfilment of needs

14. According to the Ḥanafī doctrine there are 14 verses of Sajdah in the Holy Quran, and if all 14 of these are recited in a Majlis for any particular purpose, and then the Sajdahs are performed, Allah عَزَّوَجَلَّ will fulfil that purpose, whether the person does a Sajdah after every verse or does all 14 Sajdahs collectively after reciting all 14 verses.

(Baḥār-e-Sharī'at, vol. 1, part 4, pp. 738)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 14 verses of Sajdah

1. إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ

يَسْجُدُونَ ﴿٢٠٦﴾

(Part 9, Sūrah Al-A'rāf, verse 206)

2. وَ لِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلْمُهُم بِالْغَدُوِّ

وَالْأَصَالِ ﴿١٥﴾

(Part 13, Sūrah Ar-Ra'd, verse 15)

3. **وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾**

(Part 14, Sūrah An-Nahl, verse 49)

4. **قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُنْزَلُ عَلَيْهِمْ يَخِزُّونَ لَلَّذِقَانِ سَجْدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِزُّونَ لَلَّذِقَانِ يَبْكَونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾**

(Part 15, Sūrah Banī Isrāīl, verse 107-109)

5. **إِذَا تَنَزَّلَتْ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾**

(Part 16, Sūrah Maryam, verse 58)

6. **أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾**

(Part 17, Sūrah Hajj, verse 18)

7. **وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾**

(Part 19, Sūrah Al-Furqān, verse 60)

8. **أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّلْوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ
وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾**
(Part 19, Sūrah An-Naml, verse 25-26)
9. **إِنَّمَا يَوْمٌ مِنْ بَآئِنَاتِ الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾**
(Part 21, Sūrah As-Sajdah, verse 15)
10. **فَاسْتَغْفِرْ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾ فَعَفَرْنَا لَهُ ذَلِكَ وَإِنَّ
لَهُ عِنْدَنَا لَكِرْفَىٰ وَحُسْنَ مَأَبٍ ﴿٢٥﴾**
(Part 23, Sūrah Šād, verse 24-25)
11. **وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٢٤﴾ فَإِنِ اسْتَكْبَرُوا
فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٢٥﴾**
(Part 24, Sūrah Hā-Mīm As-Sajdah, verse 37-38)
12. **فَأَسْجُدُوا لِلَّهِ وَعَبُدُوا ﴿٦٦﴾**
(Part 27, Sūrah Najam, verse 62)
13. **فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿١١﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿١٢﴾**
(Part 30, Sūrah Al-Inshiqāq, verse 20-21)
14. **وَاسْجُدْ وَاقْتَرِبْ ﴿١٦﴾**
(Part 30, Sūrah Al-'Alaq, verse 19)

9 Madanī pearls as regards to touching the Holy Quran

1. When not in the state of Wuḍū [ritual ablution], it is Farḍ to perform Wuḍū in order to touch the Noble Quran. *(Nūr-ul-Īqāh, pp. 18)*
2. When not in the state of Wuḍū, it is permissible to recite the Holy Quran by looking without touching it.
3. It is not permissible to perform Tayammum in order to touch the Holy Quran, to perform Sajdaḥ Tilāwat, or to perform Sajdaḥ Shukr [prostration of gratefulness], when water is in reach. *(Bahār-e-Sharī'at, vol. 1, part 2, pp. 352)*
4. It is Ḥarām for a person upon whom Ghusl [ritual bath] is Farḍ, to touch the Holy Quran. This includes the blank margins, the cover, and the cloth of the Holy Quran. Similarly, it is also Ḥarām to recite the Holy Quran by looking at or from memory, to write a verse, to write a Ta'wīz [amulet] of a verse, to touch such an amulet, or to touch or wear such a ring which has Quranic verses inscribed e.g. a ring having inscribed Muqatta'āt¹.
(Bahār-e-Sharī'at, vol. 1, part 2, pp. 326)
5. If the Holy Quran is in a case, it is permissible to touch the case. It is also permissible to touch it using a handkerchief or any other type of cloth which is neither integral to you

