

<b>Al-Tibyān fī Ādāb Ḥamalāt al-Qur’ān</b>	
<b>Author</b>	Imam al-Nawawī (d. 676 AH)
<b>Translator</b>	Musa Furber - BA in Applied Linguistics (Portland State University), MPA (Dubai School of Government), studied Islamic disciplines for over 15 years with scholars in Damascus, Cairo and elsewhere, received license to deliver fatwās from Egypt’s official fatwā institute Dār al-Iftā’
<b>Foreword</b>	The present work was designed and written to explain to men and women how best to benefit from the Book of Allah ﷻ
<b>Translator’s Introduction</b>	<p>A Muslim’s education started with the Qur’an</p> <p>The instructor has duties to his or her students beyond the task of correcting the recitation and checking the memorization. The instructor also has the responsibility of teaching the student about the Qur’an itself: its history, how to carry it, how and when to recite it, and how to apply it</p> <p>Seeing the need for a shorter book on the subject, Imam al-Nawawī (d. 676 AH) set out to write a condensed treatise suitable for novices and masters alike. He titled his work al-Tibyān fī Ādāb Ḥamalāt al-Qur’ān (An Exposition on the Etiquette of the Bearers of the Quran)</p> <p>As an aid to Ḥanafī readers, I have included references to works of their school for further study pertaining to some topics raised in this book</p> <p>Imam al-Nawawi does not promote his madhhab, the Shāfi’ī school, at the expense of others</p> <p>No effort has been made to judge the hadiths since Imam al-Nawawi was himself qualified to do this</p> <p>In short, his inclusion of a ḥadīth indicates that he judged it to be sound enough for citation, whether it be for fiqhī rulings or morals and merits</p>
<b>Biography of Imām al-Nawawī</b>	<p>In a short life of 45 years, produced works of learning that made him the principal authority in the later Shāfi’ī school</p> <p>During his period of study, the Imam said that he spent six years during which he wasted absolutely no time, whether day or night. He was completely devoted to his studies, even when walking in the street. Only after this did he begin writing and teaching</p> <p>He fasted continually throughout the year, eating a simple dish at</p>

	<p>nightfall and drinking some water before dawn. This he did once every twenty-four hours</p> <p>He dressed austere, owning only one long shirt and a small turban. He divided his time between worship and learning</p> <p>Imam al-Nawawī authored nearly fifty books: <i>al-Arbaʿūn Ḥadīth</i> (The Forty Hadiths), <i>Riyāḍ al-Ṣāliḥīn</i> (Garden of the Righteous), <i>al-Adhkār al-Muntakhabah min Kalām Sayyid al-Abrār</i> (Supplications Chosen from the Discourse of the Master of the Pious), <i>Sharḥ Ṣaḥīḥ Muslim</i>, <i>Wird al-Imām al-Nawawī</i> (the Imam's daily devotional supplications and invocations), <i>al-Irshād</i> (abridgment of Ibn al-Ṣalāḥ's <i>Muqaddima fī ʿUlūm al-Ḥadīth</i>), <i>Tahdhīb al-Asmāʾ wa'l-Lughāt</i> (Precise Rendition of Names and Dialects, contains biographies of the Prophet ﷺ and figures of the first three Islamic centuries)</p> <p>Shaykh Muḥyī al-Dīn reached three high stations, each of which would suffice to make its possessor someone people would travel to see: knowledge, asceticism, and commanding good and forbidding evil</p>
<b>Imām al-Nawawī's Introduction</b>	<p>He made it easy to remember so that even young children may memorize it. He guaranteed its protection from being compromised by alterations and accidents</p> <p>And He honored them with His Book, the best of all speech</p> <p>He multiplied the reward for reciting it; ordered us to heed it and give it veneration, to adhere to it through proper conduct, and to spend generously in honoring it</p> <p>I have seen the people of our land, Damascus, concentrating on reciting the Great Quran: studying, instructing, reading, and learning-in groups and individually. They spend enormous effort in this, desiring thereby the pleasure of Allah</p> <p>The reason for preferring brevity is my desire that it be memorized and that it be fully useful and disseminated</p> <p>Know that the scholars of ḥadīth and others permit working with weakly authenticated ḥadīths concerning the merits of actions</p> <p>I restrict myself to those that are rigorously authenticated and do not mention the weakly authenticated ones except in a few circumstances</p>
<b>Merit of reciting the Qur'an</b>	<p>"The best among you is one who learns the Qur'an and teaches it."</p> <p>"And the one who reads the Qur'an stammering, it being difficult for him, has two rewards."</p>

<p>اَقْرَؤُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي بِكُمْ الْفَيَاقَةِ شَفِيعًا لِأَصْحَابِهِ</p> <p>مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا</p> <p>مَنْ سَأَلَنِي عَنْ مَسْأَلَةٍ أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ وَفَضْلُ كَلَامِ اللَّهِ سُبْحَانَهُ وَتَعَالَى عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ</p>	<p>“Recite the Qur’an, for on the Day of Judgment it will come to intercede for its companion.”</p> <p>“There is no envy except concerning two: a person to whom Allah has given the Qur’an and he conforms with it night and day; and a person to whom Allah has given wealth from which he spends charitably night and day.” - Hasad here refers to the feeling that one wants what the other has without the other losing it. This type of hasad is hasad for the sake of doing more good deeds</p> <p>“Whoever recites one letter from the Book of Allah has one reward, and rewards are multiplied by ten of their kind.”</p> <p>“Whomever the Qur’an and My remembrance preoccupy him from beseeching Me, I give him the best of what the beseechers are given. The superiority of the Word of Allah, Sublime and Most High, over all others is like the superiority of Allah Most High over His creation.”</p> <p>“Whoever recites the Qur’an and acts according to what it contains, Allah will adorn his parents with a crown on the Day of Judgment, its radiance more beautiful than the radiance of the sun in the abode of this world. So what do you presume [the reward will be] for the one who acts according to it?”</p> <p>“To the person with the Qur’an, it is said, ‘Recite and ascend! Recite measuredly just as you used to recite in the world! Your station will be at the last verse you recite.’”</p> <p>يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا</p>
<p><b>Precedence of recitation and reciters</b></p>	<p>Whosoever is the best in reciting the Book of Allah ﷻ should lead the people in prayer</p> <p>Reciting the Qur’an is superior to saying ‘Subhān Allah’, ‘Lā ilāha illā Allah’ and other litanies</p>
<p><b>Etiquettes of the teacher</b></p> <p>إِنَّمَا يُعْطَى الرَّجُلُ عَلَى قَدْرِ نِيَّتِهِ</p>	<p>The teacher and the reciter should engage in the recitation of the Qur’an for the purpose of gaining the pleasure of Allah ﷻ</p> <p>“Actions are only valued according to their intentions, and each person has only what he has intended.”</p> <p>Ibn ‘Abbas RA: “A person is only given in proportion to his intention.”</p> <p>The teacher must not make his intentions to teach for the purpose of attaining some worldly objective, such as wealth, leadership,</p>

