



# A FORGOTTEN ART

ETIQUETTE WITH THE QURAN

# Introduction

- This class is based on the book "At-Tibyān fī Ādāb Ḥamalat al-Qur'ān" by Imam al-Nawawi (d. 676 AH).
- Imam Nawawi was a renowned 13th-century Syrian scholar of hadith, fiqh, and spirituality.
- The book outlines the proper adab that befits every believer in their relationship with the Quran, whether reading, teaching, memorizing, interpreting, or even handling it physically.

# What is Adab?

- Adab refers to proper conduct, manners, and etiquette, both inward and outward.
- It is a hallmark of sincere iman and a sign of one's relationship with Allah.
- Ibn al-Mubarak said: “We are more in need of a little adab than a great deal of knowledge.”

# Why is Adab So Important in Islam?

- The Prophet ﷺ was sent to perfect character:  
إِنَّمَا بَعَثْتَ لِأَنْتَمْ مَكَارِمَ الْأَخْلَاقِ  
*I was only sent to perfect noble character.*
- Adab governs our behavior with Allah, His Book, the Prophet ﷺ, and creation.
- Without adab, knowledge can become arrogance and worship can become heedless routine.

# Adab Before Knowledge

- The scholars of the past prioritized adab before teaching ilm.
- Imam Malik's mother told him: "Go to Rabi'ah and learn from his manners before you learn from his knowledge."
- Adab ensures that knowledge becomes beneficial rather than destructive.

# Why Study Etiquettes of the Quran?

- The Quran is the direct speech of Allah; it deserves the highest reverence and care.
- Etiquette reflects our inner state. How we treat the Quran shows how we understand its value.
- The companions would tremble at Allah's words, and this class helps us revive that spirit.

# Virtues of Reciting the Quran

## Reward in the Akhirah

- The Quran is a source of profit with no loss. Recitation is an investment with eternal gain.
- Allah says:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ

*“Indeed, those who recite the Book of Allah, establish prayer, and spend from what We have provided them—secretly and publicly—they hope for a transaction that will never perish.” (Surah Fatir 35:29-30)*

# Virtues of Reciting the Quran

## The Best Among You

- The honor is in both mastering and passing on the Quran
- The Prophet ﷺ said:

خَيْرُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلَمَهُ

*“The best of you are those who learn the Quran and teach it.” (Bukhari)*

# Virtues of Reciting the Quran

## Double Reward for Struggling

- Struggling in recitation does not diminish the reward. It doubles it.
- The Prophet ﷺ said:

الماهر بالقرآن مع السفرة الكرام البررة، والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران

*“The one who is proficient in the Quran will be with the noble, righteous scribes. And the one who recites it and stammers through it, finding it difficult, will have two rewards.” (Bukhari & Muslim)*

# Virtues of Reciting the Quran

## Honor and Intercession

- The Prophet ﷺ said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَنْهَا بِآخَرِينَ

*“Indeed, Allah elevates some people by this Book and degrades others by it.”*  
*(Muslim)*

اقْرُؤُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

*“Recite the Quran, for it will come on the Day of Judgment as an intercessor for its companions.”* (Muslim)

# Virtues of Reciting the Quran

## An Exception to Envy

- The Prophet ﷺ said: “There is no envy except in two cases: A man whom Allah has given the Quran and he recites it during the night and day; and a man whom Allah has given wealth, and he spends it during the night and day.” (Bukhari & Muslim)
- Ghibitah is praiseworthy when directed at noble deeds.

# Virtues of Reciting the Quran

## Every Letter is Rewarded

- The Quran is the easiest source of multiplied good deeds.
- The Prophet ﷺ said: “Whoever recites a single letter from the Book of Allah, he will receive one good deed for it—and each good deed is multiplied by ten. I do not say that ‘Alif, Lām, Mīm’ is one letter, but rather Alif is a letter, Lām is a letter, and Mīm is a letter.” (Tirmidhi)

# Virtues of Reciting the Quran

## The Empty Heart Without the Quran

- Memorizing and internalizing the Quran gives life to the heart.
- The Prophet ﷺ said:

إِنَّمَا الْمُكَبِّرُ مَنْ لَمْ يَرَهُ الْمَوْلَى

*“Indeed, the one who has nothing of the Quran inside him is like a ruined house.” (Tirmidhi)*

# Virtues of Reciting the Quran

## Status Raised Based on Recitation

- Your position in the next life reflects your relationship with the Quran in this life.
- The Prophet ﷺ said:

يقال لصاحب القرآن اقرأ وارتق ورتفل كما كنت ترتفل في الدنيا، فإن منزلتك عند آخر آية تقرؤها

*“It will be said to the companion of the Quran: Recite and rise up, and recite as you used to in the world. For your rank will be at the last verse you recite.” (Abu Dawud, Tirmidhi, Nasa'i)*

# Etiquettes of the Teacher of the Quran

## Ruling on Teaching

- Teaching the Qur'an is a communal obligation (fard kifāyah).
  - If no one else is qualified, it becomes an individual obligation.
  - If others can fulfill the need, it is sufficient that some take it up.
- If a qualified person is asked to teach, he is discouraged from refusing without excuse.