¹ ق - طه - يس - كهيعص - الم etc. are called Muqatta'āt letters.

nor to the Holy Quran. It is Ḥarām to touch the Holy Quran with the sleeve of your shirt or the edge of your scarf; even if a corner of a shawl is hanging off one shoulder, you cannot use the other corner of that shawl to touch the Holy Quran, as all of these are considered as being integral to you in the same way as the cover of the Holy Quran is considered as being attached to it. (*Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 1, pp. 348*)

6. The rulings of reciting and touching the Holy Quran also apply to translations of the Holy Quran in English, Persian, or any other language. (*Bahār-e-Sharī'at, part 2, pp. 327*)
7. It is not permissible for the one who has not performed Wuḍū or for whom Ghusl is due to touch a verse written in a book or in a newspaper. Similarly, it is also not permissible to touch the back side of the paper directly behind the section where the verse is written.
8. A person who has not performed Wuḍū or on whom Ghusl is due is not allowed to touch any part of a piece of paper upon which only a verse, and nothing else, is written; this includes touching the front, back, the edges etc.

Kalām-e-Pāk kay Maulā muj̄hay ādāb sik̄hlā day
Muj̄hay Ka'bah̄ dik̄hā day Gumbad-e-Khazrā bhī dik̄hlā day

Yā Allah! Enable me to learn manners of reciting the Quran, so auspicious
Show me the Ka'bah; and the emerald Dome, so blessed

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A Madanī request to publishers

9. It is a heartfelt Madanī request to the publishers of religious books and monthly journals to refrain from printing any verses or translations of verses on any side of the front cover or back cover of books, pamphlets, booklets etc. because in picking up and touching the book, countless Muslims are caught up in absent-mindedly touching the verses without Wuḍū.

In this respect, ‘Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāh Imām Aḥmad Razā Khān عَلِيٌّ رَحْمَةُ الرَّحْمٰنِ has stated on page 393 of volume 23 of *Fatāwā Razawīyyah*, ‘Printing verses onto a paper which is wrapped around a bundle or packet of newspapers or booklets, or on cards or envelopes, causes disrespect to occur and leads towards Ḥarām, because it could be touched by postmen or others who may not be in the state of Wuḍū or may require Ghusl, or by Kuffār [unbelievers] who are always in a state of impurity [i.e. without Ghusl], and this is Ḥarām. Allah عَزَّوَجَلَّ has stated:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٤٩﴾

*No one should touch it except when in the state of ritual
ablution (Wuḍū).*

[Kanz-ul-Īmān (Translation of Quran)]

These might be placed on the floor in order to affix seals; these might be ripped and thrown into the waste, and this misconduct with a verse has resulted from the act of the publisher or writer.’

*What is faith? I asked my intellect
My intellect responded: Faith is all respect*

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! If you see a verse of the Holy Quran printed on the cover of any book, it is requested that, after making good intentions, you show the aforementioned passage to the publisher, or send them a photocopy of it by mail [or email]. Along with it you should write, ‘After seeing a verse of the Holy Quran on the cover of your so-and-so book, I am writing to request that you kindly refrain from printing verses or their translations on the covers of books, so that Muslims can be protected from unmindfully touching them without Wuḍū.’ جَزَاكَ اللَّهُ خَيْرًا

If the publisher is a fan of the scholars of Islam إِنَّ هَٰذَا اللَّهُ عَزَّوَجَلَّ, he will bless you with his supplications, and will express his intention to be mindful of such a matter in the future.

