

Collectively Completing the Qur'aan for Isaale Thawaab

Q: Janaa'iz-33: People usually get together and recite a Para or more each To complete Qur'aan behalf of the deceased. It often happens that up to a hundred to two hundred people gather for this purpose. In this manner, the Qur'aan is completed several times. The more the people gather and the more Qur'aans are completed, people think all the more of it.

It is deemed necessary to attend such a gathering three to four times a month, which gives me the impression that this is merely a customary act, the etiquette that needs to be shown to the Qur'aan is not shown, everyone sits together and one cannot tell who is reciting correctly and who not' In fact, even the Sajdah Tilaawah is not performed. Will the complete reward be attained for such recitation of the Qur'aan where even the waajib (compulsory) sajdahs are not heeded? will the people then not be sinful?

Answer: It is permissible for friends and family to gather to complete the Qur'aan on behalf of the deceased on condition that it is not carried out as a custom, it is not done with force, no date is specified no special invites are issued and it is not deemed necessary for all to gather together.

The Fuqahaa however differ on whether the recitation should be loud or not. Some forbid it, saying that this does not allow people to listen, whereas listening attentively is an instruction of the Qur'aan. Allaah says' "when the Qur'aan is recited, then listen attentively to it and remain silent so that mercy may be shown to You.

Nisaabul Ihtisaab states that those Ulema who state that reciting the Qur'aan aloud in congregation is Makrooh take support from the narration stating that Rasulullaah SAW. disapproved of reciting the Qur'aan loudly.

Moulana Ahmad Rizaa Khan issued a clear Fatwa stating that it is not permissible and Haraam to recite the Qur'aan aloud in congregation.

There are however those Ulema who permit it with certain conditions. This opinion is the preferred one because it correlates the proofs of both parties. They state that according to the consensus of earlier and latter day Ulema. it is Mustahab to engage in Dhikr (including recitation of the Qur'aan) in congregation in the Masjid and elsewhere without any problem. The condition however is that this should not disturb people who are sleeping, performing salaah or reciting the Qur'aan.

The command to listen attentively to the Qur'aan applies to the person performing salaah and to those listening to the Qur'aan when it is recited to them to propagate Deen to them. In this case, the issue is one of Isaale Thawaab, which all those present are engaged in. As a result, the command will not apply to them.

The reason why the Hadith prohibits recitation of the Qur'aan aloud is when ostentation is

intended, when others are disturbed and when a person recites extremely loud. There is therefore no harm in reciting audibly without being noisy when this does not disturb people who are sleeping, performing salaah or reciting the Qur'aan.

The above applies to those gatherings that are not carried out as a custom, it is not done with force, no date is specified., no special invites are issued and it is not deemed necessary for all to gather together. If such evil acts are associated with the recitation, the act will be regarded as a punishment rather than an act of reward.

Majaalisul Abraar (Majlis 19 Pg.141) states that when something is done in emulation of worldly people, for ulterior motives, as a custom or for fear of criticism, then it is regarded as ostentation and will be Haraam in acts of worship.

Referring to such customary completions of the Qur'aan and social gatherings, Faqih Allaama Qiyaamud Deen RAH. away 749 A.H.) says that they are all done for show and boastfulness and must be avoided because they are not done to please Allaah.

Hadhrat Moulana Ashraf Ali Thanwi RAH. has prescribed an easy method of completing the Qur'aan and conferring the rewards to the deceased. This method is filled with sincerity and not at all doubtful.

He prescribes that rather than using the customary manner of competing the Quraan in gatherings, which is incorrect, friends and family must be encouraged to recite Qur'aan on behalf of the deceased in their homes and whenever it suits them. He adds that reciting Surah Ikhlaas three times (which earns the reward of reciting the entire Qur'aan) is better than completing ten recitations of the Qur'aan in gatherings because people attend such gathering only to show the bereaved family.

Allaah does not look at the number of people, but at the sincerity of the hearts. It is because of this difference in sincerity that Rasulullaah SAW. stated that when a non-sahabi gives a mountain of gold in Sadaqah, it will not equal of a Sahabi RAH. giving a handful of grain in Sadaqah.

The Sajdah Tilaawah needs to be performed regardless of whether the verse is recited in collectively or individually. If one is unable to perform it immediately, then it must be done as soon as one remembers afterwards. Failure to do so will render one a sinner.

And Allaah knows best what is most correct.

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