# Etiquettes of the Teacher of the Quran

## Ikhlās

- The core of etiquette in learning the Quran lies in sincerity (ikhlās)
- The ultimate goal must be to seek the pleasure of Allah alone
- Teaching/learning for any other motive corrupts the act
- The Prophet ﷺ said: “Actions are only judged by intentions. Every person will have only what they intended.” (Bukhari & Muslim)
- Everything hinges on the internal motive

# Etiquettes of the Teacher of the Quran

## Definitions of *Ikhlas*

- Abu al-Qāsim al-Qushayrī: “*Ikhlas* is singling out the truth in obedience, free from showing off or seeking praise.”
- Ḥudhāyfah al-Mar‘ashi: “*Ikhlas* is when a person’s inward and outward actions are the same.”
- Dhū al-Nūn: Signs of sincerity:
  - Indifference to praise or criticism
  - Forgetting your good deeds
  - Seeking reward only in the Hereafter
- Al-Fuḍayl ibn ‘Iyād: “Leaving action for people is *riyaa*’, doing it for them is *shirk*, and *ikhlās* is being saved from both.”

# Etiquettes of the Teacher of the Quran

## Sincerity

- Al-Sarī al-Saqatī: “Do not act for people, do not leave action for people, do not show people, and do not hide from people.”
- Al-Ḥārith al-Muḥāsibī: “The sincere person does not care if his status in people’s eyes falls—so long as his heart is right with Allah.”
- True sincerity involves losing concern for public perception

# Etiquettes of the Teacher of the Quran

## Avoiding Worldly Motives

- Teaching or learning Quran must not be for:
  - Money or financial gain
  - Leadership, status, or fame
  - Gaining followers or reputation
  - Drawing attention or admiration from others
- Even accepting gifts due to your Quran teaching can corrupt sincerity
- The Prophet ﷺ said: “Whoever learns knowledge meant to seek the Face of Allah, but does so only to attain a portion of the world, will not smell the scent of Paradise on the Day of Judgment.”

# Etiquettes of the Teacher of the Quran

## Avoid Hidden Forms of Insincerity

- Seeking a large student following as a form of ego boost
- Disliking when your students go to another teacher – a sign of pride, not sincerity
- True sincerity is being happy your student benefits elsewhere, even if not from you
- Ali ibn Abi Talib (rA): “There will come people who carry knowledge, but it doesn’t go past their throats. Their actions contradict their knowledge... they envy those whose students sit with others.”
- Imam al-Shāfi‘ī said: “I wish the people learned this knowledge of mine, and nothing of it was attributed to me.”

# Etiquettes of the Teacher of the Quran

## Physical Cleanliness and Appearance

- The teacher should uphold:
  - Clean clothes and good hygiene.
  - Regular grooming: trimming nails, removing unpleasant odors, combing the beard.
  - Avoiding disliked attire and offensive smells.
- These reflect internal respect for the words of Allah and the role of the Qur'an teacher.

# Etiquettes of the Teacher of the Quran

## Kindness to Students

- The teacher should be gentle in speech and welcoming in demeanor without excess in joking or laughter.
- Be gentle and warm toward students, no matter their level or background.
- The Prophet ﷺ said: "Men will come to you from the corners of the earth to seek knowledge. Be kind to them." – (Tirmidhi)

# Etiquettes of the Teacher of the Quran

## Kindness to Students

- The teacher should treat the student like his own child
  - Have concern for their well-being and progress.
  - Be patient with poor manners or mistakes.
  - Excuse shortcomings
- Ibn Abbas said: "The most noble of people to me is the one who crosses through others to sit with me in learning. If I could prevent even a fly from bothering him, I would."
- The Prophet ﷺ said: "Be gentle with those you teach and those you learn from."

# Etiquettes of the Teacher of the Quran

## Adapting to Each Student

- Tailor the lesson to the student's capacity:
  - Do not overwhelm the weak.
  - Do not limit the gifted.
- Encourage review and memorization.
- Praise excellence without feeding arrogance.
- Gently correct shortcomings without demoralizing the student.

# Etiquettes of the Teacher of the Quran

## Teaching Even the One With Flawed Intentions

- Teachers should not withhold knowledge from someone just because their intention is unclear or flawed.
- Sufyan al-Thawrī said: “We sought knowledge for other than Allah, but it refused to be for anything but Allah.”
- Meaning: Though the initial intention may have been impure, with persistence and sincerity, the outcome becomes sincere and accepted.

# Etiquettes of the Teacher of the Quran

## Physical Arrangement of the Teaching Space

- Ensure the teaching area is spacious and accommodates all comfortably.
- The Prophet ﷺ said: “The best of gatherings are the most spacious.”
- An open, inclusive environment makes learning more accessible and avoids discomfort or exclusion.

# Etiquettes of the Student of the Quran

- All the etiquettes prescribed for the teacher also apply to the student.
- A student should avoid distractions that interfere with their learning, except in cases of necessity.
- The heart must be cleansed from spiritual impurities to receive the Quran with sincerity and retention.
- Students must humble themselves before their teachers, even if the teacher is younger in age or lesser in fame, lineage, or outward piety
- Just as fertile soil is needed for farming, a purified heart is needed for absorbing knowledge.