*Mahfūz Khudā rakhnā sadā bay-adabaun say
Aur mujh say bhī sarzad na kabhī bay-adabī hō*

*O Allah! Protect me always from those who disrespect
And may I too never commit any form of disrespect*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4 Madanī pearls regarding the translation of the Holy Quran

1. The translation of the Holy Quran should not be read without the Tafsīr [commentary]. What follows is a summary of part of a Fatwā written by A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيَّوْرَحْمَةُ الرَّحْمٰنِ, 'It is impossible to gain an understanding from simply reading the translation of the Holy Quran without extensive knowledge. In reality, there is more harm than goodness in this.

If you are to read the translation, you should do so under the guidance of some expert, pious perfect Sunnī scholar.'

(Fatāwā Razawīyyah – referenced, vol. 23, pp. 382)

2. In order to understand the Holy Quran, obtain a copy of the translation written by A'lā Ḥaḍrat, the reviver of the Sunnah, the guide of Tariqah, the scholar of Shari'ah, 'Allamah Maulana Al-Haj Al-Hafiz Al-Qari Ash-Shah Imām Aḥmad Razā Khān عَلَيَّوْرَحْمَةُ الرَّحْمٰنِ, which is entitled 'Kanz-ul-Īmān [treasure of faith]', comprising of the commentary by the name of 'Khazāin-ul-'Irfān' written by 'Allamah Maulana Sayyid Na'imuddīn Murādābādī عَلَيَّوْرَحْمَةُ الْمَوْلَا الْهَادِي.

3. Act upon the Madanī In'ām¹ of reciting 3 verses of the Holy Quran (with translation and commentary) every day; *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* you will see the blessings of this for yourself.
4. In accordance with the organisational structure of Dawat-e-Islami, each Masjid has been regarded as a Żayli Ḥalqaḥ (sub-unit). In every Żayli Ḥalqaḥ it is an aim to establish a Madanī Ḥalqaḥ (a study circle) every day after Şalāt-ul-Fajr to recite/listen to 3 verses of the Holy Quran with the translation of *Kanz-ul-Īmān* and the commentary of *Khazāin-ul-'Irfān/Nūr-ul-'Irfān*. If possible, all Islamic brothers should try to gain the blessings by participating in Madanī Ḥalqaḥ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ In the Madanī environment of Dawat-e-Islami, there are 72 Madanī In'āmāt [Madanī action points] for Islamic brothers and 63 for Islamic sisters, which have been formulated in the form of questions in a booklet to help Muslims to lead a pious Islamic lifestyle. Those who are fortunate enough perform Fikr-e-Madīnah [self-reflection] on a daily basis whilst filling in the boxes given for answers, and then they hand the booklet in to their local Żimmaḥdār [representative] of Dawat-e-Islami within the first 10 days of every new Islamic month. To learn about the complete method for this, obtain the booklet entitled '*Madanī In'āmāt*' from Maktaba-tul-Madīnah [the publishing department of Dawat-e-Islami]. The majority of the publications of Maktaba-tul-Madīnah are available on Dawat-e-Islami's website: www.dawateislami.net for free download.

2 Madanī pearls regarding the burial/submergence of Quranic pages

1. If a transcript of the Holy Quran becomes so old that it is no longer possible to recite from it and there is a likelihood of the pages slowly decomposing or being ruined, it should be wrapped in a pure cloth and buried in a secured place. For this, a Laḥad (a sort of grave) should be made (after digging a ditch, make an opening in the wall which faces the Qiblaḥ, large enough to contain all the sacred pages) so that dirt does not fall on it. Alternatively, having placed it into the ditch, place a board over it as a shelter, so that the dirt does not fall on it. If a transcript of the Holy Quran becomes old, it should not be burnt.

(Bahār-e-Sharī'at, part 16, pp. 138)

2. The sacred pages of the Holy Quran should not be placed into the shallow part of the sea, or into a shallow river or stream, because this generally causes them to float on to the shore and leads to severe disrespect. The method of putting them into the sea is firstly to place them in an empty bag or sack, along with a heavy stone and then make some incisions into the bag or sack so that water can enter into it immediately and it can sink to the bottom of the sea. If water does not enter into it, it sometimes floats for miles and reaches the shore.