<p>يا حَمَلَةَ الْقُرْآنِ أَوْ قَالَ يَا حَمَلَةَ الْعِلْمِ اعْمَلُوا بِهِ فَإِنَّمَا الْعِلْمُ مَنْ عَمِلَ بِمَا عِلْمٌ وَوَافَقَ عِلْمَهُ عَمَلُهُ وَسَيَكُونُ أَقْوَامٌ يَحْمِلُونَ الْعِلْمَ لَا يُجَاوِزُ تَرَاقِيهِمْ يُخَالِفُ عَمَلُهُمْ عِلْمَهُمْ وَتُخَالِفُ سِرِّيَّتُهُمْ عَلَانِيَتُهُمْ</p> <p>Compassion</p> <p>Humility</p> <p>Sincerity</p>	<p>influence, rising above his peers, gaining people's praise, or drawing their attention to himself</p> <p>He is cautious of disliking his students reciting with someone else who offers them benefit. If he were to desire Allah ﷻ by teaching the Qur'an, he would not dislike his students reading with others</p> <p>‘Alī b. Abī Ṭālib RA: “O bearers of knowledge! Act according to your knowledge, since the scholar is the one who acts according to what he has learned and whose knowledge corresponds to his action. There will be groups who possess knowledge that does not go beyond their collar bones. Their action contradicts their knowledge; their inward state contradicts their outward.”</p> <p>The scholar should be molded by the good qualities mentioned in the Revelation, and the praiseworthy inner qualities and the pleasing habits that Allah ﷻ guided to</p> <p>The teacher should be kind to whomever recites to him, welcoming him and well mannered with him in accordance to his circumstances</p> <p>“Religion is sincerity.” Sincerity towards Allah and His Book includes honoring its reciter and its student, guiding him to his best interest, being kind to him, assisting him in his studies with all that one can. It includes harmonizing the student's heart, being openhanded by teaching him gently, being kind towards him, and encouraging him to learn. The teacher should mention the superiority of learning to the student, so that it causes him to be eager and increases his desire, changing him from being inclined towards the world and from being deluded by it</p> <p>The teacher should feel compassion for the student and pay attention to his well-being, just as he pays attention to his own well-being and his son's</p> <p>The teacher should not be arrogant towards his students. Instead, he should be gentle and humble. All of this is in addition to what they hold over him already, including the right of companionship and their right to go to him repeatedly</p> <p>The teacher should urge him repeatedly, through words and actions, to have sincerity and perfect intentions, and to be vigilant of Allah ﷻ at all times. Through this, Allah will bless him in his work and state and give him success in what he says and does</p> <p>Teaching is a communal obligation. If only one individual is right for the task, then it becomes his personal obligation. If there is a group of people and all of them refuse, then all have sinned</p> <p>It is recommended that he empty his heart of all preoccupying matters</p>
---	---

<p>Moderation</p> <p>Revision</p> <p>Praise</p>	<p>while sitting for their recitation</p> <p>He should not give a greater workload to one who cannot bear it, nor should he lessen the load for one who can indeed bear it</p> <p>He should request the students to repeat what they have memorized</p> <p>He should praise a student whose excellence is manifest, as long as there is no problem with conceit. He should gently admonish whoever falls short in his studies, as long as he does not fear alienating him</p> <p>The teacher gives precedence in instructing his students according to the order in which they arrive</p> <p>He should inquire about their circumstances, and ask about someone who is absent</p> <p>The scholars said: "Do not deny anyone instruction because of unsound intentions." It was said: "We sought knowledge for reasons other than Allah, but the knowledge refused to be other than for the sake of Allah."</p> <p style="text-align: right;">طَلَبْنَا الْعِلْمَ لِعَیْرِ اللَّهِ، فَأَبَى أَنْ یَكُونَ إِلَّا لِلَّهِ</p> <p>When he reaches the place where he sits to teach, he should pray two rak'ahs before actually sitting, whether or not the location is a mosque</p>
<p><b>Etiquettes of the student</b></p>	<p>He should purify his heart from any impurity so that it is fit for receiving the Quran, memorizing it, and profiting from it</p> <p>The student should show humility towards his teacher and be well-behaved with him, even if the teacher is younger than him, less famous, of lower lineage, and less righteous</p> <p>The student should be obedient to his teacher, consult him in his affairs, and accept his opinion - Just as an ill person who is rational accepts the opinion of a practiced and sincere physician</p> <p>The student does not study except from someone whose competence is complete, his religiosity visible, has achieved ma'rifa, and is well known as a person free of debilitating problems. Ibn Sīrīn: "This knowledge is religion, so examine well from whom you take your religion."</p> <p style="text-align: right;">إِنَّ هَذَا الْعِلْمَ دِینٌ فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِینَکُمْ</p> <p>Rabīʿ, the companion of al-Shafiʿī RH, said, "I did not venture to drink water while al-Shafiʿī was looking at me out of veneration for him."</p>

<p>دَلَّلْتُ طَالِبًا فَعَزَزْتُ مَطْلُوبًا</p> <p>تَفَقَّهُوا قَبْلَ أَنْ تُسَوِّدُوا</p> <p>اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا</p>	<p>‘Alī ibn Abī Ṭālib RA said: “The rights the teacher has over you include greeting people in general but singling the teacher out with greetings, sitting in front of him, not citing a position contrary to his, not being insistent when he has reservations about something.”</p> <p>Also the student rebuts any backbiting of his shaykh whenever he is able and leaves that assembly if he is unable to do so</p> <p>Cleanliness, regular use of the toothstick, a heart free of preoccupying matters, not entering without seeking permission when the shaykh is in a place that requires permission, he does not raise his voice exaggeratedly, laugh, or speak much without need, he faces the shaykh, attentive to his words and bids farewell to him and [the assembly in general] when he departs</p> <p>The student proffers valid excuses for his shaykh's actions and utterances that outwardly seem flawed</p> <p>Whoever is impatient with the humiliation of learning will spend his life in the blindness of ignorance. And whoever is patient with it, it will eventually lead to the glory of this life and the next</p> <p>Ibn ‘Abbās RA: “I was humble when I studied, so I was respected when I was sought.”</p> <p>The student's etiquette includes his determination to study incessantly, doing so any time the opportunity arises. He is not satisfied with a little when much is possible</p> <p>The student should take it upon himself to strive hard to achieve [all he can] while he is free of responsibility and energetic, the body is strong, mind is alert, and he is occupied by few things</p> <p>‘Umar ibn al-Khaṭṭāb RA said, “Become learned [faqīh] before you become a master”, meaning strive to attain complete competence while you are subordinates</p> <p>Study at the beginning of the day, because of the ḥadīth of the Prophet ﷺ: “O Allah, bless my nation in its earliness.”</p> <p>The student should not give someone else his turn, since it is offensive to give preference to someone else when it comes to deeds that draw one close to Allah, although it is recommended to give such preference when it comes to personal interests</p> <p>He should not harbor envy toward his peers, or anyone else for that matter, because of some good quality that Allah the Generous has given one. Likewise, the student should not wax proud over what he himself achieves</p>
--	---