# Etiquettes of the Student of the Quran

## Trusting and Consulting the Teacher

- The student should:
  - Submit to the guidance of their teacher.
  - Consult them in personal and academic decisions.
  - Accept the teacher's direction like a patient trusts a skilled doctor.
- This approach ensures sincere, transformative learning.

# Etiquettes of the Student of the Quran

## Choosing the Right Teacher

- One should only study under a teacher:
  - Whose religious integrity is apparent.
  - Whose knowledge is established.
  - Who is publicly known for righteousness and trustworthiness.
- Ibn Sirin: “This knowledge is religion, so be mindful of who you take your religion from.”

# Etiquettes of the Student of the Quran

## Veneration for the Teacher

- The student should:
  - View their teacher with respect.
  - Assume that the teacher has greater knowledge than peers or contemporaries.
  - Avoid scrutinizing faults and instead make dua: “O Allah, conceal my teacher’s shortcomings from me and do not remove the blessing of his knowledge from me.”
  - If possible, defend the teacher against slander. If unable to do so, then leave that gathering out of respect.

# Etiquettes of the Student of the Quran

## Rights of the Teacher

- Ali (RA) said regarding the rights of a teacher:
  - Greet everyone generally, but offer the teacher a special greeting.
  - Sit before him with reverence.
  - Do not gesture or signal with your hands or eyes in his presence.
  - Do not refute him by saying “So-and-so says the opposite.”
  - Avoid backbiting anyone in his gathering.
  - Don’t whisper with others or behave informally.
  - Do not tug on his clothing or insist if he shows hesitation.
  - Do not take his long companionship for granted.

# Etiquettes of the Student of the Quran

## Conduct in the Gathering

- The student should not step over people's necks to reach the front of the gathering.
- He should sit wherever space is available unless the teacher invites him forward or there is a benefit in doing so.
- He must not displace anyone from their spot. If someone gives up their seat for him, he should politely decline.
- Sitting in the middle of the circle is discouraged unless necessary.
- One should not sit between two people without their permission. If they allow it, sit modestly and do not spread out.

# Etiquettes of the Student of the Quran

## **Etiquette with Fellow Students**

- Respect toward classmates is part of respect toward the teacher.
- The student should sit humbly like a learner, not arrogantly like an instructor.
- Refrain from:
  - Raising one's voice unnecessarily.
  - Laughing, chattering, or fidgeting.
  - Turning one's head without need.

# Etiquettes of the Student of the Quran

## Enduring the Teacher's Roughness

- Students should tolerate the teacher's sternness or moodiness without taking offense.
- Do not stop attending due to harsh words or perceived coldness.
- Always assume the best of your teacher's actions and intentions.
- It is said: “Whoever does not bear the humility of learning for a short time will spend a lifetime in the disgrace of ignorance.”
- Ibn Abbas said: “I humbled myself as a student, so I was later honored as a scholar.”

# Eagerness and Persistence in Seeking Knowledge

## Eagerness and Persistence in Seeking Knowledge

- A student must be eager and persistent in seeking knowledge.
- Use every available opportunity to learn. Don't settle for little when more is possible.
- But, don't burden yourself beyond capacity, so that you avoid burnout and forgetting what was learned
- Effort level should match one's capacity and circumstance.

# Etiquettes of the Student of the Quran

## Waiting for the Teacher

- If the teacher is absent, wait patiently or sit at his door. Do not let the session go to waste.
- If the teacher is known to only teach at specific times, don't insist outside those hours.
- If the teacher is asleep or busy, do not disturb him. Wait until he is ready or leave respectfully.
- Example: Ibn 'Abbās used to wait quietly at the doors of scholars, even in heat or dust, rather than disturb them.

# Etiquettes of the Student of the Quran

## Prioritizing Study in One's Prime

- Dedicate yourself to studying when you have physical strength, mental clarity, and free time
- Take advantage before distractions of adulthood and leadership arise.
- Umar ibn al-Khattab (RA) said: “Seek understanding before you become leaders.”
- Imam al-Shāfi‘ī said: “Seek fiqh before becoming a head (of people), for once you are a leader, there's no way back to learning.”

# Etiquettes of the Student of the Quran

## Studying in the Early Morning

- Begin your study of the Quran early in the day
- The Prophet ﷺ made dua: “O Allah, bless my Ummah in their early hours.”
- The early hours are a time of barakah, freshness, and mental energy.

# Etiquettes of the Student of the Quran

## Guarding Your Turn

- The student should not give up his turn in recitation to others. It is disliked to show generosity in acts of devotion (as opposed to worldly matters).
- Exception: If the teacher advises it for a valid benefit, then it becomes preferable to comply.
- Principle: Prioritizing spiritual benefit is not like sharing worldly privileges.

# Etiquettes of the Student of the Quran

## Avoid Envy and Self-Admiration

- Do not envy classmates who are gifted with understanding or memorization.
- Do not feel superior due to personal talent or knowledge.
- Cure for envy and pride:
  - Realize that all success is a gift from Allah, not your own doing.
  - Accept that Allah, in His wisdom, gives different virtues to different people.