In the greed of obtaining the bag or sack, at times uncivilised people, or even Kuffār heap the respected pages on the shore and then such severe acts of disrespect take place that the heart of a devotee would begin tremble upon hearing about such events. In order to ensure that the bag or sack reaches the deep part of the sea, help can be obtained from a Muslim boatman, however it should be remembered that the incisions should be made in any case.

*Mayn adab Quran kā ḥar ḥāl mayn kartā rahūn
Ḥar ghāṛī ay mayray Maulā Tujh say mayn dārtā rahūn*

*May I respect the Quran all the time
O Allah! With Your fear may I always tremble*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8 Miscellaneous Madanī pearls

1. It is an etiquette to keep the Holy Quran in a case or in a cover. Muslims have been acting upon this since the time of the Ṣaḥābah and Ṭābi'īn رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.
(*Bahār-e-Sharī'at*, part 12, pp. 139)
2. One of the etiquettes of the Holy Quran is to refrain from turning one's back towards it, spreading out the legs towards it, putting the feet higher than it, and being on a higher surface as compared to it. (*ibid*)

3. The 3 sciences of Lughāt [language], Naḥw [grammar: Arabic syntax], and Şarf [morphology] are all equal in status. It is permissible to put any book of these sciences on top of the other one. On top of those, books of ‘Ilm-ul-Kalām¹ can be placed; on top of those, books of Fiqh [jurisprudence] can be placed; and on top of those, books of Ḥadīş and supplications mentioned in the Holy Quran and Ḥadīş can be placed.

Then on top of those, books of Tafsīr can be placed; and finally, on top of all of these, the Holy Quran can be placed. Do not put any cloth on top of a suitcase in which the Holy Quran has been placed. (*Fatāwā ‘Ālamgīrī, vol. 5, pp. 323-324*)

4. If someone keeps a Holy Quran in his house with the intention of blessings and goodness, but he does not recite it, he will not be sinful. In fact, even this intention of his will be a means of reward for him. (*Fatāwā Qāḍī Khān, vol. 2, pp. 378*)
5. If the Holy Quran accidentally falls from someone’s hands or rack onto the floor, there is no sin for him nor is any Kaffārah [expiation] required.
6. If somebody **مَعَادَ اللّٰهِ عَزَّوَجَلَّ** throws the Holy Quran onto the floor with the intention of disrespect, or puts his feet on the Holy Quran with the intention of disrespect; he will become a Kāfir.

¹Ilm-ul-Kalām is that branch of Islamic sciences which deals with philosophical study of attributes of Allah **عَزَّوَجَلَّ**.

7. A statement made in words of a vow (Qasam) or oath whilst holding the Holy Quran in the hands or placing the hand onto the Holy Quran is recognized as a severe oath (Qasam). However, if someone says something without uttering specific words of a vow/oath while holding the Holy Quran in his hands or placing his hand onto the Holy Quran, the vow (Qasam) will not be established in this case nor will any Kaffārah [expiation] be required.
(Fatāwā Razawiyyah – referenced, vol. 13, pp. 574-575)

8. Even if there are many Qurans stocked in a Masjid, and not all of them are being used; and some are wearing out; it is impermissible to sell them and to spend price in the affairs of the Masjid. However, such Qurans may be distributed to be placed into other Masājid and Islamic schools.

(Fatāwā Razawiyyah – referenced, vol. 16, pp. 164)

Ĥar roz mayn Quran paḥhūn kāsh Khudāyā

Allah! Tilāwat mayn mayray dil ko lagā day

*O my Allah! May recitation become part of my daily routine!
In reciting the Quran wholeheartedly, may I become keen!*

5 Madanī pearls regarding Iṣāl-e-Šawāb

1. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “The condition of a deceased person in his grave is like that of a drowning person; he waits anxiously for supplications from his father, his mother, his brother or

his friend. When anyone's supplication reaches him, he considers it better than the world and everything that it contains. Allah عَزَّوَجَلَّ bestows the Šawāb gifted by living relatives to the deceased like mountains. The gift of the alive to the dead is to supplicate for their forgiveness.'

