

*The Manners and Etiquette of*  
**BEARING THE QUR'AN**

*An Abridgement of Imām Nawawī's Al-Tibyān*

ABU HASAN RIDAWI



THE MANNERS AND ETIQUETTE OF  
BEARING THE QUR'ĀN



QURAN ~ SCIENCES

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*Based on Imam Nawawī's: Al-Tibyān fī Ādābi Ḥamalati'l Qur'ān*

*Abridgement and Notes*

ABU HASAN

RIDAWI  
  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

## PREFACE

All praise to Allāh ﷻ, the Lord and Creator of all worlds. Blessings and peace upon our master Muḥammad ﷺ, the most beloved of Allāh in His entire creation, the chief of all Prophets and messengers, who was sent with guidance and to guide the world. O Allāh! We ask Thee to guide us towards truth and upon the right path.



In a well-known hadith, it is said: *‘The best of you are those who learn the Qur’ān and teach it.’*<sup>1</sup> Reciting the Qur’ān is obligatory in prayer and deserving of blessings and munificence at other times. The Qur’ān is the source of guidance and light, comfort for the hearts, for *‘Indeed! There is solace for the hearts in the remembrance of Allāh,’*<sup>2</sup> and the recitation of the Qur’ān is among the desirable and superior forms of *dhikr*, the remembrance of Allāh; both with understanding and

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<sup>1</sup> Bukhārī §5027.

<sup>2</sup> Sūrah al-Raād, 13:28.

without.<sup>3</sup> It is the illumination of the soul, ‘*Reciting the Qur’ān burnishes the heart*’<sup>4</sup> and recitation of the Qur’ān purifies the heart of a believer, makes it compassionate and enlightened – and earns him felicity in this world and reward in the Hereafter.

There was a time when Muslims had immense respect for the Qur’ān and were also mindful of outwardly reverence due to the Holy Book. They handled it with respect, conscious of the honour and esteem that should be accorded to the Book containing the Word of the Creator. Fast forward to the 21<sup>st</sup> century, a time which people casually stretch their legs towards the Qiblah and the *muṣḥaf* in mosques, even placing it on their legs or on the floor as if it were any other book. Recently, an ignorant Wahabi preacher, popular on YouTube and known for his ill-informed and half-baked opinions claimed that there was no harm in placing the *muṣḥaf* on the floor and spoke dismissively as if it was another book. Yet, these very people make an ostentatious display of faux outrage when disbelievers disrespect the *muṣḥaf*!



A number of books have been written on various sciences of the Qur’ān; in most of these works,<sup>5</sup> the etiquette of recitation and bearing

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<sup>3</sup> Imam Aḥmad ibn Ḥanbal saw Allāh in his dream and asked how could one be closer to Him and was told that it was by the Qur’ān; when asked if it was by reciting with understanding or without – He ﷺ replied: “Both; with understanding and without”.

<sup>4</sup> Bayhaqī in *Shuāb al-Īymān*

<sup>5</sup> For example, Chapter 19 of Imam Bayhaqī’s *Shuāb al-Īymān* is a forerunner to Imam Nawawī’s *Al-Tibyān*. Apart from the author’s own commentary, opinions of early scholars, general summarisation of etiquette and fiqh notes, he compiled 778 narrations on these topics. Other books, such as Imam Sakhāwī’s *Jamāl al-Qurrā’ wa Kamāl al-Iqrā’a*, spread these topics across multiple chapters.

the Qur'ān is mentioned in a chapter or few sections scattered across multiple chapters. Imam Nawawī's *Al-Tibyān fī Ādābi Ḥamalati'l Qur'ān*<sup>6</sup> stands out as a comprehensive work devoted entirely to the topics of bearing the Qur'ān, merits of recitation, the recommended manners mentioned in the traditions [*hadith*] related to reading, teaching, writing and reciting the Qur'ān. It is necessary for Muslims to learn these manners, convey to others and teach one's own family and children. Although Imam Nawawī's book is itself concise enough to be read in its entirety in one or two sittings, the decline of reading habits in our time has made even such a modest commitment challenging for readers. This work contains approximately **one hundred hadith** concerning the Qur'ān, with an **additional forty** mentioned in the appendices (not counting those cited in the main text).

In the month of Ramadan of the year 1445 AH, I released a summarised portion of *Al-Tibyān*, posting a few pages each day. The plan was to release all of it together as a single document after Eid. However, upon further review, I noticed many errors and omissions – which was not surprising as the content was released without a rigorous review due to the short space of time in which it was translated and composed. The very same material, with corrections, is now presented in this book, with the ten chapters in the original being reorganised into thirty shorter chapters.<sup>7</sup>

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<sup>6</sup> *The Exposition: On the Etiquette of the Bearers of the Qur'ān*. The complete translation of the book will be published by Riḍawī Press soon, in-shā'Allāh.

<sup>7</sup> The chapters in *Al-Tibyān* are not uniform; some are only a few pages, whereas some others are very long. The redistribution into thirty chapters in this abridgement is only for convenience.

Some notes on the abridgement and formatting of the book:

1. This is not a complete translation of *Al-Tibyān*, but is based on the book and follows its general framework. Even though the bulk of the material is taken from the book, certain passages, which are not present in *Al-Tibyān* are inserted as a commentary on the text or as notes relevant to our age.
2. In places, Imam Nawawī has mentioned multiple narrations for emphasis or for corroboration, as was the practice of early scholars; I have retained only few narrations in such cases. I have also skipped detailed discussions about the various positions within the Shāfiyī madh'hab concerning certain rulings, the proofs for such rulings, etc. and have just mentioned the preferred ruling, as noted by the author.
3. I have mentioned the Ḥanafī ruling where it differs from the Shāfiyī opinion.
4. I have endeavoured to translate Qur'ānic verses and hadith in the light of commentaries and therefore, inserted inline explanations within brackets or as footnotes.
5. The text of hadith is highlighted by placing it inside boxes and numbered for quick and easy reference.
6. Information about narrators is separated and set in smaller font to keep it unobtrusive, as beginners may feel overwhelmed.
7. Reference of the narration is moved to footnotes, whereas Imam Nawawī has mentioned it inline.

8. Two appendices are included – extracts from *Bahār e Shariāt*, the Ḥanafī encyclopedia in Urdu (volume 16 and 3) – on the merits of recitation, hadith and Ḥanafī rulings.
9. The hadith included in the appendices are translated directly from the Arabic, after locating each narration in the original hadith work. The English translations may differ slightly from the Urdu text, as the author of the Urdu work has employed idiomatic expressions to convey the essence of the hadith. Rendering these idioms literally into English is unnecessary and would require adding words not present in the original Arabic.
10. The original book mentions only the relevant portion of the hadith related to the issue at hand; I have followed it likewise, except in some cases, where additional words from the complete narration are added to provide context.
11. Information like the names of reciters, the complete verses of prostration are not mentioned in *Al-Tibyān*, but have been included here. Also, a short list of books on Qur’ān sciences, *tajwīd*, and well-known and widely accepted commentaries of the Qur’ān are mentioned in Appendix C.
12. Words such as Islam, imam, hadith, mufti, Eid, salat, halal, haram, have now become a part of the English lexicon; or, are well-known among Muslims who read English and will therefore, not have any diacritics.

Many thanks to brothers who, as always, consented to review the book and suggested improvements in both content and formatting. Any

errors that still remain are due to my own shortcomings and paucity of knowledge. We ask Allāh táālā to forgive us, accept our humble efforts and guide us on the Straight Path. We ask Allāh táālā to make us among those who learn and teach the Qur’ān; we ask Allāh táālā to bless us with the love of the Qur’ān; to read it, strive to understand it, reflect upon its verses, act upon its commandments, and refrain from its prohibitions – and make it a proof and an intercessor for us on the Day of Judgement.

*Āmīn, bi jāhi’n Nabīyyi’l Amīn.* عَلِيمٌ وَعَلَىٰ أَيْدِيهِمُ الصَّلَاةُ وَالسَّلَامُ

**Abu Hasan**

15<sup>th</sup> Shāban 1447 / 3<sup>rd</sup> February 2026





# HONORIFICS

|                                   |                                    |   |
|-----------------------------------|------------------------------------|---|
| عَزَّوَجَلَّ                      | <i>ázza wa jall</i>                | Glorified, Hallowed and Exalted is He     |
| سُبْحَانَهُ وَتَعَالَى            | <i>subhānahu wa tāālā</i>          | Glorified and Exalted is He               |
| صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ﷺ | <i>ṣallAllāhu ālayhi wa sallam</i> | May Allāh Bless him and upon him be peace |
| عَلَيْهِ السَّلَام                | <i>ālayhi's salām</i>              | Peace be upon him                         |
| عَلَيْهِمُ السَّلَام              | <i>ālayhimu's salām</i>            | Peace be upon them                        |
| رَضِيَ اللهُ عَنْهُ               | <i>raḍiyAllāhu ānhū</i>            | May Allāh be Pleased with him             |
| رَضِيَ اللهُ عَنْهُمَا            | <i>raḍiyAllāhu ānhumā</i>          | May Allāh be Pleased with both            |
| رَضِيَ اللهُ عَنْهَا              | <i>raḍiyAllāhu ānhā</i>            | May Allāh be Pleased with her             |
| رَضِيَ اللهُ عَنْهُمْ             | <i>raḍiyAllāhu ānhum</i>           | May Allāh be Pleased with them all        |
| رَضِيَ اللهُ عَنْهُنَّ            | <i>raḍiyAllāhu ānhunna</i>         | May Allāh be Pleased with them all (fem.) |
| رَحِمَهُ اللهُ                    | <i>rahimahullāh</i>                | May Allāh tāālā have mercy upon him       |

# I

## RECITATION OF THE QUR'ĀN

Allāh tāālā has said in the Qur'ān:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ  
سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُؤْفِقَهُمُ أَجْرَهُمْ  
وَيَزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

Indeed, they who recite the Book of Allāh and establish prayer and spend [in Our way] from that which We have given them – [spending] secretly and openly – they hope for a reward which shall never perish.

So that Allāh may give them their reward and increase by His Grace.

Indeed, He is Oft-Forgiving, the most Rewarding.<sup>8</sup>

The word *tijārah*, meaning trade or commerce, is used in the verse above as a metaphor for a beneficial transaction. A good business and a desirable trade deal is that in which one makes a profit. Similarly, recitation of the Qur'ān is a kind of transaction: we recite it in this world, and we will receive a never-ending reward in the Hereafter – a reward that will not perish, nor diminish; a reward in this world and also in the Hereafter.

Gifts given to children for reading or completing the Qur'ān, or material prizes and awards given to Qur'ān reciters can be considered as small, but worldly rewards. Other rewards may not be tangible or

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<sup>8</sup> Sūrah Fāṭir, 35:29-30.

easy to identify or quantify, such as: blessings in our affairs, peace and tranquillity in the heart, a renewed enthusiasm to be good Muslims, and an inclination to be righteous. One may also attain success in worldly endeavours, prosperity, resolution of disputes, protection from harm and illness – the link of which may not be apparent, but the believer will attribute it to the *barakah* of reciting the Qur’ān.

**Legal Ruling:** It is *haram* to recite the Qur’ān for payment or for worldly gain. One should recite it to attain Divine Pleasure. However, if someone gives the reciter something voluntarily, without the reciter demanding a payment, it is permissible for the reciter to accept it.



## 2

### MERITS OF RECITING THE QUR'ĀN

§1 Narrated by Ūthmān ibn Āffān ﷺ that RasūlAllāh ﷺ said:

**The best among you, is he who learns the Qur'ān and teaches it.<sup>9</sup>**

§2 Narrated by Āāishah ﷺ that RasūlAllāh ﷺ said:

**The person who recites the Qur'ān and is proficient in its recitation will be in the company of the honourable Scribes<sup>10</sup> among the angels, the absolutely obedient [slaves of Allāh]. And the person who recites the Qur'ān haltingly, or struggles to recite it, will get double the reward.<sup>11</sup>**

§3 Narrated by Abū Mūsā al-Ashārī ﷺ that RasūlAllāh ﷺ said:

**The believer who recites the Qur'ān is similar to a citrus fruit<sup>12</sup> – it has a pleasant fragrance and it tastes good. The believer who does not recite the Qur'ān is like a date<sup>13</sup> – it has no smell but it is sweet. The hypocrite who recites the Qur'ān is like basil<sup>14</sup> – it has fragrance but it tastes bitter. The hypocrite who does not**

<sup>9</sup> Bukhārī §5027.

<sup>10</sup> Kirāmin Bararah.

<sup>11</sup> Bukhārī §4937; Muslim §798.

<sup>12</sup> *Utrujjah*: A sweet citrus fruit, an orange.

<sup>13</sup> The hadith mentioned here is from Muslim; Bukhārī has a slightly variant narration where **acting upon** is also mentioned: “The believer who recites the Qur'ān, **and acts upon it** is like a citrus fruit...the believer who does not recite the Qur'ān, **but acts upon it** is like a date...”

<sup>14</sup> *Rayhānah*: Basil, a herb which smells sweet but its taste is bitter.

**recite the Qur’ān is like colocynth<sup>15</sup> – it has no smell and it tastes bitter.<sup>16</sup>**

§4 Narrated by Ūmar ibn al-Khaṭṭāb ؓ that RasūlAllāh ﷺ said:

**Indeed, Allāh táālā shall raise [the stature of] some people due to this Book, and lower some others because of it.<sup>17</sup>**

Sayyidunā Ūmar ؓ met Nāfiy ibn Ābdu’l Ĥārith near Āsfān.<sup>18</sup> Nāfiy was the governor of Makkah. Ūmar asked: “Whom did you appoint as the caretaker of the valley?” [Nāfiy replied:] “Ibn Abzā”.<sup>19</sup> Ūmar asked: “Who is Ibn Abzā?” He replied: “A client<sup>20</sup> among our clients” [*mawālī*]. Ūmar asked: “Have you appointed a client [as an authority] upon them [i.e., the Arabs]?” He replied: “He is a reciter [i.e., scholar] of the Qur’ān and is a scholar in matters of inheritance [*farā’id*]”. Sayyidunā Ūmar said: Surely, your Prophet ﷺ has said: “*Indeed, Allāh will elevate a people and lower some others because of this Book*”.



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<sup>15</sup> *Ĥanzalah*: *Citrullus colocynthis*, a fruit which resembles a watermelon but is bitter.

<sup>16</sup> *Muslim* §797; *Bukhārī* §5059.

<sup>17</sup> *Muslim* §817

<sup>18</sup> It is a historical town situated about 75 km from Makkah.

<sup>19</sup> Ābdu’l Raĥmān ibn Abzā al-Kūfī ؓ was a junior Companion; it has been reported that he prayed behind RasūlAllāh ﷺ.

<sup>20</sup> A non-Arab (often a convert or a slave) was termed ‘*mawlā*’ or a client, and was under the protection and patronage of an Arab family or tribe; a *mawlā* did not have equal social status and would therefore not be accepted by Arabs as their leader. However, as mentioned in the above hadith, Islam places utmost importance on piety and learning – and therefore, a *mawlā* was appointed and accepted as a chief, on account of his being a Qur’ān scholar. *Mawālī* is the plural of *mawlā*.



## THE REWARD OF RECITING THE QUR'ĀN

§5 Narrated by Abū Umamah<sup>21</sup> al-Bāhili ؓ that RasūlAllāh ﷺ said:

**Read the Qur'ān; for indeed, it will intercede [shafā'ah] for the person who reads it.**<sup>22</sup>

§6 Narrated by ʿAbdullāh ibn ʿUmar ؓ that RasūlAllāh ﷺ said:

**Envy is not permitted except in two cases; a person whom Allāh tāālā has blessed with the Qur'ān and who reads it [adhering to its commands] day and night, and [the second is] a person whom Allāh tāālā has blessed with wealth and he spends it [in the way of Allāh] day and night.**<sup>23</sup>

*Ĥasad* – jealousy or envy – is of two types. The first is when a person is jealous of another's blessing (whether wealth, beauty, talent, knowledge) and wishes that the person who is blessed be **deprived** of it; this is haram, even if it is for the two things mentioned above. The second is when one is envious in a positive manner – he/she does not desire the person to be deprived of the blessing, but only desires that such a blessing be given to him/her as well. This is *ghibṭah* and is desirable for praiseworthy things; two such things are emphasised here.



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<sup>21</sup> Ṣuday ibn ʿAjlan ؓ; commonly known by his teknonym (*kunyah*) Abū Umāmah.

<sup>22</sup> *Muslim* §804.

<sup>23</sup> *Bukhārī* §5025; *Muslim* §815.

§7 Narrated by *ʿAbdullāh ibn Masūūd* ﷺ that *RasūlAllāh* ﷺ said:

**Jealousy is not permissible except in two cases: A man is given wealth and he spends it in a righteous manner; and a man is given *ḥikmah* [wisdom, by which] he judges and teaches others.**<sup>24</sup>

*Ḥikmah* means wisdom; here, it refers to the Qurʿān, religious or beneficial knowledge. It is desirable to compete and strive to outdo others in good deeds.



§8 Narrated by *ʿAbdullāh ibn Masūūd* ﷺ that *RasūlAllāh* ﷺ said:

**Whoever recites a letter from the Book of Allāh will gain one reward, and every reward will be multiplied ten times. I do not say ‘*alif-lām-mīm*’ is one letter; rather *alif* is a letter, *lām* is a letter and *mīm* is a letter.**<sup>25</sup>

Even though each good deed merits one reward, Allāh tāālā, by His Infinite Grace, will multiply it by ten (or even more as He Pleases). Reciting one letter will earn the reciter the reward of reading ten letters; thus, reciting *alif-lām-mīm* will earn him 30 rewards – and we do not even know how great is one reward or what one reward entails.<sup>26</sup>

According to one count, there are **323,671** letters in the Qurʿān; so a person who recites the entire Qurʿān deserves **3,236,710** rewards. Additionally, the reward for a good deed in Ramadān is multiplied by 70 times; thus, doing a *khatm* in Ramadān will earn a person seventy times the above.<sup>27</sup>

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<sup>24</sup> *Bukhārī* §73; *Muslim* §816

<sup>25</sup> *Tirmidhī* §2910

<sup>26</sup> That is, how many gifts does one reward entail.

<sup>27</sup>  $3,236,710 \times 70 = 226,569,700$ ; about 226.56 million rewards. Allāh tāālā knows best.

§9 Narrated by Abū Saʿīd al-Khudriyy ؓ that RasūlAllāh ﷺ said:

**The Lord Almighty, Glory be to Him and Exalted is He, has said: “If preoccupation with the Qur’ān and My remembrance [dhikr] keeps a man from asking Me, I will give him that which is [significantly] more and [vastly] superior to that which I would give to those who ask. The superiority of Divine Speech of Allāh over every other speech is like the Greatness of Allāh táālā over His Creation”.<sup>28</sup>**

Doing *duāā*, i.e., beseeching Allāh táālā, is one of the most important forms of worship. Allāh táālā is displeased with those who do not ask Him. In a hadith, it is said that *duāā is the essence of worship*<sup>29</sup> and in another, “*duāā is worship in itself*”.<sup>30</sup> By beseeching Allāh táālā, we acknowledge that we are needy and that only Allāh táālā can fulfil our needs, give us what we seek and protect us from harm. If someone is busy in recitation of the Qur’ān and *dhikr* of Allāh or litanies, and does not ask, Allāh táālā will give such a person far more than one who asks (but does not recite the Qur’ān as much as the former). Also, ‘ask’ and ‘give’ in this context are in an absolute sense. We ask one another for things or for help and when we say: “so-and-so gives” we attribute this to agents or means, but the real and absolute Giver is Allāh táālā.



§10 Narrated by ʿAbdullāh ibn ʿAbbās ؓ that RasūlAllāh ﷺ said:

**Indeed, the person whose heart is bereft of the Qur’ān is like a house that is in ruins.<sup>31</sup>**

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<sup>28</sup> *Tirmidhī* §2926.

<sup>29</sup> *Tirmidhī* §3371.

<sup>30</sup> *Abū Dāwūd* §1479; *Tirmidhī* §2969, §3247, §3372, *Ibn Mājah* §3828, *Aḥmad* §18432.

<sup>31</sup> *Tirmidhī* §2913.

Every Muslim should memorise at least a few chapters of the Qur’ān. It is obligatory to memorise at least the Fātīhah and an additional *sūrah* [chapter] for his/her prayer to be valid. We should strive to memorise as many *sūrahs* as possible. Besides, memorisation is only the first step; a Muslim should imbibe the message of the Qur’ān. This is the true meaning of making the house inhabited, well-maintained and in a good condition.

§11 Narrated by *Ábdullāh ibn Ámr* ﷺ that *RasūlAllāh* ﷺ said:

**The reciter of the Qur’ān will be told: “Recite and proceed; recite as you would recite in the world. For indeed, your final station will be at the final verse that you recite”.<sup>32</sup>**

It is inferred from another hadith that in the Hereafter, a person will be granted a grade in Paradise for every verse that he can recite. If a person has a habit of reciting the Qur’ān often, and does *khatms* in this world, he or she will be able to recite the entire Qur’ān and thus attain all the grades that can be attained on account of the Qur’ān.

§12 Narrated by *Muáadh ibn Anas* ﷺ that *RasūlAllāh* ﷺ said:

**One who memorises the Qur’ān and acts upon what is in it – his parents will be crowned on the Day of Judgement, the brilliance [of the crown] will be far more dazzling than sunlight in this world; can you imagine the [reward] of the person who acts upon the Qur’ān?<sup>33</sup>**

The literal translation of the hadith is “one who reads the Qur’ān,” Imam Ibn H̄ajar has clarified that it means memorising the Qur’ān.

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<sup>32</sup> *Abū Dāwūd* §1464; *Tirmidhī* §2914.

<sup>33</sup> *Abū Dāwūd* §1453.

# 4

## SUPERIORITY OF THOSE WHO READ THE QUR'ĀN

§13 Narrated by Abū Masūūd al-Anṣārī ؓ that RasūlAllāh ﷺ said:

**The most eligible person to lead the community [in prayer] is the person who is the most proficient in reciting the Qur'ān.**<sup>34</sup>

This clearly indicates that one should recite the Qur'ān according to *tajwīd*; that is, established rules of pronouncing Arabic letters and Qur'ān recitation. Correct recitation is a necessary condition for the validity of *salat*. After basic qualifications (including recitation) are met, the most eligible person in the group is the one whose knowledge of the Qur'ān is the most.

§14 Narrated by ʿAbdullāh ibn ʿAbbās ؓ

**The Qur'ān reciters [or scholars] were in the advisory committee [*mushāwarah*] of ʿUmar [ibn al-Khaṭṭāb] irrespective of whether they were middle-aged or young men.**<sup>35</sup>

A great ruler and an exemplary administrator such as Sayyidunā ʿUmar ؓ would allow young men to participate in important matters of the state *if* they were scholars of the Qur'ān. Those who read, learn and reflect upon the Qur'ān are blessed with wisdom, insight and the fortitude to do the right thing as the Qur'ān exhorts believers to be truthful, merciful and just. Recitation of the Qur'ān is superior to *tasbīh* and *tahlīl*<sup>36</sup> or any other form of *dhikr*. ☞

<sup>34</sup> *Muslim* §673.

<sup>35</sup> *Bukhārī* §4642.

<sup>36</sup> *Tasbīh*: saying *subḥānAllāh*; *tahlīl*: saying *lā ilāha illa'llāh*.

## HONOURING THE PEOPLE OF THE QUR'ĀN AND THE PROHIBITION OF HURTING THEM

§15 Narrated by Abū Mūsā al-Ashāriy ؓ that RasūlAllāh ﷺ said:

**Indeed among the forms of Glorification of Allāh tāālā are: Respecting an elderly Muslim; [honouring] the bearer of the Qur'ān, who is neither extreme, nor bereft of it; and respecting the just ruler.**<sup>37</sup>

The words used in the hadith are *ijlāl*: to exalt and glorify Allāh and *ikrām*: to respect, to honour, treat someone with courtesy and kindness. Bearing the Qur'ān means to recite, read and understand it and adhere to its commandments. He must also avoid extremism in recitation and meanings; i.e., he should not follow literalist interpretation of abstruse verses or be extreme in actions.

§16 Narrated by Āāishah ؓ

**RasūlAllāh ﷺ has commanded us to give people their due recognition.**<sup>38</sup>

In Islam, all believers are equal regardless of race, skin colour, wealth, or social status. The only distinction that grants superiority or honour is one's piety and righteousness. Unfortunately, in our times, people honour 'celebrities' – the rich and famous – even if they are outright profligates and open sinners; whereas religious scholars, Qur'ān memorisers and reciters are treated shabbily and are not given due respect.

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<sup>37</sup> Abū Dāwūd §4843.

<sup>38</sup> Abū Dāwūd §4842.

§17 Narrated by Abū Hurayrah ﷺ that RasūlAllāh ﷺ said:

[Allāh táālā says:] **Whoever hurts My friend, then indeed, I challenge him for a fight.**<sup>39</sup>

The people of the Qur’ān are the friends of Allāh. Imam Shāfiyī has said: “If the [righteous] scholars are not the friends of Allāh [Awliyā’a Allāh], then there is no one else who can be termed a friend of Allāh”. Ibn Ásākir has said that the ‘flesh of scholars is poison,’ meaning: do not speak ill of scholars, lest you die of that poison.



## ETIQUETTE OF THE TEACHER AND THE LEARNER

### SINCERITY [IKHLĀŞ]

The first and most important attribute necessary for the bearer of the Qur’ān is sincerity. We should recite, read or teach the Qur’ān only for the sake of Allāh táālā; He has decreed that good deeds and acts of worship should be done only to please Him:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

And they were not commanded, except  
to worship Allāh with utter sincerity...<sup>40</sup>

§18 Narrated by Ūmar ibn al-Khaṭṭāb ﷺ that RasūlAllāh ﷺ said:

**Actions are according to intentions...**<sup>41</sup>

<sup>39</sup> Bukhārī §6502.

<sup>40</sup> Sūrah al-Bayyinah, 98:5.

<sup>41</sup> Bukhārī §1, Muslim §1907.

Abu'l Qāsim al-Qushayrī<sup>42</sup> is reported to have said: “*Ikhhlāṣ* or sincerity means to do a good deed only to seek the nearness of Allāh táālā and nothing else; to do a good deed without ostentation or for showing off to others, or for praise or for the love of praise”.

Al-Marāshī<sup>43</sup> has said: “*Ikhhlāṣ* means that a person’s actions are the same in private and in public”.

