

آداب القراءة

ETIQUETTES OF
RECITING THE
HOLY QUR'AN

ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ
فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

THAT (IS SO) AND WHOEVER HONOURS
THE SYMBOLS OF ALLAH
INDEED, IT IS FROM THE PIETY OF HEARTS.
(Holy Qur'an, Surah Hajj, Ayah 32)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

THE BELIEVERS ARE ONLY THOSE WHO
WHEN ALLAH IS MENTIONED
THEIR HEARTS TREMBLE
AND WHEN HIS VERSES ARE RECITED TO THEM
IT INCREASES THEM IN FAITH
AND UPON THEIR LORD
THEY RELY.

(Holy Qur'an, Surah Anfāl, Ayah 2)

WHAT IS THE QUR'AN: **DEFINITION**

Qur'an is
the final speech of Allah
as revealed to his prophet Mohammad (peace
be upon him)
via the angel Jibril
transferred to us through mass transmission
written between the covers of Holy Book
protected by Allah
recited as a form of worship
Miraculous and unparalleled in its words and
meanings.

PRIOR TO RECITATION: PURIFICATION

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

NONE MAY TOUCH IT
EXCEPT THE PURIFIED.

(Holy Qur'an, Surah Wāqiah, Ayah 79)

Rasulullah (peace and blessings upon him) said,
“None should touch the Qur'an
unless they are pure.”

(Hadith narrated in Mu'jam al-Kabir)

PRIOR TO RECITATION: PURIFICATION

Can a person who is not in the state of Wudhu ...	Hold the Qur'an? No not until Wudhu is made	Listen to the Qur'an? Yes	Recite the Qur'an? Yes
Can a person who is not in the state of Fardh Ghusl ...	Hold the Qur'an? No not until Ghusl is made	Listen to the Qur'an? Yes	Recite the Qur'an? No not until Ghusl is made

MANNERS OF RECITATION

BY IMAM QURTUBI IN *AL-JAMI' LI AHKAM-IL-QUR'AN*

- ❖ Never to touch the Qur'an except in the state of Wudhu
- ❖ To recite it in the state of Wudhu
- ❖ To brush one's teeth with a Siwak, remove food particles from between the them, and to freshen one's mouth before reciting
- ❖ To sit up straight if not in prayer, and not lean back
- ❖ To dress for reciting as if intending to visit a prince as the reciter is engaged in an intimate discourse with their Lord
- ❖ To face the Qiblah (direction of prayer) to recite
- ❖ To rinse the mouth out with water if one coughs up mucus or phlegm
- ❖ To stop reciting when one yawns, for when reciting one is addressing one's Lord in intimate conversation while yawning is from the Devil
- ❖ When beginning to recite, to take refuge in Allah from the accursed Devil (Ta'wwudh) and begin in Allah's name (Basmalah) whether one has begun at the first surah or some other part one has reached
- ❖ If one puts down the Qur'an, not to leave it open

MANNERS OF RECITATION

BY IMAM QURTUBI IN *AL-JAMI' LI AHKAM-IL-QUR'AN*

- ❖ To supplicate to Allah Almighty after reciting it
- ❖ Once one has begun, not to interrupt one's recital from moment to moment with speech, unless absolutely necessary
- ❖ Not to select certain Ayāt from each Surah to recite, but rather the recite the whole Surah
- ❖ Not to place other books upon the Qur'an, which should always be higher than all other books
- ❖ To place the Qur'an on one's lap when reading or on something in front of one, not on the floor
- ❖ Not to wipe it from a slate with spittle but wash it off with water; and if one washes it off with water to avoid putting the water where there are unclean substances or where people walk (this includes not turning the pages with fingers where spittle has been applied)
- ❖ Not to use sheets upon which it has been written for other purposes
- ❖ Not to let a day go by without looking at least once at its pages
- ❖ To give one's eyes their share of looking at it for eyes lead to the heart