(Shu'ab-ul-Īmān, vol. 6, pp. 203, Ḥadīṣ 7905)

2. It is mentioned in *Ṭabarānī*, 'When somebody sends the Šawāb [reward] of good deeds to a deceased person, Jibrīl عَلَيْهِ السَّلَام places the Šawāb in a refulgent tray and stands carrying it near the grave and says, 'O the dweller of the grave! Your relatives have sent a gift; accept it.' On hearing this, he becomes happy, whereas his neighbours (the deceased present in his neighbouring graves) are grieved on their deprivation.' *(Al-Mu'jam-ul-Awsaṭ, vol. 5, pp. 37, Ḥadīṣ 6504)*

Qabr mayn āh! Ghup andhayrā hay

Fazl say karday chāndnā Yā Rab

Alas! The frightening grave is darker than the night

O Allah! With Your mercy, illuminate it with light

3. In addition to the Īṣāl-e-Šawāb of the recitation of the Holy Quran, one may also make the Īṣāl-e-Šawāb of any good deed like Farḍ, Wājib, Sunnah, Nafl, Ṣalāh, fasting, Zakāh, Hajj, delivering a speech or Dars, travelling with a Madanī Qāfilaḥ, acting upon the Madanī In'āmāt, partaking in the call towards righteousness, studying a religious book or making individual efforts for Madanī activities etc.

The method of Īṣāl-e-Šawāb

4. Īṣāl-e-Šawāb is not a difficult task; it is even sufficient to say or make the intention in the heart that, ‘O Allah **عَدَّوَجَلَّ**! Grant the reward of the Holy Quran that I have recited (or the reward of my so and so good deeds) to my deceased mother’. **إِنْ شَاءَ اللَّهُ عَدَّوَجَلَّ** the Šawāb will be delivered.

The method of Fātiḥah

5. The method of Fātiḥah that is common amongst Muslims nowadays, especially upon food, is very good. As this is done, the Īṣāl-e-Šawāb of recitation etc. can also be made along with it. Place all the foods which have been made for Īṣāl-e-Šawāb in front (or place a small amount of each food), along with a glass of water. Now reciting **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**, recite Sūrah Al-Kāfirūn once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ
عِبُدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ
مَّا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Recite Sūrah Al-Ikhlāṣ 3 times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ ۖ وَلَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Recite Sūrah Al-Falaq once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Recite Sūrah An-Nās once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ

الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ

الْحَيَّةِ وَالنَّاسِ ﴿٦﴾

Recite Sūrah Al-Fātiḥah once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١﴾ الرَّحْمٰنِ الرَّحِيْمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّيْنِ ﴿٣﴾
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ﴿٤﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿٥﴾ صِرَاطَ
الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ ﴿٦﴾

Recite the following once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلَمْ ﴿١﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۗ فِيْهِ ۗ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾ الَّذِيْنَ
يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣﴾
وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ وَمَا اُنزِلَ مِنْ قَبْلِكَ ۗ وَبِالْآخِرَةِ هُمْ
يُوقِنُوْنَ ﴿٤﴾ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٥﴾

Then recite the following five verses:

1. وَالْهُكْمُ لِلَّهِ وَوَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

(Part 2, Sūrah Al-Baqarāh, verse 163)

2. إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

(Part 8, Sūrah Al-A'rāf, verse 56)

3. وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾

(Part 17, Sūrah Al-Anbiyā, verse 107)

4. مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ

النَّبِيِّنَّ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

(Part 22, Sūrah Al-Ahzāb, verse 40)

5. إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا

صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

(Part 22, Sūrah Al-Ahzāb, verse 56)

Now recite Ṣalāt-‘Alan-Nabī:

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَالِهِ

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّم ۗ صَلَوَةٌ وَسَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ

After this, recite:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
 وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

(Part 23, Sūrah, Aş-Şāffāt, verse 180-182)

Now the person making Fātiḥah should raise his hands and say aloud ‘Al-Fātiḥah’. All those present should recite Sūrah Al-Fātiḥah in a low volume, and then the reciter should make the following announcement, ‘Gift me the Šawāb of whatever you have recited’. All of those present should say, ‘We have donated it to you’. Now the one making Fātiḥah should make Iṣāl-e-Šawāb.