Dhu'n Nūn al-Miṣrī<sup>44</sup> has said: “Three things are indicators of *ikhhlāṣ*; a man is neither swayed by the praise of people nor by their criticism or denouncement; he does not realise that he is doing a good deed at the time of doing it, and he hopes for a reward in the Hereafter”.

Sahl al-Tustarī<sup>45</sup> has said: “The wisest of men, after deep reflection, have concluded that the definition of *ikhhlāṣ* is that a man’s every move [or lack thereof], in private and in public, should be only for the sake of Allāh táālā and he should not mix it with anything else – neither for his own *nafs* [lower ego], nor desire, nor any other worldly need”.



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<sup>42</sup> Ábdu'l Karīm ibn Hawāzan al-Qushayrī [d. 465 AH].

<sup>43</sup> Ĥudhayfah ibn Qatādah al-Marāshī [d. 192 or 197 AH].

<sup>44</sup> Thawban ibn Ibrāhīm al-Ikhhmīmī Dhu'n Nūn al-Miṣrī [d. 246 AH].

<sup>45</sup> Sahl ibn Ábdullāh al-Tustarī [d. 283 AH].

# 5

## REFRAINING FROM WORLDLY MOTIVES

The bearer of the Qur'ān should not have worldly motives in learning or teaching the Qur'ān, such as gaining wealth or fame; or a desire to attain a position of influence, or to seek superiority among peers and contemporaries, or for the sake of praise or recognition [i.e., to become a celebrity]. Allāh tāālā has said:

وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

And he who seeks the harvest of this world,  
We give him from it; and he has no share in the Hereafter.<sup>46</sup>

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ

Whoever wants [recompense] in this world,  
We hasten [to give] whatever We wish, to whomsoever We Will<sup>47</sup>



§19 Narrated by Abū Hurayrah  that RasūlAllāh  said:

**Whoever seeks knowledge meant to attain the Divine Pleasure of Allāh, but learns it only to achieve worldly objectives [or for worldly gain] will not catch so much as a whiff of the fragrance of Paradise on Judgement day.<sup>48</sup>**

<sup>46</sup> Sūrah Shurā'a, 42:20.

<sup>47</sup> Sūrah al-Isrā'a, 17:18.

<sup>48</sup> Abū Dāwūd §3664.

§20 Narrated Anas, Hudhayfah and Kaáb ibn Mālik ؓ that RasūlAllāh ﷺ said:

**Whoever seeks knowledge to argue with fools, or to wax proud in the company of scholars, or to attract the attention of people [so they respect him and serve him] – then let him prepare for his seat in Hell. [in another narration: Allāh táalā will put him in Hell].<sup>49</sup>**

Mawlā Ālī ؓ is reported to have said: “O scholars and teachers! Know that a true scholar is the one who acts upon what he knows, and whose actions are concordant with his knowledge. A time will come when a people will arise whose knowledge will not go beyond their throats,<sup>50</sup> their actions will contradict their knowledge, and whose private lives will be in stark contrast to their public appearances. They will sit in circles [as teachers], boasting of who is superior [or more learned], to the extent that a teacher will become angry if his student attends another teacher’s class. The deeds of such people will never ascend towards Allāh’s acceptance”.<sup>51</sup> A modern form of this deplorable competition is the obsession with followers on social media. People post on social media merely to gain likes (and even monetise), while some poor fools delude themselves that they are doing good deeds and hope to gain a reward in the Hereafter!

It is reported that Imam Shāfiyī ؒ said: “I wish people would learn and benefit from my knowledge without ascribing a single word to me”.



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<sup>49</sup> *Tirmidhī* §2654.

<sup>50</sup> Lit. ‘larynx,’ meaning it will be superficial and limited to talk.

<sup>51</sup> *Dārimī* §394.

## ATTRIBUTES OF A TEACHER

The teacher of the Qur'ān should be adorned with the following praiseworthy attributes:

- He should be of a good character and an amiable disposition. He should be abstemious and removed from worldly affairs [and pleasures]; he should not be interested in the *dunyā* or worldly folk.
- He should be generous and kind; affable, yet not frivolous, and never undignified. He should be patient and forbearing; he must not indulge in base or disreputable activities.
- He should be scrupulous and Allāh-fearing; a person of dignity and gravitas. He must refrain from excessive laughter and avoid frivolity.
- He should be engaged in litanies and *dhikr* in his spare time.
- He must be neat and clean, given to cleanliness, and must have extensive knowledge of Islamic rulings about purity, purification, filth [*najāsah*] and how to cleanse things from impurities. He should know the Islamic manners of personal hygiene, such as trimming nails and moustache, tending to the beard [i.e., not leaving it unkempt and shabby], being free from body odour, foul breath, and dirty clothes.
- The teacher must refrain from jealousy, show-off, conceit, vanity and looking down upon others, even if they are lesser than him [whether in knowledge, social status or ancestry].

- The litanies [*tasbīh, tahlīl*] in his routine should be drawn from narrated hadith, as should the other litanies and supplications [*dhikr, duāā*]. He should be mindful of Allāh tǎālā in private and in public. He should rely upon Allāh and entrust all affairs to Him alone.



### KINDNESS TOWARDS THE LEARNER

The teacher should be gentle and welcoming towards the learner. Abū Saýīd al-Khudri ؓ would tell his students: “Welcome to those who have been bequeathed<sup>52</sup> by RasūlAllāh ؓ.

**§21** *Narrated by Abū Saýīd al-Khudri ؓ that RasūlAllāh ؓ said:*

**Indeed, people will follow you, and men will come from the ends of the world to learn religion from you, and when they come to you, I enjoin you to be kind and good to them.<sup>53</sup>**




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<sup>52</sup> The word is: *waşiyyat* RasūlAllāh ؓ; i.e., about whom RasūlAllāh ؓ commanded us to treat well.

<sup>53</sup> *Tirmidhī* §2650; *Ibn Mājah* §249.

# 6

## GIVING GOOD COUNSEL

The teacher of the Qur’ān should give good counsel to his students because RasūlAllāh ﷺ has said:

§22 Narrated by Tamīm al-Dārī ﷺ that the Prophet ﷺ said:

**Religion is good counsel; for Allāh, for His Book, for His Messenger, for the leaders of Muslims, and for their commonfolk.**<sup>54</sup>

‘Counsel for Allāh and His Book’ in this context means to treat the reader and the seeker of the Qur’ān with respect, honour and kindness; to help the student as much as possible in the course of his learning; to encourage the student and keep him interested in his studies; to excuse the lapses of the student and be gentle with him. The teacher should treat him like his own child. If the student is not mindful of respect or is rude in any manner, the teacher should ignore such instances. He should desire for his student what he loves for himself, as in the hadith:

§23 Narrated by Anas ibn Mālik ﷺ that the Prophet ﷺ said:

**None of you has become a [true] believer, unless he desires for his brother what he loves for his own self.**<sup>55</sup>

Ibn Ábbās ﷺ has said: “Honoured is that person who took the trouble to walk to my place and sit in my gathering. If I could prevent a fly from settling on his face, I would do that”. In another narration: “If a fly settled upon him, it would vex me”.

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<sup>54</sup> *Muslim* §55.

<sup>55</sup> *Bukhārī* §13; *Muslim* §45.

§24 The Prophet ﷺ has said:

**Be lenient, accommodating and gentle with those you teach and those you learn from.**<sup>56</sup>

Ayyūb al-Sakhtiyānī<sup>57</sup> has said: A teacher or a scholar should be so humble that he should not hesitate to put dust upon his head out of humility in the presence of Allāh tāālā.



### THE METHOD OF TRAINING

It is necessary to train the seeker gradually by inculcating the noble etiquettes [from tradition] and praiseworthy qualities; to discipline the self by being mindful and paying attention to even minute or negligible issues. The student must cultivate the habit of guarding his conduct [and maintaining good behaviour] always and in all matters, whether in private or in public. The teacher should continually encourage the student and exhort him verbally and by example, towards sincerity, truthfulness, purity of intention and the awareness that he is being Watched by Allāh tāālā, every single moment. The teacher should make him understand that through these traits, the light of knowledge will be opened to him, his chest will be expanded, and the springs of wisdom and subtle insights will sprout in his heart – and thus he will be blessed in his knowledge and his states, and granted success in both his deeds and words.



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<sup>56</sup> Khaṭīb in *Al-Faqih wa'l Mutafaqqih* §898.

<sup>57</sup> Abū Bakr Ayyūb ibn Abī Tamim al-Sakhtiyānī (68-131 AH).

## THE OBLIGATION TO TEACH

It is a collective obligation [*fard kifāyah*]<sup>58</sup> to teach [the Qur’ān and Islamic knowledge]. If there is only one person capable of teaching, it is necessary for him to teach [i.e., it becomes his individual obligation] and if there are a number of people, then it is sufficient if some of them teach [and others do not] – and if none of them teaches, all of them have committed the sin [of dereliction of duty]. If some of them discharge this duty [of teaching], the rest [who do not teach] are absolved of the obligation. If someone is requested to teach and he declines, the preferred ruling is that he has not sinned; however, it is disliked to do so, unless he has a valid excuse.



## CONDUCT OF A TEACHER IN THE CLASS

It is desirable [*mustahāb*] for the teacher to be earnest and eager to impart knowledge and give precedence to teaching over his own inessential worldly needs.<sup>59</sup> It is important for him to be dedicated and clear his heart of all preoccupations, when he sits in the class to teach, and free himself from all kinds of distractions, which are plenty and well-known. The teacher should strive to impart understanding to his

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<sup>58</sup> Individual obligations are obligatory upon every sane and mature Muslim, such as prayer, fasting etc. Collective obligations are communal obligations – if a few people or if even one person fulfils it, the entire community is absolved; if nobody fulfils it, every person in the community is culpable and is deemed to have sinned. Examples of such obligations are: the funeral prayer of Muslims, presence of a scholar and a Qur’ān teacher, an imam to lead the prayer, a muezzin (*mu’adh-dhin*) to call for prayer.

<sup>59</sup> That is, a teacher is exempt if he takes leave due to necessary chores, illness or to attend to essential needs of his family.

students and give them appropriate attention – without spending too much time on those who do not need it, or not sparing enough for those who do need it. The teacher should make them revise their lessons regularly. He should praise those students who perform well – but only if he is convinced that praise will not spoil the student, or make him arrogant and proud. He should gently reprimand those who are laggards, only if it does not cause resentment in the student. The teacher should never be envious of a student if the latter surpasses him [in knowledge or understanding], nor begrudge him for the blessing Allāh táālā has bestowed upon him. Because, when it is stringently prohibited to be jealous of strangers and unrelated people, then how can one be jealous of one’s own student, who is like one’s own child! Besides, all the achievements of the student will be attributed to the teacher and return to him in the form of enormous reward in the Hereafter, and excellent praise in this mundane world.



### **TEACHING IN ORDER OF ARRIVAL**

The teacher should attend to the students in order of their arrival; whoever comes first receives priority, unless one willingly yields their place and allows another to be taught first.

It is also necessary for the teacher to be cheerful, welcoming and have a pleasant demeanour. He should ask about their condition and enquire about those who are absent.



## REFUSAL TO TEACH

Scholars have said that a teacher should not refuse to teach anyone merely on the assumption that the student does not have a pure intention. Sufyān [al-Thawrī] has said: “Their coming, seeking knowledge is itself intention”. Another scholar has said: “We sought knowledge for purposes other than to please Allāh tāālā, but He refused that it would be [granted] except for the sake of Allāh”. It means, ‘in spite of how we started, eventually [we became sincere], and knowledge that we gained remained only for the sake of Allāh’.<sup>60</sup>



## ETIQUETTE DURING TEACHING

The teacher should not engage his hands in doing something while his students are reading nor should he needlessly look elsewhere. He should sit facing the *qiblah* with dignity and in a state of ablution. His clothes should be white and clean. He should pray two *rakaāh* before starting the class, if possible; irrespective of the class being in the masjid or elsewhere. He can squat or sit in any other [dignified] manner that is convenient for him.



## SINCERITY IN TEACHING

The teacher of the Qur’ān should approach his role with eagerness and prioritise his students’ lessons over personal convenience or needs. When sitting with his students, his mind should be free from distractions, fully focused on their learning. He should strive to ensure

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<sup>60</sup> This saying is famously attributed to Imam Ghazālī.

that each student understands the material, giving adequate time and attention to all. He must assign work according to each student's ability – neither overburdening the weak nor being overly lenient with those capable of more. If a student performs well, the teacher may praise him, provided it does not lead to arrogance. He should greet his students warmly, be cordial and approachable, and show concern for those who are absent by inquiring about them.



### THE PLACE OF LEARNING

It is necessary for the place of learning to be clean and spacious as it is narrated that the Prophet ﷺ has said:

**§25** Narrated by Abū Saʿyīd al-Khudri ؓ

**The best of gatherings is one which is spacious.<sup>61</sup>**



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<sup>61</sup> *Abū Dāwūd* §4820; *Musnad Aḥmad* §11137, §11663.

# 7

## MANNERS OF THE LEARNER

The qualities mentioned for the teacher apply equally to the student. The learner should attend classes regularly and purify his heart from spiritual impurities so it becomes receptive to the Qur'ān, capable of preserving it and inspired to act upon its teachings.

§26 Narrated by Abū ʿAbdullāh Númān ibn Bashīr ؓ that RasūlAllāh ﷺ said:

**Indeed, in the body is a piece of flesh, when virtuous, keeps the entire body wholesome; and when corrupted, causes the entire body to be defiled. Verily, it is the heart.**<sup>62</sup>

The student should be polite and respectful towards his teacher, even if he is younger than him – or lesser in any other attribute – as this is honouring knowledge, and one attains knowledge by being humble. The student should seek the teacher's advice and accept his counsel – similar to a person who accepts the medicine of an expert physician. One should not go to learn from someone who is not qualified, or whose uprightness is unknown, or who is not proven to have knowledge. Muḥammad ibn Sīrīn and Mālik ibn Anas among other elders [*salaf*] have said:

**This knowledge is your religion. Be careful from whom you take this religion!**<sup>63</sup>

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<sup>62</sup> *Bukhārī* §52; *Muslim* §1599.

<sup>63</sup> Mentioned in the preface of *Ṣaḥīḥ Muslim*; *Dārimī* §438.

In our time of widespread heresies, one should investigate the creed of the teacher and ensure that he is a staunch follower of the *Ahlu's Sunnah wa'l Jamā'ah*. If the student comes to know of any shortcomings of the teacher or personal flaws [as long as they do not pertain to heresies or deviance in belief], one should conceal them, if such flaws do not harm others.



Rabīy<sup>64</sup>, a student of Shāfiyī – may Allāh have mercy upon them both – has said: “I would not dare to drink water in the presence of Imam Shāfiyī”. This is the kind of respect our elders accorded their teachers, while in our times students are irreverent with their teachers, joke with them and sit carelessly with them as if they were loitering in a coffee shop with friends. Practices such as ‘respecting teachers’ may sound outdated in Western culture, but we must not imitate the west; we must observe the Islamic etiquette of behaving with teachers and elders.



Mawlā Ālī ؑ has said: “It is the right of the teacher upon you that if you greet people in a group, you offer a special greeting to the teacher [if he is in that group]. You should sit in front of him [not next to him]. You should not point to him with your hand, nor gesture with your eyes towards him. Do not contradict your teacher. Do not gossip in his presence. Do not whisper in another’s ear while seated in the presence of your teacher. Do not grab him [the teacher] by his clothes [to attract his attention]. Do not insist upon something or pester him to answer if he is feeling lethargic or tired. Do not tire of his company”.

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<sup>64</sup> Rabīy ibn Sulaymān al-Murādi [174-270 AH]. He was among Imam Shāfiyī’s closest students, who is reported to have said: ‘No one has served me as much as Rabīy’.

## DEFENDING ONE'S TEACHER

If someone speaks ill of the teacher in his absence, one should defend him. If it is not possible to do so, one should leave that gathering. This also applies to their teachers who have passed into the Mercy of Allāh. When we see heretics or others slander them, distort their views and disparage them, we should defend them. Imam Ibn Āsākir mentioned this reason for writing his celebrated book: *Tabyīn Kadhib al-Muftarī* [Exposing the Lies of the Slanderer], in which he refuted the lies of a heretic who ascribed false positions to Imam Abu'l Ḥasan al-Ashārī.



## ENTERING THE TEACHER'S PRESENCE

One should enter the gathering wearing clean clothes, preferably white, after attending to personal hygiene, washing oneself to be rid of body odours and cleansing the mouth with a brush [*siwāk*] to be free from bad breath. One's heart should be free from distraction.

One should seek permission to enter the class, especially if the teacher is not sitting in a public place. One should give the Islamic greeting [*salām*] to everyone present and do the same while leaving, as mentioned in the hadith:

§27 Narrated by Abū Hurayrah ﷺ that RasūlAllāh ﷺ said:

**When you enter a gathering, greet those present and when you stand up to leave, then do the same; for the former is not more deserving than the latter** [i.e., both are equally needed].<sup>65</sup>

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<sup>65</sup> *Tirmidhī* §2706; *Ibn Ḥibbān* §495; *Abū Dāwūd* §5208.

One should not step over others to go sit in front of the shaykh – unless the shaykh himself invites him to the front, or if others in the gathering do not mind. One should not ask another to vacate his place in order to sit there; if someone offers his seat, one should refuse it – following the example of Ábdullāh ibn Úmar ؓ. However, one is allowed to accept it if the person insists and doing so will make him happy.



The student should sit as a seeker in front of the shaykh. He should not raise his voice or speak loudly in the gathering, or laugh loudly or talk more than necessary, or keep looking here and there; rather, he should focus on the shaykh's words and listen attentively.



One should not ask for clarifications or explanations if the teacher is busy, tired or worried; or when he is sad or very happy, hungry or thirsty, sleepy or agitated, because he would not be in the right frame of mind to teach.





## **PATIENCE AND PERSEVERANCE**

If the teacher is harsh, dismissive, critical, or scolds the student, the student should not take offence. It is therefore said: “One who cannot endure affront in the course of learning will spend the rest of his life in the blindness of ignorance. But one who is patient will soon attain honour and greatness in this world and the Hereafter”. Ibn Ábbās ؓ has said: “I endured self-abasement as a seeker; therefore, I was granted the honour of being sought after [as a teacher]”.



## **HUNGER FOR KNOWLEDGE**

A seeker should be hungry for knowledge and should not be satisfied with little when he has the capacity for more. Also, he should not burden himself with too much which he cannot handle – he will not be able to complete his course work, will get disenchanted and eventually give up; thus failing in his objective of gaining knowledge.



## **RESPECTING THE TEACHER**

It has been mentioned earlier that one should not bother the teacher when he is preoccupied with personal matters or is not in a state to teach. If one comes to the class and finds that the teacher is unable to take the class, one should return without arguing or forcing him to teach. Such was the manner of great men such as Sayyidunā Ábdullāh ibn Ábbās ؓ and others.

The seeker should strive hard, revise and practise in his spare time, when one is fresh in mind and body – when one is alert and has fewer preoccupations [i.e., when one is young] – before one is burdened with responsibilities and one assumes higher ranks. Sayyidunā Ūmar ؓ has said: “Understand and gain [religious knowledge] before you become leaders”. This means, strive hard and be diligent when you are young and are among followers and before you become leaders; because, when you reach those ranks, you cannot seek knowledge – either because of your higher rank [as a leader] or due to numerous responsibilities and lack of time.

This is what Imam Shāfiyī ؓ meant when he said: “Learn and seek knowledge before you become a leader – because once you are a leader, the path towards learning is barred”.



## THE EARLY BIRD

One should start the lessons early in the day, as instructed in the hadith:

§28 Narrated by Ṣakhr al-Ghāmidi ؓ that RasūlAllāh ﷺ said:

**O Allāh, give blessing [prosperity] for my followers [ummah] in the early hours of the day.**<sup>66</sup>



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<sup>66</sup> *Ibn Hībbān* §4754; *Abū Dāwūd* §2606

## HUMILITY AND MODESTY

In a famous narration, Sayyidunā Ibn ʿAbbās ؓ has said: “I was a young man when RasūlAllāh ﷺ passed away. I told an Anṣārī companion of mine [who was also a young man]: ‘Come let us go and learn from the Companions of RasūlAllāh ﷺ, as they are still many in number today.’

He said to me: ‘O Ibn ʿAbbās, how strange! Do you think people will need you, when the [senior] Companions of RasūlAllāh ﷺ walk on this earth?’ So I left him and went to various Companions, asking them about [and learning] the hadith of RasūlAllāh ﷺ. If I came to know that a certain person [among the Companions] knew a hadith, I would go to his door, and if I found him taking a nap, I would spread my mantle at his doorstep and lie down [waiting for him to come out], and the wind would blow dust in my face. When the Companion came out, he would say: ‘O cousin of the Messenger of Allāh! What brings you here? If you had sent a word to me, I would have come to your place myself.’ I would tell him: ‘I am more deserving to come to your door [as a seeker of knowledge]’ and then ask him about the hadith”.

Sayyidunā Ibn ʿAbbās ؓ says: “The Anṣārī friend lived long enough to see me sitting in the middle of a gathering and [most of the] Companions had departed [from the world], and people would ask me [i.e., take knowledge from me]; the friend would say: ‘You were wiser than me’”.<sup>67</sup>



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<sup>67</sup> *Jāmiʿ Bayān al-ʿĪlm wa Faḍluh* §507.

Sayyidunā Ibn ʿAbbās ؓ was a teenager at the time of the passing of RasūlAllāh ﷺ. He was also a Companion himself, albeit a junior one. The Prophet ﷺ supplicated to Allāh táālā to grant him knowledge of the Qurʿān. Sayyidunā ʿUmar ؓ would give him a prominent seat in assemblies attended only by seniors and sought his opinion on matters related to *tafsīr*. He was also the cousin of the Prophet ﷺ and was therefore respected. As one Companion remarked, “We would have come to you if you had just sent word,” yet Ibn ʿAbbās ؓ would go to their door instead – in honour of knowledge and those who teach it. Moreover, Ibn ʿAbbās ؓ did not grow weary of seeking knowledge, even after being acknowledged as a young master by great men. Unfortunately, in our times, young men who have not even completed their studies take to teaching, assuming leadership roles and engaging in community activities – thus bringing their own learning to a halt. They think it is beneath their dignity to ask or learn from others, even when they are unaware or lack knowledge.

We seek Allāh’s refuge from such a calamity.





## THE SCHOLAR OF THE QUR'ĀN

The scholar of the Qur'ān, in addition to the praiseworthy traits mentioned earlier [for both the student and the teacher], should be an exemplar by abstaining from all that is prohibited in the Qur'ān and striving to obey its commandments; this is respecting the Qur'ān in the truest sense. He should stay away from tyrants and faithless people of the world and be humble towards, and polite with righteous men and poor folk.

Sayyidunā Ūmar ibn al-Khaṭṭāb ؓ has said: “O scholars of the Qur'ān! Raise your heads, for the path is illuminated for you. Hasten to do good deeds and do not become dependent on others”.<sup>68</sup>



Sayyidunā Ābdullāh ibn Masūūd ؓ said: “It behooves a scholar of the Qur'ān that he be known for [keeping awake in the] night when people are asleep, and for fasting on days when people eat and drink;<sup>69</sup> his sadness when people are happy and his weeping when people laugh. He is silent when people are busy talking and is meek and fearful of Allāh when people are heedless in their swagger”.<sup>70</sup>



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<sup>68</sup> Bayhaqī in *Shuāb al-Īymān* §1163.

<sup>69</sup> That is other than the eid days and the Rising Days [*ayyām al-tashrīq*].

<sup>70</sup> *Muṣannaf Ibn Abī Shaybah*, 8/305.

Ĥasan al-Bařrī has said: “Those who came before you treated the Qur’ān as a Message of your Lord Almighty; they reflected upon its message in the night, and acted upon it in the day”.

Fuḁayl ibn Īyāḁ<sup>71</sup> has said: “The bearer of the Qur’ān is the standard bearer of Islam. It does not behoove him to waste time with idlers, or be heedless with the heedless, or engage in frivolous conduct with loiterers. He should avoid all this out of respect to the Qur’ān”.

Some young men after acquiring a reputation as ‘reciters’ and scholars of the Qur’ān, engage in banter with girls and women, sometimes engaging in mischievous tête-à-tête and – we seek Allāh’s refuge – lewd and indecent private messages. A scholar or a teacher of the Qur’ān is a representative of Islam; he must not be the cause of unjust criticism of our religion by indulging in disreputable actions.



## USING THE QUR’ĀN FOR FINANCIAL GAIN

Beware, beware! Do not use the Qur’ān as a means of making money or earning worldly wealth. RasūlAllāh ﷺ is reported to have said:

§29 Narrated by Ābdu’l Raĥmān ibn Shibl ؓ

**Recite the Qur’ān, but do not feed on it** [i.e., make it a source of income]. **Do not tire of it and do not be fanatical** [and extreme in its interpretation and implementation] **about it.**<sup>72</sup>



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<sup>71</sup> Al-Fuḁayl ibn Īyāḁ ibn Masūḁ al-Yarbūyī [105-187 AH].

<sup>72</sup> *Imam Āĥmad* 3/428; *Shuāb* §2383.

Sayyidunā Jābir said: “**We would recite the Qur’ān, Arabs and Non-Arabs amongst us,**” such as Sayyidunā Ṣuhayb [a Roman], Sayyidunā Bilāl [an Abyssinian], Sayyidunā Salmān [a Persian] ﷺ and their recitation was not entirely like that of Arabs.<sup>73</sup> So the Prophet ﷺ said:

§30 Narrated by Jābir ibn ‘Abdullāh ﷺ

**Recite the Qur’ān, every one of you recites well. There shall come a time when such people will appear who will be meticulous in recitation, as an arrow is straightened – seeking to hasten its reward and not delay it [until the Hereafter].<sup>74</sup>**

In another hadith:

§31 Narrated by Sahl ibn Saād al-Saādī ﷺ that RasūlAllāh ﷺ said:

**Praise be to Allāh! The Book of Allāh is one, and among you are [a people] red, white or black.<sup>75</sup> Keep reciting the Qur’ān until a time comes when a group of people will appear who will be meticulous in recitation as a straightened arrow,<sup>76</sup> but they only seek to hasten the reward and not delay it.<sup>77</sup>**

That is, utmost importance will be given to the manner of recitation, perfecting the articulation of letters [*makhārij*] and reciting it beautifully; however, they will be masters in form and will not care to

<sup>73</sup> ‘Alī al-Qārī citing from Ṭibī in *Mirqāt* under the hadith §2206.

<sup>74</sup> *Abū Dāwūd* §830, Bayhaqī in *Shu‘b*.

<sup>75</sup> That is, different people – of different races, colours and cultures.