# Adab of the Bearer of the Quran

- The Quran bearer (حامل القرآن) should maintain the highest moral character and most noble behavior.
- Ibn Mas'ūd (RA) said: “The bearer of the Quran should be known by his night when others sleep, his fasting when others eat, his sorrow when others rejoice, his crying when others laugh, his silence when others engage in idle talk, and his humility when others are arrogant.”
- Al-Fuḍayl said: “The Quran bearer carries the banner of Islam. He should not play with those who play, nor be heedless with the heedless, nor speak idly with those who do so—out of reverence for the Quran.”

# Adab of the Bearer of the Quran

## Using the Quran for Livlihood

- One of the greatest warnings for Quran bearers is not to use the Quran as a source of worldly income.
- This practice dishonors the sacredness of the Book and contradicts the spirit of sincerity.
- The Prophet ﷺ said: “Recite the Quran, but do not consume (i.e., earn) through it, do not neglect it, and do not exaggerate about it.”
- The motivation for reciting should not be worldly fame, financial gain, or public recognition.

# Adab of the Bearer of the Quran

## Ruling on Payment for Teaching

- Three main scholarly views on accepting compensation for teaching the Quran:
  - Prohibited completely: Imam al-Zuhri, Imam Abu Hanifah, and others
  - Permissible is not pre-conditioned: Hasan al-Basri, al-Sha‘bī, ibn Sirīn
  - Permissible with formal agreement: ‘Atā’, Imam Malik, Imam al-Shāfi‘ī
- Key Principle: The intention must always remain to teach for Allah’s sake, not for wealth, fame, or influence.

# Adab of the Bearer of the Quran

## Consistency

- A Quran bearer should preserve a consistent relationship with the Quran through regular recitation.
- Increasing in recitation strengthens one's connection with the Book and brings immense reward.
- The pious predecessors had diverse routines for completing the Quran.
  - Some would complete the Quran every two months.
  - Others every month, every 10 nights, every 8, 7, 6, 5, 4, or 3 nights.
  - Some completed it daily, and a few even multiple times a day.

# Adab of the Bearer of the Quran

## Khatm Practices of the Past

- 'Uthmān ibn 'Affān, Tamīm al-Dārī, Sa'īd ibn Jubayr, Mujāhid, and Imām al-Shāfi'ī: known to complete one khatm per day.
- Sulaym ibn 'Amr, Qādī of Egypt, completed three khatms a day.
- Ibn al-Kātib: 4 khatms by day and 4 by night.<sup>1</sup>
- Abbād, from the Tābi'īn, completed the Quran once between Zuhra and 'Aṣr, and again between Maghrib and 'Ishā' in Ramadān.
- Several from the Salaf recited one full khatm in a single rak'ah

# Adab of the Bearer of the Quran

## Speed of Recitation

- Imam al-Nawawī advises:
  - For those who deeply reflect, read slower, even if less.
  - For those engaged in public or community service, read as much as you can without compromising your responsibilities.
  - For all others, increase recitation without rushing or feeling burnt out.

# Adab of the Bearer of the Quran

## Ideal Times for Khatm

- 'Uthmān ibn 'Affān: Began a new khatm Friday night, completed Thursday night.
- Preferable to finish:
  - One khatm by night (e.g., after Maghrib)
  - One khatm by day (e.g., after Fajr on Monday)
- If khatm occurs during the day, angels pray over the reciter until night.
- If at night, they pray over him until morning.

# Adab of the Bearer of the Quran

## Reciting the Quran at Night

- Night recitation holds a special spiritual status due to its sincerity and solitude.
- Allah says:

مَنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

*"Among the People of the Book is a community who stand [in prayer], reciting the verses of Allah during the hours of the night, and they prostrate."— Surah Al 'Imrān (3:113)*

- It is a time when distractions are fewer, hearts are more focused, and deeds are more likely to be sincere.

# Adab of the Bearer of the Quran

## Reciting the Quran at Night

- The Prophet ﷺ highly emphasized praying at night
- He ﷺ said about Abdullah ibn Umar: "What an excellent man 'Abdullāh is, if only he would pray at night."
- He ﷺ also said: "The honor (sharf) of the believer lies in his night prayer."
- Abū al-Āḥwāṣ said: "A man would pass by a tent at night and hear the buzzing of Qur'an recitation like bees inside it."
- Ibrāhīm al-Nakha'ī advised: "Recite something of the Qur'an at night, even if it's as little as the time it takes to milk a goat."

# Adab of the Bearer of the Quran

## Why Is the Night More Preferred?

- The heart is more present, and distractions are fewer at night.
- Deeds are less likely to be corrupted by *riya'* (showing off).
- The night was chosen for major spiritual events:
  - *Isrā'* and *Mi'rāj* occurred at night.
  - Allah descends to the lowest heaven each night
- The Prophet ﷺ said: “In the night is a time when Allah grants whatever is asked, and this happens every night.”

# Adab of the Bearer of the Quran

- The Prophet ﷺ said: “Whoever stands at night and recites ten verses will not be among the heedless. Whoever recites 100 verses will be among the devout. Whoever recites 1000 will be among the muqṣiṭīn (just).”
- Gaining the reward is attainable even in small amounts, as little as two rak‘āt

# Adab of the Bearer of the Quran

## Consistent Review

- Constant review is essential for anyone who memorizes or recites the Quran.
- The Prophet ﷺ said: "Keep refreshing your knowledge of the Quran, for by the One in whose hand is the soul of Muhammad, it slips away faster than camels from their ties."
- The Prophet ﷺ also said: "The sins of my Ummah were shown to me... I saw no sin greater than a man who was given a surah or a verse, then forgot it."

