Excellence of Reciting The Holy Quran

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Du’ā for Reading the Book

Read the following Du’ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إنّي أسألُكُمُ اللّهَ عَزّوُجَلّ:

اللّهُمَّ افتح علیيتّا حکمتك وانشر علیيتّا رحمتك بيذا الحجلالي والاكرام

Translation

O Allah عَزّوُجَلّ! 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-‘Alan-Nabī صلى الله عليه وسلم once before and after the Du’ā.
Tilāwat kī Fazīlat

Excellence of Reciting

THE HOLY QURAN

This booklet was written by Shaykh-e-Tariqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāma Ḥ Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi 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 [Ḡawāb].

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## Transliteration Chart

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iv
Excellence of Reciting

THE HOLY QURAN

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

Excellence of Šalāt-‘A lā-Nabī ﷺ

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has stated, ‘Recitation of Šalāt upon me is Nūr [light] on the bridge of Šīrāt. Whoever recites Šalāt upon me 80 times on Friday; 80 years of his sins will be forgiven.’ (Al-Mu’jam-u-Saghīr, pp. 320, Ḥadiṣ 5191)

Yehī ḥay ārzū ta’līm-e-Quran ām ḥo jāye
Ḥar aik parcham say aūnchā 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
Excellence of Reciting the Holy Quran

The greatness of a lover of the Holy Quran

Sayyidunā Shaykh Šābit Bunānī used to complete the recitation of the Holy Quran once every day. He would always observe fast during the day and offer supererogatory Salah throughout the night. He would always offer 2 Rak’āt of Nafl Salah in every Masjid he passed by (this Salah 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. I have completed the recitation of the entire Holy Quran and I have wept in the court of my Rab.’

He had exceptional love for Salah 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 was standing in his grave and offering his Salah! When his family members were asked about that, his respected daughter said: My honourable father would make the following supplication every day, ‘O Allah! If you grant anybody the blessing of offering Salah 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, they would hear the
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utterance of the recitation of the Holy Quran coming from inside the blessed grave. *(Hilya-tul-Awliyā, vol. 2, pp. 362-366)*

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

Ten virtues for one letter

The Noble and Glorious Quran is the Sacred Word of Allah; 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 has stated, ‘Whoever recites one letter of the Book of Allah, he will get one virtue which will be equivalent to ten virtues. I am not saying that (Alif-Lām-Mīm) is one letter; in fact (Alif) is one letter, (Lām) is one letter, and (Mīm) is one letter.’ *(Sunan-ut-Tirmiżī, vol. 4, pp. 417, Ḥadīth 2919)*

*Tilāwat kī taufīq dāy dāy Yā Ilāhī*

*Gunāhaun kī ḥo dūr dīl dāy siyāhī*

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

صلُوا علی الحُبِيب صلَّی الله تعلَّال علی تَحَمَّد
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The best person

The Embodiment of Nūr, the Noble Prophet has stated: The best person amongst you is the one who learnt the Holy Quran, and taught it to others. (Ṣaḥīḥ Bukhārī, vol. 3, pp. 410, Ḥadīth 5027)

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

Allah mujhay Ḥāfiz-e-Quran banā day
Quran kay aḥkām pay bī mujh ko chalā day

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

The Quran will intercede and take people into Paradise

It is narrated by Sayyidunā Anās that the Prophet of Mankind, the Peace of our heart and mind, the most Generous and Kind 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, Ḥadīth 10450; Tārīkh Dimashq, vol. 41, pp. 3)
The excellence of teaching a verse or a Sunnah

It is narrated by Sayyidunā Anas رضي الله عنده that whoever teaches one verse of the Glorious Quran or any Sunnah of the Dīn to anyone, Allah علّه وسلّمه 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)*

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 ‘Uşmān Ibn ‘Affān رضي الله عنه that the Holy Prophet صلّى الله عليه وسلم has stated, ‘Whoever teaches one verse of the Holy Quran will receive double the reward of the one who learns [that verse].’
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In another Ḥadīṣ, it is narrated by Sayyidunā Anas that the Noble Prophet 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, Ḥadīṣ 22455-22456)*