	<p>The way for the student to remove pride is by remembering that his achievement did not occur through his own power and strength; rather it was only through Allah's grace</p> <p>The way to remove envy is to know with certainty that it was the wisdom of Allah ﷻ that brought a good trait to a person. So one should never object to it; nor should one dislike wisdom that Allah ﷻ willed</p>
<p><b>Etiquettes of the bearers of the Qur'an</b></p> <p>يَا مَعْشَرَ الْقُرَّاءِ ارْفَعُوا رُؤُوسَكُمْ فَقَدْ وَضَحَ لَكُمْ الطَّرِيقَ فَاسْتَبِقُوا الْخَيْرَاتِ لَا تَكُونُوا عِيَالًا عَلَى النَّاسِ</p> <p>إِنَّ مَنْ كَانَ قَبْلَكُمْ رَأَوْا الْقُرْآنَ رِسَالًا مِنْ رَبِّهِمْ، فَكَانُوا يَتَدَبَّرُونَهَا بِاللَّيْلِ، وَيَنْفَقُونَهَا فِي النَّهَارِ</p>	<p>Having the most honorable of qualities, avoiding everything the Qur'an prohibits out of respect for the Qur'an. Being humble with the righteous, the well-doers, and the poor; being fearful of Allah and having tranquility and respect</p> <p>'Umar ibn al-Khaṭṭāb RA said, "O fellowship of reciters! Lift your heads! The path has been laid for you, so advance towards the good, and do not be dependent on people!"</p> <p>Al-Ḥasan al-Baṣrī RH: "The people before you considered the Qur'an to be correspondence from their Lord, so they would ponder it by night and yearn for it by day."</p> <p>Al-Fuḍayl ibn 'Iyāḍ RH: "The bearer of the Qur'an is the bearer of the banner of Islam. He should not distract himself with someone who distracts himself, nor talk about nonsense with those who talk nonsense - all out of due veneration of the Qur'an."</p> <p>The scholars disagree about the issue of taking wages for teaching the Quran</p> <p>Rigorously authenticated ḥadīth have been related indicating its permissibility</p> <p>A person should maintain his recitation and do much of it</p> <p>Ibn Abī Dāwūd related from the Salaf al-Ṣāliḥ that some of them would finish the Qur'an once every two months or every month; once every ten nights or every eight nights; most of them every seven nights; some every six nights, every five, or every four; many every three nights; some every two days, every day-and-night, twice every day-and-night, twice each day, and eight times each day-four by night and four by day</p> <p>If one finds subtleties and insight by way of intricate reflection, then he should limit himself to the amount of reading in which he obtains full understanding of what he reads</p> <p>A group of the early generations of scholars disliked the idea of</p>

<p>لا يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ</p> <p>نِعَمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ</p> <p>اقْرَءُوا مِنَ اللَّيْلِ وَلَوْ حَلَبَ شَاةٌ</p> <p>إِنَّ اللَّهَ جَلَّالٌ يُنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا فِي كُلِّ لَيْلَةٍ فَيَقُولُ: هَلْ مِنْ دَاعٍ فَاسْتَجِيبَ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ</p> <p>تَعَاهَدُوا هَذَا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الْإِبِلِ فِي عُقْلِهَا</p>	<p>completing the recitation of the whole Qur'an in a single day and night.</p> <p>Prophet ﷺ: "Whoever reads the Qur'an in less than three days does not understand what he recited."</p> <p>One should take care to recite the Quran mostly at night, and mostly during Prayer at night. <i>Among the People of the Book is an upright community that recites the verses of Allah during the night and falls in prostration before Him.</i></p> <p>Prophet ﷺ: "What an excellent man 'Abdullah [ibn 'Umar] would be if he were to pray at night."</p> <p>Ibrāhīm al-Nakha'ī RH: "Read at night, even for the time it takes milking a sheep."</p> <p>Praying and reciting at night are preponderant because at that time they are most primed for the collectedness of the heart; removed from preoccupations, entertainment, and attending to needs; and more safe-guarded from ostentation</p> <p>Prophet ﷺ: "Every night your Lord descends to the lowest heaven when half of the night has passed and says: 'Is there anyone praying so I may answer his prayer.'"</p> <p>Prophet ﷺ: "At night there is an hour in which Allah answers every supplication. It is every night."</p> <p>Prophet ﷺ: "Retain this Qur'an. By He in whose Hand is Muhammad's soul, it escapes more easily than a camel escapes its tether."</p> <p>Prophet ﷺ: "I did not see a sin greater than a surah or verse of the Qur'an given to a person who then forgot it."</p>
<p><b>Etiquettes of recitation</b></p>	<p>The first things that are obligatory for the reciter are sincerity, and observing proper etiquette with the Qur'an.</p> <p>One should bring to mind that he is conversing with Allah ﷻ and therefore should read as if one sees Allah ﷻ</p> <p>If one wants to recite the Qur'an, he should clean his mouth with a toothstick [miswāk] or the like.</p> <p>Preferable to use a twig from the arak tree. It is permissible to use all other twigs and to use anything that cleans</p> <p>It is recommended to be in a state of ritual purity when reciting the Qur'an. It is permissible to recite in a state of minor ritual impurity,</p>



<p>خَيْرُ الْمَجَالِسِ مَا اسْتُقِيلَ بِهِ الْقَبْلَةُ</p> <p>كَانَ رَسُولُ اللَّهِ ﷺ يَتَكَيُّ فِي حَجْرِي وَأَنَا حَائِضٌ وَيَقْرَأُ الْقُرْآنَ</p> <p>إِنِّي لَأَقْرَأُ حَزْبِي وَأَنَا مُضْطَجِعَةٌ عَلَى سَرِيرِي</p>	<p>according to the consensus of the Muslims.</p> <p>If one does not find water, he should make tayammum [dry ablution]</p> <p>It is unlawful for a person in a state of major ritual impurity or during menstruation to recite the Qur'an. It is permissible for them to silently peruse the Qur'an in their hearts without uttering it, and to look in the actual written text of the Quran [muṣḥaf] and go over it in the heart</p> <p>An individual with major ritual impurity or menstruation may make dry ablution in the absence of water. Then it is lawful to recite the Qur'an, pray, and perform other things that require ritual purity. But if thereafter one were to have minor ritual impurity, it is unlawful to pray, but not unlawful to recite the Qur'an, sit in a mosque, or other things lawful for someone in a state of minor ritual impurity.</p> <p>If one were to make dry ablution, pray, recite, and then saw water, he must use it for a purification bath.</p> <p>It is recommended that recitation of the Qur'an be in a carefully chosen and clean place.</p> <p>Scholars recommended reciting in the mosque, since it combines cleanliness and nobility; and it achieves another benefit: spiritual retreat [i'tikāf]. Anyone who sits in a mosque should intend i'tikāf whether he sits for a short or long duration.</p> <p>As for reciting on the road, the preferred opinion is that it is permissible and not offensive if the reciter is not distracted.</p> <p>It is recommended for the reciter to face the qibla even when not in Prayer. It has been related in ḥadīth: "The best way to sit is facing the qibla."</p> <p><i>Those who remember Allah while standing, sitting, and lying down</i></p> <p>‘Ā’ishah RA: "The Messenger of Allah ﷺ would recline in my lap reading the Qur'an while I was menstruating."</p> <p>‘Ā’ishah RA said, "I read my ḥizb while laying on my side in bed."</p> <p>When one intends to begin recitation, he first seeks protection saying: "A‘ūdhu billāhi min al-shayṭān al-rajīm"</p> <p>A group of the Salaf al-Ṣāliḥ, however, would say: "I seek protection in Allah, the All-Hearing, the All-Knowing, from the accursed Devil." There is nothing wrong with this, but the preferred one is the first.</p> <p>Seeking protection is recommended but not obligatory. It is recommended for every reciter, whether in Prayer or not.</p>
--	--

