

Prospectus

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قرآن اکیڈمی سیر۔ آباد



Introduction

Every conscious Muslim today ponders over the causes of the moral decay and humiliation of the Muslims in the world and searches for a way for the revival of Muslim Ummah. The sole cause of this decline according to the teachings of the Quran and Hadith and many of the great Islamic scholars is that Muslims have distanced themselves from the Quran.

The Holy Quran narrates the claim of the Prophet (ﷺ) what he will make on the Day of Judgment.

“And the Apostle will submit: “My Lord! Surely my people made the Quran as a thing abandoned”. (Al-Furqan: 30)

And the only source of the revival of the Muslim Ummah is adherence to the Holy Quran.

Our Nafs and our intellect need cleansing and preparation to strive in the way of Allah against the challenges of the contemporary world. This can only come if we rise to the occasion and understand the need of our times;

"The most superior among you (Muslims) are those who learn the Qur'an and teach it." (Bukhari)

Obligation we owe to Quran

The qualifications for a considered study of the Quran are extremely hard to acquire. It is not possible for a man to attain these qualifications unless he devotes himself entirely to it and makes the learning and teaching of the Quran the be-all and end-all of his life. For such a study, he requires a thorough knowledge of the Arabic language and its grammar and a refined literary taste to appreciate the beauty, force, and eloquence of expression. He must also acquire a good grounding in the language in which the Quran was revealed by a critical study of the works of the pre-Islamic poets and orators. Then there are the terms and modes of expression evolved by the Quran itself. A clear understanding of these (which will be possible only after a careful and devoted study of the Quran) is also a necessary part of the intellectual tools of a student of the Quran. Moreover, he should be able to appreciate the coordination and coherence in the Quran. He must grasp the deep significance of the present order of the Surahs in the Quran, which is different from the chronological order in which they were revealed. He must also comprehend the sequence of thought between one Surah and the other, as well as between the Ayaat of the same Surah. This is an extremely arduous task which has defied the patience of even the most determined scholars. But this task, however arduous, has to be accomplished and unless it is accomplished, the question of comprehending the Quran will not arise. In fact, it is only when one is diving deep into the Quran for grasping the subtle sequence between its parts that one forms an idea of the unfathomable depths of this boundless sea, and brings out from it the finest pearls of knowledge and wisdom.

Besides the branches of learning referred to above, a good knowledge of the Ahadeeth and old Scriptures is also necessary for the comprehension of the Quran. All this is with regard to the background of classical knowledge which should be possessed by a research scholar of the Quran.

Even this, however, is not all. He is not yet fully equipped to do justice to a deep and thoughtful study of the Quran, the type of study required for Tadabbur (تَدَبُّر). He

has still to reckon with modern sciences. We know that experimental and theoretical sciences are not static. Their level of advancement has been different in different ages. A scholar who wants to undertake the momentous task of comprehending the Quran should have an understanding of modern sciences — physical, biological, and social. He should be particularly conversant with the basic hypotheses of different sciences and with the method of deduction and inference employed by each. He should also keep himself in touch with the latest trends and achievements in every important field of human inquiry. This knowledge of modern arts and sciences is essential for him, as it will widen his mental outlook and increase his intellectual capacity in order to refute or identify the challenges in Modern knowledge.

Thus equipped, he will embark upon his great enterprise. The Quran is a boundless ocean on which every sailor can sail only as far as his limited capacity can take him; and what useful discoveries he will make on his voyage will depend on the guidance he receives from the range of his knowledge and the breadth of his vision.