*Tilāwat kā jażbaĥ ‘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

* صلى الله تعالى رحمه صلواته*  صلى الله تعالى على مَحَمْد

Allah increases the reward until the Day of Judgement

It is mentioned in a Ḥadīṣ, ‘Whoever teaches one verse of the Book of Allah or one chapter of knowledge, Allah 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 žauq day Quran paṁhnay kā paṁhānay 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

* صلى الله تعالى رحمه صلواته*  صلى الله تعالى على مَحَمْد
Memorized 15 parts of the Quran in the womb of mother

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

**Question:** Your eminence! Is there any age specified in the Sharī’ah for ‘Taqrib-e-Bismillāh’?

**Response:** There is nothing fixed in the Sharī’ah, however, the age of 4 years, 4 months and 4 days has been considered by the respected scholars. When Sayyidunā Shaykh Khuwāja潟 Qutb-ul-Ḥaq Waddin Bakhtiyār Kākī was 4 years, 4 months and 4 days old, his ‘Taqrib-e-Bismillāh’ was arranged and people were invited. Sayyidunā Shaykh Khuwājah Gharīb Nawāz was also present and was about to ask the child to recite the *Bismillāh*, but then he was invoked with Divine Inspiration [Ilḥām], ‘Wait, Ḥamīduddin Nāgori is coming and he will teach [the child to recite].’ At the same time in Nāgor, Qâdi Ḥamīduddin received Divine Inspiration telling him to go and teach one of the servants of Allah to recite the *Bismillāh*. Immediately, he visited the ceremony and said to the child, ‘Son! Recite *Bismillāh*.’ The child began to recite *Bismillāh* and he continued

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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 Qaḍī Ḥamīduddīn and Shaykh Khuwājah Gharīb Nawâz 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 Ḥadrat, pp. 481)

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

عَدْوَجَلَّ عَمِيمًّا جَهَاءَ النَّبِيِّ الْآمِرِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ

Khudā Apnī ulfat mayn ṣādiq banā day
Mujhāy 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!

صَلَّوْا عَلَى الْحُجَّاجِبَ صَلَّى اللَّهُ عَلَيْهِ عَلَى مُحَمَّدَ

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 Madani pearls regarding the recitation of the Holy Quran

1. Amīr-ul-Mu`minīn, Sayyidunā ‘Umar Fārūq-e-A’zam used to kiss the Holy Quran in the morning every day, and would say, ‘This is the covenant of my Rab, and His Book.’ (Durr-e-Mukhtār, vol. 9, pp. 634)

2. It is Mustaḥab to recite Ta’awwuz when beginning Tilāwat, and it is Sunnah to recite Tasmiyah at the start of a Sūraḥ, otherwise it is Mustaḥab. (Bahār-e-Sharī'at, vol. 1, part 3, pp. 550)

3. If Tilāwat is started from Sūraḥ At-Taubah, then recite both Ta’awwuz and Tasmiyah; however, if Tilāwat is started from before this point, and Sūraḥ At-Taubah comes along during the recitation, there is no need to recite Tasmiyah. The recitation of special Ta’awwuz at the start of this Sūraḥ, 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 Sūraḥ At-Taubah is simply incorrect. (ibid, pp. 551)

4. It is Mustaḥab to perform Tilāwat in the state of Wuḍū, facing the Qiblah, and whilst wearing good 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-Mutamalli, 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-Muḥtār, 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-Mutamalli, 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’lā Ḥaḍrat, the leader of the Aḥl-e-Sunnat, Shaykh Imām Aḥmad Razā Khān علیه السلام has stated on page
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352 of volume 23 of *Fatāwā Razawiyyah*, ‘It is Fard [compulsory] to listen attentively and to remain silent when the Holy Quran is recited. Allah ﷺ has stated:

وَإِذَا قُُرِىَ الْقُرآنَ فَأَشْتَمِعْواَ نَّهُ وَ أَنْصُفُواَ نَعْلَمْ ضَرْبَنَا نُؤْتِهِمْ

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 Fard 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 Iṣāl-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
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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-Mutamalli, 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 Tilawat whilst walking or working, provided attention of the heart is not distracted; otherwise it would be Makruh [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 Salah [supererogatory prayer]. (ibid, pp. 497)

17. If somebody recites incorrectly, it is Wajib 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-Sharīʿat, 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 Ḥadīṯ, ‘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-Ikhlas 3 times. This also applies when offering Tarāwīḥ Ṣalāḥ; however, if completion is being done in Farḍ Ṣalāḥ, do not recite Sūrah Al-Ikhlas 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 ﴿، and then make Du’ā [supplication], because this is Sunnah.