MANNERS OF RECITATION

BY IMAM QURTUBI IN *AL-JAMI' LI AHKAM-IL-QUR'AN*

- ❖ Not to trivially quote the Qur'an at the occurrence of everyday events
- ❖ Not to recite it to songs tunes or with the tremulous tones or plaintive melody of monkery
- ❖ When writing the Qur'an to do so in a clear, elegant hand
- ❖ Not to recite it out aloud over another's reciting of it, so as to spoil it for him or make him resent what he hears, making it as if it were some kind of competition
- ❖ Not to recite it in places of clamour, frivolity, or where fools gather
- ❖ Not to use the Qur'an as pillow, or lean upon it
- ❖ Not to toss it when one wants to hand it to another (this includes positioning it right side up when not being used)
- ❖ Not to turn its script into mere worldly adornment or mix into it what is not of it
- ❖ Not to enter the lavatory with any of it in written form
- ❖ If one finishes reciting the entire Qur'an to begin it anew, that it may not resemble something that has been abandoned

TAJWEED AND TARTEEL

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

MOVE NOT YOUR TONGUE WITH IT
TO HASTEN IT'S RECITATION.

(Holy Qur'an, Surah Qiyamah, Ayah 16)

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

AND RECITE THE QUR'AN
WITH MEASURED RECITATION.

(Holy Qur'an, Surah Muzzammil, Ayah 4)

DURING RECITATION: TAJWEED

Tajweed literally means to beautify.

In the Science of the Holy Qur'an it means to **'recite the Holy Qur'an by fulfilling all the rules of recitation and reciting each letter from its place of origin (*Makhrāj*) with all of its qualities (*Sifāt*) and diacritics (*Harakāt*).'**

To recite with Tajweed is compulsory on every individual. A person must gain enough knowledge of Tajweed that they can recite the Holy Qur'an correctly without mistakes (*Lahn*).

DURING RECITATION: TARTEEL

Tarteel literally means to be organised in order.

In the Science of the Holy Qur'an it means to **'recite the Holy Qur'an with Tajweed, slowly and clearly.'**

Reciting with Tarteel means to recite in a good, clear voice without singing, rushing or 'eating up any letters'. To recite with Tarteel is extremely important because it helps one ponder upon the Holy Qur'an and lets its words reach the heart.

DURING RECITATION: TARTEEL

There are three paces one can recite with:

1. *Tahqeeq* - methodical:

It is a slow and precise recitation

2. *Hadr* - rapidity:

It is a recitation with a running flow

3. *Tadweer* - in between:

To take a midway course

between the *Tahqeeq* and *Hadr*

All of these modes fall under the meaning of Tarteel as long as one recites with complete Tajweed.

REWARD OF PRACTICING

Rasulullah (peace and blessings upon him) said,

“Verily the one who recites the Qur’an beautifully, smoothly, and precisely, he will be in the company of the noble and obedient angels. And as for the one who recites with difficulty, stammering or stumbling through its verses, then **he will have twice that reward.**”

(Hadith narrated in Sahih Bukhari)

REWARD OF PRACTICING

Rasulullah (peace and blessings upon him) said,

“Whoever recites a letter from the Book of Allah, he will have a reward.

And that reward will be multiplied by ten.

I am not saying that Alif, Laam, Meem is one letter. Rather (I am saying that) Alif is a letter, Laam is a letter and Meem is a letter.”

(Hadith narrated in Tirmidhi)

IMPORTANCE OF PRACTICING

Rasulullah (peace and blessings upon him) said,

“Recite the Qur’an
for indeed it
will come
on the Day of Resurrection
as an intercessor
for its companions (recitors).”

(Hadith narrated in Sahih Muslim)

RIGHTS OF THE HOLY QUR'AN

Rasulullah (peace and blessings upon him) said,

“Whoever reads the Qur'an and acts upon what is contained in it, his parents will be made to wear a crown on the Day of Judgment, the brightness of which will excel that of the sun, if the same were within your worldly houses. **So, what do you think about the person who himself acts upon it?**”

(Hadith narrated in Ahmad and Abu Dawud)