Particularly for the dissemination of the teaching of the Quran and the propagation of its message in the present day world (which is also a duty incumbent upon every Muslim), awareness and knowledge of modern knowledge will be helpful for this duty. Each generation inherits a large amount of knowledge from its predecessors and transmits it on to the succeeding generation with its own contribution added to it. Thus knowledge is accumulated as it passes from one generation to another. The present generation has received, by this process of transmission, an astounding stock of knowledge consisting of logic and philosophy, epistemology and metaphysics, ethics and psychology and other social sciences and the challenges they pose. This huge amount of current or modern knowledge has dominated and dazzled the mind of the people who had developed a myopic belief in many wrong views. One requires a fairly good knowledge of modern sciences and should be conversant with not only the subject-matter of these sciences but also with their original sources and the system of principles underlying them in order to challenge premise and corollaries upon which they stand. Only then he will be able to deal a

crushing blow, in the manner of Ibn Taimiyyah (r.a) and Imam Ghazali (r.a), at the very root of the false notions prevailing in his time. In this respect, the present age has touched the highest watermark. Besides the remarkable progress in the field of social sciences, it has witnessed as unprecedented advancement of the physical sciences and technology which has stunned the humanity and has rendered it incapable of making critical appraisal of the misleading views that have found currency in the modern world.

Under these circumstances, the imperative duty of comprehending and interpreting the Quran cannot be fulfilled unless some patient and persevering men address themselves to this momentous task with single-minded devotion, equipping themselves with both classical and modern knowledge adequate for the task. These dedicated and fully equipped scholars of the Quran would carry out a searching analysis of the modern knowledge and sift the sound from the fallacious in the light of the Quran. They would approach the intellect of the modern man, making a judicious use of modern terminology and sophisticated methods of logical reasoning. Thus they would be able to illuminate the minds of their contemporaries with the light of Quranic guidance using words of wisdom. In this way the duty of “explaining the Quran to the people” which was performed by the Holy Prophet (ﷺ) himself in his life time would be performed by his Ummah in the present age.

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Anjuman Khuddam-ul-Quran Sind

Dr. Israr Ahmed (r.a) is well known figure among the Muslims of Pakistan, India, Middle East and North America in general and their educated classes in particular because of uniqueness in his style of teaching the wisdom of Holy Quran. He was born in 1932 and graduated from King Edward Medical Collage (Lahore) in 1954. He wrote a significant tract in 1967 in which he explained his basic thought about the possibility of Islamic Revival only possible by revitalizing the Imaan among the Muslims, particularly their intelligentsia. It is possible only by the propagation of the Quranic teachings.

Dr. Israr Ahmed (r.a) established Markazi Anjuman Khuddam-ul-Quran Lahore in 1972. Following that, there are numbers of Anjuman Khuddam-ul-Quran which have been established within and outside Pakistan. Anjuman Khuddam-ul-Quran Sind is one of those Anjumans that was established in 1986 in Karachi.

Vision

The vision of the Anjuman Khuddam-ul-Quran Sind is to organize the religious studies and sciences that are open to men, women and children. Practice and promote principles of moderation, tolerance, inclusiveness, and conflict avoidance to create unity and enhance the level of morality and ethics among Muslims of our society which are the basic needs of the hour.

Mission

Anjuman Khuddam-ul-Quran Sind was established with an aim to disseminate and propagate the Knowledge and Wisdom of the Holy Quran (the foundation-head of faith and enlightenment) on a vast scale and at the highest intellectual level so as to achieve the revitalization of Faith among the Muslims in general and their intelligentsia in particular, with the ultimate objective of bringing about an Islamic

renaissance and ushering in, for the second time in history, the blessed era in which the true Islamic way of life reigned supreme.

Objective

Objectives of Anjuman Khuddam-ul-Quran Sind are as follows;

- *Teaching Quranic Arabic Language;*
- *Encouraging the study of the Quran to the masses;*
- *Propagating the sciences of Quran through latest media;*
- *Preparing youth who would make the learning and teaching of the Quran the purpose of their life; and*
- *Establishing a Quran Academy that is capable of presenting the wisdom and philosophy of Quran to the intellectual elite of the society.*