In this respect, Sayyidunā ‘Abdullāh Bin ‘Abbās has reported from Sayyidunā Ubayy Bin Ka’Brien, ‘When the Merciful Prophet would recite ﴿، he would start Sūrah Al-Fātiḥah, then Sūrah Al-Baqarah up to ﴿، 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 has stated, ‘Sayyidunā Shaykh Abul Ḥasan Muhammad Bin Aslam Ṭūsī 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!’

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’āt of Nafl Shalāḥ. The Shaykh 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 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) recites the Holy Quran in this room and cries [with fear of Allah], so this child also begins to cry upon hearing his father crying!’

Shaykh Abū ‘Abdullāḥ stated, ‘Shaykh Sayyidunā Abul Ḥasan Ṭūsī, 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!’

(Ḥilya-tul-Awliyā, vol. 9, pp. 254)

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

Mayrā ĥar ‘amal bas Tayray wāsiţay ūho
Ker ikhlāş aysā ‘aţā Yā Ilāhī

May my every action be solely for You
Grant me such sincerity – I implore You!
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 tawřī_ 'Amal-e-nayk kiyā bĥī to chupānay 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

_صلَّوا عَلَی الْحَمَدَ صَلَّی اللهُ تَعَالَی عَلَی مُحَمَّدَ_

_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-Ḥāfīz Al-Qārī Ash-Shāh Imām Aḥmad Razā Khān 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 Razawiyyah – 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 Madani children who recite the Quran

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

**Ho karam Allah! Hāfiz Madani munno kay ūfayl**
**Jagmagātay Gumbad-e-Khazrā kī kirno kay ūfayl**

**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**

صلوًا علی الحَبّيِّب صلی الله تَعَالِی عَلی مُحَمَّد

Allah! 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 Masajid 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 Sunnahs, usually after Ṣalāt-ul-‘Ishā for approximately 40 minutes. Similar institutions, with the same name, have also been established for Islamic sisters.

14 Madāni pearls regarding Sajdah Tilawat

1. Sajdah Tilawat becomes Wājib when one recites or hears a verse of Sajdah [prostration]. (*Al-Ḥidāyah, vol. 1, pp. 78*)

2. Recitation of the translation of a verse of Sajdah in Persian or any other language also makes the Sajdah Wājib on the reciter and the listener, whether the listener understands that this was a verse of Sajdah or not. However it is necessary to inform him that it was the translation of a verse of Sajdah if he is unaware of it. And if it was the recitation of a verse of Sajdah, then it is not necessary to inform the listener that it was a verse of Sajdah.

   (*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 Sajdah becomes Wājib even on hearing the verse unintentionally. (*Al-Ḥidāyah, 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 Sajdāh becomes Wājib on him. However, if his lips merely moved but sound was not produced, the Sajdāh will not be Wājib. (*Fatāwā ‘Ālamgīrī, vol. 1, pp. 132*)

6. It is not necessary to recite the entire verse for the Sajdāh to become Wājib. Merely reciting the word which contains the matter of the Sajdāh, along with a word present before or after it, is sufficient [for it to become Wājib].

   (*Rad-dul-Muḥtār, vol. 2, pp. 694*)

7. **Method of Sajdāh Tilāwat:** The Sunnah method of the Sajdāh is as follows: Stand up, and then whilst saying *سُبْحَانَ رَبِّي ٱلنَّازِلُيَّ,* go into Sajdāh and recite a minimum of 3 times. Then whilst saying *اللَّهُ أَصْبَحَ,* stand up. Reciting *اللَّهُ أَصْبَحَ* before and after the Sajdāh is Sunnah. Standing before going into Sajdāh and standing after performing the Sajdāh both are Mustaḥab. (*Durr-e-Mukhtār, vol. 2, pp. 699*)

8. It is not required to raise the hands when saying *اللَّهُ أَصْبَحَ* for the Sajdāh Tilāwat, nor is it required to recite the Tashahhud (Attaḥiyāt) or to make the Salām.