The method of Du’ā [supplication] for Iṣāl-e-Šawāb

O Allah **عَزَّوَجَلَّ**! Grant us the Šawāb of whatever has been recited (if food etc. is present, then also say) and the Šawāb of the food that has been prepared and whatever other deeds we have been able to perform to this day, not according to our imperfect deeds, but according to Your unlimited mercy; and send its Šawāb on our behalf into the court of Your Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Through the means of Your Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, send its Šawāb to all other Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام**, all the blessed companions **رَضِيَ اللهُ تَعَالَى عَنْهُمْ**, and all the noble saints **رَضِيَ اللهُ تَعَالَى عَنْهُمْ**. Through the means of Your Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**

send its Šawāb to every Muslim human and jinn born from the advent of Sayyidunā Ādam عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to this day, and all of those who will be born till the Day of Judgement.

During this, also mention the names of the saints to whom Šawāb has to be especially donated. Likewise, donate the Šawāb to your parents, relatives and Murshid (spiritual guide). (The deceased whose names are mentioned during the supplication are pleased by it). Then finish the supplication as usual.

(If a small amount of each type of food was placed in front with a glass of water, then mix them back into the rest of the food and water).

*Šawāb a'māl kā Tū mayray puḥanchā sārī Ummat ko
Mujḥay bhī bakhsh Yā Rab bakhsh un kī piyārī Ummat ko*

*Send the rewards of my deeds to the entire Ummaḥ
Forgive me and forgive the Beloved's entire Ummaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

17 Madanī pearls regarding the 'Imāmaḥ [Sunnāḥ turban]

Firstly, 6 sayings of Mustafa صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1. 2 Rak'āt of Ṣalāḥ performed whilst wearing an 'Imāmaḥ are better than offering 70 Rak'āt without wearing an 'Imāmaḥ.'

(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 2, pp. 265, Ḥadīṣ 3233)

2. Wearing an ‘Imāmaḥ over a headgear is the difference between us and the Mushrikīn [idol-worshippers]. For every fold of the ‘Imāmaḥ that a Muslim wraps around his head, he will be given one Nūr [light] on the Day of Judgement.’
(Al-Jāmi’-uṣ-Ṣaghīr, pp. 353, Ḥadīṣ 5725)
3. Without doubt, Allah عَزَّوَجَلَّ and His angels send Ṣalāt on Friday on those who wear an ‘Imāmaḥ.’
(Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb, vol. 1, pp. 147, Ḥadīṣ 529)
4. Offering Ṣalāḥ whilst wearing an ‘Imāmaḥ is equivalent to 10,000 virtues.’ *(Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb, vol. 2, pp. 406, Ḥadīṣ 3805; Fatāwā Razawīyyah – referenced, vol. 6, pp. 220)*
5. One Ṣalāt-ul-Jumu’aḥ performed whilst wearing an ‘Imāmaḥ is equivalent to 70 without it.
(Tārīkh Madīnaḥ Dimashq li Ibn ‘Asākir, vol. 37, pp. 355)
6. ‘Imāmaḥs are the crowns of the Arabs, so wear the ‘Imāmaḥ and your honour will augment. Whoever wears an ‘Imāmaḥ; he gains one virtue for every fold [of the ‘Imāmaḥ that he wraps around his head].’
(Jam’-ul-Jawāmi’, vol. 5, pp. 202, Ḥadīṣ 14536)
7. It is mentioned in the 312-page book *Bahār-e-Sharī’at*, published by Dawat-e-Islami’s publishing house, Maktaba-tul-Madīnaḥ, on page 303 of part 16, ‘Tie the ‘Imāmaḥ whilst standing, and put on the Pājamaḥ [shalwār, lower garment]

whilst sitting. Whoever does the opposite of this (i.e. he ties the 'Imāmah whilst sitting, and puts on the lower garment whilst standing); he will be afflicted with a disease, for which there is no cure.'