# Etiquettes of Reciting the Quran

## Purity of the Mouth

- It is recommended to clean the mouth before reciting the Qur'an, especially using a siwāk (preferably from the arāk tree).
- One should begin with the right side of the mouth and intend following the Sunnah.

# Etiquettes of Reciting the Quran

## Purity of the Body

- It is recommended (not obligatory) to be in a state of wudū' while reciting.
- Reading while in minor impurity (e.g., without wudū') is permissible by consensus.
- If no water is available, tayammum is allowed.
- A person in janābah (major ritual impurity) or a menstruating woman cannot recite even one verse aloud. But, they can reflect on the Quran silently or look at the Mushaf without touching or verbalizing
  - Saying Bismillah, Innā lillāh, Subhānalladhi sakhhara lanā, etc., without intending Qur'an recitation is allowed

# Etiquettes of Reciting the Quran

## Purity of the Place

- Prefer clean and honorable places for recitation
- The masjid is the most ideal place because it is a pure environment, has a noble status, and can be a means of additional reward if *i‘tikāf* is intended
  - Imam al-Nawawī: “Every person who sits in the masjid should intend *i‘tikāf*, even if briefly”
- Al-Sha‘bī said: "The Qur'an should not be recited in three places: bathrooms, latrines, and mills while turning.“
- It is permissible to recite Quran while walking or in public spaces as long as you are attentive and focused
- The Prophet ﷺ discouraged reciting while drowsy: “Do not recite the Qur'an when drowsy, lest you confuse its meaning.” – Sahih al-Bukhārī

# Etiquettes of Reciting the Quran

## Facing the Qiblah and Sitting with Reverence

- It is recommended to face the qiblah and sit with *khushū'*, *waqār*, and a lowered gaze
- It is permissible to recite while lying down, sitting, standing, and reclining
- Aisha (RA) said: “The Prophet ﷺ would recite the Qur'an while his head was in my lap and I was menstruating.”
- Abu Musa al-Ash'ārī said: “I recite Qur'an during prayer and while on my bed.”

# Etiquettes of Reciting the Quran

## Starting with Ta‘awwudh and Basmalah

- When intending to recite Quran, begin with: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
- It is also permissible to say أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ
- It is also mustahabb to say the ta‘awwudh in salah before reciting
- Begin every surah with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
  - Exception: Surah al-Tawbah
  - Most scholars say that the basmalah is an ayah at the start of each surah, except surah al-tawbah

# Etiquettes of Reciting the Quran

## Khushū' and Tadabbur

- The main goal of reciting the Quran is khushū' and tadabbur
- Many early generations used to recite a single verse repeatedly the entire night in reflection
- Many would also cry out and faint upon reciting or listening to the Quran
- Ibrarhim al-Khawwāṣ said: The heart's cure is found in five practices:
  - Reciting the Qur'an with contemplation
  - Empty stomach (moderation in eating)
  - Standing in prayer at night (Qiyām al-Layl)
  - Supplication at the time of suhūr
  - Keeping the company of the righteous

# Etiquettes of Reciting the Quran

## Repeating Verses for Reflection

- One of the recommended practices while reciting Quran is repeating a verse to better reflect on its meanings
- The Prophet ﷺ personally practiced this, as did many of the sahaba and tabi‘īn
- Abu Dharr RA said: “The Prophet ﷺ stood (in prayer) repeating one verse until the morning.” The verse was:

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ

*If You punish them, indeed they are Your servants (5:118)*

- Repeating a verse deepens internalization, enhances emotional connection, and encourages dua through reflection

# Etiquettes of Reciting the Quran

## Crying During Recitation

- Crying while reading the Quran is a sign of humility and reverence
- The Prophet ﷺ said: “Recite the Quran and weep. If you cannot weep, then try to weep.”
- Umar ibn al-Khattab once recited Surah Yusuf during Fajr prayer and wept until his tears flowed down to his collarbone
- Reflect on the warnings mentioned in the Quran and think of your own shortcomings
- If you cannot weep, then weep over the fact that your heart does not weep

# Etiquettes of Reciting the Quran

## Tartīl While Reciting

- Scholars agree that it is mustahabb to recite the Quran with tartīl – a slow, measured recitation
- Umm Salama described the Prophet's ﷺ recitation: “He would recite clearly, letter by letter.”
- Ibn Abbas said: “To recite one surah with tarteel is more beloved to me than reciting the entire Quran quickly.”
- Excessive speed is discouraged

# Etiquettes of Reciting the Quran

## Responding to the Quran in Recitation

- It is recommended to respond to different verses while reciting
  - A verse of mercy -> ask Allah for His bounty
  - A verse of punishment -> seek refuge with Allah from the punishment
  - A verse glorifying Allah -> say SubhanAllah, TabarakAllah, etc.
- This is recommended for every person inside and outside of salah according to Imam al-Shāfi‘ī
- Imam Abu Hanifah said it is disliked during salah