   (*Tanvīr-ul-Abśār, vol. 2, pp. 700*)

9. When making an intention for the Sajdāh Tilāwat, it is not necessary to relate it to the specific verse; a general intention
Excellence of Reciting the Holy Quran


10. If a verse of Sajdah is recited outside of Salâh, it is not Wâjib 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 Makruh Tanzihî. (*Durr-e-Mukhtar, vol. 2, pp. 703*)

11. If it is not possible to perform the Sajdah at that time for any reason, it is Mustahab for the reciter and the listener to recite:

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سُحِّبْنَا وَأَطْعِنَا وَعُفِّرْنَا رَبَّنَا وَإِلَيْكَ النَّصِيرُ
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*We heard and we obeyed, may forgiveness be granted by You, O our Lord, and towards You we have to return.*


12. If, in the same Majlis¹ (gathering), one verse of Sajdah is repeatedly recited or listened to, only one Sajdah will be Wâjib, 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 Wâjib upon him. (*Durr-e-Mukhtar, Rad-dul-Muhtâr, vol. 2, pp. 712*)

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¹ For the definition of a Majlis and for more details regarding gatherings, refer to the publication of Maktaba-tul-Madinah: Bahâr-e-Shari’at, volume 1, part 4, page 736.
13. It is Makrūĥ Taĥrīmī to leave the verse of Sajdaĥ out when reciting the whole Sūraĥ. There is no harm in reciting the verse of Sajdaĥ 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 ʻHanafī doctrine there are 14 verses of Sajdaĥ in the Holy Quran, and if all 14 of these are recited in a Majlis for any particular purpose, and then the Sajdaĥs are performed, Allah ُّ will fulfil that purpose, whether the person does a Sajdaĥ after every verse or does all 14 Sajdaĥs collectively after reciting all 14 verses.

(Baĥār-e-Sharīʻat, vol. 1, part 4, pp. 738)

The 14 verses of Sajdaĥ

1. إنّ الْذَّينَ عَندَ رَبِّهِمْ دَيْكَ لَا يَشْكُوُنَّ عَنْ جَبَاتِهِ وَ يَسْجُدُونَ وَ لَهُ

(Part 9, Sūrah Al-A‘rāf, verse 206)

2. وَ لَهُ يُسْجَدُ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ كَثُرًا وَ كَمْ عَظِيمًا وَ ظَلَّلَهُمْ بِالْغُدُوِّ وَ الْأَصَالِ

(Part 13, Sūrah Ar-Ra‘d, verse 15)
Excellence of Reciting the Holy Quran

3. وَلَيْنَبْسَدُوا مَا في السَّمَوَاتِ وَمَا في الْأَرْضِ مِنْ ذَاتِ بَيْتٍ وَالْمَلِئِيَّةِ وَهُمْ لا يَتَسَلَّمُونَ

(Part 14, Sūrah An-Nahl, verse 49)

4. قُلْ أُمِنْتُوا بَيْتٌ أُمِنْتُوا بَيْتٌ ۛ إِنَّ الْمِلَائِكَةَ أُمِنُوا الْعَلَّمَ مِنْ قَبْلِهِ ۛ إِذَا يَتَقَلَّبُوا عَلَيْهِمْ يَتَسَلَّمُونَ بِلَادَقَانِ مُحَكِّمًا ۛ وَيُقَوْلُونَ سَبْعًا ذِئَابًا ۛ إِنَّهُمْ كَانُوا وَعِدُّ ذِئَابٍ لَّهُمْ مَُفْعُولًا ۛ وَيُقَوْلُونَ بِلَادَقَانِ يُسِكِّنُونَ وَيَرْتِبُونَ مُحْشُوًا

(Part 15, Sūrah Bānū Isrā‘īl, verse 107-109)

5. إِذَا شَهِيَ عَلَيْهِمْ أَيْتُ الرَّحْمَنِ حَرَّمَانِ سَحِيدَا ۛ وَبَكِيرًا

(Part 16, Sūrah Maryam, verse 58)

6. أَلَمْ تَرَنَّ الَّذِينَ يَتَسَلَّمُونَ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ وَالْمَلِئِيَّةِ وَالْقَمَرِ وَالْخُلُوجُ وَالْخَيْبَاتِ وَالْشَّجَرَةِ الدُّوَابِ وَكِيْلِمُ مِنْ النَّاسِ وَكُلِّيِّرُ مِنْ عَلَيْهِ الْعَذَابِ وَمِنْ يَهِيَ اللَّهُ مَالَهُ مِنْ مَكْرِهِ ۛ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