<sup>76</sup> *yuqawwamu’s sahm* or *yuqāmu’l qidh* may mean: “straightening the arrow before fletching”, i.e., preparing an arrow. Or “the precision and control with which an arrow is held after aiming at the target and the string is drawn before shooting it”.

<sup>77</sup> *Abū Dāwūd* §831. Also *Musnad Aḥmad* from Anas ibn Mālik ﷺ §12484, §12581.

learn the meaning or reflect upon it, or act upon it. They learn, practice and perfect this art only for worldly gain – such as earning financial rewards, or desire to become famous as performers.

The hadith does not suggest that learning *tajwīd* is unnecessary; rather, it is obligatory for everyone to recite with *tajwīd*, as much as is possible for them. However, if one is not able to recite due to any reason,<sup>78</sup> one should still expend all possible effort to learn. If one is unable to master it, in spite of sincere effort, they will be deemed exempt. Fuḍayl ibn ʿĀmr narrates an anecdote about two Companions who entered a masjid and after the imam completed his prayer, a man stood up, recited a Qurʾānic verse and asked for something. One of the Companions present said: “We belong to Allāh and indeed, towards Him we shall return” and said, “I have heard RasūlAllāh ﷺ say: There shall come a group of people in the future who will seek [worldly gain] by reciting the Qurʾān – do not give anything to a person who asks by the Qurʾān”.<sup>79</sup>



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<sup>78</sup> There can be various reasons one cannot recite the Qurʾān with proper *tajwīd*. Among suchs reason are physical constraints of certain races – the tongue is not flexible enough and hence unable to pronounce certain letters such as *lām* or *rā*. Until recent years, another constraint was a lack of qualified teachers, as recitation cannot be learned by reading and can only be known and practised by observing a teacher. Among the few benefits of social media is that reciters and teachers have posted *tajwīd* lessons, and in various languages; which is immensely helpful as anybody can learn at their own pace and schedule, repeat the lessons numerous times, without the feeling of bothering the teacher.

<sup>79</sup> *Tirmidhī* §2917.

Scholars have differed about accepting remuneration for teaching the Qur’ān. Imam Zuhri and Imam Abū Ḥanīfah<sup>80</sup> prohibited any remuneration for teaching the Qur’ān citing the hadith of Ūbādah ibn Ṣāmit, when he taught the Qur’ān to a Companion who was among the People of the Bench,<sup>81</sup> and the latter gifted him a bow. The Prophet ﷺ said: **“If it pleases you, that it will be hung around your neck as a collar of fire, then accept it”**.<sup>82</sup>

Others such as Imam Ḥasan al-Baṣrī, Imam Shaābī, Imam Ibn Sirīn, Imam Āṭā’a, Imam Mālik and Imam Shāfiyī have permitted it and said it is like any other form of employment.



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<sup>80</sup> Later Ḥanafis have also agreed with other scholars that it is permissible to ask for remuneration to **teach** the Qur’ān; this has become permissible due to the need of the times.

<sup>81</sup> *Aṣḥāb al-Ṣuffah*.

<sup>82</sup> *Abū Dāwūd* §3416.

# 10

## THE KHATM

Reciting the Qur’ān completely from the beginning to the end is known as a *khatm*.

It is incumbent upon every Muslim to complete a full recitation of the Qur’ān at least once in their lifetime. However, one should strive to do as many *khatms* as possible. The practice of our elders varies in this regard as reported by Abū Bakr ibn Abū Dāwūd who says that some would complete a *khatm* in **two months**, some in **one month** and some others in **ten days**, some in **eight nights** and many others in **seven nights**. Some others would do so in **four nights**, many in **three nights** and some in **two nights**. Many others would do a *khatm* in **one day** and some others once in the day and another in the night. There are examples of those who completed three *khatms* in one day and of someone who did eight – four in the day and four in the night.

**One khatm in the day and one in the night:** Úthmān ibn Áffān, Tamīm al-Dārī, Sa’yīd ibn Jubayr, Mujāhid and Shāfi’yī ﷺ among others.

**Three khatms in a day and night:** Sulaym ibn Ítr, who was the judge of Egypt in the reign of Muáāwiyah ﷺ. Shaykh Abū Áli ibn al-Kātib is reported to have done **eight khatms** in 24 hours: i.e., four *khatms* in the day and four in the night.

It is reported by Ibn Abū Dāwūd that Mujāhid would do a *khatm* in Ramadān between *maghrib* and *ishā*. As for those who would recite the entire Qur’ān in **two rakāh** [circuits of prayer], they are too many

to list. Among the prominent ones from the early generations are: Úthmān ibn Áffān ؓ, Tamīm al-Dārī ؓ, and Saʿyid ibn Jubayr ؓ who recited the entire Qurʾān in two rakāh praying inside the Kābah. Another imam known to complete a *khatm* in one circuit of prayer is Imam Abū Ḥanīfah ؓ [as mentioned by Imam Dhahabī]. In Ramaḍān, he would do a *khatm* once in the day, once in the night and once in *tarāwīḥ*; i.e., a total of 61 *khatms* in Ramaḍān.<sup>83</sup>



The number of *khatm* one can do depends on personal circumstances and capabilities. Those who read the *tafsīr* of the Qurʾān to understand its meaning may take longer to do a *khatm*; similarly, those who are engaged in teaching, writing and other activities to spread knowledge may not be able to do *khatm* frequently. However, one should fix an appropriate frequency in accordance with their daily routines. The examples mentioned above are only for illustration, and are exceptions, not the norm. As we see from different narrations about Sayyidunā Úthmān ؓ – he would sometimes do three *khatms* in 24 hours, sometimes a *khatm* in only two circuits of prayer – but also one *khatm* in seven days. Scholars have said that it is disliked for common people to complete a *khatm* in one day, as mentioned in the hadith:

§32 Narrated by Ábdullāh ibn Ámr ؓ that RasūlAllāh ؓ said:

**Whoever recites the [complete] Qurʾān within three days, has not understood it.**<sup>84</sup>

<sup>83</sup> *Fatḥ al-Qadīr*, 1/487.

<sup>84</sup> *Abū Dāwūd* §1394; *Tirmidhī* §2949. *Ibn Mājah* §1347, *Dārimī* §1534, §3530; *Aḥmad* §6535, §6546, §6775, §6810, §6841.

Sayyidunā Úthmān ibn Áffān ؓ would start the *khatm* on Friday night and complete it on the following Thursday.

Imam Ghazālī has said in his *Iḥyā’a*: It is better to complete the Qur’ān in the night and another in the day. It is preferred to complete the *khatm* in the *fajr* prayer on Monday [or later in the day] for the *khatm* of the day. As for the *khatm* of the night, it is preferred to do it in the *maghrib* prayer of Friday or later, so that it coincides with the first part of the day or the night.

Saād ibn Abī Waqqāṣ is reported to have said: “When the *khatm* of Qur’ān coincides with the first part of the night, the angels will keep praying for him until morning; and if his completion coincides with the last part of the night, the angels will keep praying for him until evening”.<sup>85</sup>



## **LITTLE DROPS OF WATER MAKE A MIGHTY OCEAN<sup>86</sup>**

In our times,<sup>87</sup> the standard printed Qur’ān has 604 pages at 20 pages per *juz’* or part. If one recites 2 pages a day, they can do one *khatm*, at least once a year. If one adds a *khatm* in Ramadān, as it is a special time of the year, it becomes quite easy for anyone to do two *khatms* in a year.

One page of the Qur’ān has about 15 lines and a proficient reciter – such as a *ḥāfiẓ* – can read one page in about one minute; the slower ones can manage to read in 4-5 minutes. If one invests 10 minutes a

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<sup>85</sup> *Dārimī* §3526.

<sup>86</sup> This is the translator’s own comment and is not from the book, *Al-Tibyān*.

<sup>87</sup> In the 15<sup>th</sup> century of the Islamic calendar; 21<sup>st</sup> century [1445 AH / 2024 CE].

day for recitation – one can easily do a *khatm* in the entire year. A football match is 90 minutes and some more. How many football matches do people watch in a year? People waste time in many such activities every day. How many minutes do we spend reading and replying to messages on Whatsapp? Not long ago, we had to look for a prayer room or a masjid to find a copy of the Qur’ān to read. Nowadays, all of us have smart phones and the *muṣḥaf* [copy of the Qur’ān] is on our phones – thus, we can read it anywhere: at the bus stop, in the clinic or any waiting room, while standing in queues or anywhere else permissible [as will be explained presently]. We ask Allāh tāālā to give us the sense and guidance to read the Qur’ān.



## RECITING THE QUR’ĀN AT NIGHT

It is recommended to recite the Qur’ān in the night, as Allāh tāālā has praised such people:

لَيَسُوا سِوَاهُمْ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾  
 يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
 وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

They are all not the same; among the People of the Book, are those who are upright and they recite the verses of Allāh in the hours of the night and prostrate [pray]. They profess faith in Allāh and in the Final day; they enjoin the good and prohibit from evil and hasten in doing good deeds; and they are among the righteous.<sup>88</sup>

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<sup>88</sup> Sūrah Aāl Īmrān, 3:113-114.

In the verse above, Allāh has praised some among the Jews and Christians, who were true to the original religion, at the time of revelation of this verse. This verse cannot be cited to claim that Jews and Christians of our time are believers and will hence attain salvation. The principle is clear and unambiguous that after the advent of our Prophet ﷺ, salvation depends solely upon bearing faith in him.



§33 Narrated by Ábdullāh ibn Ūmar ؓ that RasūlAllāh ﷺ said:

**What an excellent man Ábdullāh would be, if he only prayed in the night.**<sup>89</sup>

§34 Narrated by Ábdullāh ibn Ámr ؓ that RasūlAllāh ﷺ said:

**O Ábdullāh, do not be like so-and-so. He used to pray in the night, but he abandoned it.**<sup>90</sup>



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<sup>89</sup> Bukhārī §1122; Muslim §2479.

<sup>90</sup> Bukhārī §1152; Muslim §1159.

# 11

## RECITATION IN THE NIGHT PRAYER

§35 Narrated by Sahl ibn Sa'ād ؓ that RasūlAllāh ﷺ said:

**The honour of a believer is in his standing up [in prayer] in the night.**<sup>91</sup>

A believer is bestowed honour – and is deservedly superior to other believers – due to his waking up in the night to offer voluntary prayer, and for his recitation of the Qur'ān.



Imam Nawawī has said: The voluntary prayer in the night and the recitation in it is superior because it is a time when the heart is focused and there is little distraction, as there is no disturbance due to chores. There is also less scope for show and other such maladies. Furthermore, a number of important events in Islam have occurred in the night, such as the miraculous night journey of the Prophet ﷺ.



§36 Narrated by Jābir ibn 'Abdullāh ؓ that RasūlAllāh ﷺ said:

**There is a [special] time in the night, in which the prayers of the entire night are accepted.**<sup>92</sup>

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<sup>91</sup> *Al-Mújam al-Awsaṭ* §4290.

<sup>92</sup> *Muslim* §757, *Ibn Hibbān* §2561, *Aḥmad* 3/313.

The merit [and reward] of standing up for prayer in the night and recitation is gained irrespective of the recitation being little or a lot; but obviously, more recitation is all the more meritorious and the reciter deserves a bigger reward, as we have seen in the hadith:

§37 Narrated by *ʿAbdullāh ibn ʿAmr* ﷺ that *RasūlAllāh* ﷺ said:

**One who prays, reciting ten verses [from the Qurʾān] will not figure in the [list of] heedless ones; he who prays reciting 100 verses will be written among the pious; he who prays reciting 1000 verses will be among the ones who are granted a great treasure [*muqantarīn*].<sup>93</sup>**

Ibn ʿAbbās ﷺ has said: “Praying two rakāh in the night, is as if one has stayed up the entire night in prayer and prostration”.



## ON RETENTION OF THE QURʾĀN

§38 Narrated by *Abū Mūsā al-Ashārī* ﷺ that *RasūlAllāh* ﷺ said:

**Recite the Qurʾān regularly. By Him, in whose Power rests Muḥammad’s life, it is easier to lose it [i.e., forget it] than a [captive] camel which has been untied.<sup>94</sup>**

The knowledge and ability to recite the Qurʾān is more prone to slip away [and be lost] than a camel that seeks freedom when it is untied – as soon as it is unbound, it escapes and becomes difficult to recover. The ability to retain the Qurʾān will be lost swiftly – if you do not retain

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<sup>93</sup> *Abū Dāwūd* §1398; *Ibn Hibbān* §2572.

<sup>94</sup> *Bukhārī* §5033; *Muslim* §791.

it by regularly reading it, repeating it and listening to it. ‘Practice maketh a man perfect’ is a self-evident adage. If we do not keep reading and practicing, we lose our skills. In various fields, professionals are required to renew their knowledge frequently to remain competent in their respective fields.



§39 Narrated by *Ábdullāh ibn Ūmar* ﷺ that *RasūlAllāh* ﷺ said:

**Verily, a person who recites the Qur’ān [regularly] is like the owner of a tethered camel; he retains it so long as he keeps it bound; but if he unties it, it will swiftly depart.**<sup>95</sup>

*Şāhibu’l Qur’ān* mentioned in the hadith above is a person who regularly reads the Qur’ān [*alifahu*]; this is general and applies to both who recite the Qur’ān by looking at the *muş’haf* and those who recite from memory. Because those who recite it regularly will find it easy and on the tip of the tongue [due to practice] – and one who reads it occasionally will falter and find it heavy on the tongue.

§40 Narrated by *Anas ibn Mālik* ﷺ that *RasūlAllāh* ﷺ said:

**The rewards of [good deeds] of my followers [*ummah*] were presented to me; [even as small as] a little fleck that a man cleans from the masjid; and the sins of my followers were presented to me – and I did not see a sin greater than that of a man who was given [the fortune of memorising] a chapter or a verse from the Qur’ān, but forgot it.**<sup>96</sup>

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<sup>95</sup> *Bukhārī* §5031; *Muslim* §789.

<sup>96</sup> *Abū Dāwūd* §461.

The meaning of ‘forgetting’ here is not due to one’s failing memory or due to compulsions that lead a man to forget; rather, it is about those who could recite it regularly, repeat it and retain it – but they lost it due to heedlessness and apathy; or due to excessive indulgence in *dunyā*, they could not make time to recite the Qur’ān. Although they were once proficient, being out of touch made them lose it. Thus, the sin was in not keeping close to the Qur’ān by reciting or reading it regularly. Imam Abū Shāmah has said that ‘forgetting’ means not acting upon the Qur’ān. Allāh tāālā knows best.

§41 Narrated by Saād ibn Ūbādah ؓ that RasūlAllāh ؐ said:

**One who recites the Qur’ān and thereafter forgets it... will meet Allāh, Glory to Him and Exalted is He, as a leper [or one with amputated hands – i.e., empty handed].<sup>97</sup>**

The metaphor means that such a man will not have anything to show on Judgement Day, for he was given guidance and knowledge of the Qur’ān, but neglected it, strayed away and ended far from the straight path, and thus returned empty handed. We seek Allāh’s refuge.



## UPON MISSING ONE’S ROUTINE

§42 Narrated by Ūmar ibn al-Khaṭṭāb ؓ that RasūlAllāh ؐ said:

**If one [over]sleeps and misses his routine [of recitation] of the Qur’ān in the night – or a portion from it – he should recite it between the morning prayer and the noon prayer [fajr and zuhr]; it will be as if he had recited in the night.<sup>98</sup>**

<sup>97</sup> Abū Dāwūd §1474; Dārimī §3383.

<sup>98</sup> Muslim §747.

If one has set a portion of recitation for every night, which he could not read due to being sick, or being tired or overcome by sleep or any other valid reason, reading it the next morning will compensate for the lapse and it will be as if he did not miss his routine.

*wa lillāhi'l ḥamd.*<sup>99</sup>



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<sup>99</sup> Praise be to Allāh.

# 12

## USING A BRUSH (MISWAK)

It is highly desirable to brush one's teeth, preferably with a *miswāk*, before beginning recitation of the Qur'ān. A twig from the *Arak*<sup>100</sup> tree is preferred [as its frayed fibers serve as fine bristles]. Using a toothpaste with permissible ingredients is also allowed by the shari'ah, as the objective is to have fresh breath prior to recitation. While using a toothbrush with synthetic bristles is also acceptable, using a *miswāk* is closer to the sunnah. Also, it can be available at all times as it is portable. If one does not have a brush or a *siwāk*, one can use the forefinger to brush the teeth and clean the mouth.<sup>101</sup> In summary, it is disliked to read the Qur'ān without rinsing the mouth, if there are bits of food or traces of drink [such as tea or juice] in the mouth; it is severely disliked [to recite] after eating pungent vegetables, such as raw garlic or onion, or with a lingering smell of tobacco. 🌿

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<sup>100</sup> *Salvadora Persica* or the toothbrush tree.

<sup>101</sup> Muslims have been using this natural toothbrush for more than 1400 years, but are ignored by those who talk of dental hygiene as a modern or a western concept. The Prophet ﷺ placed a great emphasis on personal hygiene and made it a part of worship; in a hadith, he has said: “**Cleanliness is half of faith.**” Cleanliness is a part of a Muslim's routine – irrespective of whether they are rich or poor. Washing oneself after relieving themselves (going to a toilet), brushing the teeth at least five times a day (and rinsing the mouth with water), doing the minor ablution five times a day, bathing at least once a week, keeping one's clothes clean, trimming nails and moustaches, removing pubic and underarm hair, etc. are all Islamic manners, practised and recommended by the Prophet ﷺ. In fact, the first chapter of a book of Islamic law is about impurity [*najāsah*] and rulings on purity and purification [*ṭahārah*].

## RECITING THE QUR'ĀN IN RITUAL IMPURITY

It is praiseworthy [*mustahāb*] to recite the Qur'ān in a state of ritual purity. However, by the consensus of Muslims, it is permissible to recite it from memory even if one is in the state of minor impurity [i.e., required to do minor ablution or *wuḍū*]. If one is not able to use water, one can also do the dry ablution [*tayammum*] to recite the Qur'ān.

***Istihādāh*** means abnormal vaginal bleeding; a woman in this situation [*mustahādāh*] can recite the Qur'ān without *wuḍū* in the days during which she is considered as ritually clean.<sup>102</sup>

**Concerning a person requiring the major ablution [*junub*] or a menstruating woman [or in lochia]:** It is forbidden [*haram*] for them to recite the Qur'ān even from memory, whether one verse or lesser. However, they are allowed to think and reflect about the verse, or look at written verses or the Qur'ān and read it without articulation. A person in the state of major impurity [*junub*] and the menstruating woman are allowed to recite other forms of *dhikr* – such as *tas'biḥ*, *tahlīl*, *takbīr*<sup>103</sup> and *ṣalawāt* upon RasūlAllāh ﷺ.

There is no restriction on reciting prayers from the Qur'ān as litanies [*dhikr*], when one utters them with the intention of supplication and not as recitation of the Qur'ānic verse,<sup>104</sup> such as:

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<sup>102</sup> Details of these issues are found in the *fiqh* books.

<sup>103</sup> ***Tasbiḥ***: Subḥān-Allāh; ***tahlīl***: Lā ilāha illā Allāh; ***takbīr***: Allāhu Akbar.

<sup>104</sup> As shown in the examples, these are verses of the Qur'ān; but they are also supplications. Thus, if one recites these phrases – although they are words from the verses of the Qur'ān – it is permitted for anyone to do so with the intention supplication, irrespective of their state of ritual purity.

When one mounts an animal, or embarks on a plane or ship or any other vehicle:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Glory be to Him who made this [vehicle] subject to our control;  
and we could not have controlled it otherwise<sup>105</sup>

Upon hearing the news of a Muslim's death:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Indeed, we belong to Allāh and indeed to Him we return<sup>106</sup>

When starting any task:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh's name to begin with, who is the Most Merciful, the Beneficent <sup>107</sup>

Or any other supplication such as:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O our Lord, give us prosperity in this world  
and goodness in the Hereafter, and save us from Hell.<sup>108</sup>



It is **forbidden to touch the Qur'ān** in the state of impurity – whether minor or major impurity [*ḥadath*]. However, one is allowed to hold it in a situation where it might be disrespected otherwise. If it is

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<sup>105</sup> Sūrah al-Zukhruf, 43:13.

<sup>106</sup> Sūrah al-Baqarah, 2:156.

<sup>107</sup> Sūrah al-Naml, 27:30.

<sup>108</sup> Sūrah al-Baqarah, 2:201.

necessary to handle the Qur'ān, when one is ritually impure, one should use a clean cloth (which is not a part of the covering) to hold it. The Qur'ān itself proclaims that it is impermissible to touch it, unless one is ritually clean:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

Do not touch the Qur'ān,  
except [when] in a state of ritual purity<sup>109</sup>



## DRY ABLUTION (TAYAMMUM) FOR RECITATION

If a *junub* or a menstruating woman<sup>110</sup> cannot use water [either due to non-availability, or under duress when one cannot bathe for any valid reason], they are allowed to do the dry ablution and it suffices for both major and minor ablutions. After a dry ablution, the person is allowed to pray [i.e., ritual prayer] and also recite the Qur'ān.

If one regains the ability to use water – such as finds water, whereas it was unavailable earlier – the dry ablution becomes void. It now becomes imperative to use the available water and do the ablution to perform the ritual prayer and to recite the Qur'ān.<sup>111</sup>



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<sup>109</sup> Sūrah al-Wāqīáh, 56:79.

<sup>110</sup> That is, after her period has ended and she seeks to purify herself.

<sup>111</sup> This is for the *junub* or the menstruating woman; we have previously mentioned that minor impurity [i.e., not being in state of *wuḍū*] does not prevent one from reciting from memory.

# 13

## PLACES WHERE THE QUR'ĀN CAN BE RECITED

It is highly desirable [*mustahab*] to recite while sitting in a clean place; therefore, a number of scholars have recommended that one should recite in the masjid, because it is both a clean and an honoured place. One should make the intention of *iytikāf* when entering the masjid – whether he intends to sit there for a short period or for long.

It is disliked to recite the Qur'ān in a public bath.<sup>112</sup> Imam Shābī has said: 'It is disliked to recite the Qur'ān in three places: in public baths, in toilets and whilst grinding the millstone [i.e., while doing chores and not paying attention]'. Reciting the Qur'ān on the road is permissible, if one is not distracted during recitation. RasūlAllāh ﷺ has disapproved of recitation when one is drowsy or feels sleepy.

§43 Narrated by Sayyidah Ā'ishah ﷺ that RasūlAllāh ﷺ said:

**If one feels sleepy in the [voluntary night] prayer, then let him lie down until he is rid of sleep; for indeed, a drowsy man may curse himself, while he [actually] wishes to ask for forgiveness.**<sup>113</sup>



Sayyidunā Abū Dardā'a ﷺ would recite [whilst walking] on the street. Ūmar ibn Ābdu'l Āzīz ﷺ permitted recitation [whilst walking] on the

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<sup>112</sup> That is, in bathrooms without toilets. However, it is **prohibited** [*haram*] to recite in toilets or places where there is filth. In our times, most bathrooms have toilets and therefore, it is impermissible to recite in such bathroom-toilets.

<sup>113</sup> *Bukhārī* §212; *Muslim* §786.

road. However, Imam Mālik ﷺ disliked recitation while walking or standing on the street. In our times,<sup>114</sup> one should avoid recitation in places where there is blaring music – such as malls – or places where there is disturbance and one cannot focus on the recitation. However, if one is in waiting rooms, or places where people go about their business silently, it is allowed to recite softly without disturbing others. Past scholars disliked recitation in public, as it would appear to be showing off; if indeed one fears that one may succumb to show-off, it is better not to recite. The hadith: “*Actions are according to intentions...*” is the guiding principle in all cases.



## FACING THE QIBLAH DURING RECITATION

It is praiseworthy [*mustahab*] to recite the Qur’ān facing the *qiblah* [the direction of the Kábah]. One should sit in a solemn and tranquil manner, as if one is sitting in front of a teacher. It is also permitted to recite whilst standing or lying down or in some other [decent] position, though it merits a lesser reward. Allāh táālā has said:

الَّذِينَ يَذْكُرُونَ اللَّهَ فِيمَا وَقَعُوا وَأَعْلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
 السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

They, who remember Allāh, (whilst) standing and sitting and [lying down] on their sides; they reflect upon the creation of the heavens and the earth. “O our Lord! You have not created this in vain. Glory be to You, save us from Hellfire”.<sup>115</sup>

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<sup>114</sup> We are in the year 1445 AH / 2024 CE.

<sup>115</sup> Sūrah Aāl Īmrān, 3:191.

## RECITING THE QUR'ĀN WHILST LYING DOWN

§44 Narrated by Sayyidah Ā'ishah ؓ

RasūlAllāh ﷺ would rest his head in my lap and recite the Qur'ān, and I would be on my [menstrual] period at that time.<sup>116</sup>

In another narration: He ﷺ would recite the Qur'ān and his [blessed] head would be in my lap.<sup>117</sup>



Sayyidunā Abū Mūsā al-Ashārī ؓ has said: “Indeed I recite the Qur'ān in my prayer and also do so when I am [lying] on my bed”.

Sayyidah Ā'ishah ؓ has said: “Indeed I recite my *ḥizb*<sup>118</sup> whilst lying down on my bed”.



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<sup>116</sup> *Bukhārī* §297; *Muslim* §301.

<sup>117</sup> *Ibn Mājah* §634.

<sup>118</sup> Portion of the Qur'ān.

# 14

## THE MANNER OF STARTING THE RECITATION

*Istiāādḥah* means to seek the refuge of Allāh from the accursed Devil, by reciting the following prayer:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek Allāh's refuge from the accursed Devil.

It is desirable and praiseworthy [*mustāḥab*] to recite the above prayer and seek the refuge of Allāh tāālā before beginning to recite – both within the ritual prayer [salat] or out of it. In the Ḥānafi *madh'hab*, it is *mustāḥab* **only** in the first *rakāh* to say the *istiāādḥah*, while Shāfiyī scholars permit saying it before the *fātiḥah* in every *rakāh* according to Imam Nawawī.



## RECITING THE BASMALAH

*Basmalah* is the prayer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Merciful, the Beneficent.

It is necessary to recite the *basmalah* in the beginning of every chapter [*sūrah*], except *Al-Barā'ah*, the ninth chapter.<sup>119</sup> This clause<sup>120</sup> is applicable only when a person is already reciting the Qur'an; such as

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<sup>119</sup> It is also known as *Sūrah al-Tawbah*.

<sup>120</sup> That is, not reciting *basmalah* while starting the ninth *sūrah*.

the *sūrah* prior to it [i.e., *Sūrah al-Anfāl*], and after completing that *sūrah*, continues to read. This he does without reciting the *basmalah*.