# Etiquettes of Reciting the Quran

## Respecting the Quran

- Respect (iḥtirām) for the Quran is essential. Neglecting this – especially in gatherings – is a sign of heedlessness
- During group recitation, avoid laughter, idle speech, and unnecessary conversation
- Fidgeting or idle movements during recitation are discouraged.
- Avoid looking at people or things that distract or break focus.
- If improper behavior occurs during Quran gatherings, stop it if you are able to physically, speak out if you cannot act, and at least reject it in your heart

# Etiquettes of Reciting the Quran

## Reciting in Non-Arabic Languages

- The majority of scholars say it is not permissible to recite the Quran in a non-Arabic language ('ajamiyyah), regardless of:
  - Whether one knows Arabic or not
  - Whether inside or outside prayer
- Imam Abu Hanifah says it is permissible and the prayer would still be valid
- Imam Abu Yusuf and Imam Muhammad say it is permissible only for those who cannot recite in Arabic

# Etiquettes of Reciting the Quran

## Reciting in the Different *Qirā'āt*

- It is permissible to recite using any of the canonical *qirā'āt*
- It is not permissible to recite in the *shādh* (irregular) variants
- If someone knowingly recites a *shādh* variant in prayer, then the prayer is invalid

# Etiquettes of Reciting the Quran

## Mixing Different *Qirā'āt*

- If one starts with a specific *Qirā'ah*, they should stick to it until the connected meaning ends
- Once a natural break in the meaning occurs, it is allowed for them to switch to another valid *qirā'āh*
- But, the best practice is to stick with one *qirā'āh* the entire time

# Etiquettes of Reciting the Quran

## Reciting in Order of the Mushaf

- Scholars recommend reciting the Quran in the order of the mushaf (Fatiha -> Baqarah -> Al Imran -> until al-Nās)
- This recommendation applies inside and outside of prayer
- It is also recommended to follow the very next surah in sequence after finishing one.
- The arrangement of the Quran in the mushaf was made with divine wisdom, so it should be preserved.
- These are exceptions to this based on the practice of the Prophet ﷺ (ex: Friday Fajr -> Surah Sajdah and Surah Insan)
- It is permissible to recite out of sequence, but not preferred
  - Ibn Mas‘ūd said: “Whoever reads the Quran reversed is reversed in heart.”
- Exception: teaching children from the end of the mushaf to the beginning for the sake of ease

# Etiquettes of Reciting the Quran

## Reciting from the Mushaf

- Reading from the mushaf is preferred over reciting from memory.
- This is because it combines two acts of worship: reciting the Quran and looking at the Quran
- Imam Nawawi mentioned: “Many of the Companions used to read from the mushaf and disliked letting a day pass without looking into it.”
- However, the best option depends on the individual’s state of khushū‘ (humility) and tadabbur (reflection). Whichever method brings more presence of the heart, that will be preferred

# Etiquettes of Reciting the Quran

## Group Recitation

- Reading the Quran in groups is recommended (mustahabb).
- The Prophet ﷺ said: “No people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, except that tranquility descends upon them, mercy envelops them, angels surround them, and Allah mentions them among those with Him.”
- Abu al-Dardā’ used to study the Quran in groups with companions, as did many of the salaf
- It is not preferred that everyone in the group reads aloud together in one voice. The best practice is that one person recites while others listen

# Etiquettes of Reciting the Quran

## Idārah

- Idārah is a group recitation method where one person recites a portion (ex: one Juz'). Then, he pauses and the next person continues where he left off
- This is permissible and considered a good practice
- It allows for better focus, the opportunity to listen and learn, and shared reward and engagement with the Quran

# Etiquettes of Reciting the Quran

## Raising the Voice in Recitation

- Should one raise their voice or recite quietly? Many hadiths and statements of the Salaf support both positions.
- Balanced suggestion:
  - Quiet recitation is better for the one who fears showing off
  - Loud recitation is better for the one who does not fear showing off and benefits more from it
- Reciting aloud helps with focusing the heart, driving away sleep, and reminding others.

# Etiquettes of Reciting the Quran

## Beautifying the Voice in Recitation

- It is recommended (mustahabb) to beautify the voice while reciting the Quran
- The Prophet ﷺ said: “Adorn the Quran with your voices.”
- About Abu Musa al-Ash‘arī, the Prophet ﷺ said: “This man has been given a flute among the flutes of the family of Dāwūd.”
- Beautifying the voice is recommended as long as:
  - It doesn’t distort letters or meanings
  - Doesn’t add/remove vowels or letters

# Etiquettes of Reciting the Quran

- Imām al-Shāfi‘ī disliked overly melodious recitation if it breaks the rules of tajwīd or meaning
- Abū Hurayrah recited Sūrat al-Takwīr in a tone of mourning
- Many righteous people used to ask good reciters to read to them.
  - The Prophet ﷺ asked Ibn Mas‘ūd to recite to him: “I love to hear it from others”

# Etiquettes of Reciting the Quran

## Reciting According to Proper Waqf Rules

- The reciter should pause (waqf) at meaningful, complete phrases and begin at points where the meaning starts clearly
- Avoid stopping or starting at random spots
- Don't rely solely on juz/'ashr markings because they may disrupt the meaning
- Scholars prefer reading a complete short surah over an incomplete section of a long surah
  - Why? Ensures preservation of complete context and message, and reduces risk of disconnecting related meanings
- The Salaf disliked reciting only part of a verse and leaving out the rest