(Part 17, Sūrah Hajj, verse 18)

7. وَإِذَا قَبَلَ نَٰصِرُهُمْ عِنْدَ الرَّحْمَنِ قَالُوا وَمَا الْرَّحْمَنُ أَنْسَدَجْنَا ۛ وَرَأَدُّهُمْ نُفُورًا

(Part 19, Sūrah Al-Furqān, verse 60)
8.  `الله لا إله إلا هو رب الفرس العظيم وَمَا تَعْلَمُونَ` 

(Part 19, Sūrah An-Naml, verse 25-26)

9.  إِنَّمَا يُؤْمِنُ بِهَا الَّذِينَ إِذَا ذَكَرُوا بِهَا خُرِّبَ اسْتَبْغَوا مَعْجَمًا وَهُمْ لَا يَسْتَكْبِرُونَ

(Part 21, Sūrah As-Sajdah, verse 15)

10. فَافْتَقَرَّ نَزْقُهُ وَحَرٌّ دَائِجٌ وَآتَاهُ ﴿فَفَعَّلْنَا لَهُ ذَلِكَ وَإِنَّ اللَّهَ عِينٌ لَا زُلُلٍ وَحَسَنٌ مَّلَكٌ﴾

(Part 23, Sūrah ʿĀd, verse 24-25)

11. وَقَالُوا لَهُ الَّذِينَ خَلَقْهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبَدُونَ ﴿فَانْسَبَّ وَلَا تَفْصَلْ﴾

(Part 24, Sūrah Hā-Mīm As-Sajdah, verse 37-38)

12. (Part 27, Sūrah Najm, verse 62)

13. ﴿فَاَسْجُدُوا لِلَّهِ وَاصْبِدُوا﴾

(Part 30, Sūrah Al-Inshiqaq, verse 20-21)

14. (Part 30, Sūrah Al-ʿAlaq, verse 19)
Excellence of Reciting the Holy Quran

9 Madani 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-Īdāh, 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 Sajdah Tilāwat, or to perform Sajdah 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’wīż [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 Muqaṭṭa‘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

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1 Qā’ – Tā’ – Sā’ – Šā’ – Ẓā’ – Ẓā’-y–ṣ – Al-‘ām 1 etc. are called Muqaṭṭa‘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-Muḥtār, 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 mujhay ādāb sikhā day
Mujhay Ka’bah dikhā day Gumbad-e-Khazrā bhi dikhā 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*
A Madani request to publishers

It is a heartfelt Madani 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, ‘Allamah Maulana Al-Haj Al-Hafiz Al-Qari Ash-Shah Imam Ahmad Razah Khan has stated on page 393 of volume 23 of Fatwah Razawiyah, ‘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 Kuffar [unbelievers] who are always in a state of impurity [i.e. without Ghusl], and this is Ḥarām. Allah has stated:

لا يمسها إلا المطهرون

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

[Kanz-ul-Iman (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

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.’

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

Mahfūz Khudā rakẖnā sadā bay-adabaun say
Aur mujẖ say bẖī sarzad na kabẖī bay-adabī ī ī

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

 صلى اللَّهُ عَلَيْهِ وُلَدَانَ صلى اللَّهُ عَلَيْ الحُبَيْبَ صلى اللَّهُ عَلَيْ مُحَمَّدٌ
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, ‘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 Razawiyyaḥ – 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 Tarīqaḥ, the scholar of Shari’aḥ, ‘Allāmah Maulānā Al-Ḥāj Al-Ḥāfiz Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khān, which is entitled ‘*Kanz-ul-Īmān* [treasure of faith]’, comprising of the commentary by the name of ‘Khazāin-ul-‘Irфан’ written by ‘Allāmah Maulānā Sayyid Na’īmuddīn Murādābādī.
Excellence of Reciting the Holy Quran

3. Act upon the Madanī In’ām of reciting 3 verses of the Holy Quran (with translation and commentary) every day; 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 Żaylī Ḥalqâḥ (sub-unit). In every Żaylī Ḥalqâḥ it is an aim to establish a Madanī Ḥalqâḥ (a study circle) every day after Ṣalāt-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-Īrfān/Nūr-ul-Īrfān. If possible, all Islamic brothers should try to gain the blessings by participating in Madanī Ḥalqâḥ.