If one was not reciting prior and has just begun the recitation, even if he happens to start the recitation with this *sūrah*, he should not omit the *basmalah*. Also, if he starts recitation from somewhere in the middle of this *sūrah*, he must not omit the *basmalah*.



## REFLECTING ON THE MEANING OF THE QUR'ĀN

It is necessary to reflect upon the meanings of Qur'ānic verses during recitation. The Qur'ān exhorts its reader to think, reflect and ponder:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

Do they not reflect upon the Qur'ān?<sup>121</sup>

كُنْتُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

The Book which We sent down to you; blessed it is – so that [people] may reflect upon its verses, and for the wise to heed admonition.<sup>122</sup>



Native fluency in Arabic is not sufficient in itself for a comprehensive understanding of the Qur'ān, as its style and usage differ profoundly from the contemporary language. It is possible only with the aid of acknowledged commentaries and explanations of authoritative exegetes [*mufasssīrūn*]. Therefore, it is obligatory to consult

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<sup>121</sup> *Sūrah al-Nisā'a*, 4:82.

<sup>122</sup> *Sūrah Şād*, 38:29.

commentaries [*tafsīr*] to understand the contexts of the verses of the Qur’ān. Those who do not understand the language, or do not have the expertise may think ‘reflection’ does not apply to them, but this is not necessarily true; they can still reflect by reading high-quality translations in their own languages. For example, in the Urdu language, Imam Aḥmad Ridā Khān’s translation, *Kanz al-Īymān*, is an amazing work. In spite of being an almost word-for-word translation and incredibly close to the original Arabic text, it also captures the Arabic idiom, the contexts of the verses and associated rulings.

Arbitrary explanations based on literal readings or fanciful interpretations, which can neither be corroborated by linguistic usage nor by authentic narrations, are forbidden as mentioned in the hadith: ***“One who interprets the Qur’ān upon his own whim should prepare for his seat in Hellfire”***<sup>123</sup> and in another version ***“One who explains the Qur’ān, based on his own opinion, has certainly made a mistake, even if his explanation is incidentally correct”***.<sup>124</sup>



There are numerous anecdotes of our elders related to contemplation of the Qur’ān. Some of them would spend the entire night repeating a single verse and reflecting on it until the wee hours of the morning. Some would shriek and fall down while pondering on the Qur’ān – and some have even lost their lives. Bahz ibn Ḥakīm<sup>125</sup> reports that

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<sup>123</sup> *Tirmidhī* §2951.

<sup>124</sup> *Abū Dāwūd* §3652. The mistake is in the approach; i.e., being audacious in explaining the Qur’ān without knowledge and is considered wrong even if the meaning happens to be correct by chance.

<sup>125</sup> Bahz ibn Ḥakīm ibn Mu’āwiyah (d. 149 AH), hadith master; lived in Baṣrah.

Zurārah<sup>126</sup> ibn Awfā ؓ, a prominent *tābiyī* was leading the morning prayer and was reciting the Qur’ān; when he reached the following verse, he collapsed and passed away:

فَإِذَا نَفَرْنَا فِي السَّمَاءِ فَذَلِكَ يَوْمٌ عَسِيرٌ

So when the Trumpet is blown; then, that day  
will be extremely hard [and dreadful]<sup>127</sup>

Bahz confirmed this incident by saying: “I was present among those who carried his bier”.

Once when the Qur’ān was recited in front of him, Aḥmad ibn Abi’l Ḥawāriy<sup>128</sup> ؓ shrieked and fell down unconscious.

Ibrāhīm al-Khawwāṣ<sup>129</sup> ؓ has said: “The medicine for hearts is in five things: Recitation of the Qur’ān with contemplation; empty stomachs [i.e., fasting often], praying in the night, beseeching Allāh earnestly in the early hours of the morning and sitting in the company of the righteous”.




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<sup>126</sup> Imam and judge of Baṣrah; he has narrated from Ibn ‘Abbās and Abū Hurayrah ؓ.

<sup>127</sup> Sūrah Mudath’thir 74:8-9

<sup>128</sup> The great ascetic and a prominent scholar of the Levant, originally from Kūfah. He was born in 164 AH and passed away in 246 AH. Yaḥyā ibn Maʿīn is reported to have said about him: “The people of Levant get rain on account of Aḥmad.”

<sup>129</sup> Ibrāhīm al-Khawwāṣ (194-291 AH) was a famous ascetic and a contemporary of Junayd al-Baghdādī and Abu’l Ḥusayn Nūrī ؓ.

# 15

## REPEATING CERTAIN VERSES IN CONTEMPLATION

§45 Narrated by Abū Dharr 

RasūlAllāh  once stood in prayer and kept repeating a verse until dawn. The verse that he repeated was:<sup>130</sup>

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ

If You punish them, then indeed they are Your slaves<sup>131</sup>



The above hadith is an example of Prophet's  compassion towards his followers. The above portion is from a verse in which Sayyidunā Yīsā  will answer Allāh tāalā when he is asked about his followers [i.e., the Christians]. The three verses of the Qur'an that give the context are:

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ الْهَيْنِ مِنْ

دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ.

فَقَدْ عَلِمْتَهُ ۗ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ 

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ ۗ إِنَّ أَعْبُدُ وَاللَّهُ رَبِّي وَرَبُّكُمْ ۗ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا

<sup>130</sup> Nasā'iry §1084; Ibn Mājah §1350.

<sup>131</sup> Sūrah al-Mā'idah, 5:118.

دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

إِنْ تَعَذَّبْتَهُمْ فَاتِهِمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

And when Allāh tāālā will ask: O ʿĪsā, son of Mary. Did you tell people: “Take me and my mother as two gods other than Allāh?” He [Sayyidunā ʿĪsā عَلَيْهِ السَّلَام] will say: Glory be to you! It does not behoove me to say that which I have no right [to say]. Had I said so, You would certainly know it. You know everything I know, but I do not know all that You Know. Indeed You are the Absolute Knower of the unseen. I had told them not except what You commanded me [to say] that: worship Allāh, who is my Lord and your Lord. I was a witness over them so long as I remained among them; and when You took me away, You were Watching them – and You are a Witness over everything. **If You punish them, then indeed they are Your slaves;** and if You forgive them, then indeed You are the Mighty, the Wise.<sup>132</sup>

The highlighted portion, which RasūlAllāh ﷺ recited repeatedly is of immense consequence as seen by our Master ﷺ. The awareness of the Absolute Power of Allāh and that He can punish anyone He wishes. RasūlAllāh ﷺ had the knowledge of the plight of his followers – weak, heedless and sinful – and therefore, he ﷺ was concerned about them and feared for them; he repeated these verses, praying for them. The *tadabbur* of our Master ﷺ was indeed of a superior order; in this incident, he ardently beseeched for our salvation, just as the Qurʾān has described him as: *Ḥarīṣun ālaykum*.<sup>133</sup> In a longer version of the hadith, Sayyidunā Abū Dharr ؓ says that he asked him the next morning: “O Messenger of Allāh! You kept repeating the same verse until dawn, and you bowed down and prostrated [reciting the verse]”.

<sup>132</sup> Sūrah al-Māʿidah, 5:116-118.

<sup>133</sup> Fervently desires your salvation. Sūrah Tawbah, 9:128.

He ﷺ replied: “I beseeched my Lord Almighty – Glory to Him and Exalted is He – to grant me [the ability to] intercede for my followers. And Allāh táālā granted me [the privilege of] intercession [*shafāáh*] and Allāh willing, it will help anyone who does not commit polytheism”.<sup>134</sup>

In another narration via Sayyidunā Ábdullāh ibn Ámr ibn al-Áāş ﷺ, [after reciting this *āyah*] he ﷺ raised his hands and said: “O Allāh! My followers [*ummah*]” and he wept. Allāh táālā said: “O Jibrīl, go to Muḥammad ﷺ and tell him: “*Indeed We will make you pleased about [the fate of] your followers; We will not disappoint you*”.<sup>135</sup>



§46 Narrated by Tamīm al-Dārī ﷺ

RasūlAllāh ﷺ kept repeating the following verse the whole night, until morning:<sup>136</sup>

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ  
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

Do those who commit evil expect that We will treat them akin to those who believe and do good deeds?<sup>137</sup>



<sup>134</sup> *Musnad Ahmad* 5/149 vide Tafsīr Ibn Kathīr.

<sup>135</sup> *Muslim* §202.

<sup>136</sup> *Musnad Ibn Jaád* §94; Ibn al-Mubārak in *Al-Zuhd* §94.

<sup>137</sup> *Sūrah al-Jāthiyah*, 45:21.

Ábbād ibn Ĥamzah<sup>138</sup> said that he once went to visit Asmā'a [bint Abū Bakr Ṣiddīq] ﷺ and she was reciting the following verse:

فَمَرَّبَ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُورِ

And Allāh bestowed His Favour upon us and saved us from Hell fire.<sup>139</sup>

I sat near her and she kept repeating it over and over, and kept beseeching Allāh táālā for a long time. I went out to the market and after completing my work I returned and she was still repeating the same verse and beseeching Allāh [i.e., doing *duāā*].

The above verse from Sūrah al-Ṭūr, describes believers meeting each other in Paradise and expressing their gratitude for the favour of Allāh, that they were spared punishment and that they had attained salvation. A similar anecdote is reported about Sayyidah Áāishah ﷺ.



Sayyidunā Ibn Masúūd ﷺ would often repeat the verse:

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: O my Lord Almighty, increase me in knowledge<sup>140</sup>

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<sup>138</sup> Sayyidah Asmā'a was the grandmother of Ábbād ibn Ĥamzah ibn Ábdullāh ibn Zubayr; she was the daughter of Sayyidunā Abū Bakr, the wife of Sayyidunā Zubayr, the mother of Sayyidunā Ábdullāh ibn Zubayr and the sister of Sayyidah Áāishah, the mother of believers. May Allāh be pleased with them all.

<sup>139</sup> Sūrah al-Ṭūr, 52:27. The meaning of the word *samūm* is Hell-fire.

<sup>140</sup> Sūrah Ṭā-Hā, 20:114. Here, 'knowledge' means understanding of the Qur'an; i.e., 'O Allāh, increase my understanding of the Qur'an' [Qurtubī].

Sayīd ibn Jubayr ﷺ would repeat the following verses:

وَأَتَقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ

Fear that day, in which you will be returned towards Allāh<sup>141</sup>

إِذَا الْأَغْلَلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ

Soon they shall know; when they will be shackled  
and dragged by the chains in their necks<sup>142</sup>



The above verses describe punishment in the Hereafter. A believer should reflect on how painful the torment will be for disbelievers and deniers of truth on Judgement Day, and fearing such punishment, one should prepare for that day by being good Muslims, obeying the commands of Allāh and refraining from all that He has forbidden. Disbelievers mock us in this world, but on that day, they will be shackled by chains in their necks and dragged into Hell by ferocious angels. We seek Allāh's refuge.



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<sup>141</sup> Sūrah al-Baqarah, 2:281.

<sup>142</sup> Sūrah al-Ghāfir, 40:71.

# 16

## WEEPING WHILE LISTENING TO THE QUR'ĀN

It is praiseworthy to weep when listening to the Qur'ān, as it is an attribute of the enlightened and among the trait of the righteous.

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۝

They fall down upon their faces and they weep;  
[and this] increases their humility.<sup>143</sup>



§47 Narrated by Saād ibn Abī Waqqāṣ ؓ that RasūlAllāh ﷺ has said:

**Recite the Qur'ān and weep; if you cannot [weep spontaneously], then try to weep.**<sup>144</sup>

Sayyidunā Ūmar ibn al-Khaṭṭāb ؓ once recited Sūrah Yūsuf in the morning prayer and wept so much that tears trailed down his neck [reaching his collarbone]. Another narration mentions that it was in the *ishā* prayer. It is said that he wept so hard that his sobbing could be heard from the rows behind him.

Abū Rajā'a says that he saw Ibn Ābbās ؓ had two faint lines like worn-out shoelaces etched below his eyes, due to weeping. Imam Ghazālī has said: It is praiseworthy to weep while reciting, or while hearing it being

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<sup>143</sup> Sūrah al-Isrā'a 17:109. This is a verse of prostration; it is obligatory to prostrate if this is recited aloud.

<sup>144</sup> Bazzār §1235.

recited; the manner in which it can be achieved is to recall the threats of punishment, the prospect of immense terror and the dire warnings of torment in the Hereafter. One should then compare one's own actions, shortcomings and sins, for this will bring sadness to the heart and will cause tears to overflow. If one is not able to do it, then one should weep for one's inability, as he appears to be afflicted with a great malady [of a hardened heart].



### RECITING THE QUR'ĀN METICULOUSLY (TARTĪL)

It is necessary to recite the Qur'ān slowly and properly [i.e., according to rules of *tajwīd*] as Allāh táálā has said:

وَرَقِّلِ الْقُرْآنَ تَرْتِيلاً

Recite the Qur'ān slowly and steadily.<sup>145</sup>

*Tartil* mentioned in the verse means that one should recite properly by fully articulating the letters, without rushing,<sup>146</sup> or mumbling, or not pronouncing the letters clearly.

**§48** Narrated by Umm Salamah ؓ that RasūlAllāh ﷺ has said:

**RasūlAllāh ﷺ would recite the Qur'ān slowly and meticulously, [as if he were pronouncing it] letter by letter.**<sup>147</sup>

<sup>145</sup> Sūrah Muzzammil 73:4.

<sup>146</sup> And thereby, either adding or eliminating letters.

<sup>147</sup> *Abū Dāwūd* §1466, *Tirmidhī* §2923, *Nasā'iy* §1022.

§49 Narrated by ʿAbdullāh ibn Mughaffal ؓ

**On the Day of the Victory of Makkah, I saw RasūlAllāh ؓ seated on his she-camel and he was reciting Sūrah al-Fat’h; he was reciting it slowly and with iteration.<sup>148</sup>**

Sayyidunā Ibn ʿAbbās ؓ has said: I prefer reading one single *sūrah* meticulously [*tartīl*] to reading the entire Qur’ān in haste. Imam Mujāhid was asked about two men: the first who recited Al-Baqarah and Aāl Imrān and the second who recited only Al-Baqarah; however the *rukūú*, *sujūd* and the time taken to complete the prayer by both was the same. Mujāhid replied that the one who recited **only** Baqarah were superior [for he recited it slowly and with care].



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<sup>148</sup> *Bukhārī* §4281; *Muslim* §794.

# 17

## BESEECHING ALLĀH DURING RECITATION

If one reads a verse describing the Mercy of Allāh, one should beseech Allāh *táālā* to bestow His favours. If one comes across a verse about punishment, one should seek Allāh's refuge, in words such as:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ

*Allāhumma innī as'aluka'l áāfiyah*

O Allāh! I ask you to grant me safety

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ مِنْ كُلِّ مَكْرُوهٍ

*Allāhumma as'aluka'l áāfiyata min kulli makrūh*

O Allāh! I implore you to protect me from every trouble.

Similarly, when one reads a verse about the Transcendence of Allāh [*tanzīh*] one says: *subhānahu wa táālā* [Transcendent is He and Exalted from having flaws] or *tabāraka wa táālā* [Glory be to Allah].

Shāfiyīs permit saying *subhānAllāh* or *aúūdhu-billah* as a *duáā* during prayer or outside of it; but the *Ĥanafī madh'hab*, it is not permissible to utter any word in *salat* as a response to an event which is not a part of the prayer. Saying *aúūdhu-billah* or *sub'ĥānAllāh* as a response to a Qur'ānic verse will nullify the *salat*.



## RESPECTING THE QUR'ĀN

Every Muslim knows that respecting the Qur'ān is obligatory. While external forms of respect are commonly observed, many people are unaware of actions that are discourteous and are deemed contrary to respect:

1. Laughing and speaking in the middle of recitation – unless it is necessary to speak – is disregarding the etiquette [*adab*] of reciting the Qur'ān.

§50 Narrated about ʿAbdullāh ibn ʿUmar ﷺ

**...when he [i.e., ʿAbdullāh himself] started reciting the Qur'ān, he would not speak until he would complete his recitation.**<sup>149</sup>

2. Keeping one's hands busy fiddling, fidgeting or doing something while reciting the Qur'ān is unbecoming of the manner in which one should be when conversing with Allāh tāālā.<sup>150</sup>
3. Being distracted and looking here and there during recitation is undesirable; especially, looking at something forbidden by the shari'ah, is all the more opprobrious. Even though it is not common for older men to feel attracted to boys, scholars have recommended that one should avoid looking at handsome young boys without a need, even if it is without lust, and even if one feels safe from temptation.<sup>151</sup>

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<sup>149</sup> *Bukhārī* §4527.

<sup>150</sup> Reciting the Qur'ān is as if one is conversing with Allāh tāālā.

<sup>151</sup> Similarly, looking at females – or scrolling through social media posts that have clips or pictures of women.

Allāh táālā has said: *Tell believing men to lower their gaze.*<sup>152</sup> According to Imam Nawawī, this strictness in the case of boys is because some boys are far more comely than [some] women – and it is easier to fall into sin with a boy, than with a woman as segregation hinders easy access in case of the latter. Unfortunately in our times, segregation is seen as antiquated and even oppressive; women sit alongside men even in Qur’ān classes, mosques and in social gatherings.<sup>153</sup> Those who encourage or permit this behaviour pretend as if nothing is amiss, unaware that they are inviting Divine Wrath.

We seek Allāh’s refuge.



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<sup>152</sup> Sūrah al-Nūr, 24:30.

<sup>153</sup> It is impermissible for unrelated men and women to sit alongside in gatherings, when women are not fully covered and especially when young women wear attractive clothes and make-up.

# 18

## VARIANT READINGS [QIRĀ'ĀT]

It is permissible to recite the Qur'ān in any of the seven canonical readings and impermissible to recite in any other, including the uncommon readings narrated via one of the seven reciters. However, this was the opinion of earlier scholars; later scholars have agreed upon ten canonical readings.

**The Seven/Ten Readings:** The Qur'ān is recited with minor variations in recitation – all of these are correct and were given by RasūlAllāh ﷺ as he has said: “*The Qur'ān was revealed in seven [variant] letters*”.<sup>154</sup> However, there is no contradiction in meanings of these variations.



The two widely practiced recitations in the world today are:

- Āāṣim's reading via Ḥafṣ ibn Sulaymān: *Ḥafṣ ān Āāṣim*
- Nāfiy's recitation via Warsh: *Warsh ān Nāfiy*



## RECITING THE QUR'ĀN IN ORDER

The chapters of the Qur'ān are in the order given by the Prophet ﷺ. The chronological order of revelation is, however, different than the

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<sup>154</sup> *Bukhārī* §2419, §4992, §5041, §6936, §7550; *Muslim* §818; *Abū Dāwūd* §1475-1476; *Tirmidhī* §2943-§2944; *Nasā'ī* §9936-§9938; *Muwaṭṭa* Imam Mālik §540; *Musnad Aḥmad* §158, §277, §278, §296, §297.

order of appearance in the Qur’ān. It is desirable to recite the Qur’ān in the order of the *sūrahs* as present in the *muṣḥaf*.

In the Ḥanafī *madh’hab*, it is *makrūh taḥrīmī* to deliberately recite the *sūrah* out of order in *salat*;<sup>155</sup> for example, reciting Sūrah al-Quraysh in the first *rakāh* and Sūrah al-Fil in the second *rakāh* [deliberately,] is prohibitively disliked.

Sayyidunā Ábduḥlāh ibn Masūūd ؓ was told about a person who recited the Qur’ān in reverse order; [repudiating this] he said: “The man’s heart is overturned”.

While it is permitted to recite entire *sūrahs* out of order, it is certainly forbidden to recite the verses of the same *sūrah* out of order.

Concerning teaching children the shorter *sūrahs* the last part in reverse order, scholars have permitted this because it is easier for children to memorise, as these are short. Moreover, it is memorised over a period – so it cannot be considered as ‘reciting in reverse order’.



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<sup>155</sup> Imam Aḥmad Ridā Khān has stated in a *fatwā* that it is *wājib* – both within and outside of *salat* – to recite the Qur’ān in the order in which *sūrahs* appear in the *muṣḥaf*. However, suppose one completes a *sūrah* such as al-Dukhān outside *salat*, and then wishes to recite some more, and recites an earlier *sūrah* such as Yā-Sīn, this is permissible and is not considered reciting out of order because there are individual *hadith* on the merits of reciting those *sūrahs*; each would be considered as a separate unit of *dhikr* [Summarised from *Fatāwā Ridāwiyyah* 6/239].

## THE TEN CANONICAL RECITATIONS

*Each recitation is transmitted via two narrators*<sup>156</sup>

### 1. **Nāfiy al-Madanī** Abu Rūwaym<sup>157</sup> (70 – 169 AH)

a) **Qālūn**: Abū Mūsā Yīsā<sup>158</sup> (120 – 220 AH)

b) **Warsh**: Úthmān<sup>159</sup> (110 – 197 AH)

### 2. **Ibn Kathīr al-Makkī**: Ábdullāh Abū Mábād<sup>160</sup> (45 – 120 AH)

a) **Al-Bazzī**: Aĥmad<sup>161</sup> (170 - 250 AH)

b) **Qunbul**: Muĥammad Abū Ámr al-Makkī<sup>162</sup> (195 - 291 AH)

### 3. **Abū Ámr ibn Álá** : Zabān ibn Álá al-Bašrī<sup>163</sup> (68 - 154 AH)

a) **Ĥafš ad-Dūri**: Abu Ámr Ĥafš ibn Úmar<sup>164</sup> ( ? - 246 AH)

b) **Al-Sūsī** : Abū Shuáyb Šālīh ibn Ziyād<sup>165</sup> ( ? - 261 AH)

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<sup>156</sup> In some cases, narrators do not directly report from the major reciter; for instance, Qunbul and Bazzī narrate from Ibn Kathīr with four narrators in between; both of them narrate from **Abu'l Ĥasan Aĥmad al-Qawwās** from **Abu'l Ikhrīṭ Wahb** from **Abū Is'ĥāq Ismāyīl 'al-Qist'** from **Abu'l Walīd Mārūf** from **Abū Mábād Ibn Kathīr**.

<sup>157</sup> Ibn Ábd ar-Raĥmān ibn Abi Nuáym; originally from Ašbahān/Išfahān.

<sup>158</sup> Ibn Mīnā az-Zarqī.

<sup>159</sup> Ibn Sa'yīd al-Quṭbī al-Mišrī.

<sup>160</sup> Al-Áṭṭār ad-Dārī.

<sup>161</sup> Ibn Muĥammad ibn Ábdallāh Abu'l Ĥasan al-Bazzī.

<sup>162</sup> Ibn Ábd ar-Raĥmān al-Makhzūmī.

<sup>163</sup> Al-Tamīmī al-Māzinī.

<sup>164</sup> Ibn Ábd al-Áziz al-Baghdādī.

<sup>165</sup> Ibn Ábdallāh ibn Ismāyīl ibn al-Jārūd ar-Raqqī.

**4. Ibn Āāmir al-Dimashqī : Ābdullāh ibn Āāmir<sup>166</sup> (8 – 118 AH)**

a) **Hishām**: Abū'l Walid Hishām<sup>167</sup> ( 153 – 245 AH)

b) **Ibn Dhakwān**: Abū Āmr Ābdullāh<sup>168</sup> ( 173 – 242 AH)

**5. Āāšim al-Kūfi: Abū Bakr Āāšim<sup>169</sup> ( ? - 127 AH)**

a) **Shúbah**: Abū Bakr Shúbah<sup>170</sup> (95 -193 AH)

b) **Ĥafş**: Abū Āmr Ĥafş al-Kūfi<sup>171</sup> (90 – 180 AH)

**6. Ĥamzah al-Kūfi: Abū Āmmārah Ĥamzah<sup>172</sup> (80-156 AH)**

a) **Khalaf**: Abū Muĥammad<sup>173</sup> (150-229 AH)

b) **Khallād**: Abū Āisā<sup>174</sup> (?-220 AH)

**7. Al-Kisāyī al-Kūfi: Abu'l Ĥasan Ālī<sup>175</sup> (119-189 AH)**

a) **Al-Layth**: Abu'l Ĥārith<sup>176</sup> (?-240 AH)

b) **Ad-Dūri**: Abu Āmr Ĥafş<sup>177</sup> ( ? - 246 AH)

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<sup>166</sup> Ibn Yazīd ibn Tamīm ibn Rabīāh al-Yaĥşubī.

<sup>167</sup> Ibn Āmmār ibn Naşīr ibn Maysarah as-Sullamī ad-Dimashqī.

<sup>168</sup> Ibn Āĥmed al-Qarashī ad-Dimashqī.

<sup>169</sup> Ibn Abī'n Nujūd al-Usdī.

<sup>170</sup> Ibn Āyyāsh ibn Sālim al-Kūfi al-Usdī an-Nahshalī.

<sup>171</sup> Ibn Sulaymān ibn al-Mughayrah ibn Abi Dāwūd al-Usdī.

<sup>172</sup> Ibn Ĥabīb az-Zayyāt at-Taymiyy.

<sup>173</sup> Al-Usdī al-Bazzār al-Baghdādī.

<sup>174</sup> Ibn Khālīd ash-Shaybānī.

<sup>175</sup> Ibn Ĥamzah al-Usdī.

<sup>176</sup> Ibn Khālīd al-Badhdadī.

<sup>177</sup> Ibn Ūmar ibn Ābd al-Āzīz al-Baghdādī; he also a variant from Abū Āmr.

**8. Abū Jaáfar:** Yazīd al-Madanī<sup>178</sup> (?-130 AH)

a) **Yīsā ibn Wardān:** Abū'l Hārith al-Madanī (?-160 AH)

b) **Ibn Jammāz:** Abu'r Rabīy Sulaymān<sup>179</sup> (?-170 AH)

**9. Yaáqūb:** Abū Muḥammad Yaáqūb al-Baṣrī<sup>180</sup> (117-205 AH)

a) **Ruways:** Abū Ábdullāh Muḥammad al-Baṣrī<sup>181</sup> (?-238 AH)

b) **Rawḥ:** Abu'l Ḥasan Rawḥ al-Baṣrī<sup>182</sup> (?-234 AH)

**10. Khalaf:** Muḥammad<sup>183</sup> (150-229 AH)

a) **Is'hāq:** Abū Yaáqūb<sup>184</sup> (?-286 AH)

b) **Idrīs:** Abu'l Ḥasan<sup>185</sup> (189 – 292 AH)



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<sup>178</sup> Ibn al-Qáqáá al-Makhzūmī.

<sup>179</sup> Ibn Muslim ibn Jammāz al-Madanī az-Zahrī.