<p>اَقْرُؤُوا الْقُرْآنَ وَاِنْكُورُوا، فَاِنْ لَمْ تَبْكُوا فَتَبَاكَرُوا</p>	<p>Most scholars consider the basmala a verse of the Qur'an since it is written in the text of the Qur'an [muṣḥaf] and has been written in the beginning of all chapters except al-Barā'.</p> <p>If the recitation is part of a service that involves wages - such as reciting a seventh of the Qur'an [subu'] or a thirtieth [juz'] that comprises endowments and sustenance - more care must be taken to read [the basmala] so as to be certain that the reciter deserves [the wage] he is taking, for if he left it out he would not deserve anything from the endowment, according to those who say that the phrase "Bismillāh al-Raḥmān al-Raḥīm" is a verse at the beginning of the chapter.</p> <p>At the beginning and during recitation, one's state should be that of humility and reflection.</p> <p><i>Will they not reflect upon the Qur'an?</i>  <i>[This is] a Book that We have sent down to you, full of blessing, that they may reflect upon its signs</i></p> <p>"There are five medicines for the heart: reciting the Qur'an while pondering, emptying the stomach, standing at night in Prayer, supplicating during the last part of the night, and sitting with the righteous."</p> <p>The Prophet ﷺ stood repeating a verse until dawn. The verse was <i>If You punish them, they are Your servants</i></p> <p>He ﷺ repeated the following verse until daybreak: <i>Or do those who commit evil deeds suppose that We shall make them as those who believe and do good works?</i></p> <p>Ibn Mas'ūd RA repeated, <i>My Lord, increase me in knowledge</i></p> <p>Whenever Ḍaḥḥāk recited, <i>They shall be covered with layers of fire from above and from beneath more layers</i>, he would repeat it until the end of night.</p> <p>Prophet ﷺ : "Read the Qur'an and weep. If you do not weep, cause yourself to weep."</p> <p>al-Ghazālī said, "Weeping is recommended while reciting the Qur'an or witnessing its recitation." He said, "The way to achieve this is by bringing sadness to mind by pondering the threats and warnings, the covenants and agreements that it contains, and then contemplating one's shortcomings with regard to them."</p> <p>The scholars (Allah be well pleased with them) are in agreement that distinct recitation is recommended. Allah ﷻ said, <i>And recite the</i></p>
--	--

<p>قِرَاءَةُ مُفَسَّرَةٍ حَرْفًا حَرْفًا</p>	<p><i>Qur'an distinctly</i></p> <p>Umm Salamah (Allah be pleased with her) described the recitation of the Messenger of Allah ﷺ as being distinct, letter by letter.</p> <p>There are people who recite the Qur'an and it does not pass their throats. But if it descends into the heart and becomes firmly set therein, it will provide benefit.</p> <p>Reciting slowly is recommended for the sake of understanding. As for others, it is recommended for a foreigner who does not understand its meanings to recite slowly, since this is closer to veneration and respect.</p> <p>Whenever one passes by a verse containing the mention of mercy, it is recommended that he ask Allah ﷻ from His bounty. Whenever he passes by a verse containing the mention of "chastisement," he seeks protection with Allah from evil or from chastisement or he says, "Allahumma innī as'aluka al-'āfiyah"</p> <p>When he ﷺ passes by a verse declaring Allah ﷻ transcendent beyond any imperfection, he should declare Him transcendent beyond imperfection and say: "Subḥānahu wa ta'ālā" "Tabāraka wa ta'ālā" or "Jallat 'aẓamatu rabbīnā"</p> <p>Whenever he ﷺ passed by a verse where Allah is declared transcendent beyond imperfection, he would say "Subḥān Allah" whenever he passed by a verse where something is asked for, he would ask for it; and whenever he passed by a verse where protection is sought with Allah from the Devil, he would seek it."</p> <p>Our Shāfi'ī companions (Allah ﷻ grant them mercy) said that asking, seeking protection, and saying "Subḥān Allah" are recommended for everyone listening to the Qur'an's recitation, whether or not they are praying. They said that this is recommended for the one leading a congregation in Prayer, following an Imam or praying individually.</p> <p>Abū Ḥanīfah (Allah be pleased with him) said that this is not recommended, rather it is disliked in Prayer.</p> <p>The emphasized etiquettes includes avoiding laughing, clamor, and conversing during a recitation-with the exception of absolutely necessary words.</p> <p><i>And when the Qur'an is recited, listen to it and pay heed, that you may obtain mercy</i></p> <p>Since one is addressing his Lord ﷻ, he should not fidget when in His presence. And these matters include looking at what distracts and scatters the mind. More abhorrent than all of these is looking at what is impermissible to look at in general</p>
--	--

<p>Following the order of the surahs</p>	<p>In all situations, it is unlawful to look with lust, whether a man or woman, and whether the woman is unmarriageable kin or not - except looking at one's spouse</p> <p>If one recites the Qur'an in a foreign language during Prayer, his Prayer is invalid. This is our school and the school of Malik, Ahmad, Dawud, and Abu Bakr ibn Mundhir.</p> <p>Abū Ḥanīfah said that it is permissible and it is valid to pray using a foreign language. Abu Yusuf said that this is permissible for someone who is not versed in Arabic, but impermissible for someone who is.</p> <p>It is permissible to recite the Qur'an using the seven agreed upon recitations. It is not permissible using anything else, or using the anomalous accounts transmitted from the seven reciters shādhdh</p> <p>Our Shāfi'ī companions and others said that if one were to recite with the shādhdh in his Prayer, his Prayer would be invalid if he knew the ruling forbidding it. If he was ignorant of it, then the Prayer is valid</p> <p>If one begins to recite using one accepted recitation, he should not interrupt it as long as the words he recites remain connected. He may, however, recite with another of the seven recitations when the words are no longer connected at a natural pause</p> <p>The scholars said that it is better to recite following the order of the muṣḥaf (the text of the Qur'an)</p> <p>The order of the muṣḥafs was arranged this way purely out of divine wisdom. So one should preserve the order</p> <p>It is permissible to forgo the order by reading a chapter that does not immediately follow or by reading a chapter and then any before it</p> <p>‘Umar ibn al-Khattab RA recited Surah al-Kahf in the first rak'ah of Morning Prayer and Surah Yusuf in the second</p> <p>Some scholars disliked violating the order of the muṣḥaf altogether</p> <p>As for reciting a chapter from its end to its beginning, this is categorically forbidden</p> <p>Teaching children from the end of the muṣḥaf moving toward its beginning is good and is not relevant to this discussion since it is a discontinuous recitation throughout several days. In addition, it makes it easier for children to memorize.</p> <p>Reciting the Qur'an from the muṣḥaf [the text of the Qur'an] is better</p>
--	--