# Etiquettes of Reciting the Quran

## Avoid Reciting at Disliked Times

- When it is disliked:
  - During ruku, sujud, and tashahhud in salah
  - For the follower to recite during *jahrī* prayers behind the Imam
  - While in the bathroom
  - While drowsy or falling asleep
  - If one is unable to read properly or gets confused
  - During the Jummah Khutbah
- It is permissible and encouraged to recite Quran during tawaf

# Etiquettes of Reciting the Quran

## Avoid Common Innovated Practices

- Some ignorant people recite Surah al-An‘ām in the final rak‘āh of tarawīḥ on the 7<sup>th</sup> night of Ramadan, believing it to be recommended. But, there is no basis for this in the religion
- Avoid these innovated practices and stick to the sunnah and the practice of the salaf

# Etiquettes of Reciting the Quran

## Avoid Reciting While Yawning

- Do not recite while yawning. Pause until the yawn finishes, then continue
- Similarly, if one feels the urge to pass wind while reciting, pause until it passes before resuming recitation

# Etiquettes of Reciting the Quran

## Lowering Voice for Certain Verses

- When reciting verses that mention false claims made by Jews or Christians, one should lower their voice out of adab
- A way to distance oneself from such statements while reading
- When reading the verse about sending salawat on the Prophet ﷺ, it is recommended to also send salawat

# Etiquettes of Reciting the Quran

## Reciting the Quran as Kalām

- Is it permissible to recite Quran with the intention of conveying a message (not as worship)?
- Some said it is disliked to use the Quran to express things related to worldly matters
- Others said it is permissible

# Etiquettes of Reciting the Quran

## Standing for People of Honor While Reciting Quran

- If a person reciting Quran is approached by someone with virtue or social respect (like a scholar or parent), is it permissible to stand out of honor?
- Yes, if done sincerely out of respect
- The Prophet ﷺ, sahabah, and tabi‘īn used to stand for people out of respect for them

# Etiquettes of Reciting the Quran

## Interactions During Quran Recitation

- If you are reciting and pass by people, you should pause your recitation, greet them with salam, and resume reciting
- If you sneeze while reciting or hear someone else sneeze, you should still say بِرَحْمَةِ اللَّهِ or الحمد لله
- If the adhan or iqamah are called while you are reciting, you should pause, repeat after the muadhin, and then resume
- If someone asks you for something while you are reciting, you can either respond with a gesture if it will not cause harm, or pause your recitation to respond verbally
- Prioritize respect and relationships without neglecting the sanctity of Quran recitation.

# Etiquettes of Reciting the Quran

## Combining Two Surahs in One Rak‘ah

- It is permissible to combine two surahs in a single rak‘ah
- This practice is supported by authentic hadith and the practice of the Salaf
- Ibn Mas‘ūd said: “I know the paired surahs the Prophet ﷺ used to recite together.” He listed twenty surahs from the Mufaṣṣal section, each two surahs recited in one rak‘ah
- Some of the early generations were known to complete the entire Quran in one rak‘ah. This naturally involved reciting multiple surahs together

# Etiquettes of Reciting the Quran

## Reciting Aloud in Salah

- It is agreed upon that jahr is recommended in: Fajr, Jumuah, Eid, first two rak'āt of Maghrib and Isha, tarawih, and witr after tarawih
- This applies to the Imam and the one praying alone
- The follower should not recite aloud, even in prayer when the Imam recites aloud
- Nawafil during the day: no jahr
- Nawafil at night: some say jahr is allowed and some say it is not
- Reciting quietly (sirr) is for you to recite loud enough to hear yourself. If a person does not hear themselves at all, then their recitation is invalid, even if their lips are moving

# Etiquettes of Reciting the Quran

## Recommended Pauses for the Imam

- In loud prayers, it is recommended for the imām to pause briefly in four places during standing (qiyām).
  - After takbirat al-ihram -> to recite the opening dua and allow the followers to enter the prayer
  - After reciting surah fatiha and before saying “amin” -> to avoid confusing amin as part of the Quran
  - After saying amin -> to allow the followers to recite surah fatiha (according to Imam Shafi‘ī)
  - After reciting the second surah -> to distinguish between the recitation and next movement

# Etiquettes of Reciting the Quran

## Saying Amin in Salah

- It is recommended for every reciter, whether in prayer or outside of prayer, to say amin after reading Surah Fatiha (according to Imam al-Shafi'i)
- There are multiple meanings of the word amin. It is most commonly understood to mean "O Allah, respond!"
- One should say amin at the same time as the imam, not before or after. This is the only moment in prayer where the ma'mūm should synchronize with the imām's wording.