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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-Madīnâh [self-reflection] on a daily basis whilst filling in the boxes given for answers, and then they hand the booklet in to their local Żîmmâhdâr [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 ‘Madanî In’āmāt’ from Maktaba-tul-Madīnâh [the publishing department of Dawat-e-Islami]. The majority of the publications of Maktaba-tul-Madīnâh are available on Dawat-e-Islami’s website: www.dawateislami.net for free download.
2 Madani 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 Qiblah, 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 Kuffâr 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 ḥāl mayn kartā rahūn
Ḥar gḥārī ay mayray Maulā Tujh say mayn dartā rahūn

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

صلّوا علی الحبيب صل اللّه عفّال علی محترم

8 Miscellaneous Madani 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 Tābi’īn.

(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)
Excellence of Reciting the Holy Quran

3. The 3 sciences of Lughāt [language], Naḥw [grammar: Arabic syntax], and Ṣarf [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 ʿIlm-ul-Kalām¹ can be placed; on top of those, books of Fiqḥ [jurisprudence] can be placed; and on top of those, books of Ḥadīṣ and supplications mentioned in the Holy Quran and Ḥadīṣ 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 Qādī 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 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.

¹’Ilm-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 Razawiyyaĥ – 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 Razawiyyaĥ – referenced, vol. 16, pp. 164)

Ĥar roz mayn Quran pařhūn 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 Īṣāl-e-Ṣawāb

1. The Beloved and Blessed Prophet صلی الله علیه وآله وسلم 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 \(\text{شَجَّرُ} \text{جِبَرِيل} \) 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.’

\(\text{Shu’ab-ul-Īmān, vol. 6, pp. 203, Ḥadīṣ 7905}\)

2. It is mentioned in читыва of Tabarānī, ‘When somebody sends the Šawāb [reward] of good deeds to a deceased person, Jibrīl عليه السلام 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.’

\(\text{Al-Mu’jam-ul-Awsaṭ, vol. 5, pp. 37, Ḥadīṣ 6504}\)

\(Qabr \text{mayn āḥ! Gḥup andḥayrā ḥay Fazl say karday chāndnā Yā Rab}\)

\(\text{Alas! The frightening grave is darker than the night O Allah! With Your mercy, illuminate it with light}\)

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 Fard, Wājib, Sunnah, Nafl, Salāḥ, fasting, Zakāh, Hajj, delivering a speech or Dars, travelling with a Madanī Qāfilah, 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! 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’.

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, recite Sūrah Al-Kāfirūn once:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

قُلْ يِلَيْهَا الصُّفُرُونَ لَا أُعْبِدُ مَا تُقْبِدُونَ وَلَا أُنْفِقُ عَبْدًا مَا عُبِّدَتْ هُمْ وَلَا أُنْفِقُ عَبْدًا مَا أُعْبِدُتْ مَنْ أَعْبَدُ دِينِ مَلِيِّ الْدِّينِ
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Recite Sūrah Al-Ikhlāṣ 3 times:

پیامِالله‌الرحمٰن الرحمٰم

قُلْ هُوَ الَّذِي أُحْدِثَ آلدَهْ الصَّمْدُ ﴿۱﴾ ﻧَمَّ يَبْدِلُ ﻭَلَّمْ يُوَّلدَ ﴿۲﴾ ﻭَلَمْ يَكُنْ لَهُ كَفُوٰا أَحْدَٰثٍ ﴿۳﴾

Recite Sūrah Al-Falaq once:

پیامِالله‌الرحمٰن الرحمٰم

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿۱﴾ مِنْ شَرِّ السَّمَاوَاتِ وَالْأَرْضِ إِذَا وَقَبَ ﴿۲﴾ ﻭَمِنْ شَرِّ غَاسِقٍ إِذَا خَسَدَ ﴿۳﴾

Recite Sūrah An-Nās once:

پیامِالله‌الرحمٰن الرحمٰم

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿۱﴾ مَلِكِ النَّاسِ ﴿۲﴾ إِلَّهِ النَّاسِ ﴿۳﴾ مِنْ شَرِّ الوُسُوسُ ﴿۴﴾ الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ ﴿۵﴾ مِنَ الْجِنِّ وَالنَّاسِ ﴿۶﴾