<sup>180</sup> Ibn Ishāq ibn Zayd al-Ḥāḍramī.

<sup>181</sup> Ibn al-Mutawakkil.

<sup>182</sup> Ibn Ábdullāh al-Mu'min al-Hudhalī.

<sup>183</sup> Al-Usdī al-Bazzār al-Baghdādī.

<sup>184</sup> Is'hāq ibn Ibrāhīm ibn Úthmān al-Marwadhi al-Baghdādī.

<sup>185</sup> Idrīs ibn Ábd al-Karīm al-Ḥaddād al-Baghdādī.

# 19

## READING FROM THE MUŞĤAF

*Muşĥaf* means ‘a copy of the Qur’ān.’ It is superior to recite the Qur’ān by reading it from a *muşĥaf* than reciting it from memory [without looking at it]. This is because one gets the reward for looking at the *muşĥaf* in addition to the [reward for] recitation. Imam Ghazālī mentions that the Companions would recite the Qur’ān from the *muşĥaf* and that they disliked stepping out of the house before having first looked into the *muşĥaf*.<sup>186</sup>



## RECITING THE QUR’ĀN IN A GATHERING

It is praiseworthy to assemble to recite the Qur’ān – this has been the practice of early and later Muslims.

§51 Narrated by Abū Hurayrah & Abū Sa’yīd Khudri

**RasūlAllāh** said: **When a group of people gather to do the *dhikr* of Allāh, angels will surround them; they will be covered by mercy and serenity will descend upon them; Allāh tāālā will commend them [among angels and Prophets] near Him.**<sup>187</sup>

<sup>186</sup> Cited in *Iḥyā’a*; Bayhaqī in *Shuāb al-Īymān* §2025.

<sup>187</sup> *Tirmidhī* §3378.

§52 Narrated by Abū Hurayrah ﷺ

**RasūlAllāh ﷺ said: When a group of people gather in one of the houses of Allāh [i.e., mosques] to recite the Book of Allāh and teach one another – tranquility descends upon them, mercy envelops them and angels surround them – and Allāh táālā mentions them to those in His Presence.**<sup>188</sup>

§53 Narrated by Muáāwiyah ﷺ

**RasūlAllāh ﷺ once came out and saw his companions assembled in a circle and he asked: “What makes you sit here?” They replied: “We have assembled here for the remembrance [dhikr] of Allāh, we praise Him for guiding us towards Islam, and bestowing upon us such a great favour. He ﷺ said: “Jibrīl came to me and has informed me that Allāh táālā mentions you in front of angels and commends you”.**<sup>189</sup>



Sayyidunā Ábdullāh ibn Ábbās ﷺ has said: When one hears a verse of the Qur’ān, it will become a light for him. Sayyidunā Abū Dardā’a ﷺ would teach a group of people and they would all recite simultaneously [in a manner that did not disturb others]. It is said that Hishām ibn Ismāyīl was the first to organise a group study of the Qur’ān in the time of Ábdu’l Mālik ibn Marwān. Those who organise gatherings of Qur’ān recitation merit reward as said in the hadith:

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<sup>188</sup> *Muslim* §2699; *Abū Dāwūd* §1455.

<sup>189</sup> *Muslim* §2701; *Tirmidhī* §3379.

§54 Narrated by Anas ibn Mālik ؓ that RasūlAllāh ﷺ has said:

**The one who shows the way of doing a good deed is the same as the doer of the deed...**<sup>190</sup>

§55 Narrated by Sahl ibn Saād ؓ that RasūlAllāh ﷺ has said:

**That Allāh guides a single man through you is far more valuable for you than red camels.**<sup>191</sup>



## RECITING THE QUR'ĀN CO-OPERATIVELY

It is permitted to recite the Qur'ān co-operatively and by sharing portions – such that a few people gather together and each recites one tenth, or one part, etc. Another method is that one recites a portion; the second starts where the first ends and so on. This is praiseworthy; Imam Mālik was asked about such a practice and he said: “There is nothing wrong with it”.



## RECITING THE QUR'ĀN ALOUD

Reciting the Qur'ān aloud and softly are both permitted as mentioned in various narrations. Imam Ghazālī says, reconciling these reports: “Reciting it softly is good to avoid show off; thus, it is better to recite softly for someone who fears that he/she may succumb to show-off. And if one does not fear that they will succumb to show-off, it is better for them to recite aloud. It takes more effort to do so and hence

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<sup>190</sup> *Tirmidhī* §2670; *Abū Yaālā* §4296.

<sup>191</sup> *Bukhārī* §2942; *Muslim* §2406.

awakens the heart of the reciter, increases his concentration, wards off sleep, and others awake [due to listening]”.

§56 Narrated by Abū Hurayrah ﷺ

**I heard the Prophet ﷺ say: Allāh táālā does not like to Hear anything more than his Prophet recite the Qur’ān aloud in a beautiful voice.**<sup>192</sup>

‘Hear’ is a metaphor for ‘being pleased’ or acceptance. Nothing gains more acceptance near the Lord Almighty than the Prophet ﷺ reciting the Qur’ān in a sweet voice.



§57 Narrated by Abū Mūsā Ashārī ﷺ that the Prophet ﷺ told him:

**You are given a melody from the melodies given to Dāwūd ﷺ.**<sup>193</sup>

In the above hadith, *aāl dāwūd* or ‘descendants of Dāwūd’ is mentioned; al-Khaṭṭābī has said that it refers to Sayyidunā Dāwūd ﷺ himself. *Mizmār* means a musical instrument; but here, it is used as a metaphor for a beautiful voice. The full hadith is that the Prophet ﷺ along with Sayyidah Áaishah ﷺ was passing by the house of Sayyidunā Abū Mūsā al-Ashārī ﷺ, who was reciting the Qur’ān in a beautiful voice. The Prophet ﷺ stopped to listen to the recitation and then went on his way. The next day he told him: “***If only you had seen me listening to your recitation last night! Indeed, you are given a melody from the melodies of Dāwūd ﷺ.***”<sup>194</sup> This hadith praises reciting the Qur’ān in a beautiful voice.

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<sup>192</sup> Bukhārī §7544; Muslim §792.

<sup>193</sup> Bukhārī §5048; Muslim §793; Tirmidhī §3855. The words of the hadith are ‘*mazamīr aāl dāwūd*’; Ibn Ḥajar says that it refers to Sayyidunā Dāwūd himself.

<sup>194</sup> Muslim §793.

§58 Narrated by *Fudālah ibn Ūbayd* ﷺ that *RasūlAllāh* ﷺ said:

**Allāh táālā likes to Hear a man with a beautiful voice recite the Qur’ān, far more than a master of songstresses likes listening to his singers.**<sup>195</sup>

§59 Narrated by *Abū Mūsā al-Ashārī* ﷺ that *RasūlAllāh* ﷺ said:

**Indeed, I recognise the voices of Ashārīs when they enter their homes in the night – and I recognise their dwellings by their voices when they recite the Qur’ān in the night, though I have not seen their homes in the daytime.**<sup>196</sup>

§60 Narrated by *Barā’a ibn Āzīb* ﷺ that *RasūlAllāh* ﷺ said:

**Adorn the Qur’ān by your [sweet] voices.**<sup>197</sup>

It is clear from the hadith above that reciting the Qur’ān aloud is permissible. *Mawlā Ālī* ﷺ saw a group of people reciting the Qur’ān in the masjid; he was pleased and he said: “Glad tidings for these people and such people are most beloved to *RasūlAllāh* ﷺ”.



## RECITING THE QUR’ĀN SOFTLY

Another group of scholars and the immensely pious folks preferred reciting softly, fearing insincerity. *Aámash*<sup>198</sup> has said: I went to

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<sup>195</sup> *Ibn Mājah* §1340.

<sup>196</sup> *Bukhārī* §4232; *Muslim* §2499.

<sup>197</sup> *Abū Dāwūd* §1468; *Nasā’iy* §1015; *Ibn Mājah* §1342; *Dārimī* §3543; *Aĥmad* §18494.

<sup>198</sup> *Sulaymān ibn Mihrān* [61-148 AH] is a prominent *tābiyī*.

Ibrāhīm<sup>199</sup> who was reciting the Qur’ān, reading from a *muṣḥaf*. Presently, a man sought permission to enter – Ibrāhīm covered the *muṣḥaf* saying: “I do not wish this person to see that I recite the Qur’ān every hour”.<sup>200</sup> Abu’l Áāliyah<sup>201</sup> has said: I was sitting in the company of the Companions of RasūlAllāh ﷺ, may Allāh táālā be pleased with them, when a man said: “Last night, I read such and such [from the Qur’ān]” and they said: “This is the entire reward of your recitation”.<sup>202</sup>

**§61** Narrated by Úqbah ibn Áāmir ؓ that RasūlAllāh ﷺ said:

**One who recites the Qur’ān publicly is like the person who gives charity publicly; and the one who recites it privately is like the person who gives charity secretly.**<sup>203</sup>

Imam Tirmidhī said: This indicates that reciting softly [so that others do not hear] is superior to reciting aloud; because secret charity is superior to giving charity openly and because the one who recites in private is safe from conceit and show-off; but those who recite openly and aloud may be tempted to show-off. We seek Allāh’s refuge. Imam Nawawī says that superiority will be according to the state of the person – if he is safe from show, it is better for him to recite aloud or publicly; but if someone fears show, it is better for him to recite in private. Allāh knows best.



<sup>199</sup> Ibrāhīm al-Nakha’ī [47-96 AH] was also a prominent *tābiyī*.

<sup>200</sup> Or ‘all the time’.

<sup>201</sup> Rufa’ ibn Mihrān Abu’l Áāliyah al-Riyāhī al-Baṣrī [d. 93 AH]. Even though, he was born in the Prophet’s ﷺ time, he became a Muslim in the time of Abū Bakr ؓ.

<sup>202</sup> Due to publicising it, you may probably not get any reward in the Hereafter.

<sup>203</sup> *Abū Dāwūd* §1333, *Tirmidhī* §2919.

# 20

## RECITING THE QUR'ĀN IN A BEAUTIFUL VOICE

Reciting the Qur'ān in a beautiful voice is desirable and praiseworthy by common agreement of scholars from the time of the Companions, their followers and all those who came after them the world over. Various hadith that praise recitation in a good voice have been mentioned previously such as: “*Adorn the Qur'ān by your [sweet] voices,*” “*You have been given a melody...*” “*Allāh likes to hear his Prophet's recitation,*” and “*Allāh likes to hear a man reciting in a good voice...*” etc. Additionally:

§62 Narrated by Saād ibn Abī Waqqāṣ & Abī Lubābah

**RasūlAllāh** said: **He who does not recite the Qur'ān in a melodious voice is not one of us.**<sup>204</sup>

§63 Narrated by Barā'a ibn al-Āzib

**I heard RasūlAllāh** recite the sūrah *wa't tini wa'z zaytūn* in the night prayer [*īshā*]. **I have never heard anyone recite so beautifully and in such a melodious voice.**<sup>205</sup>

Scholars have said that recitation in a melodious voice is permissible so long as it does not violate the rules of *tajwīd* – such as elongation by adding letters or dropping letters; if one tries to create melody in this manner, it is expressly forbidden [*haram*].

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<sup>204</sup> *Abū Dāwūd* §1469-§1472; Also narrated by Abū Hurayrah in *Bukhārī* §7527.

<sup>205</sup> *Bukhārī* §769; *Muslim* §464.

In our time, many recite incorrectly by adding letters, dropping them, or mixing them up; all of which is impermissible. One should attempt recitation in a sweet tone only after having mastered *tajwīd*. The great judge [*aqḏā al-quḏāt*] al-Māwardī<sup>206</sup> has said in *Al-Ĥāwī*: Recitation that resembles singing or follows any of the various genres of vocals if it violates the rules of *tajwīd* such as: a few vowels being added or dropped, elongation of a short vowel or shortening of a long vowel, or stretching a word such that either a letter is dropped or if the word is distorted and leads to confusion as to its meaning – such a recitation is forbidden [*haram*]. Such a reciter will be ruled a *fāsiq* [flagrant sinner] and those who listen to such recitation will also be sinners”. This is a major problem afflicting the ignorant masses – and people recite thus in funerals or such gatherings; it is an evil innovation, and everyone who voluntarily listens to such recitations commits sin. Those who are able to prevent this but do not do so will be partners in that sin. Ibn Abī Mulaykah<sup>207</sup> was once asked: “What should a person do if he does not have a naturally beautifully voice?” He replied: “He should try to recite in a good manner as much as possible”.




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<sup>206</sup> Abu'l Ḥasan Ālī ibn Muḥammad al-Māwardī al-Shāfi'ī [364-450 AH].

<sup>207</sup> ʿAbdullāh ibn ʿUbaydullāh ibn Abī Mulaykah al-Taymi al-Makkī [d. 117 AH].

# 21

## LISTENING TO BEAUTIFUL RECITATIONS

Our elders would request their companions with good voices to recite the Qur’ān and they would listen to it. It is commonly agreed that it is praiseworthy to do so and it also has a precedent in the sunnah of the Prophet ﷺ.

**§64** Narrated by *Ābdullāh ibn Masūūd* ﷺ

**RasūlAllāh** ﷺ told me: “Recite the Qur’ān to me” and I said: “O Messenger of Allāh! Should I recite it to you when the Qur’ān was [actually] revealed to you?” He replied: “I love to hear it recited by someone other than me”. So I recited the chapter ‘Women’ [Al-Nisā’a] to him until I reached the verse: “*How then, when We bring from every nation a witness and We shall bring you as a witness upon all of them*”.<sup>208</sup> The Prophet ﷺ said: “Enough for now”. When I glanced at him, I saw that his eyes had welled up with tears.<sup>209</sup>



Sayyidunā Ūmar ﷺ would often tell Sayyidunā Abū Mūsā al-Ashārī ﷺ: “Remind us of our Lord Almighty” and the latter would recite the Qur’ān.



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<sup>208</sup> Sūrah al-Nisā’a 4:41.

<sup>209</sup> *Bukhārī* §4582; *Muslim* §800.

Scholars have said that it is praiseworthy to start the proceedings in a gathering with the hadith of RasūlAllāh ﷺ and end it with recitation of the Qur’ān by someone with a beautiful voice. In such situations, one should recite the verses of the Qur’ān which evoke feelings of fear [of Allāh, and His Wrath] and hope [of His Mercy and Forgiveness]; or verses which exhort one to be abstemious in this mundane and temporal world and which draw one’s heart towards the Hereafter and the rewards in the Hereafter.



## AVOIDING INTERRUPTIONS

According to Imam Nawawī, it is better to stop the recitation at the verse where the topic at hand ends and not simply at *juz’* markers.<sup>210</sup> Such as not stopping at the end of the 4<sup>th</sup> part [*juz’*] when the first verse of the 5<sup>th</sup> part, “***And the married, among women...***” is a continuation of the previous verse. Similarly, the speech of Sayyidunā Yūsuf ؑ continues from the 12<sup>th</sup> part, and the first verse of 13<sup>th</sup> is: “***I do not [seek to] absolve myself***”. The story of Lūṭ ؑ continues to the first verse of the 20<sup>th</sup> part: “***Then, the reply of his community was not but...***”<sup>211</sup>



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<sup>210</sup> The Qur’ān is divided into 30 *juz’* or parts; this delimitation is arbitrary.

<sup>211</sup> For a majority of readers who do not understand Arabic, stopping/starting where the topic ends/begins may not be possible. However, verse markers are prominent in our time and based on this, at the least, one should not stop in the middle of a verse – if one has to speak or do something, one should complete the verse. Scholars have permitted reciting portions from long *sūrahs*, but short *sūrahs* should be recited in full and it is disliked to omit verses from short *sūrahs*.

## PLACES WHERE IT IS DISLIKED TO RECITE

Reciting the Qur'ān is generally praiseworthy, except in certain situations in which the *sharī'ah* has disallowed recitation; some of which are:

- It is disliked [*makrūh*] to recite the Qur'ān in the *rukūū*, *sujūd* and *tashahhud* in salat.<sup>212</sup>
- In the Ḥanafī *madh'hab*, it is disliked for a follower in congregational prayer to recite the Qur'ān; Shāfi'īs allow recitation behind the imam and even in their *madh'hab*, it is *makrūh* to recite anything other than the *fātīhah*.
- It is prohibited to recite the Qur'ān in the toilet, especially when one is relieving oneself.
- It is disliked to recite the Qur'ān in a state of drowsiness and sleepiness, when one doesn't realise what one is reciting.
- It is disliked to recite the Qur'ān during sermons [the Friday or the Eid *khuṭbah*].
- It is disliked to recite in places which are dirty, or places where the *sharī'ah* is being violated and one is voluntarily a part of the proceedings. For example, in a concert or a place where loud music is being played or at a game or at a cinema etc. However, if one is sitting in a bus, or a train, or a bus-stop or a public place where such things are inevitable [in our time], and one can insulate themselves somehow, such as using sound-cancelling earphones, they are permitted to recite.

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<sup>212</sup> In the Ḥanafī *madh'hab*, this would necessitate the prostration of forgetting.

## MISCELLANEOUS RULINGS

If one feels the need to break wind during recitation, one should pause and continue the recitation after one is relieved.<sup>213</sup> If one is overcome by a yawn, one should stop the recitation until the yawn has subsided. One should cover the mouth with a cloth or their hand while yawning as advised in the hadith: “***If one of you yawns, then cover your mouth to prevent the Devil from entering it***”.<sup>214</sup> It is desirable to lower one’s voice when reciting verses that cite disrespectful words of disbelievers such as: “***And the Jews say Ūzayr is the son of Allāh, and the Christians say that Jesus [Messiah] is the son of Allāh***”<sup>215</sup> or “***The Jews have said: the Hand of Allāh is constrained***”<sup>216</sup> or “***And they say: Raḥmān has taken a son***”.<sup>217</sup> This was the practice of Imam Ibrāhīm al-Nakha’yī ؒ.

§65 Narrated by Abū Hurayrah ؓ that RasūlAllāh ﷺ said:

**When one recites *wa’t tīni wa’z zaytūn* and reaches the last verse: Is not Allāh the Greatest, and Highest of all sovereigns? One should say: *balā*<sup>218</sup> *wa ana ālā dhālika mina’sh shahidīn*.<sup>219</sup>**



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<sup>213</sup> That is, when one is not holding the *muṣḥaf* and is reciting from memory.

<sup>214</sup> *Muslim* §2995.

<sup>215</sup> Sūrah al-Tawbah, 9:30.

<sup>216</sup> Sūrah al-Mā’idah, 5:64.

<sup>217</sup> Sūrah Maryam 19:88; Sūrah al-Anbiyā’a 21:26.

<sup>218</sup> *Balā*: ‘why not?’ or ‘of course, indeed’.

<sup>219</sup> *Abū Dāwūd* §887; *Tirmidhī* §3347. ‘And I am among those who bear witness’.

# 22

## INTERRUPTING A RECITATION

If one is reciting the Qur'ān whilst walking and passes by a Muslim on the road, it is desirable for him to interrupt his recitation and greet them [say *salām* to them] and then resume his recitation. It is better to say the *ta-áwwudh* before resuming. If a person is busy reciting and someone enters the room and greets him, he is permitted to interrupt the recitation to reply to the greeting, and continue thereafter.

If one sneezes in the middle of recitation, one can pause to say *al-ḥamdu lillāh* and then continue the recitation. Also, if someone else sneezes and says *al-ḥamdu lillāh*, it is desirable to pause the recitation to send blessing upon the sneezing person and say *yarḥamuk-Allāh*.

When one hears the call for prayer [*adhān*], one should pause the recitation and answer the *muadh'dhin*, as specified in the *shari'ah*, and continue reciting after the *adhān* is complete. If a person was reciting the Qur'ān, and someone asked him for something, he should answer by gesturing if possible; but if the sign is not easily understood or doing so may risk offending the asker, it is permissible to pause the recitation and answer, though it is still preferable to avoid interruption.<sup>220</sup> Allāh táālā knows best.



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<sup>220</sup> One should at least complete the *āyah* they were reciting, and should not interrupt mid-way.

## RISING TO HONOUR SCHOLARS

If a scholar, a person of [religious] merit, a pious man, or people deserving to be honoured – such as elders and people of noble ancestry [such as sayyids] or older relatives – enter, one is allowed to pause the recitation and stand up to greet and honour them. However, this should not be done for mere show or as a formality. Standing up in respect for people deemed honourable in religion is a desirable act and deserves reward. Although RasūlAllāh ﷺ is himself the most honoured in the creation, he stood up for others, and at other times, asked his Companions to stand to honour them. Such examples abound even among the *Tābiyīn* and pious scholars who came after them. Imam Nawawī has written a short epistle<sup>221</sup> on this topic in which he has mentioned various hadith and narrations of *Ṣaḥābah* and *Tābiyīn* that prove that it is desirable and praiseworthy to stand in respect for honourable folk.



Recitation in the ritual prayer [salat] is obligatory. There are minor differences among the fiqh schools, but by common agreement it is *wājib* to recite the *fātiḥah* in all the cycles [of sunnah and nafl prayers] and only the first two *rakāh* of obligatory salat.<sup>222</sup> The terms *wājib* and *fard* are used interchangeably in the Shāfiyī school, but are two distinct actions in the Ḥanafī school, such that if one misses a *wājib* action in salat, the prostration of forgetting [*sajdah sahw*] will compensate for the error; but if one misses a *fard* action, the salat becomes invalid.

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<sup>221</sup> *Al-Tarkhīṣ bi'l Qiyām li-dhawi'l Fadli wa'l Maziyyati min Ahl al-Islam.*

<sup>222</sup> It is not *wājib* to recite *fātiḥah* in the latter two *rakāh* of the obligatory *zuhr*, *āṣr*, *īshā* and the third *rakāh* of the obligatory *maghrib* prayer, but only *mustahab*. Thus, if one remains silent for such a time that one can say *Subḥān-Allāh* three times, or actually says it three times, the prayer will be valid.

## RULINGS ON RECITATION WITHIN ṢALĀT

Some common rulings are mentioned below from a Ḥanafī perspective [and the Shāfiyī position according to Imam Nawawī in his *Al-Tibyān*]. This is not an exhaustive list of rulings; readers are advised to refer to fiqh manuals of their respective school.

Shāfiyīs require that both the imam and the follower recite the *fātiḥah*; however, in the Ḥanafī school, the follower is not allowed to recite behind the imam in any salah, whether the imam recites aloud [in *jahri* salah *fajr*, *maghrib* and *ishā*] or not [*sirrī* as in *zuhr* and *āṣr*].

Ḥanafīs do not recite the *fātiḥah* or any other *sūrah* in the funeral prayer; Shāfiyīs permit reciting *fātiḥah*.

In *tarāwīḥ* and *witr* [after *tarāwīḥ* in Ramaḍān], the imam recites aloud.

In the Eid salat and prayers during the solar and the lunar eclipses, and in the prayer for rain [*istisqā'a*], the imam should recite aloud.



## NOTE ON RECITING SOFTLY

How do we define what it means to recite ‘softly’ or ‘quietly’? What are the criteria for such a recitation to be classified as such and deemed valid in worship? Although, it is commonly agreed upon issue by scholars of all schools, ignorance about this issue remains widespread.

Concerning recitation of the Qur’ān – within or outside the salat, as for the *takbīrs* one says in salat, and various invocations and supplications within or outside the salat – wherever it is specified that one can recite ‘softly’ or ‘quietly’ or ‘in a low voice’ [*isrār*, *ikhfā*] –

scholars mean that one should recite it in such an audible manner that the reciter can hear it himself with his own ears in a silent place, free from disturbance, assuming the reciter is not hard of hearing. If one recites any lower than this, it will not be considered as ‘recitation’.

People just look at the page<sup>223</sup> without moving their lips or articulating the letters. This is known as ‘glancing at something’ [*mulāḥazah*] and *cannot* be counted as recitation. If one does not move their lips and articulate the letters in salat, it becomes invalid. In fact, if one is unable to recite due to swollen gums or some other affliction which prevents them from recitation, it is obligatory upon them to follow someone else in prayer.

Merely looking at something – without moving the lips or articulating the letters – is not considered recitation. For example, unless one audibly utters the word: “I accept,” the *nikāḥ* will not be valid; and unless one audibly utters the word ‘divorce’, merely thinking about it will not have any effect on the marriage or divorce. So also, merely looking at a piece of writing during salat will not invalidate it, unless one articulates and audibly utters those words or letters. Conversely, unless one articulates Qur’ānic verses, other supplications, and *takbīr* in the salat, it is deemed that none of this has been recited.



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<sup>223</sup> In this fashion, people claim to have ‘recited’ the Qur’ān twice or thrice in a month! While looking at the Qur’ān is also a form of worship and deserves a reward, audible recitation begets more, and recitation with contemplation gets even more.

# 23

## THE MEANING OF ĀMĪN (AMEN)

It is desirable and praiseworthy for everyone who recites the *fātiḥah* – whether in *salat* or outside – to say *Āmīn* [Amen] at its end.

**§66** Narrated by *Abū Hurayrah* ﷺ that *RasūlAllāh* ﷺ said:

**When the imam recites *ghayri'l maghdūbi ālayhim, wa la'd dāllin*,<sup>224</sup> you too say: *āmīn*. Because whoever says [*āmīn*] and whose saying coincides with that of the angels, all his past sins will be forgiven.<sup>225</sup>**

**§67** Narrated by *Wā'il ibn Ḥujr* ﷺ

**I heard *RasūlAllāh* ﷺ recite: *wa la'd dāllin* [“nor those who are astray”], and then he said: *āmīn*, lengthening the vowels [of *āmīn*].<sup>226</sup>**



The meaning of *āmīn* is: “O Allāh, accept!”

It is also said that it means:

“Let it be thus”

“Do it thus..”

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<sup>224</sup> *Sūrah Fātiḥah* 1:7: “Not those who incurred Thy Wrath, nor those who are astray”.

<sup>225</sup> *Bukhārī* §782; *Muslim* §410.

<sup>226</sup> *Tirmidhī* §248. Literally, “he lengthened his voice while saying it”.

“No one has the power to do this except You”

“O Allāh, do not dash our hopes [do not disappoint us]”

It is also said: “Give us safety and keep us in prosperity” [*aāminnā bi khayr*]. It is said: Allāh tāālā wards off calamities because of it. It is said: *Āmīn* is a level in Paradise; those who say it [ask for it] are deserving of it. It is one among the Divine Names of Allāh – but the majority of scholars, including research-scholars, have rejected this opinion. Some have said: This was a Hebrew word, which has been Arabicised.