RIGHTS OF THE HOLY QUR'AN

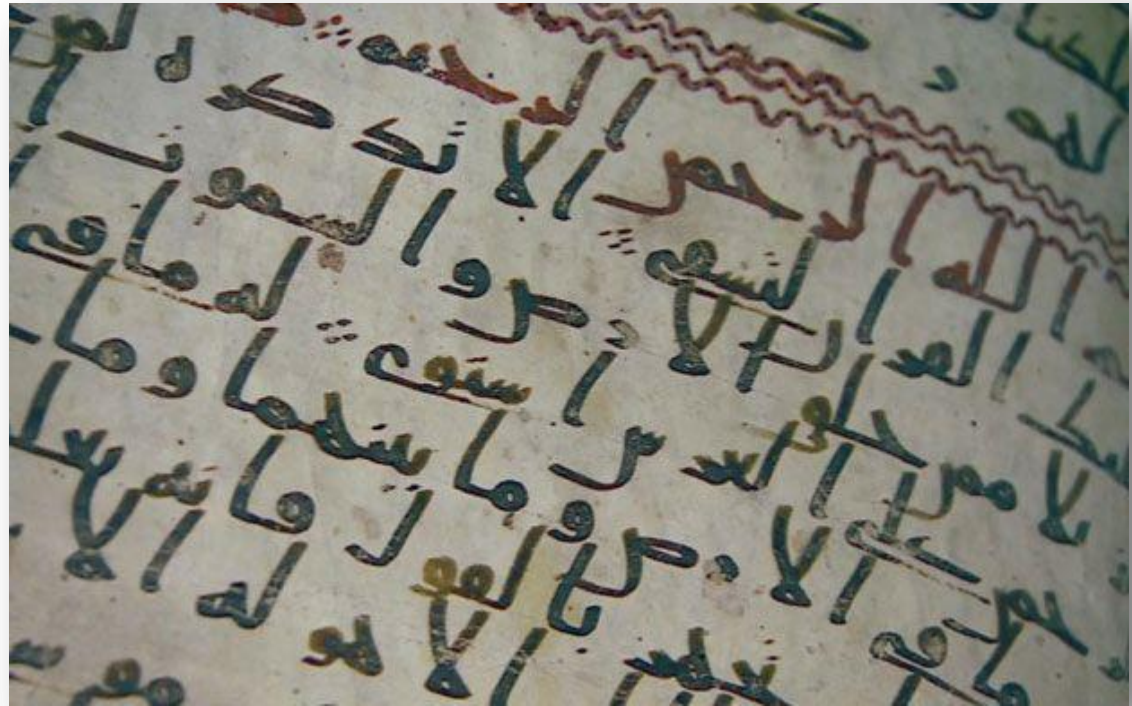
TO
BELIEVE IN IT

TO
RECITE IT

TO UNDERSTAND
IT

TO
PRACTICE IT

TO
PREACH IT



BISHR THE BAREFOOT

Bishr al-Hāfi is one on the greatest saints in Islam, whose piety is renowned. Originally Bishr was a Muslim who lived a life of drunkenness, enjoying the worldly life. One day while staggering on the road drunk, he found a piece of paper on which was written,

“In the Name of Allah, the Merciful, the Compassionate.”

Despite his condition, the love and reverence of the Qur’an was engrained in his heart. He bought a perfume of roses and perfumed the paper with it, and then placed it on a high shelf in his house. That night, Imam Hasan al-Basri, the great saint of the time, had a dream in which he was told to tell Bishr:

‘You have perfumed My Name, so I have perfumed you. You have exalted My Name, so I have exalted you. You have purified My Name, so I have purified you. By My Majesty, I will surely perfume your name in this world and the next.’

In the morning, he went in search of Bishr to tell him of the dream. Bishr immediately understood that Allah Ta’ala had accepted him. There and then, he changed his ways and become a pious worshipper and friend of Allah Almighty.

RIGHT OR WRONG?

Can you find 5 things Zaid did wrong and 5 things he did right?

Zaid woke up early and prayer his Fajr Salaah. Then he picked up the Mushaf (written copy of Holy Qur'an) with his left hand.

He sat down on the floor and opened up the 22nd Juz. He traced the pages with his Shahadah finger and found Surah Yāseen. He placed the Qur'an on a cushion and leaned against the wall. He started reciting loudly. His baby sister woke up startled by hearing his voice. He closed the Mushaf and went to check on her. Then he continued reciting in a quieter voice until he finished. He put the Mushaf on the bookshelf under his notebooks and left the room to eat breakfast and change out of his pyjamas.