Quran Academies

To achieve its objectives Anjuman Khuddam-ul-Quran Sind established numbers of Quran Academies and Quran Marakiz (Centers) in the province of Sind especially in the city of Karachi since its establishment in 1986. In 1991 Quran Academy Defense was inaugurated and in 1995 a Quran Markaz (Center) was established in the area of Korangi, under which “The Hope Islamic School” was registered for primary and secondary education converging the teaching of Arabic Grammar, complete translation of the Holy Quran and basic religious topics with mainstream certification. Quran Academy Yaseenabad was inaugurated in year 2005. that has, with the blessing of Allah, emerged as the institution that is most equipped with research facilities, most fertile for training religious intellectuals and that offers most courses. In 2006 Quran Marakiz were established in Gulistan-e-Hijri, Defense Housing Society Phase II and Karachi Admin Society.

Other than organizing courses for Quranic learning, these centers organize weekly lectures on different topics from the Holy Quran, summer courses for children and Taraweeh with translation and explanation in the month of Ramadan and prepare articles, books and DVDs on religious issues and current affairs. Quran Academy Yaseenabad also runs Madrasat-ul-Baneen wa Banaat (Madrasa for Boys and Girls) that organizes the teaching of the principles of recitation of Quran, Arabic grammar, translation of Quran, lectures about the life of the Prophet (ﷺ) and monthly lectures of different Surahs under the supervision of qualifies teachers with separate arrangement for ladies.

“This is the Grace of Allah, He grants it to whom He pleases and Allah is the giver of Mighty Grace” (Al-Quran)

Quran Academy Yaseenabad

Situated in the center of Karachi, the business hub of Pakistan; the Quran Academy Yaseenabad is accordingly equipped with the faculty and facilities to function effectively in propagating knowledge and wisdom of Quran, especially among the educated class of the society. Like other branches of Anjuman Khuddam-ul-Quran Sind, it offers Quranic Learning Course (Year 1) and several short-courses and evening courses, but the unique feature of Quran Academy Yaseenabad is the Quranic Learning Course (Year 2), the learning and Research Centre and the Hostel rooms to accommodate students from outside Karachi.

What is taught and how?

Quran Academy Yaseenabad uses modern teaching equipment and methods and possess Faculty that deliver accordingly the mental level of today's scientific minds.

Classes are conducted separately for gents and ladies in separate rooms; all are necessarily furnished and equipped, connected with camera and multimedia for class teaching, and with intercom facilities for administrative purposes. Ladies section is being managed by a separate ladies management team.

Currently following courses are being offered at Quran Academy Yaseenabad;

- *Quranic Learning Course (Year 1)*
- *Quranic Learning Course (Year 2)*
- *Deeniyat Course (Evening)*

Quranic Learning Course (Year 1)

The religious scholars and students are reluctant to attain scientific education due to its secular connotation and, thus, are unable to represent Islam to the scientific community and the effective intelligentsia of the society. On the other hand, this lack of effective representation together with the recent political and intellectual domination of the west over the Muslim world has sparked a wave that is pushing the Muslims towards the western civilization that is based on individuality, skepticism and curiosity and where belief in the Unseen has no refuge. Consequently, The Muslims attaining scientific education see the religious knowledge as outdated and we end up with Muslim Scientists who are unable to even recite the Holy Quran. Another hindrance for the secularly educated people in attaining religious education is different in teaching style and method that exists between Madaris and Universities.

Quranic Learning Course (Year 1) aims to teach Quranic knowledge such that Quranic understanding of contemporary reality reclaim the gap between the modern scientific and religious education. The objectives of this course are to teach Arabic grammar to the extent that a person can understand Quran without any help of translation while reciting or listening to the Quran. Further, to equip a modern educated person with the Quranic and religious knowledge to the extent that is obligatory to every Muslim.

Course Outline:

1) Tajweed

Basic principles of recitation of the Holy Quran are taught in order to prevent errors that distort the meanings.

- *Qawaid-e-Tajweed*

2) Arabic Grammar made easy

Instead of the detailed and cumbersome Arabic grammar only a concise set of grammatical tools are taught that just enable the student to make out the meanings of Quran without the aid of any translation. This ability allows the student to appreciate the beauty of the Quran and feel the power of its subjugation.