<p>Congregational recitation</p> <p>ما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله، ويتدارسونه بينهم إلا نزلت عليهم السكينة، وعشيتهم الرحمة، وحقتهم الملائكة، وذكرهم الله فيمن عنده</p>	<p>than reciting from memory since looking in the mushaf is a kind of worship one seeks, for it combines recitation and looking. This is what some of our Shāfi'ī companions, al-Qāḍī Husayn, Abu Ḥāmid al-Ghazālī, and groups of Salaf al-Ṣāliḥ have said.</p> <p>Reciting from memory is preferable for someone whose veneration is not complete when reading from the muṣḥaf, and thus his veneration and pondering are greater when reading from the heart than when reciting from the muṣḥaf.</p> <p>Know that a group reciting together is a recommended act, according to clear evidence and according to the actions of the Salaf al-Ṣāliḥ and their successors</p> <p>“No group remembers Allah except that angels encompass them, mercy envelops them, and tranquility descends upon them; and Allah mentions them to those in His presence.”</p> <p>“A group does not gather in one of the houses of Allah ﷻ reciting the Quran and studying it together, except that tranquility descends upon them, mercy envelops them, the angels encompass them, and Allah mentions them to those in His presence.”</p> <p>The Prophet ﷺ approached a circle of his Companions and asked, “What caused you to sit together?” They said, “We sat to remember Allah ﷻ and praise Him because He guided us to Islam and graced us with it.” The Prophet ﷺ said, “Angel Gabriel AS came to me and informed me that Allah boasts of you to the angels.”</p> <p>Ibn Abī Dāwūd related that Abu Dardā' (Allah be pleased with him) would study the Quran with a group, all of them reciting together</p> <p>And Ibn Wahb said, “I said to Malik, ‘What do you think about a people gathering and reading a single chapter together until they finish it?’ He rejected this and censured it. He said, ‘This is not how people do it. Only one person would recite it to another.’”</p> <p>Their censuring of congregational recitation of the Quran runs contrary to the actions of the early generations and contrary to what the evidence implies. So it should be disregarded, instead relying on what has preceded about congregational recitation being recommended</p> <p>There are many clear texts concerning the superiority of the one who gathers people to recite, such as the statement of the Prophet ﷺ :  “The one who guides to good is like the one who performs it himself.”</p> <p><i>Help one another in benevolence and piety</i></p> <p>This involves a gathering in which someone recites, for example,</p>
---	--

<p>Raising one's voice when reciting</p> <p>ما أَذِنَ اللَّهُ لشيءٍ ما أَذِنَ لِنَبِيِّ حَسَنَ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ</p> <p>لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ لِقِرَاءَتِكَ الْبَارِحَةَ، لَقَدْ أُوتِيتُ مِزْمَارًا مِنْ مَرَامِيرِ آلِ دَاوُدَ</p> <p>لِلَّهِ أَشَدُّ أَذْنَا مِنْ الرَّجُلِ الْحَسَنِ الصَّوْتِ بِالْقُرْآنِ مِنْ صَاحِبِ الْقَيْنَةِ إِلَى قَيْنَتِهِ</p> <p>زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ</p> <p>الْجَاهِرُ بِالْقُرْآنِ، كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرْآنِ، كَالْمُسِرِّ بِالصَّدَقَةِ</p>	<p>a tenth of the Quran ('ushūr) or a thirtieth (juz') and then falls silent, as another recites from where the former had left off. This is permissible and good. Malik RH was asked about this and he said, "There is no problem with it."</p> <p>It is recommended to raise one's voice when reciting; yet there is an account stating that it is recommended to hush the recitation and to lower the voice</p> <p>Imam al-Ghazālī and other scholars have said that the way to reconcile these seemingly conflicting narrations and accounts is to know that making one's recitation secret is further removed from ostentatious show and is thus better for someone who fears it. If one does not fear ostentation in reciting audibly and raising the voice, then being audible and raising the voice is better, since there is more effort involved and its benefit extends to others who may hear it. And benefit that extends to others is better than personal benefit alone. Also, audible recitation awakens the heart of the reciter, gathers his attentiveness to thinking about what he reads, draws his hearing to it, repels sleep, and invigorates the mind.</p> <p>"I heard the Messenger of Allah ﷺ say, 'Allah does not listen attentively [adhina] to anything the way He listens to a prophet with a beautiful voice audibly singing the Qur'an.'"</p> <p>The meaning of "adhina" here is to listen attentively and implies being well pleased and approving</p> <p>"You have been given a mizmār (exceptional sense of melody) from the family of Dāwūd. If you had only seen me while I was listening to your recitation yesterday."</p> <p>"Surely, Allah listens more attentively to a man who has a beautiful voice reciting the Qur'an than an owner of a singing girl listens to his singing girl."</p> <p>"Decorate the Qur'an with your voices."</p> <p>'Alī (Allah be pleased with him) heard people reciting Quran in the mosque at midmorning and he said, "Glad tidings to them: they are the people most beloved to the Messenger of Allah ﷺ."</p> <p>All of this was said, however, with regard to one who does not fear ostentation, being proud, or any other repugnant defect, and does not annoy a group by confusing them in their Prayer and confounding them therein</p> <p>"One who publicly recites the Qur'an is like the one who gives voluntary charity in public. And one who conceals the Quran is like the one who gives voluntary charity in private."</p>
---	--

<p>مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ فَلَيْسَ مِنَّا</p> <p>قَرَأَ فِي الْعِشَاءِ بِالتَّيْنِ وَالزَّيْتُونِ، فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ</p> <p>Maqāmāt</p> <p>أَرَأَيْتَ إِذَا لَمْ يَكُنْ حَسَنَ الصَّوْتِ؟ قَالَ: يُحَسِّنُهُ مَا اسْتَطَاعَ</p>	<p>Tirmidhī also said that the meaning of the ḥadīth is that one who makes the Qur’an inaudible is superior to one who makes it audible, since the giving of voluntary charity in a concealed manner is superior to voluntary charity that is made public</p> <p>If one fears something offensive in reciting the Qur’an audibly, he should not make it audible; if one does not fear this, then it is recommended for him to make it audible. And if the recitation is from a group gathered together, it is emphatically recommended to raise the voice because of what we previously mentioned and because of the benefit it offers to others when doing so.</p> <p>There is agreement that it is recommended to beautify the voice when reciting the Quran</p> <p>The evidence for this is the hadiths of the Messenger ﷺ: “Adorn the Quran with your voices”, “Indeed he was given mizmar [exceptional sense of melody]” and “Surely, Allah listens more attentively”</p> <p>Prophet ﷺ: “Whoever does not sing the Qur’an is not one of us.” The majority of scholars say that the meaning of “not sing” is “not beautifying his voice”.</p> <p>Al-Barā’ RA said, “I heard the Messenger of Allah ﷺ recite Surat al-Tin in the Nightfall Prayer. I have not heard anyone with a voice more beautiful than his.”</p> <p>It is recommended to beautify the voice and adorn it with recitation, as long as it does not exceed the proper limits of recitation by being overly stretched out. If the recitation is exaggerated such that a letter is added or is muffled, then it is unlawful.</p> <p>Al-Māwardī said: “Recitation using modes of melody that remove the utterance of the Quran from its original phrasing by inserting vowelization (ḥarakāt) into it, removing vowelization from it, elongating what should be short, shortening what should be elongated, or stretching out words such that it voids its meaning or obscures it – this recitation is unlawful and renders its reciter morally corrupt. And one who listens to it sins, since he deviates from the Quran’s straight manner to what is crooked. Allah ﷻ says: <i>It is a Quran in Arabic, without any crookedness</i>. If the melody does not remove the Quran from its original phrasing nor the reciter from its clear recitation, it is permissible since the reciter augments its beauty with his melody.”</p> <p>It is related in the Sunan of Abu Dawud that Abu Mulaika was asked, “What is your opinion if one’s voice is not beautiful?” He replied, “He should beautify it as much as he is able.”</p> <p>Many among the Salaf al-Ṣāliḥ would request those who recite with</p>
--	---