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Recite Sūrah Al-Fātiḥah once:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَحْمَدْتُ اللَّهَ رَبَّ الْعَالِمِينَ ۖ اِنْسَحَبْتُ الْحَقَّ الْهَادِيَ ۖ مَلَكِ يَوْمِ الْيَمِينِ ۖ إِيَّاَيَّ اْنْعَمَتْ عَلَيْهِمْ ۖ وَاللَّهُ يُؤْمِنُ عَلَى هَٰؤُلَآءِ ۖ يَجِبُ عَرْضَةُ عَلَى هَٰؤُلَآءِ ۖ وَالَّذِينَ أُنْقُصْوَ عَلَيْهِمْ ۖ وَلَا الصَّلَّأَةُ ۖ

Recite the following once:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اللَّهُمَّ ذُلِّكَ السَّيْرُ لَا رَبِّ فِيهِ هَٰذَى يُمَتَّعُونَ ۖ الْيَوْمُ يُؤْقِنُونَ بِآياتِ هَٰذِهِ الْبَيَاتِ وَيُجَابُونَ عَلَى هَٰذَا ۖ وَاللَّهُ يُؤْقِنُونَ بِغَيْرِ الْخَيْرِ عَلَى هَٰؤُلَآءِ ۖ وَيَجِبُ عَرْضَةُ عَلَى هَٰؤُلَآءِ ۖ وَالَّذِينَ مُخْلِقُونَ ۖ وَأُولَٰئِكَ عَلَى هَٰذَا يُرشُدُونَۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
Then recite the following five verses:

1. وَ الْهُكْمُ إِلَيْهِ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الْرَّحْمُونَ الرَّجِبُونَ

   (Part 2, Sūrah Al-Baqarah, verse 163)

2. إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ المُخْبِسِينِ

   (Part 8, Sūrah Al-A’rāf, verse 56)

3. وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِّلَّذِينَ يَتَّقُونَ

   (Part 17, Sūrah Al-Anbiyā, verse 107)

4. مَا كَانَ مُحْمَّدًا أَبَا أَحْمَدٍ مِّنَ الْمُخْبِسِينَ وَلَا كَانَ رَسُولُ اللَّهِ وَخَاتِمَ الْنَّبِيَّاتِ

   وَكَانَ اللهُ بِكُلِّ شَيْءٍ عَلِيمًا

   (Part 22, Sūrah Al-Ahzāb, verse 40)

5. إِنَّ اللَّهَ وَمَلَائِكَتُهُ يُصَلِّونَ عَلَى النَّبِيِّ ﷺ يَا تَئِيهَا الْذِّينَ أَمَنتُوا

   صَلُوْنَ عَلَيْهِ وَسَلَّمُوا تُشْتَبِيَّا

   (Part 22, Sūrah Al-Ahzāb, verse 56)

Now recite Ṣalāt-‘Alan-Nabī:

 صلى الله على النبي الأمين وعليه
 صلى الله تعالى عليه وسلم صلوا وسلاماً عليكم يا رسول الله
After this, recite:

سُبْحَانَ رَبِّكَ رَبِّ الْعَرْشِ أَنَّا يَصْفَونَ
وَسَلَّمَ عَلَى الْمُرَسَلِينَ ۛ وَعَمِّيَمْ بَيْلَةَ رَبِّ الْعَلِيمِينَ

(Part 23, Sūrah, Aš-Šāfāt, 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 Īṣāl-e-Šawāb.

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

O Allah! 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 تَعَالَ عَلَيْهِ وَسَلَّمَ. Through the means of Your Beloved Prophet صَلَّى اللهُ تَعَالَ عَلَيْهِ وَسَلَّمَ, send its Šawāb to all other Prophets عَلَيْهِمْ الْقُلُوبُ وَالْكَلََامُ, all the blessed companions رَضِيَ اللهُ تَعَالَ عَنْهُمْ, and all the noble saints صَلَّى اللهُ تَعَالَ عَلَيْهِ وَسَلَّمَ. Through the means of Your Beloved Prophet صَلَّى اللهُ تَعَالَ عَلَيْهِ وَسَلَّمَ.
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send its Šawāb to every Muslim human and jinn born from the advent of Sayyidunā Ādam ٍَلاَم with alef/šadda/seen medial/tatweel/laminitial/arabic alef/وَ uni2006/ُ uni2006/ة waw final/superscript alef/lammedial/َ shadda/sad medial/tatweel/laminitial/arabic alef/uni2006/ِ heh final/tatweel/sukun/yeh medial/َ lam medial/tatweel/َ ain initial/uni2006/وَ uni2006/aleffinal/َ noon medial/tatweel/shadda/ِ yeh medial/tatweel/ِ beh medial/َ noon initial/uni2006/superscript alef/g644/tatweel/َ ain initial 17 Madanī pearls regarding the ‘Imāmaĥ [Sunnaĥ turban]