- *“Asaan Arabi Grammar” (Book 1 to Book 4) by Lutfur Rehman Sahab*
- *“Qasas-un-Nabiyyeen” (Book 1) by Mollana Sayyed Abdul Hassan Nadewee*

3) Translation of Holy Quran

Application of the grammatical principles for translation of selected Surahs.

- *“Arabi Grammar braiy Quran Fehmi” by Engr. Naveed Ahmed.*

4) Muntakhab Nisaab

Surah Al-Asr and its explanation through various parts of the Quran that would clarify the all-encompassing reality of Islam, that our religion guides and dictates

us not only in our private life matters, such as, beliefs, acts of worship, and customs, but also in the collective and major issues such as politics, economics and sociology.

- *Book 1: Surah Al-Asr and other verses in its explanation*
- *Book 2: Selected verses for explanation of “Emaan” (Faith)*
- *Book 3: Selected verses for the meaning of “Good deeds”*
- *Book 4: Selected verses for the meaning of “Preaching the Truth”*
- *Book 5: Selected verses for the meaning of “Patience”*
- *Book 6: Surah Al-Hadeed, The all-encompassing surah on the obligations in Islam*

5) Daura’ Tarjuma-e-Quran

Translation and explanation of the whole Quran to represents the revolutionary message of the Holy Quran and encourages an ambition of preaching the light of the Holy Quran to the world.

- *“Bayanul Quran” Video Series of Dr. Israr Ahmed (r.a)*

6) Mutalia-e-Hadeeth (ﷺ)

Lectures on the importance and the legal status of the sayings of the prophet (ﷺ) are delivered in order to counter the prevalent arguments that tend to diminish its authority, and collection of Ahadeeth (ﷺ).

- *“Arbaeen-e-Nawawi” a collection of 42 Ahadeeth by Imam Nawawi (r.a)*

7) *Seerat ul Nabi* (ﷺ)

An objective study of the life of Prophet Muhammad (ﷺ) in order to acquire guidance for our individual and collective issues.

- *“Al Raheeql Mukhtoom (The Sealed Nector)” by Safi ur Rehman Mubarakpuri (r.a)*

8) *Aqeeda & Fiqh*

Aqaaid (Beliefs) are the basis of Islam and, thus, it is obligatory on every Muslim to learn Aqaaid of Islam. Where Fiqh contains practical aspects of Islam like Salaat, Hajj, and Zakat etc. are taught during the course.

9) *Religious Literature*

Lectures that emphasize the universality of Islam and its system for every aspect of life, such as;

- *Revival of Islam*
- *Jihad fi Sabeelillah*
- *Obligation on Muslims regarding Quran*
- *Methodology of the revolution by the Prophet Muhammad (ﷺ)*
- *Importance of Bai'at and collective struggle*

10) *Special Lectures*

- *Excellence of Knowledge*
- *Time Management*
- *How to preach in home*

Duration and Timings of the Course

Duration: 10 months approx.

Starting from: 19th August 2013 (in sha Allah)

Days & Timings: Monday to Friday; 0845 to 1300 hours

Who can apply?

- *Both Male & Female students*
- *Minimum Intermediate or equivalent i.e. 12 years of education.*
- *Exceptions are being granted on special cases.*

Quranic Learning Course (Year 2)

This advance course is designed for pass out students of Quranic Learning Course (Year 1). This course introduces the basic fields of Islam and enables the students to appreciate the legacy of Islamic Scholarship that has been developed by the geniuses of their times. The course aims to equip the students with tools that would enable them to read Arabic books and choose a field of study that they feel they can contribute in.

Course Outline

1) Ilm-ul-Tafseer

Tafseer means explanation of Quran. The best way to explain any Quranic Verse is to support it first with various other related Quranic Verses. Afterwards, Hadith is used for strengthening such an explanation or tafseer. To find, collect and present the related Quranic Verses and Ahadeeth are one of the greatest jobs and Alhamdulillah basics of this ilm is taught in this course.