In salat, it is desirable and praiseworthy [*mustahab*] for the imam, the follower and the person praying individually to say *āmīn*. Shāfiyīs and others permit saying aloud, but it is *wājib* in the Ḥanafī school to say *āmīn* softly.

**§68** Narrated by Wā'il ibn Ḥujr  that RasūlAllāh  said:

**When the imam says *āmīn*, you too should say *āmīn*.**<sup>227</sup>

**§69** Narrated by Wā'il ibn Ḥujr 

**I prayed with RasūlAllāh  and heard him recite: *ghayri'l maghdūbi ālayhim wa la'd-dāllīn* [not among those who incurred Thy Wrath, nor those who are astray]. **And he then said: *āmīn*, lowering his voice when saying that.**<sup>228</sup>**

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<sup>227</sup> Bukhārī §780.

<sup>228</sup> Sunan Dāraqūṭnī 1/334; Ṭayālīsī in Musnad 1/92; Ḥākīm in *al-Mustadrak* 2/232 and he said this is *ṣahīh* on the conditions of Bukhārī and Muslim.

# 24

## THE VERSES OF PROSTRATION

There are **fourteen** verses in the Qur’ān<sup>229</sup> which, when one recites or hears them recited, make prostration [*sajdah*] *wājib*. Those who said it is only desirable [*mustaḥab*] and not *wājib* are: Ūmar ibn al-Khaṭṭāb, Ibn Ābbās, Salmān al-Fārisi, Īmrān ibn Ḥuṣayn, Mālik ibn Anas, Awzāyī, Shāfiyī, Aḥmad ibn Ḥanbal, Is’hāq, Abū Thawr, Dāwūd and others رَضِيَ اللهُ عَنْهُمْ. Abū Ḥanīfah رَضِيَ اللهُ عَنْهُ said that it is *wājib* and cited the following verse:

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾

Then what is [the matter] with them, that they do not believe? And when the Qur’ān is recited, they do not prostrate?<sup>230</sup>

Those who claimed that it is not *wājib* have cited the example of Sayyidunā Ūmar رَضِيَ اللهُ عَنْهُ:

§70

Sayyidunā Ūmar رَضِيَ اللهُ عَنْهُ recited Sūrah al-Naḥl on the pulpit on a Friday, until he reached the verse of prostration; he prostrated and others prostrated as well. The next Friday, he recited the same verse of prostration and he said: “O people! When we pass by the verse of prostration [i.e., recite], those who prostrate are right; but those who do not prostrate have not committed any sin” and he did not prostrate.<sup>231</sup>

<sup>229</sup> Some are differed upon; details are given further below.

<sup>230</sup> Sūrah al-Inshiqāq 84:20-21.

<sup>231</sup> *Bukhārī* §1077.

## HOW MANY VERSES OF PROSTRATION?

Imam Shāfiyī and other scholars have said that the verses of prostration are fourteen in number – and they include two verses in Sūrah Ḥajj,<sup>232</sup> but omit the prostration in Sūrah Ṣād,<sup>233</sup> saying that it is not necessary to prostrate here, but only desirable [*mustahab*] to do so.

Imam Abū Ḥanīfah has also said that the verses of prostration are fourteen; but considers the prostration at the verse of Sūrah Ṣād as important [*āzīmah*]; however, he does not deem the second verse of prostration in Sūrah Ḥajj as important and considers it as *mustahab*.

Two opinions of Imam Aḥmad have been reported: First is the same as Imam Shāfiyī. The second is that there are fifteen verses of prostration – and he included both the second verse of prostration in Sūrah Ḥajj and the verse of prostration in Sūrah Ṣād.

Two opinions are reported from Imam Mālik: The first is the same as Imam Shāfiyī. The second is that there are eleven verses of prostration – he omitted the verses of prostrations from Sūrah Najm, Sūrah Inshiqāq, Sūrah Ālaq [Iqra'a] and the second verse of prostration from Sūrah Ḥajj.



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<sup>232</sup> In Sūrah al-Ḥajj; first verse of prostration is: 22:18; the second is: 22:77.

<sup>233</sup> In Sūrah al-Ṣād, the verse of prostration is: 38:24.

## LIST OF THE VERSES OF PROSTRATION

### 1. Al-Aaráf (7:206)

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ

عِبَادَتِهِ وَيُسَبِّحُونَهُ، وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

### 2. Ar-Raád (13:15)

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

طَوْعًا وَكَرْهًا وَظَلَمْنَا لَهُمُ الْغُذُورَ وَالْأَصَالَ ﴿١٥﴾

### 3. An-Nahl (16:50)

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

### 4. Al-Isrā'a (17:109)

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

### 5. Maryam (19:58)

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ

حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا

وَأَجْنَبَيْنَا إِذْ أَنْتَلَى عَلَيْهِمْ ءَايَاتِ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

## 6. Al-Ĥajj (22:18)

الَّتِ تَرَأْتِ اللَّهَ يَسْجُدُ لَهُ، مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ  
وَالشُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ  
الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

## 7. Al-Furqān (25:60)

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ  
أَنْسَجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

## 8. An-Naml (27:26)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٦٦﴾

## 9. As-Sajdah (32:15)

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا  
وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

## 10. Šād (38:24)

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجِيكَ إِلَىٰ نِعَاجِهِ ۗ وَإِنْ كَثِيرًا مِّنَ الْخَلَائِءِ لَيَبْغِي  
بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ  
وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ، وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

11. Al-Fuṣṣilat (41:38)

فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ  
لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْمَعُونَ ﴿٣٨﴾

12. An-Najm (53:62)

فَأَسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

13. Al-Inshiqāq (84:21)

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ ﴿٢١﴾

14. Al-Ālaq (96:19).

كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

The fifteenth verse as advocated by Imam Shāfiyī; that is, the second instance in **Sūrah al-Ĥajj** (22:77) is the following verse:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا  
رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾



**Note:** Imam al-Nasafī has said in *al-Kāfi* that if one recites all of these verses and prostrates after each verse, and prays for relief, he will be relieved of his troubles [*Durr Mukhtār*].



# 25

## PREREQUISITES FOR PROSTRATIONS OF RECITATION

The conditions for prostration of recitation are the same as required for any ritual prayer [i.e., *salat*] – one should be ritually pure and be in a state of ablution [i.e., *ghusl* and *wuḍū*], one’s person and clothes should be free from ritual impurity [*najāsah*], one should stand in a clean place facing the *qiblah*, and should have covered one’s body as is canonically mandated [*satr al-áwrah*].



## RECITING VERSES OF PROSTRATION IN ṢALĀT

Those who considered the verse in Sūrah Ṣād [38:24] as significant [verse of prostration] say that it is *wājib* to do *sajdah* upon reciting it – whether within *salat* or outside [i.e., the Ḥanafīs].

Imam Shāfiyī and others have said that this verse is not among the significant verses of prostration. If one recites it outside *salat*, it is praiseworthy for one to prostrate – because the Prophet ﷺ has indeed prostrated upon reciting it; but if one recites it in *salat*, one does not prostrate.<sup>234</sup> If a layman unknowingly prostrates, his *salat* is not invalidated; but if a scholar does it, then he must do prostration of forgetfulness [*sajdah sahw*] as well. Imam Nawawī says that the correct [Shāfiyī] position is that the *salat* is invalidated because one has

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<sup>234</sup> This is the meaning of *ázimah/ázā'im*; ‘significant’ in this context means ‘necessary to prostrate in *salat* or otherwise’

increased an action which is not a part of the salat. The other position is that it is not invalidated [i.e., in the Ḥanafī school, because it is *wājib* to do *sajdah* upon reciting or hearing this verse as well].<sup>235</sup>



## ON WHOM IT IS INCUMBENT TO PROSTRATE

Imam Nawawī says that it is only sunnah for the following people to prostrate upon hearing the verse of prostration: when one who is in a state of ritual purity recites it; one who hears it; and one who is not actively listening to the recitation, but it reaches their ears; irrespective of whether the reciter is in salat or out of it. Ḥanafīs say that the *sajdah* is *wājib* for all of them.<sup>236</sup>



## SAJDH ON RECITING ONE OR TWO VERSES

Imams Abū Ḥanīfah, Muḥammad ibn Ḥasan and Abū Thawr [and it is the position of Shāfiyīs] have said that there is no blame in reciting only the verse of prostration or one or two verses prior or after; it is not necessary that one should recite the entire passage in which the specific *āyah* appears. It is permissible to recite only that *āyah* [upon which *sajdah* is *wājib*].



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<sup>235</sup> Imam Nawawī citing the Shāfiyī position: If the imam does the *sajdah* upon this verse [38:42] because he deems it significant, and if the follower does not [such as a Shāfiyī]; then he should not follow the imam. Instead, he should stand waiting until the imam finishes his *sujūd*. Also, it is not necessary to do *sajdah-sahw* because of the imam's doing *sajdah* and the follower abstaining.

<sup>236</sup> See Appendix A and B for this and similar rulings according to Ḥanafī fiqh.

## RULINGS ON PROSTRATION IN ṢALĀT

Given below are some rulings when one recites any of the fourteen verses of prostration.<sup>237</sup> Readers are required to refer to fiqh manuals for detailed rulings of their respective schools [*madh'habs*].

If the person is praying individually, he should prostrate [immediately] upon reciting the verse. If he forgets or deliberately omits the *sajdah* and continues the salat and later wishes to do this *sajdah*, it is not allowed for him to do so. If he does so knowingly, his salat is invalidated.

If a person is praying in congregation: If he is the imam, then the ruling for one praying individually applies to him. The followers should follow the imam if he prostrates upon reciting a verse of prostration; if the imam does not prostrate, it is not allowed for the follower to prostrate; however, it is desirable for the follower to prostrate after completing the salat. [Ĥanafīs: It is not permissible – either for the imam or for the follower – to prostrate outside salat, for what is recited or heard within salat].



## WHEN SHOULD ONE PROSTRATE

Scholars say that one should prostrate immediately after reciting the verse of prostration [or upon hearing it] or within a short period after recitation. If a long time has passed after recitation, the *sajdah*

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<sup>237</sup> The rulings are mostly Shāfiyī, as this work is an abridgement of Imam Nawawī's work. Ĥanafī positions, where we differ from Shafiyis, are mentioned in parentheses; additional rulings according to our *madh'hab* are mentioned in Appendices A and B.

becomes annulled. It is not necessary to do expiation later. [Ĥanafīs: Irrespective of the time elapsed, it is *wājib* for one to prostrate upon reciting or hearing *āyah* of *sujūd*, though it is *makrūh tanzihī* [disliked] to delay it for a long time. In fact, it is permissible for one to do all the fourteen *sujūd* together after reciting the entire Qur’ān].



### RECITING A VERSE REPEATEDLY

If one recites all the fourteen verses – or some of the verses – of *sajdah* in one sitting, one should do *sajdah* for every verse recited.

If one repeats one verse [of prostration] in multiple sittings – one should do *sajdah* for every time it was recited in a separate sitting.

If one repeats the same verse multiple times in a single sitting and does the *sajdah* the first time, it suffices for all the times the verse was repeated. [This is also the Ĥanafī position].

If one recites the same verse in both the *rakāh* – he has to do *sajdah* in both *rakāh*, as each *rakāh* is deemed a separate ‘sitting’ [*majlis*].



# 26

## PROSTRATION OF RECITATION IN A VEHICLE

If a traveller recites a verse of prostration whilst riding an animal [or in a vehicle] on a journey, one should do *sajdah* by gesture – this is according to the Shāfiyī *madh'hab* and also the *madh'hab* of Mālik, Abū Ḥanīfah, Abū Yūsuf, Muḥammad, Aḥmad, Zufar, Dāwūd and others.<sup>238</sup> Some Ḥanafīs have also said that it is not allowed to do so. As for a person riding an animal [or being in a vehicle] in one's domicile, it is not permissible to do *sajdah* by gesture. [Ḥanafī position: Since a time limit is not placed on doing the *sajdah*, one can do *sajdah* whenever one alights].



## ON RECITING THE TRANSLATION OF A VERSE OF PROSTRATION

If the translation of the verse of prostration is read aloud, it is *wājib* to prostrate for the person reading and also for those who hear it, according to the Ḥanafī *madh'hab*. According to Shāfiyīs, prostration is not necessary upon reading or listening to translations of such verses.



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<sup>238</sup> According to Imam Nawawī.

## DISLIKABILITY OF RECITING AT CERTAIN TIMES

It is not disliked [*makrūh*] to recite the verses of prostration during times when it is disliked to pray [such as after the *áṣr* or *fajr* salat]. This is the opinion of Shāfiyīs and scholars such as Shābī, Ḥasan Baṣrī, Sālim ibn Ábdullāh, Qāsim, Áṭā, Íkrimah, Abū Ḥanīfah and other mujtahid imams [*aṣ-ḥāb al-rā'y*] and Mālik [in the first of his two opinions]; others such as, Ábdullāh ibn Úmar, Sa'yīd ibn al-Musayyib, Mālik [according to the second reported opinion], Is'hāq ibn Rāhwayh and Abū Thawr disliked recitation in *makrūh* times.



**Note:** While it is allowed to recite the verse in times specified as *makrūh* to pray, it is not permissible to do the prostration in these times. One should wait until the *makrūh* time ends.

*Makrūh* timings are of two categories. The absolute times are:<sup>239</sup>

- a) after sunrise [i.e., approximately 20 minutes after sunrise]
- b) after mid-day and [i.e., approximately 20 minutes after mid-day]
- c) prior to sunset [i.e., approximately 20 minutes before sunset]

The second category is relative:

- a) after praying *fajr* until *makrūh* time ends after sunrise and
- b) after praying *áṣr* until sunset.

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<sup>239</sup> Ibn Áābidīn in his *Radd al-Muhtār* 1/373.

## RUKŪÚ IN LIEU OF SUJŪD FOR PROSTRATION VERSES

According to Shāfiyīs and others, bowing down [*rukūú*] in lieu of prostration is not sufficient. Ḥanafīs say that *rukūú* with the intention of prostration or recitation will be sufficient to fulfil the *wājib*. Refer to fiqh manuals for details.



## THE MANNER OF PROSTRATION OF RECITATION

One stands facing the Qiblah and says *Allāhu-Akbar* and goes on all fours to do the prostration as in *salat*; one does not raise the hands while saying *Allāhu-Akbar* as in the *taḥrīmah*. In *sajdah*, recite *subḥāna rabbiya'l aālā* at least three times and then stand saying *Allāhu Akbar*. In the Ḥanafī school, saying *Allāhu-Akbar* before and after the *sajdah* is *sunnah*; standing before and after the prostration [*qiyām*] is desirable and praiseworthy [*mustaḥab*]. Also, there is no *salām*, as in the Shāfiyī school.



§71 Narrated by Abū Hurayrah ﷺ that RasūlAllāh ﷺ said:

**When the son of Ādam recites the verse of prostration and then prostrates, the Devil slinks away weeping and says: “Woe unto me! The son of Ādam was commanded to prostrate and he prostrated – and for him is Paradise. I was commanded to prostrate and I refused – so for me is Hellfire”<sup>240</sup>.**

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<sup>240</sup> *Muslim* §81; *Ibn Mājah* §1052; *Aḥmad* §9713.

## SUPPLICATIONS IN PROSTRATIONS OF RECITATION

In addition to the *tasbīh* said in regular prayers (i.e., *sub'hāna rabbiya'l aālā* thrice), it is also recommended to recite the following supplication:<sup>241</sup>

اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي  
خَلَقَهُ، وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ  
سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

**Allāhumma laka sajadtu wa bika aāmantu wa laka aslamtu sajada  
wajhī li'lladhī khalaqahu wa ṣawwarahu wa shaqqa samāhu wa  
baṣarahu bi ḥawlihi wa quwwatihi tabārakAllāhu aḥsanu'l khāliqin  
Subbūhu'n Quddūsun Rabbu'l malā'ikati wa'r rūh.**<sup>242</sup>

Another recommended supplication extracted from a hadith:<sup>243</sup>

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا، وَضَعْ عَنِّي  
بِهَا وَزْرًا، وَأَقْبَلْهَا مِنِّي كَمَا قَبِلْتَهَا مِنْ عَبْدِكَ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
**Allāhumma'ktub lī bihā indaka ajran - wa'jāl-hā lī indaka  
dhukhran - wa ḍā'á ánnī bihā wizran - wa'qbalhā minnī kamā  
qabiltahā min ábdika dāwūda ṣallAllāhu álayhi wa sallam**<sup>244</sup>

<sup>241</sup> Part of this supplication is from a longer hadith in *Ṣaḥīḥ Muslim* §771.

<sup>242</sup> O Allāh, I prostrate to you; I bear faith in You [as the only God] and I have submitted to You. My face prostrates to You, and You have created it, fashioned it and given it sight and hearing, granted by Your Might and Power alone; Allāh is the Giver of blessing and the Creator of beautiful things. Exalted and Glorified is the Lord-Sustainer of the angels and the Spirit.

<sup>243</sup> *Tirmidhī* §579; *Ibn Mājah* §1053.

<sup>244</sup> O Allāh, give me reward in the Hereafter for this, and make it a provision for me, forgive my sins because of it, and accept it as You have accepted from Your beloved slave Dāwūd – peace and blessings of Allāh be upon him.

## SOME HĀNAFĪ RULINGS

The following rulings are according to the Hānafi *madh'hab*.<sup>245</sup>

1. If the imam is a Shāfiyī, and if he recites the second instance of the verse of prostration in Sūrah Ĥajj [22:77] and prostrates in salat, the [Hānafi] follower should follow the imam even though it is not *wājib* in his *madh'hab*.
2. *Sajdah* is not *wājib* upon writing the verse of prostration or merely glancing at it [unless one articulates and 'reads' the verse or its translation aloud].
3. When one has recited and others have heard – it is desirable [*mustāḥab*] for those hearing to stand in a line [as in salat] behind the person who has recited the verse and do *sajdah* together; those behind, raise their heads after the reciter does. Unlike the Shāfiyī position: those who hear are not required to follow the reciter or synchronise their prostration with the reciter.
4. Things that invalidate salat, such as nullification of ritual purity [*ḥadath*] or speech, will also invalidate the *sajdah* of recitation.



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<sup>245</sup> Other rulings related to the recitation of the Qur'ān and the etiquette of handling the Quran can be found in the Appendices.

# 27

## PREFERRED TIMES FOR QUR'ĀN RECITATION

The best time for recitation is during salat; reciting more verses in salat is preferable to lengthier prostrations. Outside salat, the best time for recitation is in the night, and recitation in the second half of the night is better than in the first half. It is also desirable to recite between *maghrib* and *ishā*. The best time for recitation during the day is after the *fajr* salat. It is not disliked to recite during *makrūh* timings even though Ibn Abī Dāwūd<sup>246</sup> has narrated from Mu'ān ibn Rifā'ah<sup>247</sup> from his teachers that they disliked recitation after *āṣr* prayer and said that it was a time which the Jews specify for recitation [of their scripture]; Imam Nawawī has stated that it is unacceptable as there is no sound basis for this opinion [i.e., not reciting after *āṣr* prayer]. However, scholars say that it is better to do other *dhikr* in the three *makrūh* times<sup>248</sup> instead of Qur'ān recitation. Similarly, it is preferred and desirable to recite on special days and months such as:

- Fridays, Mondays and Thursdays
- The Day of Ārafah
- The first ten days of Dhu'l Ḥijjah [includes Ārafah]
- The last ten days of Ramaḍān, and the entire month of Ramaḍān

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<sup>246</sup> Abū Bakr ʿAbdullāh ibn Sulaymān (Abū Dāwūd) al-Sijistānī [d. 316 AH].

<sup>247</sup> Abū Muḥammad Mu'ān ibn Rifā'ah al-Dimashqī or al-Ḥimṣī is a weak narrator.

<sup>248</sup> Immediately after sunrise, just after mid-day; and before sunset mentioned earlier.

## CORRECTING A MISTAKE IN RECITATION

In the course of recitation, if the reciter gets stuck or confused or forgets what comes next and expects others to prompt him – or asks (while not in salat) – it is recommended that one should recite the previous verse and leave him to recuperate, instead of asking him: ‘why did you read such and such?’ as this will cause further confusion.<sup>249</sup>



## CITING THE QUR’ĀN

If someone wishes to cite the Qur’ān, he is permitted to say: “Allāh tāālā has said:” [*qāla Allāhu tāālā kadhā*] or “Allāh tāālā says:” [*Allāhu tāālā yaqūlu kadhā*]. There is no preference nor any dislikability in either case – and both phrases [*qāla* / in past tense and *yaqūlu* / in present tense] have been used by elder scholars and later masters [*salaf* and *khalaf*]. Ibn Abī Dāwūd has reported from Muṭarrif ibn ‘Abdullāh ibn al-Shikh’khīr,<sup>250</sup> a famous Tābiyī, that he said: Do not say: ‘Indeed Allāh tāālā says,’ rather you should say: ‘Indeed, Allāh tāālā has said.’ However, the Tābiyī – may Allāh have mercy upon him – has erred, because this is used in the Qur’ān, the sunnah and used by the Companions, and those who came after them – may Allāh be pleased with them all. Allāh tāālā has said:

وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

And Allāh tells the truth and He Guides on the path.<sup>251</sup>

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<sup>249</sup> As reported by Ibrāhīm al-Nakha’yī from Sayyidunā ‘Abdullāh ibn Masūūd ﷺ.

<sup>250</sup> He was born in the year of the Battle of Badr (3 AH) and passed away after 80 AH.

<sup>251</sup> Sūrah al-Āhzāb 33:4.

§72 Narrated by Abū Dharr ﷺ

Allāh táālā **says**: “Whoever comes with a good deed, then for him will be a tenfold reward”<sup>252</sup>

§73 Narrated by Anas ibn Mālik ﷺ

When the verse: *You will not attain piety until you spend from that which is beloved to you*<sup>253</sup> was revealed, Abū Ṭalḥah stood up and said: “O Messenger of Allāh ﷺ Verily, Allāh táālā **says** in His Book...”<sup>254</sup>



## ON COMPLETION OR THE ‘KHATM’ OF THE QUR’ĀN

If one recites the entire Qur’ān in salat, it is recommended to do the completion in salat as well, preferably in the two sunnah of *fajr* [such that, the last *sūrahs* are recited in the sunnah *salah*] or the two sunnah rakāh after *maghrib*. As for those who recite the Qur’ān outside salat, early mornings and the early part of night are preferable to do the *khatm* [recitation of the entire Qur’ān from *al-ḥamd* to *an-nās*].

It is desirable to fast on the day of completion, except if it falls on the prohibited days [such as the Eid day or the 4 days of Dhu’l Ḥijjah]. [Abū Bakr] ibn Abī Dāwūd has reported through his chain, that Ṭalḥah ibn Muṣarrif, Ḥabīb ibn Abī Thābit and Musayyib ibn Rāfiy

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<sup>252</sup> *Muslim* §2687.

<sup>253</sup> *Sūrah Aāl Imrān* 3:92.

<sup>254</sup> *Bukhārī* §1461. This is a portion of the hadith and the purpose is to only highlight that Abū Ṭalḥah said *yaqūlu* or ‘Allāh says’ in the presence of the Prophet ﷺ and he did not object.

[prominent scholars of Kūfah] would fast on the day they completed the Qur’ān. It is desirable to attend the gatherings of *Khatm al-Qur’ān* as it is proven from *ṣaḥīḥ* hadith:

§74 Narrated by Sayyidah Ḥaṣṣah

**RasūlAllāh ordered [even] women on their periods to come out on the day of Eid and be present on auspicious occasions and [join in the] supplications of Muslims.**<sup>255</sup>

Dārimī and Ibn Abī Dāwūd have narrated from Ibn Ábbās that he asked someone to monitor a person reciting the Qur’ān. When the reciter neared completion, Ibn Ábbās would be informed and he would be present for the *khatm*.<sup>256</sup> Ibn Abī Dāwūd reported via two *ṣaḥīḥ* chains from Qatādah.<sup>257</sup> “When Anas ibn Mālik completed the Qur’ān [and wished to supplicate after the *khatm*], he would ask his family to come together and then supplicate”.<sup>258</sup> In another report narrated via Ḥakam ibn Útaybah<sup>259</sup> with a *ṣaḥīḥ* chain: “Mujāhid<sup>260</sup> and Ábdah<sup>261</sup> sent a message in which they both said: We have sent for you because we wish to do the *khatm* of the Qur’ān and supplication [*duāā*] at the time of completing the Qur’ān is accepted”.<sup>262</sup>

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<sup>255</sup> *Bukhārī* §324; *Muslim* §890.

<sup>256</sup> *Dārimī* §3515.

<sup>257</sup> A prominent Tābiyī and a companion of Anas ibn Mālik.

<sup>258</sup> *Dārimī* §3517; Ṭabarānī in *al-Kabīr* 1/232.

<sup>259</sup> Al-Ḥakam ibn Útaybah [50-115 AH] is a prominent *tābiyī* from Kūfah.

<sup>260</sup> Mujāhid ibn Jabr [21-100 AH] among the companions of Sayyidunā Ibn Ábbās.

<sup>261</sup> Ábdah ibn Abī Lubābah al-Asdi [d. 127 AH].

<sup>262</sup> *Dārimī* §3525.

In another *ṣaḥīḥ* narration, he is reported to have said: “Indeed mercy descends [upon the gathering] when the Qur’ān is being completed”.

In another *ṣaḥīḥ* narration, Mujāhid is reported to have said: People [from the early generation] would come together in gatherings [of *dhikr*] and say – ‘here descends mercy’.

Supplication after completion of the Qur’ān is highly recommended. Dārimī reports from Ḥumayd al-A‘araj:<sup>263</sup> “When one recites the Qur’ān and supplicates, four thousand angels say Amen”. One should supplicate and beseech Allāh for ease in all important matters of this world and for the Hereafter.



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<sup>263</sup> Ḥumayd ibn Qays al-A‘araj Abū Ṣafwān al-Makkī [d.130 AH] among the pupils of Aṭṭā’ ibn Abī Rabāḥ and Mujāhid; he took the science of recitation from the latter.