<p>أَقْرَأْ عَلَيَّ الْقُرْآنَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَقْرَأْ عَلَيْنِكَ، وَعَلَيْكَ أَنْزَلَ؟ قَالَ: إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي</p>	<p>beautiful voices to recite while they listen on. There is agreement that this is recommended. It is the habit of the elite devoted worshippers and the righteous worshippers of Allah, and it is an established sunnah of the Prophet ﷺ himself.</p> <p>Ibn Mas'ūd RA said, "The Messenger of Allah ﷺ said to me, 'Recite the Quran to me.' I said, 'O Messenger of Allah! Shall I recite to you while it was revealed to you?' He said, 'I love to hear it from someone other than myself.' So I recited Surah al-Nisa until I came to this verse, <i>How will it be when We bring a witness from every nation, and We bring you [O Muhammad] as a witness against these people</i>. He said, 'Enough.' I turned to him and his eyes were brimming with tears.</p>
<p>ذَكَرْنَا رَبَّنَا، فَيَقْرَأُ عِنْدَهُ الْقُرْآنَ</p> <p>Reciting at assemblies</p>	<p>'Umar ibn al-Khattab RA would say to Abu Musa al-Ash'ari, "Remind us of our Lord," and Abu Musa would then recite the Qur'an to him.</p> <p>Some scholars recommend that an assembly gathered to hear or study the hadith of the Prophet ﷺ should commence and conclude with a reciter possessed of a beautiful voice reciting something brief from the Qur'an. In these contexts, the reciter should recite what is appropriate and suitable for the assembly</p> <p>When the reciter begins in the middle of a chapter or does not stop at its end, he should start from the previous words of the surah that are related to one another in meaning. The same applies when the reciter stops on words that are related to each other or that come at the end of a dialogue. When beginning and stopping, the reciter should not limit himself to strict textual divisions of the Quran, like stopping or starting at tenths, sixtieths, and thirtieths of the text, since he might be in the middle of an interrelated passage. Like the following that impart meaning only when read with what is connected:  <i>And all the married women... Joseph said, "I do not claim innocence for my soul"</i></p> <p>The reciter should not begin or stop at any of these places or their like, since they are related in meaning to what came before it. People should not be deceived by reciters who ignore this etiquette and do not ponder these meanings</p>
<p>Offensive times to recite</p>	<p>It is offensive to recite while one is bowing, prostrating, saying the tashahhud, and other stations of the Prayer other than standing. It is offensive for someone following the Imam to recite anything</p> <p>It is offensive to recite while relieving oneself or while drowsy</p> <p>It is not offensive to recite while going around the Ka'bah. This is our madhhab and most of the scholars have iterated this opinion</p> <p>The sunnah for the Morning Prayer on Friday is to recite Surah al-Sajdah in the first rak'ah and Surat al-Insan in the second.</p>



<p>إذا تَنَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فَمِّهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ</p>	<p>If one happens to pass wind while he is reciting outside of Prayer, then he should cease reciting until it completely exits, and then he may resume</p> <p>If one yawns, one should cease reciting until he finishes yawning and then resume</p> <p>Messenger of Allah ﷺ said, “If any of you yawns, let him press his hand against his mouth, for indeed Satan enters.”</p> <p>It is recommended for the reciter to repeat what Abu Hurayrah RA related from the Prophet ﷺ: “Whoever recites Surah al-Tin and says, <i>Is not Allah the best of judges?</i> he should say, “Balā wa anā ‘alā dhālika min al-shāhidīn” [Most certainly! And I am among those who bear witness to this!]</p> <p>Ibn Abi Dawud and others related this hadith with the addition: “Whoever recites the end of Surah al-Qiyama, <i>Is He then not able to raise the dead to life?</i>, should say, “Balā wa anā ashhad” [Most certainly! And I am a witness!]. Whoever recites, <i>In what words after this will they believe?</i> should say, “Amantu bi-llah”</p> <p>It is related that whenever Ibn ‘Abbas, al-Zubayr, and Abu Musa al-Ash‘ari RA recited Surah al-A‘la they would say, “Subhāna rabbī al-A‘lā”</p> <p>Some of our Shāfi‘ī companions stated that it is recommended to say during the Prayer what we have just mentioned in the ḥadīth of Abu Hurayrah RA regarding the three surahs. It is likewise recommended to say the other things that we mentioned and their like. And Allah knows best</p> <p>Our Shāfi‘ī companions said that if a person seeks permission to enter from someone who is in Prayer who then recites, <i>Enter it with safety and security</i>, whether he intended thereby only recitation or intending both recitation and notification to the person seeking permission, it does not nullify his Prayer. But if he intended notification alone and the intention for recitation did not occur to him, his Prayer is nullified</p> <p>If one recites while walking and then comes across people, it is recommended to interrupt the recitation, greet the people, and then resume his recitation.</p>
<p>Responding to a greeting while reciting</p>	<p>The stronger opinion is that it is obligatory to reply to someone’s greetings with an utterance, even if one is preoccupied with recitation</p> <p>Our Shāfi‘ī companions said that if someone offers greetings upon entering the Friday sermon, though we hold the opinion that being silent is a sunnah, then it is obligatory to return his greetings</p>

	<p>according to the soundest of two opinions</p> <p>If one sneezes while reciting, it is recommended for him to say, “al-ḥamdu lillāh”; it is the same if one sneezes during the Prayer. If a person reciting outside of Prayer hears someone else sneeze and say, “al-ḥamdu lillāh” it is recommended for the reciter to respond and say, “Yarḥamuk Allāh”</p> <p>If a reciter hears someone make the Adhan, he should interrupt his recitation and reply to the call as established in the sunnah by repeating the utterance of the Call to Prayer</p> <p>If something is requested from a person reciting the Qur’an and it is possible for him to respond to the petitioner by way of a known gesture, then it is better to answer by way of gesture and not interrupt the recitation. But it is permissible for the reciter to interrupt his recitation</p> <p>If someone of superior knowledge, righteousness, nobility, old age, or prestige from position, parentage, or some other reason, passes by someone reciting, there is no harm in the reciter standing to greet him out of respect and deference-but not out of ostentation or glorifying. In fact, standing is recommended. Indeed, standing out of deference has been affirmed by the action of the Prophet ﷺ and the Companions RA who did so in the Prophet’s ﷺ presence and by his order.</p>
Standing out of respect	<p>I have composed a monograph regarding the issue of standing out of respect. I mentioned therein the hadiths and accounts that recommend it and prohibit it, and the answer to that which implies that it is prohibited while, in fact, there is no prohibition</p> <p>Know that with regard to saying “Allah Akbar” and other statements of the Prayer that one must recite them such that he hears them himself. It is necessary to utter them such that he hears them, that is, if he is of sound hearing and there is no interference. But if one does not hear himself, his recitation of them is not valid.</p>
Verse of Prostration	<p>The scholars have consensus concerning the command to prostrate as occasioned by the recitation of certain passages of the Quran, but they disagreed whether this command indicates that it is recommended or obligatory.</p> <p>Abu Hanifah RA said that prostration is obligatory. He justified it with the statement of Allah SWT: <i>Why do they not believe, and, when the Quran is recited to them, do they not prostrate?</i></p> <p>The preferred opinion of al-Shafi’i RH and the majority of scholars is that there are fourteen verses of prostrations. As for the prostration of Surat Sad, it is recommended to prostrate; it is not considered among the required prostrations.</p>