The book is “Tafseer al-Jalalayn” which is one of the most significant tafaseer for the study of the Quran. Composed by the two “Jalals” i.e Jalal al-Din al-Mahalli (r.a) d. 864 ah / 1459 ce and his pupil Jalal al-Din al-Suyuti (r.a) d. 911 ah / 1505 ce. Tafsir al-Jalalayn is generally regarded as one of the most easily accessible works of Quranic exegesis because of its simple style and one volume length.

2) Usool-ul-Tafseer

Usool-ul-Tafseer is detailed explanation of the basic principles of Quranic Interpretation. For this “Al Fawz-ul-Kabeer” by Shah Waliullah Dehlvi (r.a) is a necessary handbook for anyone who wishes to acquire an understanding of Quran, and this book is in course curriculum.

3) *Tazkeer bil Hadeeth*

“Riyadh as-Saaliheen” which is a compilation of Ahadeeth by Imam Yahiya ibn Sharaf al-Nawawi (r.a) is being taught in this course. In total, it contains 680 hadith divided into 372 chapters, many of which are introduced by verses of the Quran. Almost all of the hadith in Riyadh as-Saaliheen is authentic; it contains most of the strong hadith from Al-Bukhari and Muslim and is well regarded by the scholars of hadith.

4) *Usool-ul-Hadeeth*

This is science of Ahadeeth terminology and assessment. “Taysir Mustalah al-Hadith” authored by Shaykh Dr. Mahmood al-Tahan is taught to understand this topic and to make it quite relevant to our times by addressing some of the most challenging questions raised by those who question the validity of hadith literature in general.

5) *Ilm-ul-Fiqh*

It is the collection of rulings or laws, (taken from) Shariah, dealing with actions, by which every Muslim is required to live. It is important to know that these rulings deal with the individual as well as the society. “Mukhtasar Al-Quduri” is in course.

6) *Usool-ul-Fiqh*

Usool-ul-fiqh is the body of knowledge which clarifies the various research methods and principles that aid us in understanding the Quran and Sunnah and it shows us how to derive benefit from them. Secondly, Usool-ul-Fiqh outlines for us what is a proof in the Shariah, why it is considered a proof and how to understand how to properly work with proofs especially when they are unclear in meaning and or when they appear to contradict each other. Thirdly, it teaches us the appropriate

means by which we can derive rulings from the Qur'an and Sunnah. "Al-Wajiz fil Fiqh al-Islami", by Dr. Wahbah al Zuhayli is being taught.

7) Aqeedah

"Al-Aqeedah al-Tahawiyyah" by Imam al-Tahawi is a single unifying treatise on Islamic creed that has historically been accepted by almost all Sunni Muslims representing the viewpoint of ahl al-Sunnah wa-al-Jama'a and has long been the most widely acclaimed, and indeed indispensable, reference work on Muslim beliefs.

8) Manaahij-e-Anmbya (a.s)

Explaining the way and method adopted by different Prophets (a.s) for teaching and propagating Allah's message by Quranic interpretations.

9) Lugat-ul-Arabia

This course has Duroos-ul-Lughat-ul-Arabia by Shaykh Dr. V. Abdur Raheem originally devised and taught at the renowned Madinah Islamic University catering for the non-Arabic speaking students from all over the world. Over the years, this course has enabled students to become competent in their use of the Arabic language and to participate and benefit from scholarly pursuits such as Quranic exegesis, hadith, fiqh, seerah, history, and classical and modern Arabic literature. It is concise (consisting of only three books, reasonably short) but extensive in their coverage. It combines modern Arabic vocabulary with Islamic terminology used in the Quran and Sunnah. It helps to acquire an understanding of hundreds of Quranic verses, Ahadeeth, Arabic parables and poetry.

10) *Special Lectures*

Lectures on different religious and current topics are being delivered.