Firstly, 6 sayings of Mustafa ﷺ

1. 2 Rak’āt of Šalāĥ performed whilst wearing an ‘Imāmaĥ are better than offering 70 Rak’āt without wearing an ‘Imāmaĥ.’
(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 2, pp. 265, Ḥadīš 3233)
2. Wearing an ‘Imāmah over a headgear is the difference between us and the Mushrikīn [idol-worshippers]. For every fold of the ‘Imāmah that a Muslim wraps around his head, he will be given one Nūr [light] on the Day of Judgement.’

(Al-Jāmi’-us-Ṣaghīr, pp. 353, Ḥādīth 5725)

3. Without doubt, Allah ﷺ and His angels send Ṣalāt on Friday on those who wear an ‘Imāmah.’

(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 1, pp. 147, Ḥādīth 529)

4. Offering Ṣalāḥ whilst wearing an ‘Imāmah is equivalent to 10,000 virtues.’


5. One Ṣalāt-ul-Jumu’ah performed whilst wearing an ‘Imāmah is equivalent to 70 without it.

(Tārīkh Madīnah Dimashq li Ibn ‘Asākir, vol. 37, pp. 355)

6. ‘Imāmahs are the crowns of the Arabs, so wear the ‘Imāmah and your honour will augment. Whoever wears an ‘Imāmah; he gains one virtue for every fold [of the ‘Imāmah that he wraps around his head].’

(Jam’-ul-Jawāmi’, vol. 5, pp. 202, Ḥādīth 14536)

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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 Shimlaĥ (i.e. unwrapped end of the turban) of the blessed ‘Imāmah of the Beloved and Blessed Prophet would generally hang behind his blessed back, sometimes it would be on the right hand side, and sometimes there would be two Shimlaĥs between his two blessed shoulders. To keep the Shimlaĥ on the left hand side is against the Sunnah. (Ashi’a-tul-Lam’āt, vol. 3, pp. 582)

10. The length of the Shimlaĥ 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-TIHBAH-IL-LIBĀS LISH-SHAYKH ‘ABDUL ḤAQ DĪHĪVĪ, 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 Razawiyyaĥ, 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 ‘Imāmaĥ. (15) It is Makrūĥ to bind a small kerchief with which one can only produce one or two folds. (Fatāwā Razawiyyaĥ – referenced, vol. 7, pp. 299)

16. If Imāmaĥ 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 Razawiyyaĥ, vol. 6, pp. 214)

17. ‘Allāmah Shaykh ‘Abdul Ḥaq Muḥaddīs Ḏīhlvi has stated, ‘The blessed Imāmaĥ of the Beloved and Blessed Prophet was often white, sometimes black and sometimes green.’

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

Our Beloved Prophet resting under the Emerald Dome, the Mercy for the Universe would adorn his enlightened head with a blessed green ‘Imāmaĥ, and [for this reason] Dawat-e-Islami has made the green ‘Imāmaĥ its symbol. What an attraction the green ‘Imāmaĥ reflects! The glowing, illuminated dome on the blessed, radiant tomb of the Sovereign of Makkaĥ and Madīnah, our Beloved and Noble Prophet is also green! The devotees of the
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Prophet should also bind a green-coloured ʻImāmah 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 ĥay chānd sūraj kī Madīnay ko koī ḥājat
Wāhān 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!_

صلّو علی الحبيب صلّ الله علی علی محبّد

Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madīnah’s published booklets and Madani pearls-containing pamphlets on the occasions of wedding, funeral, Ijtimā’at, ʻUrs, 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 Madani 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 Ijtima’ commencing after Șalât-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qāfileh 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-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, 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.”

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 Qāfileh.

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