<p>Best time of recitation</p>	<p>Abu Hanifah RH also said that they are fourteen; however he omitted the second occurrence in al-Hajj and affirmed the inclusion of the prostration of Sad as among the required prostrations.</p> <p>There is no difference in the rulings concerning the verses of prostration if the one reciting is a Muslim, mature, in a state of ritual purity, and male or if the reciter is a non-Muslim, prepubescent, in a state of ritual impurity, or a woman. This is the sound opinion of our school, and it is the opinion of Abu Hanifah.</p> <p>If one reads some or all of the verses of prostration in a single sitting, he prostrates for each of them; there is no disagreement on this. If he repeats a single verse of prostration in several sittings, he prostrates for each occurrence; there is no disagreement on this.</p> <p>If he repeats a single verse of prostration in one sitting, and he prostrated for the first occurrence, the first prostration suffices him for them all. This is the opinion of Abu Hanifah RH.</p> <p>If one recites a verse of prostration while riding an animal on a journey, he prostrates by way of gesture. This is our opinion, and the opinion of Malik, Abu Hanifah, Abu Yusuf, Muhammad, Ahmad, Zufar, and Dawud.</p> <p>If one recites a verse of prostration in Persian, Abu Hanifah said that one does prostrate.</p> <p>The prostration for Quranic recitation is not offensive during the times in which Prayer itself is prohibited [e.g. the exact moment of sunrise or sunset] . This is the opinion of al-Sha'bi, al-Hasan al-Basri, Salim ibn 'Abdallah, al-Qasim, 'Ata', 'Ikrimah, Abu Hanifah and Malik.</p> <p>Abu Hanifah RH said that the bowing may take the place of prostration for Quranic recitation.</p> <p>The best recitation is during Prayer</p> <p>When outside of Prayer, it is best to recite at night - the last half of the night being better than the first. When reciting during the day, the best time is after the Morning Prayer.</p> <p>The preferred days to recite are Monday, Thursday, Friday and the Day of 'Arafah. The preferred ten contiguous days are the last ten of Ramadan, the first ten of Dhu al-Hijjah. The preferred month is Ramadan.</p> <p>If someone wishes to use a verse as proof for his argument he may say: "Allah Most High <i>said</i> such-and-such," or, "Allah Most High <i>says</i> such-and-such."</p>
--------------------------------	--

<p>Etiquette of completing the Qur'an</p>	<p>It is preferable for someone reciting the Qur'an on his own that he complete it during Prayer</p> <p>When someone completes the recitation outside of Prayer or a group completes while assembled together, it is recommended that it be at the beginning of the day or in the beginning of the night</p> <p>It is recommended to fast the very day of the khatmah</p> <p>It is emphatically recommended to attend gatherings in which the khatmah takes place</p> <p>Ibn 'Abbas RA would make a person watch over someone finishing the Qur'an, and when he wanted to finish the person would inform Ibn 'Abbas so he could participate in it</p> <p>When Anas ibn Malik RA would complete the Qur'an, he would gather his family and supplicate to Allah</p> <p>Mujahid said, "They would gather when completing the Qur'an, saying that the Mercy now descends."</p> <p>It is emphatically desirable to supplicate immediately after a khatmah</p> <p>When finishing the khatmah, it is recommended to begin the next round of recitation immediately after it. The righteous among the early generations recommended this. They justified their position by way of a hadith, "The best of works are al-ḥall and al-riḥlat." It was asked, "What are they?" He said, "Beginning the Qur'an and completing it."</p>
<p><b>Etiquette of all people with the Qur'an</b></p> <p>Al-Qāḍī 'Iyāḍ</p>	<p>The Messenger of Allah ﷺ said, "Religion is sincerity." We said, "To whom?" He said, "To Allah, His Book, His Messenger, the leaders of the Muslims, and their common folk"</p> <p>Having sincerity regarding the Book of Allah is believing that it is the speech of Allah Most High and His revelation; that it does not resemble anything from the words of people; and that people are incapable of anything like it even if they all joined together, to extol its glory; recite it and give its recitation its just due - beautifying it, being humble while doing so, and correctly pronouncing its letters, defending it from the misinterpretations of the deviators; believing in everything that it contains; not exceeding its boundaries; and understanding its knowledge and examples; paying attention to its exhortations; pondering its amazing wonders; acting according to what has unequivocal meaning; submitting to what is open to interpretation; searching out its universal and restricted rulings; its abrogating and abrogated passages</p> <p>Know that anyone who knowingly belittles the Qur'an, the text</p>

<p>Interpreting the Qur'an</p>	<p>itself (mushaf), or anything from it; abuses it; rejects one of its letters; disbelieves something about which it is explicit, whether a ruling or an account; affirms what it negates, or negates what it affirms - is a disbeliever according to the consensus of the Muslims</p> <p>Anyone who deliberately removes a single letter from it, changes one of its letters by putting another in its place, or adds a single letter to it that is not included in the mushaf, over which the consensus has occurred and there is consensus that it is not from the Qur'an - one doing any of this intentionally - is a disbeliever</p> <p>It is unlawful for someone to interpret the Qur'an without knowledge and the qualification to speak about its meanings. The hadiths concerning this are many, and there is consensus on this</p> <p>One who is not qualified to offer original interpretation, may transmit interpretations from qualified experts</p> <p>It is not sufficient to simply know Arabic. Rather, one must also know all that qualified scholars of explication have said about a given passage of the Qur'an, for they may have consensus that the apparent meaning of a verse is something to be disregarded and that what is intended is a specific or implied meaning, or something else contrary to the obvious</p> <p>It is offensive to say, "I forgot such-and-such verse." Instead one should say, "I was caused to forget it" or "I was caused to neglect it," for it is established in the <i>Ṣaḥīḥayn</i> that 'Abdullah ibn Mas'ud RA stated that the Messenger of Allah ﷺ said, "Let none of you say 'I forgot such-and-such verse,' rather it is something he was caused to forget."</p>
<p>Qur'an as Medicine</p> <p>يُكْرَهُ نَفْسُ الشَّيْطَانِ وَالتَّيَابِ بِالْقُرْآنِ وَيَأْسُمَاءُ اللَّهِ تَعَالَى</p>	<p>The scholars disagreed about the practice of writing the Quran then placing it into a vessel and then washing and giving it to someone sick to drink. Al-Ḥasan al-Baṣrī, Mujāhid, Abū Qilābah, and al-Awzā'ī said there is no harm in it. Al-Nakha'ī disliked it</p> <p>Our (Shafi'i) school holds that it is offensive to pattern walls and clothes with the Qur'an and the names of Allah Most High</p> <p>'Aṭā' said that there is no harm in writing Qur'an on the qiblah of a mosque</p>
<p>Blowing air and reciting Qur'an</p>	<p>It is a recommended sunnah since it is established that A'ishah RA said, "Each night when the Prophet ﷺ retired to his bed he would gather his hands together, blow in them, and then recite in them Surat al-Ikhlāṣ, Surat al-Falaq, and Surat al-Nās and then wipe over with his hands whatever he could of his body, beginning with his head and face and the front of his body. He would do this three times."</p>