Duration and Timings of the Course

Duration: 10 months approx.

Starting from: 19th August 2013 (in sha Allah)

Days & Timings: Monday to Saturday; 0800 to 1300 hours

Who can apply?

- *Male students Only*
- *Bachelors or equivalent (i.e. minimum 14 years of education) and;*
- *Successfully passed Quranic Learning Course (Year 1)*
- *Exceptions are being granted on special cases.*

Deeniyat Course

This is an evening version of Quranic Learning Course (Year 1) designed for those who cannot spare their time in morning hours due to their occupations and professional responsibilities. However, considering limitations of human capabilities in evening after spending whole day while working or studying, the course outline is being shortened and made easier than morning course.

Duration and Timings of the Course

Duration: 10 months approx.

Starting from: 19th August 2013 (in sha Allah)

Days & Timings: Monday to Friday; 1900 to 2100 hours

Who can apply?

- *Male students Only*
- *Minimum Intermediate or equivalent i.e. 12 years of education*
- *Exceptions are being granted on special cases.*

Learning and Research Centre

The LRC functions as the integral part of the Quran Academy Yaseenabad and its courses, providing authentic sources at information for the teachers and the students and aids in the Academy's research work by providing access to more than 6000 books.

Some of the salient features are;

- *All the essential and authentic text of Tafseer, Hadith, Fiqh, History, Poetry and Philosophy;*
- *Magazines and newspapers that represent major religious institutions and organizations in Pakistan and abroad;*
- *Representative literature of major Islamic movements;*
- *A digital library that includes Urdu, English, Arabic and Persian references;*
- *A digital library that includes more than 7000 essential Arabic text;*
- *A screen projector and sound system to aid in lectures that are held in LRC;*
- *Computers and the internet for LRC users.*

Availability of information for the benefit of teachers and researchers to keep them updated with the latest developments in their areas of interest is essential. Alhamdulillah the Academy has some of the best collection of books, comprising of various topics and research papers with necessary aids and accessories. It helps to build up a comprehensive reports and related research work and to organize the conventional and non-conventional information sources, in order to provide an efficient and prompt service. Also it provides services such as compilation of current and retrospective bibliographies, stay connected with other Islamic Universities and Madaris, extending help and co-operation to students etc.

Accommodation Facility

Academy offers limited accommodation, on a shared basis, with clean and hygienic dining facilities. The hostels are located within academy with necessary security arrangements. Rooms are spacious, well-ventilated and furnished with the necessary facilities with common dining hall.

Gallery



Academic Floor



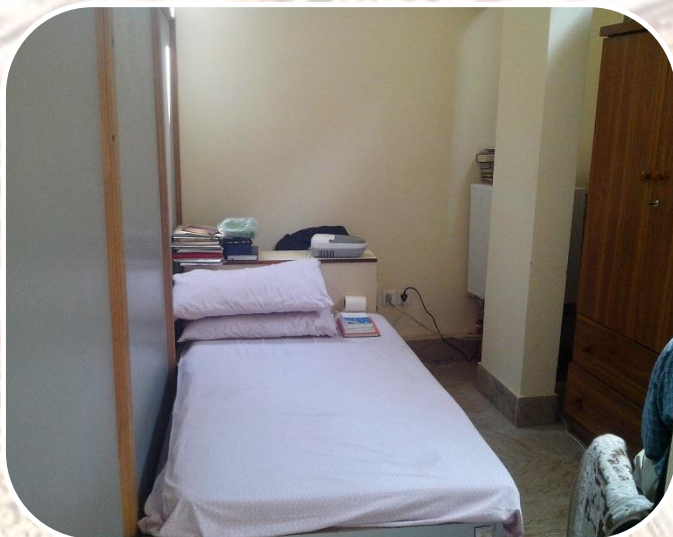
*Learning & Research
Centre*



QLC Year 1 Class



QLC Year 2 Class



Hostel Room



Prayer Hall

Contact

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