# Etiquettes of Reciting the Quran

## **Sujūd al-Tilāwah**

- Imam Abu Hanifah says sajdah al-tilāwah is wājib. Others say it is recommended
- According to Imam al-Shāfi‘ī, there are 14 total sajdahs in the Quran: includes two in Surah Hajj, and none in Surah Sad
- According to Imam Abu Hanifah, there are 14 sajdahs: includes one in Surah Hajj and one in Surah Sad
- Conditions required:
  - Tahara from hadath
  - Purity from najasah
  - Facing the qiblah
  - Covering the awrah

# Etiquettes of Reciting the Quran

## **Sujūd al-Tilāwah**

- Sujūd al-Tilāwah is recommended for the reader and the listener
- It is recommended to perform the sajdah immediatley after reciting or hearing the verse
- If it is delayed briefly, it is still valid to perform it
- If you repeat the same sajdah verse in one sitting, it is sufficient to just perform on sajdah at the end
- According to Imam Shāfi‘ī, it is permissible to perofm the sajdah during prohibited prayer times.

# Etiquettes of Reciting the Quran

## Preferred Times to Recite Quran

- The best form of recitation is in prayer
  - Imam Al-Shafi‘ī says lengthening the qiyam in prayer by reciting more is superior to lengthening ruku‘ or sujūd
- The nighttime is superior to the daytime
  - Best part: last third of the night
  - Also praiseworthy: between Maghrib and ‘Ishā‘
- Recitation in the day
  - Best time: After Fajr
- Best days: Friday, Monday, Thursday, Day of Arafah
- Ten-day periods: last 10 nights of Ramadan, first 10 days of Dhul Hijjah
- Best month: Ramadan

# Etiquettes of Reciting the Quran

## Getting Stuck While Reciting

- If you are reciting from memory and forget what comes next, it is permissible to ask someone
- The proper etiquette: recite the verse before the part you forgot, then pause slightly
- It is better not to say phrases like “how does it go after this?”
- This is because speaking casually can confuse the helper, disrupt the flow of memory, and shows a lack of respect for the words of the Quran

# Etiquettes of Reciting the Quran

## Quoting the Quran

- When quoting the Quran, it is permissible to use phrases like:
  - قال الله تعالى - Allah the Exalted said
  - الله تعالى يقول - Allah the Exalted says
- Some scholars said it is disliked to use the present tense verbiage, but this opinion is not valid

# Etiquettes of Reciting the Quran

## Etiquettes of Completing the Quran

- It is best to complete the khatm during salah – specifically during the sunnah of Fajr or Maghrib
- It is recommended to fast on the day the Qur'an is completed, unless it falls on a day where fasting is prohibited.
- It is highly recommended to attend a khatm al-quran gathering
  - Ibn 'Abbās would be informed when someone was about to finish the Qur'an so he could be present.
- Dua after completion is strongly encouraged
- Recommended to begin a new recitation immediately after completing the Qur'an

# Etiquettes with the Quran for All People

## Obligation to Revere the Quran

- There is unanimous agreement among Muslims on the obligation to honor, revere, and protect the Qur'an in all circumstances.
- A person is considered a disbeliever if they:
  - Deny any letter of the Qur'an that has been agreed upon
  - Add a letter not found in any accepted recitation, knowingly
  - Mock or insult the Qur'an or even one verse of it
  - Deny any clear ruling or statement contained in the Qur'an
  - Confirm what the Qur'an denies or deny what it affirms
  - Doubt any part of the Qur'an while being aware of its status.

# Etiquettes with the Quran for All People

## Tafsir Without Knowledge

- It is forbidden to interpret the Qur'an without knowledge.
- Tafsir based on personal opinion without valid evidence falls into several types:
  - Using the Qur'an to support one's personal or sectarian views, even when it contradicts the clear meaning.
  - Quoting a verse in support of a good cause, but with no legitimate connection to the meaning of the verse.
  - Explaining Arabic terms without consulting scholars of tafsir, even if the person knows Arabic.
- Knowledge of Arabic grammar alone is not enough for tafsir.

# Etiquettes with the Quran for All People

## Avoid Arguing Over the Quran

- It is forbidden to argue over the Qur'an unjustly or forcefully
- The Prophet ﷺ said: "Arguing about the Qur'an is disbelief (kufr)."

# Etiquettes with the Quran for All People

## Questioning About the Quran

- When asking about the Qur'an's structure or placement, ask with humility and respect:
- Instead of saying, "Why is this verse here?", say "What is the wisdom behind this verse being placed here?"

# Etiquettes with the Quran for All People

## Saying You Forgot An Ayah

- It is disliked to say: “I forgot such-and-such verse.”
- One should instead say: “I was made to forget it” or “I neglected it”
- The Prophet ﷺ said: “Do not say: I forgot such-and-such verse. Rather say: I was made to forget it – for it has slipped away.”

# Etiquettes with the Quran for All People

## Non-Muslims Hearing the Quran

- It is permissible for a non-Muslim to listen to the Quran, but it is not permissible for them to touch the mushaf
- If there is no hope of the person accepting Islam, then a person should not teach them the Quran
- If there is hope for their Islam, then it is permissible to teach them the Quran

# Etiquettes with the Quran for All People

## Writing Quran on Walls, Clothing, and Amulets

- Some scholars said it is disliked to engrave or print the Quran or names of Allah on walls, clothing, or decoration
- ‘Atā’: No issue writing Qur'an on the qibla wall of a masjid.
- Amulets with the Quran:
  - Imam Mālik: Permissible if wrapped properly in something like a leather pouch and stitched shut.
  - Some scholars: If mixed with other text, then it is not haram, but better to avoid due to potential disrespect (e.g., wearing it in a state of impurity).