	The linguists said that “puffing” (al-nafath) is a light breath without saliva
<b>Recommended times and circumstances</b>	There is much in the sunnah about paying close attention to reciting the Qur’an during the month of Ramadan, and more so during its last ten days, with its odd nights being specially emphasized. Also included are the first ten days of the month of Dhū al-Hijjah, the Day of ‘Arafah, Friday, after dawn, and during the night
Fajr of Friday	It is sunnah to recite all of Surat al-Sajdah in the first rak’ah and all of Surat al-Insān in the second  One should not do what many Imams of mosques do - confine the recitation to a few verses from each surah. Instead, one should read them both completely
Friday Prayer	It is sunnah in the Friday Prayer to recite all of Surat al-Jumu‘ah, in the first rak’ah and all of Surat al-Munāfiqūn in the second. If one wishes he may recite Surat al-A’lā in the first rak’ah and Surat al-Ghāshiyah in the second, since both practices are rigorously authenticated from the actions of the Messenger of Allah ﷺ. One should not confine the recitation to part of the surahs
‘Īd Prayers	The sunnah in the ‘Īd Prayer is to recite all of Surat Qāf in the first rak’ah and all of Surat al-Qamr in the second. If one wishes, he may recite Surat al-A’lā and Surat al-Ghāshiyah since both practices are rigorously authenticated from the Messenger ﷺ
Friday	It is recommended to recite Surat al-Kahf on Friday because of the well-known hadith
Āyat al-Kursī	It is recommended to make frequent recitation of Āyat al-Kursī in all places, and to recite it each night when one retires to his bed
After prayers	It is recommended to recite Surat al-Falaq and Surat al-Nās immediately after each Prayer, since it is rigorously authenticated that ‘Uqbah ibn ‘Āmir RA said, “The Messenger ﷺ ordered me to recite the Mu’awwidhatayn after the end of every Prayer.”
Bedtime	When going to sleep, it is recommended to recite Āyat al-Kursī, Surat al-Ikhlāṣ, Surat al-Falaq, Surat al-Nās, and the end of al-Baqarah (2: 284-86). This is something to give particular attention to and is emphasized, since rigorously authenticated hadiths concerning this have been established
Waking up	When one wakes up from his sleep each night, it is recommended to recite the closing verses of Āl-‘Imrān, beginning with the statement of God Most High: “Inna fī khalq al-samāwāt” to its end. It has been established in the <i>Ṣaḥīḥayn</i> that the Messenger ﷺ would recite the

<p>Illness</p> <p>Dying</p>	<p>final verses of Āl-‘Imrān when he woke up</p> <p>It is recommended to recite Surat al-Fātiḥah in the presence of someone ill</p> <p>It is also recommended to recite in the presence of someone ill al-Ikhlāṣ, al-Falaq, and al-Nās applying the “blowing” in the hands, since this has been established in the <i>Ṣaḥīḥayn</i> that it was the practice of the Messenger ﷺ</p> <p>Ṭalḥah ibn Muṣarrif states, “It is said that when the Qur’an is recited in the presence of an ill person, he finds a lightness because of it. I entered upon Khaythamah while he was sick and I said, ‘I see you are well today.’ He said, ‘The Qur’an was recited over me.’”</p> <p>The scholars, including our Shafi’i companions and others, said that it is recommended to recite Surat Yā Sīn in the presence of someone on the brink of death, based on the hadith of Ma’qil ibn Yasār RA relating that the Prophet ﷺ said, “Recite Yā Sīn to those on the brink of death.”</p>
<p><b>Writing the Qur’an and respecting the muṣḥaf</b></p> <p>البدعة الحسنة</p> <p>Dots</p> <p>Respecting the muṣḥaf</p>	<p>It was only because of the coming of new revelation and the abrogation of the revelation already recited that the Prophet ﷺ did not gather the Qur’an into a single muṣḥaf; this possibility did not cease until his death ﷺ</p> <p>Writing the muṣḥaf is a recommended innovation (al-bid‘at al-ḥasanah)</p> <p>Scholars recommend including the dots on the letters and vowelizing the words of the Qur’an, since this guards against errors and alterations. It cannot be disallowed based on it being some kind of innovation, since it is considered a good innovation. And this is true with other similar matters, such as recording knowledge, building schools and Sufi lodges, etc</p> <p>Muslims have consensus that it is obligatory to protect and respect the muṣḥaf. Our Shafi’i companions and others have said that if a Muslim places a muṣḥaf - God Most High is our refuge - in a garbage receptacle, he becomes a disbeliever</p>
<p><b>Translator’s notes</b></p>	<p>Ibn Mas‘ud RA said, “If one of us memorized a chapter from the Qur’an, he did not leave it for the next until mastering the knowledge it contains and knowing what it permits and prohibits.” This stresses the importance of Sacred Law over mere memorization</p> <p>The superiority of reciting the Qur’an is general . But whenever something has been appointed for a specific time or place by God or His Messenger ﷺ , it is superior in that time or place</p>

<p>الدين النصيحة</p>	<p>Sincerity towards God: by believing in Him, establishing what is obligatory, thanking Him, and bringing people to do this</p> <p>Sincerity towards His Book: by learning it, acting according to it, and guiding people to this</p> <p>Sincerity towards His Messenger, Muhammad ﷺ : by following him, assisting him, and defending him</p> <p>Sincerity towards the leaders of the Muslims, those responsible for their affairs: by respecting them and obeying their orders in what pleases God and His Messenger ﷺ (O you who believe! Obey God and obey the Messenger and those of you who are in authority) and by correcting them when they err</p> <p>Sincerity towards their common folk: by guiding them to what holds their happiness in this world and the Hereafter, and offering them assistance and protection</p> <p>A teacher should not be compelled to go to a student to teach him or her. Rather, it is the proper etiquette for a student to go to a teacher to learn. It is said that Imam Malik refused to go to the governor to teach him and insisted that the governor come to him, in order to preserve the dignity of knowledge</p> <p>The connection between picking up trash in the mosque and forgetting the Qur'an is that the mosque is a house of God, and the Qur'an is His speech. Just as there is reward associated with showing respect towards His house by removing trash from it, there is great sin associated with showing disrespect letting part of His Qur'an be removed from memory</p>
<p>Menstruation and memorization</p>	<p>The Maliki madhhab allows women who teach or study the Qur'an more interaction with the Qur'an than the other three schools. Menstruation and postpartum bleeding prevent touching the muṣḥaf as long as she is not an instructor or a student</p>
<p>Abrogation</p>	<p>Abrogation occurs in the Qur'an in three ways: 1. Abrogating the phrase and the meaning together; 2. Abrogating the phrase but not the meaning; 3. Abrogating the meaning but not the phrase</p>
<p>Making up missed rak'ahs</p>	<p>Three views on what the latecomer does after the Imam concludes the Prayer: One, the latecomer makes up what he had missed of the Prayer (the Hanafi and Hanbali view); the second is that he completes what he had started (the Shafi'i); and the third is a mix of the previous two (the Maliki). So someone following the Hanafi or Hanbali school will read additional verses after al-Fatiha in the two rak'ahs that he prays because he is now making up for the two rak'ahs that he prays because he is now making up for the two</p>



<p>Leaving good deeds fearing riyā</p>	<p>rak'ahs that he missed, whereas the Shafi'i will not because the two rak'ahs that he will pray will be considered the concluding rak'ahs of the Prayer, in which only al-Fatiha is recited</p> <p>Imam al-Nawawi mentions in the beginning of <i>al-Adhkār</i> that dhikr can occur by the heart or by the tongue, and the best of all is when both are joined. He also mentions that making dhikr using the tongue and the heart together should never be left out of fear of showing off (riyā) since leaving actions for others is showing off while doing them for others is associating partners with God (shirk)</p>
<p>Gender-related differences in Prayer</p>	<p>Evidence for gender-related differences associated with Prayer are found in a genre of literature known as the muṣannafāt. Books of this genre include accounts of the Prophet ﷺ, his Companions RA, and the first generations of Successors. 'Abd al-Razzāq al-Ṣan'ānī - instructor of Imam Ahmad - mentioned these hadiths in a section right before the chapter on Friday Prayer</p>