8. It is more appropriate to wrap the first fold of the 'Imāmah towards the right side of the head.

(Fatāwā Razawiyyah, vol. 22, pp. 199)

9. The Shimlah (i.e. unwrapped end of the turban) of the blessed 'Imāmah of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would generally hang behind his blessed back, sometimes it would be on the right hand side, and sometimes there would be two Shimlahs between his two blessed shoulders. To keep the Shimlah on the left hand side is against the Sunnah. *(Ashi'a-tul-Lam'at, vol. 3, pp. 582)*

10. The length of the Shimlah of the 'Imāmah should be at least the width of four fingers, and at most up to the middle of the back, i.e. approximately the length of one arm.

(Fatāwā Razawiyyah, vol. 22, pp. 182)

11. Bind the 'Imāmah whilst standing facing the Qiblah. *(Kashf-ul-Iltibās fis-Tihbāb-il-Libās lish-Shaykh 'Abdul Haq Dihlvī, pp. 38)*
12. The Sunnah of the 'Imāmah is that it should not be shorter than 2½ yards in length, nor should it be longer than 6

yards, and (13) it should be bound in a dome-like fashion. (*Fatāwā Razawiyyah*, vol. 22, pp. 186)

14. If you have a large kerchief with which you can produce enough folds to cover the whole head, then it will be considered as an ‘Imāmaḥ. (15) It is Makrūḥ to bind a small kerchief with which one can only produce one or two folds. (*Fatāwā Razawiyyah* – referenced, vol. 7, pp. 299)
16. If Imāmaḥ is to be taken off out of some need and there is the intention of binding it again, then one sin will be erased on unwinding each fold. (*Fatāwā Razawiyyah*, vol. 6, pp. 214)
17. ‘Allāmaḥ Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ has stated, ‘The blessed Imāmaḥ of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was often white, sometimes black and sometimes green.’

(*Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās*, pp. 38)

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Our Beloved Prophet resting under the Emerald Dome, the Mercy for the Universe صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would adorn his enlightened head with a blessed green ‘Imāmaḥ, and [for this reason] Dawat-e-Islami has made the green ‘Imāmaḥ its symbol. What an attraction the green ‘Imāmaḥ reflects! The glowing, illuminated dome on the blessed, radiant tomb of the Sovereign of Makkaḥ and Madīnaḥ, our Beloved and Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is also green! The devotees of the

Prophet should also bind a green-coloured ‘Imāmah in order to keep their heads green and resplendent. Also, the green colour should not be too dark; rather it should be so beautiful and bright that even in the darkness of the night, its shimmering and illuminating colour is easily seen by virtue of the blessings of the green splendours of the Green Dome.

*Naḥīn ḥay chānd sūraj kī Madīnay ko koī ḥājat
Wahān din rāt un kā sabz gumbad jagmagātā ḥay*

*Madīnah has no need for the moon, the sun, or their light
It is illuminated by the Emerald Dome, day and night!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madīnah’s published booklets and Madanī pearls-containing pamphlets on the occasions of wedding, funeral, Ijtimā’at, ‘Urs, procession of Milād etc. Make a habit to keep some booklets in your shop to gift them to your customers with the intention of reaping rewards. Send at least one Sunnah-Inspiring booklet or Madanī pearls-containing pamphlet to each house in your neighbourhood with the help of children or paperboys, stepping up efforts for conveying the call towards righteousness and gaining great reward.

The Blossoming of Sunnah

By the Grace of Allah ﷻ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the whole world"** *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

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