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## STARTING A NEW KHATM

It is highly recommended to start a new recitation immediately after completing a *khatm*, as this was the practice of our elders [*salaf*], and the hadith of Sayyidunā Anas رضي الله عنه is mentioned in this regard:

§75 Narrated by Anas ibn Mālik رضي الله عنه that RasūlAllāh صلى الله عليه وسلم said:

“The best of deeds is to complete [*ḥall*] and to embark [*ruḥlah*]. He was asked about them and he replied: “Beginning to recite the Qur’ān and to complete it”.<sup>264</sup>



## SUPPLICATIONS AFTER A KHATM

اللَّهُمَّ أَصْلِحْ قُلُوبَنَا، وَأَزِلْ غُيُوبَنَا، وَتَوَلَّنَا بِالْحُسْنَى، وَرَبَّنَا بِالتَّقْوَى  
وَاجْمَعْ لَنَا خَيْرِي الْآخِرَةِ وَالْأُولَى، وَارزُقْنَا طَاعَتَكَ مَا أَبْقَيْتَنَا

*Allāhumma aṣliḥ qulūbanā wa azil úyūbanā wa tawallanā  
bi'l ḥusnā wa zayyin'naa bi't taqwā waj'maá lanā khayray  
al-ākhirati wa'l ūlā warzuq'nā ṭāátaka mā abqaytanā*

O Allāh, remedy our hearts, efface our flaws, turn us toward goodness, and adorn us with piety; grant us goodness in both the Hereafter and in this world. Grant us Your obedience, so long as You keep us alive.

<sup>264</sup> *Al-Adhkar* of Imam Nawawī §322.

اللَّهُمَّ يَسِّرْنَا لِلْيُسْرَى وَجَبِّبْنَا الْعُسْرَى وَأَعِدْنَا مِنْ شُرُورِ أَنْفُسِنَا  
وَسَيِّئَاتِ أَعْمَالِنَا وَأَعِدْنَا مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ  
الْمَحْيَا وَالْمَمَاتِ وَفِتْنَةِ الْمَسِيحِ الدَّجَالِ

**Allāhumma yassirnā li'l yusrā - wa jannibnā'l úsrā wa  
áyidhnā min shrurūri anfuninā wa sayyi-āti aámālinā wa  
áyidhnā min adhābi'n nāri wa ádhābi'l qabri wa fitnati'l  
mahyā wa'l mamāti wa fitnati'l masīhi'd dajjāli**

O Allāh, ease our path to prosperity and keep us away from hardship; give us refuge from the evil of our own selves, sins and wickedness in our deeds; give us refuge from the punishment of Hell and punishment in the grave; protect us from temptations in life and from the travails of death; and give us safety from the strife and mischief of the false Messiah.

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى

**Allāhumma innā nas'aluka'l hudā wa't tuqā wa'l áfāfa wa'l ghinā**

O Allāh, we ask Thee for guidance, piety, virtue and plenitude.

اللَّهُمَّ إِنَّا نَسْتَوِدُّعُكَ أَذْيَانَنَا وَأَبْدَانَنَا وَحَوَاتِيمَ أَعْمَالِنَا وَأَنْفُسَنَا  
وَأَهْلِينَا وَأَحْبَابَنَا وَسَائِرَ الْمُسْلِمِينَ وَجَمِيعَ مَا أَنْعَمْتَ عَلَيْنَا وَعَلَيْهِمْ  
مِنْ أُمُورِ الْآخِرَةِ وَالدُّنْيَا

**Allāhumma innā nas'tawdiúka adyānanā wa abdānanā wa  
khwātīma aámālinā wa anfuninā wa ahlinā wa ahbābanā  
wa sā'iri'l muslimīna wa jamīya mā anámta álaynā wa  
álayhim min umūri'l aākhirati wa'd dunyā**

O Allāh, we entrust to You, our religion and our bodies, and the completion of our deeds; our lives and our families and those whom we love; and all Muslims – and all that You have bestowed upon us and upon them in matters of the Hereafter and this world.

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْعُفُوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُنْيَا وَالْآخِرَةِ  
وَأَجْمَعُ بَيْنَنَا وَبَيْنَ أَحِبَّائِنَا فِي دَارِ كَرَامَتِكَ بِفَضْلِكَ وَرَحْمَتِكَ

**Allāhumma innā nas'aluka'l áfwa wa'l áāfiyata fi'd dīni  
wa'd dunyā wa'l aākhirati waj'má baynanā wa bayna  
ahbābinā fī dāri karāmatika bi fadlika wa rahmatika**

O Allāh, we beseech Thee to grant us pardon and safety in matters of the religion, worldly matters and the matters of the Hereafter; O Allāh, reunify us and our loved ones and bring us together in the dwelling You have honoured [Paradise] by Your Infinite Grace and Mercy.

اللَّهُمَّ أَصْلِحْ وُلاةَ المُسْلِمِينَ وَوَقِّفْهُمْ لِلْعَدْلِ فِي رِعَايَاهُمْ وَالْإِحْسَانِ  
إِلَيْهِمْ وَالشَّفَقَةِ عَلَيْهِمْ وَالرِّفْقِ بِهِمْ وَالْإِعْتِنَاءِ بِمَصَالِحِهِمْ وَحَبِّبْهُمْ إِلَى  
الرَّعِيَةِ وَحَبِّبِ الرَّعِيَةَ إِلَيْهِمْ وَوَقِّفْهُمْ لِصِرَاطِكَ الْمُسْتَقِيمِ وَالْعَمَلِ  
بِوُضَائِفِ دِينِكَ الْقَوِيمِ.

**Allāhumma aṣliḥ wulāta'l muslimīna wa waffiqhum li'l ádli fi  
riāyāhum wa'l ihsāni ilayhim wa'sh shafaqati álayhim wa'r  
rifqi bihim wa'l iytinā'l bi maṣālihihim wa ḥabbibhum ila'r  
ra'yiyati wa ḥabbibi'r ra'yiyata ilayhim - wa waffiqhum li-  
ṣirātika'l mustaqīm - wa'l ámali bi waḥā'ifi dīnika'l qawīm.**

O Allāh, remedy the state of Muslim leaders, guide them to be just towards their subjects and to be kind and generous towards them; and to be benevolent towards them; and be lenient towards them; and protect the interests of Muslims and make them love their subjects and make their subjects to love them and guide them on Your Straight path and to work to strengthen the true and right religion.

اللَّهُمَّ أَصْلِحْ أَحْوَالَ الْمُسْلِمِينَ وَأَرْخِصْ أَسْعَارَهُمْ وَأَمِنْهُمْ فِي أَوْطَانِهِمْ  
وَأَفْضِ دُيُونَهُمْ وَعَافِ مَرْضَاهُمْ وَأَنْصُرْ جُيُوشَهُمْ وَسَلِّمْ عِيَابَهُمْ وَقَلِّ  
أَسْرَاهُمْ وَأَشْفِ صُدُورَهُمْ وَأَذْهِبْ غَيْظَ قُلُوبِهِمْ وَأَلِّفْ بَيْنَهُمْ وَاجْعَلْ فِي  
قُلُوبِهِمُ الْإِيمَانَ وَالْحِكْمَةَ وَتَبَيَّنْهُمْ عَلَى مِلَّةِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَأَوْزِعْهُمْ أَنْ يُؤْفُوا بِعَهْدِكَ الَّذِي عَاهَدْتَهُمْ عَلَيْهِ وَأَنْصُرْهُمْ عَلَى عَدُوِّكَ  
وَعَدُوِّهِمْ إِلَهَ الْحَقِّ وَاجْعَلْنَا مِنْهُمْ

**Allāhumma aṣliḥ aḥwālā'l muslimīna wa'rkhīṣ asāārahum wa  
aāminhum fī awṭānihim waq'dī duyūnahum wa āāfi marḍāhum  
wa'nṣur juyūshahum wa sallim ghuyyābahum wa fakka asrāhum  
wa'shfi ṣudūrahum wa adh'ib ghayza qulubihim wa allif  
baynahum wa'jal fī qulūbihimu'l iymāna wa'l hikmata wa thabbit  
hum ālā millati rasūlika ṣallAllāhu ālayhi wa sallam wa awziyhum  
an yūfū bi-āhdika'lladhī āāhad'tahum ālayhi wa'nṣurhum ālā  
āduwwika wa aduwvihim ilāha'l Ḥaqqi wa'jalnā minhum.**

O Allāh, remedy the state of Muslims; give them respite from inflation; give them safety in their lands; aid them in repaying their debts; cure the sick among them and give them full recovery; aid their armies and give safety for those who are abroad.

O Allāh, grant Muslim prisoners release from their incarceration; give them relief and comfort their hearts, and efface anger from their hearts and make them love each other.

O Allāh, fill their hearts with faith and wisdom, and keep them steadfast and staunch in the community of Your Messenger – ṣallAllāhu ālayhi wa sallam. Guide them to fulfil their obligations and covenants You have taken from them and aid them against Your and their enemies. O Allāh, the most Truthful, the Only God! Make us among them [i.e., among good Muslims].

اللَّهُمَّ اجْعَلْهُمْ آمِرِينَ بِالْمَعْرُوفِ فَاعِلِينَ بِهِ، نَاهِينَ عَنِ الْمُنْكَرِ مُجْتَنِبِينَ  
لَهُ مُحَافِظِينَ عَلَى خُدُودِكَ قَائِمِينَ عَلَى طَاعَتِكَ مُتَنَاصِفِينَ مُتَنَاصِحِينَ  
اللَّهُمَّ صُنَّهُمْ فِي أَفْوَالِهِمْ وَأَفْعَالِهِمْ وَبَارِكْ لَهُمْ فِي جَمِيعِ أَحْوَالِهِمْ

**Allāhumma'jālahum aāmirīna bi'l mārūfi fāyilīna bihi nāhīna  
āni'l munkari mujtanibīna lahu muhāfiẓīna ālā hudūdika  
qā'imīna ālā ṭāatika mutanāṣifīna mutanāṣihīn. Allāhumma  
ṣun-hum fī aqwālihim wa af'ālihim wa bārik lahum fī jamīyi  
ahwālihim.**

O Allāh, make Muslims [and their leaders] upright and make them enjoin what is right, and act upon it; and forbid evil and abstain from it; safeguarding the limits and bounds You have imposed and to always be obedient to You and mindful of Your commands; to be just and equitable, giving good counsel to one another. O Allāh, protect them from evil and harm in their deeds and words; give them prosperity and munificence in all their matters and states.

It is recommended to recite the praise of Allāh in the beginning and closing of all supplications such as:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدًا يُؤَافِي نِعَمَهُ وَيُكَافِئُ مَزِيدَهُ

**Al-ḥamdu lillāhi rabbi'l ālāmīna ḥamdan  
yuwāfi niāmahu wa yukāfi'u mazīdahu**

All praise be to Allāh, the Lord of the Universe – praise that begets bounties and on account of which bounties multiply manifold.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا  
صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ وَبَارِكْ عَلَى  
سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ  
وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

***Allāhumma ṣalli wa sallim ālā sayyidinā muḥammadin wa ālā  
aāli sayyidinā muḥammadin kamā ṣallayta ālā sayyidinā  
ibrāhīma wa ālā aāli ibrāhīma - wa bārik ālā sayyidinā  
muḥammadin wa ālā aāli sayyidinā muḥammadin kamā  
bārakta ālā sayyidinā ibrāhīma wa ālā aāli ibrāhīma fi'l  
āālamīna innaka ḥamīdun majīd.***

O Allāh! Send Your blessings upon our master Muḥammad and upon the descendants of our master Muḥammad as You have sent blessings upon our master Ibrāhīm and upon the descendants of our master Ibrāhīm.

O Allāh! Bestow Your Grace upon our master Muḥammad and upon the descendants of our master Muḥammad as You have bestowed Grace upon our master Ibrāhīm and upon the descendants of our master Ibrāhīm in all the worlds. Indeed You are the Praised and the Glorious.



## A MUSLIM'S ETIQUETTE WITH THE QUR'ĀN

§76 Narrated by Tamīm al-Dārī ؓ that RasūlAllāh ﷺ said:

**“The religion is [good] counsel”. We asked him: “For whom?”  
He replied: “For Allāh, for His Book, for His Messenger, for  
Muslim leaders and common Muslims”.**<sup>265</sup>

Scholars have said that “counsel for the Book of Allāh” means to bear faith that the Qur’ān is the Divine Speech of Allāh, which He has revealed to His Messenger ﷺ. There is no similitude with the speech of anyone or anything in the creation; no one in the creation has the power to bring anything similar to the Qur’ān. It also means: to venerate it, to recite it with due respect, to recite it in a good voice and with sincerity and humility. It also means: to defend against attacks upon it by those who proffer false explanations and seek to distort its message, and to refute objections by transgressors. It also means: to affirm the veracity of everything in it and to adhere to its commands; to understand its meanings, learn from the knowledge and parables therein, heed its admonitions and to reflect upon its wonders, to act upon that which is clear and to accept the abstruse without argumentation or dispute; to investigate the general implications of the verses and the specific commands, the abrogated verses and the abrogators, etc. It also means: to spread the knowledge of the Qur’ān and to call people towards it.



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<sup>265</sup> *Muslim* §55.

# 29

## RESPECTING THE QUR'ĀN

The sanctity of the the copies of the Qur'ān [*muṣḥaf*] must be upheld at all times and a Muslim should safeguard them against both intentional and inadvertent forms of disrespect. There is unanimous agreement [*ijmā'á*] among all Muslims [scholars and laymen alike] that it is obligatory to respect and revere the Qur'ān and to protect the copies of the Qur'ān from being mishandled or disrespected. There is absolute consensus among all Muslims that anyone who rejects a single letter from the Qur'ān<sup>266</sup> or deliberately tries to introduce something in it – even a single letter – is a *kāfir*.

Qāḍī Īyāḍ has said: Whoever belittles or denigrates the Qur'ān [as in, the Message] or the *muṣḥaf* [as in, the written/printed copy of the Book] – or insults it, mocks it or repudiates a single letter from it, or belies anything that is explicitly said therein – whether it is a command or a report; or knowingly contradicts the Qur'ān by affirming that which is negated in it, or doubts anything in it – in all these cases, the person becomes a *kāfir*, by the consensus of all Muslims.<sup>267</sup>



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<sup>266</sup> That is, rejects or disbelieves in the Qur'ān.

<sup>267</sup> Qāḍī Īyāḍ continues: “The same ruling applies to a person who rejects the Torah or the Gospel or any book revealed by Allāh tāālā or refuses to believe in it or insults it or denigrates it.” This applies to the original revelation – not the tampered and altered versions extant today. However, one must not show disrespect to these books, even in their present altered form, for there remains the possibility that some portions may still contain the Word of Allāh. Allāh knows best.

## HERMENEUTICS (TAFSĪR) OF THE QUR'ĀN

It is forbidden [*haram*] for those who are neither qualified, nor have the knowledge to explain the Qur'ān. This is mentioned in various hadith and there is a consensus of all Muslims upon this.

It is permitted and desirable for a scholar who has the necessary knowledge to explain the Qur'ān.<sup>268</sup> If one is qualified to interpret the Qur'ān [i.e., *tafsīr*] – and is equipped with the faculties by which its meanings are understood and the intent of the verse is largely apparent – he is allowed to do the interpretation. Interpretation is allowed if some aspects of the verses can be understood by extrapolation or analogy [*ijtihād*] based on the understanding of idioms and expressions, usage and style [*māānī*], explicit and implied rulings, specific and generic verses, grammar and syntax [*īyrāb*] etc. If the meaning of verses cannot be known by reasoning [*ijtihād*], such as matters which can only be known by reports, or the lexical explication of the meaning of words – it is not permissible for one to explain, except by way of authentic narrations or citing reliable exegetes.

As for a person who is not qualified – i.e., who does not have the skillset or knowledge – then it is forbidden [*haram*] for such a person to proffer their own interpretations of the Qur'ān.<sup>269</sup>

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<sup>268</sup> Interpretation of the Qur'ān is an advanced science and requires extensive knowledge of *hadith*, *āqīdah*, *fiqh*, etc. and also a command of the Arabic language – syntax, morphology and semantics – mastery in other branches of Arabic linguistics such as rhetoric, clear expression, stylistics, discourse analysis, literary analysis etc is also required. Merely an ability to read and understand Arabic is not enough for one to interpret or explain the Qur'ān.

<sup>269</sup> Thus, the rash interpretation of ignorant, incompetent and unqualified talking heads of our times and self-styled '*tafsīr* scholars', who have mushroomed, should be

However, it is permitted to cite the interpretation of reliable scholars and authorities in the science of *tafsīr*.<sup>270</sup>

## INCORRECT SPECULATIVE INTERPRETATION<sup>271</sup>

Some of the kinds of speculative interpretations which are not based on sound evidence are:

- The interpreter [*mufassīr*] who tries to interpret a particular verse only to prove the juridical ruling of his *madh'hab* and support his opinion – even though he is himself unsure of that meaning, but still does so, merely to subdue his opponent.
- The interpreter who seeks to invite people toward goodness and righteousness, and therefore uses a verse to prove his point, even though he may not be convinced of its meaning himself.
- The interpreter who crafts meanings of Arabic words without examining whether such meanings are acceptable among linguists and lexicographers. Meanings of words and usage cannot be taken [as valid] except from those deemed masters of the language and [early] scholars of *tafsīr*, who have explained the following aspects of the language: literal and figurative meanings of words [*māānī*]; grammar, syntax and semantics; meanings which are implied due to elision, abbreviation or implicit

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avoided. Especially, if their novel interpretations contradict established *āqīdah*, or *fiqh* rulings and opposed to the opinions of the *salaf* should be rejected. It is haram to listen to such people.

<sup>270</sup> See Appendix C for a list of well-known commentaries.

<sup>271</sup> *Tafsīr bi'r-rāy*.

expressions [*ḥadhaf, ikhtiṣār, idmār*]; literal and figurative expressions, generic and specific implications, summarised and elaborated expressions, [difference of meaning] due to the order of words and punctuation [*taqdīm, ta'khīr*] and such things should be considered, when explanations go against the literal meaning of the word.

The knowledge of Arabic alone is not sufficient to embark on an interpretation of the Qur'ān; it is also essential to know the opinions of master exegetes [*mufasssīrūn*]. There could be a common agreement among exegetes whether a certain verse should not be taken literally, or whether a certain verse is specific in its implication, or an implicit reference etc. which opposes the literal meaning. Thus, an explanation that contradicts the well-known meaning of a word [the usage of which is validated by linguists] and established opinions of early masters of tafsīr [in case of figurative meanings] will be deemed speculative interpretation and is forbidden. Allāh tāālā knows best.



## ARGUING ABOUT THE QUR'ĀN

It is forbidden to debate or argue about the Qur'ān, except in the way of truth and to defend its veracity. Therefore, if one is convinced that a certain verse is conclusive proof against the juridical opinion of his own *madh'hab*, but only probable, yet feeble evidence in its favour, but stills argues to defend his *madh'hab* in spite of being convinced that the other position is stronger – then such disputation is *haram*. However, if one is not convinced about the other position as well, he will be excused.

§77 Narrated by Abū Hurayrah ﷺ that RasūlAllāh ﷺ said:

**Quarrelling about the Qur’ān is disbelief.** <sup>272</sup>

Khaṭṭābī has said that: “Here, quarrel [*mirā’a*] means, doubting in its veracity and arguing about its being right. It is also said that it means “argumentation proffered by heretics as proof for their heresies”.



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<sup>272</sup> *Ibn Ḥibbān* §1464.

# 30

## PRESCRIPTIVE MATTERS OF THE QUR'AN

Certain matters are prescriptive [*tawqīfiyyah*] and there is no room for argument or scope for a rational explanation. For example, the order of verses in the Qur'ān. However, if one wishes to inquire about it, they should ask: 'What might be the wisdom in the appearance of this *āyah* before this' instead of saying: "Why is this *āyah* before or after that *āyah*?"<sup>273</sup>



## THE DISLIKABILITY OF SAYING: "I FORGOT"

It is disliked to say: "I forgot such and such *āyah*," rather one should say: "I was made to forget" or "I do not recollect" or "It eludes my memory" because it is thus advised in the hadith:

**§78** Narrated by *ʿAbdullāh ibn Masūūd* ﷺ that RasūlAllāh ﷺ said:

**None of you should say: 'I have forgotten such and such a verse.'  
Rather he was made to forget.**<sup>274</sup>

**§79** Narrated by *ʿAbdullāh ibn Masūūd* ﷺ that RasūlAllāh ﷺ said:

**How bad it is for one of you to say: 'I have forgotten such and such a verse.' Rather he was made to forget.**<sup>275</sup>

<sup>273</sup> One should refrain from posing questions in a manner that may be construed as challenging the wisdom underlying such matters (such as the arrangement of verses), or that suggests doubt regarding them—we seek refuge in Allāh.

<sup>274</sup> *Muslim* §790; *Ibn Ḥibbān* §761.

<sup>275</sup> *Bukhārī* §5039; *Muslim* §790.

§80 Narrated by Sayyidah Aāishah ؓ

RasūlAllāh ؓ heard a man reciting the Qur’ān and he said: “**May Allāh have mercy on him; he reminded me of a verse which had eluded me**” [and in another report:] “**I was made to forget**”.<sup>276</sup>



## THE NAMES OF SŪRAH (CHAPTERS) IN THE QUR’ĀN

It is permissible to say: The Chapter of the Cow, Chapter: Family of Ímrān, Chapter of Women, Chapter: The Table Spread, Chapter of Cattle, etc. [*Sūrah al-Baqarah, Sūrah Aāl Ímrān, Sūrah al-Nisā’a, Sūrah al-Mā’idah, Sūrah al-Anāām*] and there is no dislike about it because it has been thus mentioned in the hadith, even though some early scholars are reported to have not liked this.

RasūlAllāh ؓ has himself said: ‘Sūratu’l Baqarah’<sup>277</sup> ‘Sūratu’l Kahf’<sup>278</sup> etc., and such examples are too many to enumerate.

The Companions have also said likewise, such as Ábdu’llāh ibn Masúūd ؓ who said: “This is the place where the Chapter of the Cow [*sūratu’l baqarah*] was revealed”<sup>279</sup> and he has said: “I recited the Chapter of Women [*sūratu’n nisā’a*] in front of RasūlAllāh ؓ”.



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<sup>276</sup> Bukhāri §5037-38; Muslim §788.

<sup>277</sup> Bukhāri §4008.

<sup>278</sup> Muslim §809; Abū Dāwūd §4323; Tirmidhī §2886.

<sup>279</sup> Bukhāri §1747; Muslim §1296.

## ATTRIBUTING A RECITATION TO A READER

It is not disliked to say: “Recitation of Abū Ámr” or “Recitation of Nāfiy” or Hamzah or Kisā’iy, etc. No one has objected to this from either the early or the later scholars.



## ON TEACHING THE QUR’ĀN TO DISBELIEVERS

It is not prohibited to read out the Qur’ān to the disbeliever and for him/her to listen to the Qur’ān. However, it is prohibited for them to touch the *muṣḥaf* [copy of the Qur’ān]. Is it permissible to teach them the Qur’ān? Shāfiyī scholars say that if there is no hope that he/she will become a Muslim, then it is not permissible to teach them. If there is hope that he/she might become a Muslim, then there are two opinions: First is that it is permissible; second is that it is still not permissible, similar to the impermissibility of selling a copy of the Qur’ān to a kāfir.

In the modern context, the above prohibition makes sense – if the copies of the Qur’ān were strictly in Muslim hands, *kafirs* would not be able to desecrate them by burning, etc; but at the same time it is impossible to prevent others from obtaining a copy of the Qur’ān. In Imam Nawawī’s time, it was not easy to produce a copy of the Qur’ān, as it would have to be laboriously copied by knowledgeable scholars who were skilled calligraphers and had to be verified by others. However, printing has made it possible for anyone to produce a copy, with no effort. Therefore, many such rulings which were valid about a hundred years ago are not practical or enforceable in our time.



## THE QUR'ĀN FOR SPIRITUAL CURES (RUQ'YAH)

Scholars have differed on the practice of writing the Qur'ān on a plate [using a coloured edible material such as saffron] and then washing it in a glass and giving it to an ailing person to drink: Ḥasan [al-Baṣrī], Mujāhid, Abū Qilābah, Awzāyī have said that there is no harm in it; but [Ibrāhīm] al-Nakha'yī disliked it. Qādī Ḥusayn al-Baghawī and others have said: “If Qur'ānic verses are written on sweets or other eatables, there is no harm in eating them”.



## ENGRAVING THE QUR'ĀN ON WALLS

It is *makrūh* [disliked] to engrave verses of the Qur'ān or Divine Names on walls and to embroider them on cloth [to hang them for use as decoration]. Imam Mālik and Ibn Ṣalāḥ permitted writing Qur'ānic verses to ward off evil [as an amulet], when the writing is placed in an envelope made of leather or if the folded piece is in waxed covering [for waterproofing; plastic sheaths also serve the same purpose]. It is permissible to wear it in a state of impurity or to take it to unclean places such as toilets [permissible due to its protective covering, which prevents it from being defiled].<sup>280</sup> However, it is better to refrain from doing so. Also, it is disliked to hang verses of the Qur'ān on the walls for decoration or embellishment.<sup>281</sup>



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<sup>280</sup> *Fatāwā Ibn Ṣalāḥ* 1/251.

<sup>281</sup> *Radd al-Muḥtār*, 1/321 citing *Fat'h al-Qadīr*.

## ON BLOWING AFTER RECITING THE QUR'ĀN

It is permissible to recite the Qur'ān and blow upon self or others for blessings or for warding off evil or to cure sickness, etc. It is an established sunnah:

§81 Narrated by Sayyidah Ā'ishah ؓ

Every night, when RasūlAllāh ؐ came to his bed [retiring for the day], he would place both his palms together and puff in them after reciting the following *sūrahs*: *qul huwa'Allāhu aḥad, qul aúūdhu bi rabbi'l falaq, qul aúūdhu bi rabbi'n nās*. He would then wipe his face and his body, starting from the head and face – and the front side. He would do this three times.<sup>282</sup>

§82 Narrated by Sayyidah Ā'ishah ؓ

The Prophet ؐ would recite the last two *sūrahs* of the Qur'ān – *muáwwidhatayn* [*falaq* and *nās*] and puff upon himself in the [last] sickness after which he passed away. Sayyidah Ā'ishah says: “When it became difficult for him to recite [i.e., due to sickness], I would recite the two *sūrahs* and puff on him and I would use his own hand to wipe his face for the blessing in his hand”.<sup>283</sup>

*Nafath* mentioned in the hadith means: blowing or puffing gently, in a manner that saliva is not sprayed.



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<sup>282</sup> *Bukhārī* §5017; *Muslim* §2192.

<sup>283</sup> *Bukhārī* §5735.

## MERITS OF CERTAIN VERSES AND CHAPTERS

We have mentioned earlier that it is desirable and praiseworthy to recite the Qur’ān on special days such as every day in the month of Ramadan, the last ten days of Ramaḍān, in the odd nights of the last ten days of Ramaḍān, the first ten days of Dhu’l Ḥijjah, on the Day of Ārafah, on every Friday in the morning and in the night. It is highly recommended that one should recite the three sūrahs: *Yāsīn*, *al-Wāqiah*, *al-Mulk* every night.



## RECITATION IN THE FRIDAY PRAYER<sup>284</sup>

It is ***sunnah*** for the imam to recite the following in the [*fard*] *fajr* prayer on Friday:<sup>285</sup>

**Rakáh 1:** The entire sūrah *Alif-Lām-Mīm* [§32] after *Fātiḥah*.

**Rakáh 2:** Sūrah *al-Insān* [§76] in its entirety after *Fātiḥah*.

It is ***sunnah*** for the imam to recite in the [*fard*] of Friday prayer:<sup>286</sup>

**Rakáh 1:** Sūrah *al-Jumu’ah* [§62] in its entirety after *Fātiḥah*.

**Rakáh 2:** Sūrah *al-Munāfiqūn* [§63] in its entirety after *Fātiḥah*.

**or**

**Rakáh 1:** Sūrah *al-Aālā* [§87] in its entirety after *Fātiḥah*.

**Rakáh 2:** Sūrah *al-Ghāshiyah* [§88] in its entirety after *Fātiḥah*.

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<sup>284</sup> As is obvious, this is recited only by the Imam; the same is the case of Eid prayer.

<sup>285</sup> *Muslim* §879.

<sup>286</sup> *Muslim* §878.

## RECITATION IN EID PRAYER

It is *sunnah* for the imam to recite the following in the Eid prayer:

**Rakáh 1:** Sūrah *Qāf* [§50] in its entirety after *Fātiḥah*.

**Rakáh 2:** Sūrah *al-Qamar* [§54] in its entirety after *Fātiḥah*.<sup>287</sup>

**or**

**Rakáh 1:** Sūrah *al-Aálā* [§87] in its entirety after *Fātiḥah*.

**Rakáh 2:** Sūrah *al-Ghāshiyah* [§88] in its entirety after *Fātiḥah*.<sup>288</sup>



## RECITATION IN SUNNAH PRAYERS OF FAJR

It is *sunnah* to recite the following in the sunnah prayers of *fajr*:

**Rakáh 1:** Sūrah *al-Kafirūn* [§109] in its entirety after *Fātiḥah*.

**Rakáh 2:** Sūrah *al-Ikhlāṣ* [§112] in its entirety after *Fātiḥah*.<sup>289</sup>

**or**

**Rakáh 1:** The verse 136 of Surah *Baqarah* after *Fātiḥah*.

**Rakáh 2:** The verse 64 of Surah *Aāl Ímrān* after *Fātiḥah*.<sup>290</sup>



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<sup>287</sup> *Muslim* §891.

<sup>288</sup> *Muslim* §878.

<sup>289</sup> *Muslim* §726.

<sup>290</sup> *Muslim* §727.

## RECITATION IN SUNNAH PRAYERS OF MAGHRIB

It is *sunnah* to recite the following in the sunnah prayers of *maghrib*:

**Rakáh 1:** Sūrah *al-Kafirūn* [§109] in its entirety after *Fātiḥah*.

**Rakáh 2:** Sūrah *al-Ikhlāṣ* [§112] in its entirety after *Fātiḥah*.<sup>291</sup>

The above is also recommended in the two rakáh of *istikhārah*.



## RECITATION IN THE THREE RAKÁH OF WITR

It is *sunnah* for the imam to recite the following in *witr*.<sup>292</sup>

**Rakáh 1:** Sūrah *al-Aálā* [§87] after *Fātiḥah*.

**Rakáh 2:** Sūrah *al-Kafirūn* [§109] after *Fātiḥah*.

**Rakáh 3:** Sūrahs *al-Ikhlāṣ* [§112], *al-Falaq* & *al-Nās* [§113, 114] after *Fātiḥah*.<sup>293</sup>



## QUR'ĀN RECITATION ON FRIDAYS

It is praiseworthy and desirable to recite *Sūrah al-Kahf* in its entirety on Fridays. Imam Shāfiyī has said that it is also desirable to recite it in the night [i.e., preceding] Friday.

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<sup>291</sup> *Muslim* §726.

<sup>292</sup> In the Ḥanafī *madh'hab*, *witr* has to be prayed individually, except in Ramadān for those who pray *tarāwīḥ* in congregation [*jamāāh*] and have prayed the *farḍ* with the imam. Thus, if a person missed the *farḍ* congregation and prayed individually, but later joined the *tarāwīḥ* congregation, he cannot join the *jamāāh* of *witr* in the end.

<sup>293</sup> Narrated by Sayyidah Āāishah رضي الله عنها *Ibn Ḥibbān* §2436, *al-Mustadrak* 2/520, Bayhaqī in his *Sunan* 3/37 and Dāraquṭnī in *Sunan* 2/35.

§83 Narrated by Abū Saʿīd al-Khudrī ؓ that RasūlAllāh ﷺ said:

**One who recites Sūrah al-Kahf on the night of Friday** [i.e. preceding the day] **will be illuminated by a light that will extend from him to the Ancient House** [i.e., the Kábah]<sup>294</sup>

Dārimī has also reported a hadith on the desirability of reciting *Sūrah Hūd* [§11] on Fridays.

### **AYAT AL-KURSĪ AND THE TWO BULWARKS**<sup>295</sup>

It is praiseworthy and desirable to recite *Ayat al-Kursi* at all times, especially before going to bed in the night. It is also recommended to recite the Two Bulwarks [*muáwwidhatayn*] after every salat.

§84 Narrated by Úqbah ibn Áāmir ؓ

**The Prophet ﷺ commanded me to recite the Two Bulwarks**<sup>296</sup> **after every prayer.**<sup>297</sup>

### **RECITATION BEFORE GOING TO SLEEP**

Before going to bed, it is praiseworthy and desirable to recite:

- *Ayat al-Kursi*
- Sūrah al-Ikhlāṣ
- Sūrah al-Falaq & Sūrah al-Nās
- The last two verses of Sūrah al-Baqarah [from *aāmana'r rasūl*]

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<sup>294</sup> Dārimī §3450; The word in the hadith is *baytu'l átīq*, meaning the Kábah.

<sup>295</sup> *Muáwwidhatayn*.

<sup>296</sup> Sūrah *al-Falaq* and *al-Nās*.

<sup>297</sup> *Abū Dāwūd* §1523; *Tirmidhī* §2903.

§85 Narrated by Abū Masūūd al-Badrī ؓ that RasūlAllāh ﷺ said:

**The final two verses of Sūrah al-Baqarah will suffice anyone who recites them in the night.**<sup>298</sup>

Scholars have said that it means: “it suffices in lieu of praying in the night” or “it suffices from harm and undesirable events in the night”.

§86 Narrated by Sayyidah Aāishah ؓ

**The Prophet ﷺ would recited *qul huwa'llāhu aḥad* [sūrah al-ikhhlāṣ] and the Two Bulwarks [muáwwidhatayn] every night.**<sup>299</sup>

The complete narration is mentioned in §80 and §81 above.

Our master Áli ؓ is reported to have said: “I do not know of a sensible man who has entered Islam and goes to bed without reciting *āyat al-kursī*”. He is also reported to have said: “I do not know of a man with good sense who goes to sleep without reciting the last three verses of al-Baqarah, for they are from the treasures below the Mighty Throne”<sup>300</sup>

§87 Narrated by Úqbah ibn Áāmir ؓ that RasūlAllāh ﷺ told me:

**Let not the night pass, except that you recite *qul huwa'llāhu aḥad* and *muáwwidhatayn*.**<sup>301</sup>

Úqbah ؓ added: “Ever since I was advised, I have never missed reciting these surahs any night”.

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<sup>298</sup> *Musnad Dārimī* §3450.

<sup>299</sup> *Abū Dāwūd* §1523; *Tirmidhī* §2903.

<sup>300</sup> *Dārimī* §3427; Imam Nawawī notes that the chain is *ṣāḥīḥ* according to the conditions of both Bukhārī and Muslim.

<sup>301</sup> Portion of a lengthier hadith, in *Musnad Aḥmad* 17452; §Haythami classed it *ṣāḥīḥ*.

§88 Narrated by *Āīshah* ﷺ

**RasūlAllāh** ﷺ would not sleep until he had recited *Sūrah al-Zumar* and *Sūrah Banī Isrā’īl*.<sup>302</sup>



## RECITATION UPON WAKING IN THE NIGHT

§89 Narrated by *Sayyidah Āīshah* ﷺ

**RasūlAllāh** ﷺ would recite the last verses of *Sūrah Aāl Īmrān* upon waking in the night.<sup>303</sup>



## RECITING UPON THE SICK

It is desirable to recite *Sūrah Fātiḥah* upon the sick, as it is reported thus in the hadith:

§90 Narrated by *Abū Sa’yīd al-Khudrī* ﷺ

**RasūlAllāh** ﷺ asked: “How did you come to know that it was a [formula for] **protection from harm** [*ruqyah*]?”<sup>304</sup>

It is also recommended to recite the three *sūrahs*: *al-ikhhlāṣ*, and *muāwwidhatayn* and blow upon the ailing person as mentioned in a hadith earlier [see §80 and §81].

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<sup>302</sup> *Tirmidhī* §2920.

<sup>303</sup> *Tirmidhī* §2920; i.e., last ten verses; from v190-200; *Bukhārī* §4569, *Muslim* §763.

<sup>304</sup> *Bukhārī* §2276; §5736; *Muslim* §2201. This is a portion of a longer narration, where the Companion recited the *sūrah* and blew upon an afflicted person, and later informed **RasūlAllāh** ﷺ who confirmed that it is indeed a cure.

Ṭalḥah ibn Muṣarrif<sup>305</sup> is reported to have said: When the Qur’ān is recited near a sick person, he or she feels relief because of it. I once went to Khaythamah<sup>306</sup> when he was unwell. I saw that he was cheerful and smiling; when I asked him about it, he replied: “Because the Qur’ān was recited near me”.



## RECITING UPON THE DYING AND THE DECEASED

It is desirable to recite Sūrah Yā-Sīn in the presence of a person who is in the throes of death [or is about to die], as mentioned in the hadith:

**§91** Narrated by Máqil ibn Yasār ؓ that RasūlAllāh ﷺ said: \_\_\_\_\_

**Recite Yā-Sīn upon your dead.**<sup>307</sup>



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<sup>305</sup> Ṭalḥah ibn Musarrif ibn Āmr – Shaykhu’l Islam of his time, the master of *qirā’at* and *tajwīd* [d. 112 AH].

<sup>306</sup> Khaythamah ibn Ābdu’l Raḥmān ibn Abī Sabrah al-Ju’fī [d. 81 AH] – both his father and grandfather were Companions ؓ. His father’s name was Azīz and RasūlAllāh ﷺ changed it to Ābdu’l Raḥmān and said: “The names beloved to Allāh tāālā are Ābdullāh, Ābdu’l Raḥmān and Ḥārith” [*Musnad Ahmad* §17606]. He should not be confused with another prominent hadith master, as erroneously referenced in some editions of *Al-Tibyān*: Khaythamah ibn Sulaymān ibn Ḥaydarah al-Qurashi, Abu’l Ḥasan; among the prominent hadith masters of the Levant [250-343 AH].

<sup>307</sup> *Abū Dāwūd* §3121; *Ibn Mājah* §1448.

## THE COMPILATION OF THE QUR'ĀN

The Qur'ān was compiled in the time of the Prophet ﷺ in the same form and order as it is written in the *muṣḥaf* of our day.<sup>308</sup> However, it was not collected and written in a *muṣḥaf* – rather it was preserved in the memories [lit: in the breasts of people]. A very large number of Companions had committed it completely to memory, and some of them had memorised only a few portions.

Then came the time of Abū Bakr al-Ṣiddīq ؓ [i.e., after the passing of RasūlAllāh ﷺ]; many scholars of the Qur'ān [and memorisers] were martyred in the *riddah* wars [fighting apostates]. He sought the counsel of other Companions who advised him to have it transcribed; so they wrote it in a book and placed it in the house of Sayyidah Ḥafṣah, the mother of believers ؓ [the daughter of Ūmar ibn al-Khaṭṭāb ؓ].

In the time of Ūthmān ؓ, Islam spread far and wide and he feared that people would fall into strife and dispute among themselves if something from the Qur'ān would be omitted or added; so he had the codice of Ḥafṣah ؓ copied in a book and obtained the consensus of all the Companions upon this compiled book. He then had multiple copies made from this one standardised copy and had it sent to major capitals [from which other copies were made]. He commanded that any other written fragment that varied from this copy be destroyed and this was by the common agreement of all Companions, including Mawlā Ālī ؓ. RasūlAllāh ﷺ did not have this compiled in a book during his own worldly life, because the revelation would not cease

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<sup>308</sup> This is the statement of Imam Nawawī, who passed away in the year 676 AH. It holds good even to this day in 1447, nearly seven hundred years later – and so it shall be until Judgement Day.

until he left this world – and thus it was possible that more verses could be revealed or some verses could be abrogated.<sup>309</sup> However, after he ﷺ left this world, in the time of Abū Bakr and other Companions رَضِيَ اللهُ عَنْهُمْ, there was no possibility of any addition or abrogation; hence, due to necessity, it was deemed prudent to compile it in book form and thus the task was undertaken and completed.

Abū Āmr al-Dānī [d. 444 AH] has said: “According to most scholars, Ūthmān رَضِيَ اللهُ عَنْهُ had four copies made and dispatched them to Baṣrah, Kūfah, Damascus and retained the fourth copy in Madīnah”.

Abū Ḥātim al-Sijistānī [d. 250 AH] stated that: “Ūthmān رَضِيَ اللهُ عَنْهُ had *seven* [initial] copies made and he had them sent to: Makkah, Damascus [*shām*], Yemen, Bahrain, Baṣrah, Kūfah and the seventh he retained in Madīnah”. A number of *ṣaḥīḥ* narrations are reported in this regard.

Note: The word *muṣḥaf* is pronounced in three ways:

1. *Muṣ-ḥaf* [with *ḍamm* of *mīm*]
2. *Maṣ-ḥaf* [with *fat’ḥah* of *mīm*]
3. *Miṣ-ḥaf* [with *kasr* of *mīm*]



## DOTS AND DIACRITICS IN THE MUṢḤAF

There is a consensus among scholars that it is desirable and praiseworthy to write the *muṣḥaf* in a manner that is pleasing, clear and legible, and in a beautiful script; it should not be written in a bad hand or scrawled or written in a complex, difficult to read script.

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<sup>309</sup> In fact, the last verses were revealed just a few days before his passing.

It is also praiseworthy to mark diacritics [the vowel markers which are normally not written in the Arabic script] and to add dots [to differentiate letters]. This is helpful in avoiding mispronunciation and mistaking one letter for another.<sup>310</sup> The imāms, Shaábī and Nakha'yī disliked adding dots – but the dislikability was for their times, as people were proficient in the language at that time and they were safe from reading in a way that results in distortion of the Qur'ān [and hence there was no need]. However, in our times, there is no harm in doing so merely because it is an innovated practice. After all, this is among the praiseworthy innovations [*muḥdathāti'l ḥasanah*] and is similar to writing books in various religious disciplines, establishing religious schools and cloisters. Allāh táālā knows best.



## MISCELLANEOUS RULINGS

It is forbidden to write the Qur'ān with impure [*najis*] things – such as writing it with blood or urine. Therefore, scholars have forbidden writing with ink mixed with alcohol.<sup>311</sup>

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<sup>310</sup> In the ancient times – even until the times of the Companions – Arabic letters did not have dots for differentiation; letters such as *fā-qāf*, or *jīm-hā-khā* were written in the same way and native speakers could differentiate based on the context. Dots in the Arabic language were introduced later, in the time of Ḥajjāj ibn Yūsuf al-Thaqafi. This is similar to eccentric pronunciations in the English language: *read* (imperative) and *read* (past); *wind*, *tear* (verbs) and *wind*, *tear* (nouns) are correctly read by English speakers based on the context. Even letters are pronounced differently, such as the letter *u* in the words: but, cut, fun, put, full, flute, true, blue, use, cube, circus, support.

<sup>311</sup> In recent times, the Íraqī dictator Saddam Hussein had a Qur'ān written with his own blood, known as the *Blood Qur'ān*. We seek Allāh's refuge from such excesses.

There is a consensus among Muslims that the copies of the Qur’ān should be safeguarded and respected. If someone throws a copy of the Qur’ān in the garbage [knowingly], such a person becomes an apostate. It is forbidden to use a *muṣḥaf* as a pillow [that is put it under one’s head while reclining]. In fact, it is forbidden to use any religious text as a pillow.

It is recommended to stand when receiving the *muṣḥaf*, based on the ruling that standing as a gesture of respect for scholars and pious individuals is recommended; by analogy, the *muṣḥaf* is far more deserving of such respect.

Ibn Abī Mulaḃkah reports that Īkrimah ؓ would press the *muṣḥaf* to his face and say: “The Book of my Lord, The Book of my Lord!”<sup>312</sup>

Imam Nawawī has said: It is forbidden to travel to enemy lands with a copy of the Qur’ān for fear of it falling in their hands [and fearing its desecration at their hands] as mentioned in the hadith:

§92 Narrated by Ābdullāh ibn Ūmar ؓ

**RasūlAllāh** ؓ forbade travelling to enemy lands with [a written copy of] **the Qur’ān**.<sup>313</sup>

[Imam Nawawī:] It is forbidden for a person with minor or major impurity to **touch** the *muṣḥaf* or carry it; irrespective of whether he touches the outer margins of the paper [where nothing is written] or the actual written text – it is also forbidden to touch the outer covering or a box in which the *muṣḥaf* is placed.

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<sup>312</sup> *Dārimī* §3393.

<sup>313</sup> *Bukhārī* §2990; *Muslim* §1869. While the entire Qur’ān was not written in book form in the Prophet’s time ؓ, nor in a portable size; the hadith alludes to the fragments and portions written at that time by individuals for their own personal use.

However, in the Ḥanafī *madh'hab*, it is permissible to touch the box in which the *muṣḥaf* is kept or the cloth cover [that is not glued to the *muṣḥaf*]. It is permissible for a person with ritual impurity [*muḥdath*] or a menstruating woman to touch books of fiqh, or other religious books in which Qur'ānic verses are written – or to touch currency in which portions of Qur'ān are written [even though scholars have ruled that it is *haram* to write Qur'ānic verses on coins and currency] or to carry the *muṣḥaf* in one's baggage;<sup>314</sup> or to eat sweets on which a Qur'ānic verse is written [as in decorations on a cake] or to drink the washing of a Qur'ānic verse etc. It is forbidden to wear clothes with Qur'ānic verses written on them according to Imam Māwardī in his book *Al-Ḥāwī*; but Imam Juwaynī permitted it.<sup>315</sup>

It is impermissible to touch books of *tafsīr* [commentaries] if the Qur'ānic verses cover a major portion of the page; it is also *haram* to touch [without ablution] Qur'ānic verses mentioned in the hadith of RasūlAllāh ﷺ.

It is permissible to sell or buy a copy of the Qur'ān [*muṣḥaf*].

Allāh tāālā knows best. All praise belongs to Allāh.

Blessings and greetings of peace upon the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ.



#### END OF THE BOOK

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<sup>314</sup> Which can be logged or thrown around.

<sup>315</sup> So long as it is not written in a manner that is disrespectful, such as on the hip pockets etc; but permissible on the collars or on breast pockets etc.

# APPENDIX A

## VIRTUES AND REWARDS OF RECITING THE QUR'ĀN

Extract from **Bahār e Sharīāt** Volume 16, on the juridical rulings and hadith related to merits of reciting the Qur'ān, the etiquette of recitation and handling the Qur'ān.



### HADITH ON MERITS OF THE QUR'ĀN, SŪRAHS AND VERSES

The virtues of reciting the Qur'ān and teaching it are numerous. In summary, one should know that it is the Divine Speech of Allāh táālā. This is the very basis and foundation of Islam and Islamic law. Reciting the Qur'ān and reflecting upon its verses will draw one closer to Allāh táālā.<sup>316</sup> Given below are a few hadith mentioned in this regard:

**§1** Narrated by Ūthmān ibn Affān ؓ that RasūlAllāh ﷺ said:

**The best among you, is he who learns the Qur'ān and teaches it.**<sup>317</sup>

**§2** Narrated by Ūqbah ibn Āmir ؓ that RasūlAllāh ﷺ said:

**“Who amongst you wishes that he goes to Buṭ-ḥān or Āqīq every morning and return with two she-camels with large humps, without committing a sin or severing ties of kinship?”**  
**We said: “O Messenger of Allāh! All of us desire it”.**

**He said: “Then why do you not go to the mosque in the morning and learn or recite two verses of the Qur'ān, which is better than**

<sup>316</sup> That is, to gain knowledge and understanding of the Creator and to attain His Divine Pleasure.

<sup>317</sup> *Bukhārī* §5027.

two she-camels and three [verses] are better than three [she-camels], four [verses] are better than four [she-camels] and so on [every verse corresponding] to the number of she-camels.<sup>318</sup>

§3 Narrated by Abū Mūsā al-Ashārī ؓ that RasūlAllāh ﷺ said:

The believer who recites the Qur'ān is similar to a citrus fruit<sup>319</sup> – it has a pleasant fragrance and it tastes good. The believer who does not recite the Qur'ān is like a date – it has no smell but it is sweet. The hypocrite who recites the Qur'ān is like basil<sup>320</sup> – it has fragrance but it tastes bitter. The hypocrite who does not recite the Qur'ān is like colocynth<sup>321</sup> – it has no smell and it tastes bitter.<sup>322</sup>

§4 Narrated by Ūmar ibn al-Khaṭṭāb ؓ that RasūlAllāh ﷺ said:

Indeed, Allāh tālā shall raise [the stature of] some people due to this Book, and lower some others because of it.<sup>323</sup>

Which means that those who bear faith in it and act upon its commandments will be exalted and those who do not will be humiliated and disgraced.

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<sup>318</sup> *Muslim* §803; *Abū Dāwūd* §1456. The narration of Abū Dāwūd has an added description of the camels, *zahrāwayn*, meaning fat or plump. The mention of large humps is to indicate healthy camels in their prime.

<sup>319</sup> *Utrujjah*: A sweet citrus fruit, an orange.

<sup>320</sup> *Rayhānah*: Basil, a herb which smells sweet but tastes bitter.

<sup>321</sup> *Ĥanzalah*: *Citrullus Colocynthis*, a fruit which resembles a watermelon but is bitter.

<sup>322</sup> *Muslim* §797; In *Bukhārī* §5059, a slight variation: “The believer who recites the Qur'ān **and acts upon it** is like a citrus fruit...the believer who does not recite **but acts upon it** is like a date...”

<sup>323</sup> *Muslim* §817

§5 Narrated by *Ā'ishah* ﷺ that *RasūlAllāh* ﷺ said:

The person who recites the Qur'ān and is proficient in recitation will be in the company of the honourable Scribes<sup>324</sup> among the angels, the absolutely obedient [slaves of Allāh]. And the person who recites the Qur'ān haltingly and struggles to recite, will get double the reward.<sup>325</sup>

§6 Narrated by *Ābd al-Raḥmān ibn Āwf* ﷺ that *RasūlAllāh* ﷺ said:

Three things will be present below the Throne on the Day of Judgement: The first is the Qur'ān, which will confront the slaves [of Allāh] for the overt and the covert,<sup>326</sup> trust [*amānah*] and [the third] kinship, which will proclaim: 'Allāh tāālā will admit [into His Mercy] those who maintain ties of kinship<sup>327</sup> and cut off those who sever [relations]'.<sup>328</sup>

§7 Narrated by *Ābdullāh ibn Āmr* ﷺ that *RasūlAllāh* ﷺ said:

The reciter of the Qur'ān will be told: "Recite and proceed; recite as you would recite [properly] in the world. Because your final station will be at the final verse that you recite".<sup>329</sup>

<sup>324</sup> *Kirāmin Bararah.*

<sup>325</sup> *Bukhārī* §4937; *Muslim* §798.

<sup>326</sup> The Qur'ān will confront people on how they dealt with it, how much they practiced or abandoned it, outwardly and internally, concerning its commandments and its prohibitions [summarised from *Mirqāt al-Mafātīh*]. Ibn al-Athīr has said that overt and covert [*ẓāhr* and *baṭn*; lit. outside and inside] may mean the extent to which they paid attention to the Qur'ān, outwardly meaning the recitation and internally meaning the understanding of the Qur'ān. [Munāwī in *Fayḍ al-Qadīr* §3495].

<sup>327</sup> Lit. 'join [in Mercy] those who keep relations connected'.

<sup>328</sup> Baghawī in *Sharḥ al-Sunnah* §3433; *Mishkāt* §2133.

<sup>329</sup> *Abū Dāwūd* §1464; *Tirmidhī* §2914; *Aḥmad* §6799.

§8 Narrated by *ʿAbdullāh ibn ʿAbbās* ﷺ that *RasūlAllāh* ﷺ said:

**Indeed, the person who has nothing inside [his heart] from the Qurʾān, is like a house that is in ruins.**<sup>330</sup>

§9 Narrated by *Abū Sayīd al-Khudriyy* ﷺ that *RasūlAllāh* ﷺ said:

**The Lord Almighty, Glory be to Him and Exalted is He, has said: “If preoccupation with the Qurʾān and My remembrance [dhikr] keeps a man from asking Me, I will give him that which is [significantly] more and [vastly] superior to that which I would give to those who ask. The superiority of Divine Speech of Allāh upon every other speech is like the Greatness of Allāh tāālā over His Creation”.**<sup>331</sup>

§10 Narrated by *ʿAbdullāh ibn Masūūd* ﷺ that *RasūlAllāh* ﷺ said:

**Whoever recites a letter from the Book of Allāh will gain one reward, and every reward will be multiplied ten times. I do not say ‘alif-lām-mīm’ is one letter; rather alif is a letter, lām is a letter and mīm is a letter.**<sup>332</sup>

§11 Narrated by *Muʾādh ibn Anas al-Juhānī* ﷺ that *RasūlAllāh* ﷺ said:

**One who memorises the Qurʾān and acts upon what is in it – his parents will be crowned on the Day of Judgement, the brilliance [of the crown] will be far more dazzling than sunlight in this world; can you imagine the [reward] of the person [himself who has memorised and] acted upon the Qurʾān?**<sup>333</sup>

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<sup>330</sup> *Tirmidhī* §2913; *Dārimī* §3349.

<sup>331</sup> *Tirmidhī* §2926.

<sup>332</sup> *Tirmidhī* §2910.

<sup>333</sup> *Abū Dāwūd* §1453.

§12 Narrated by *Āli ibn Abī Ṭālib* ﷺ that *RasūlAllāh* ﷺ said:

**The person who reads the Qur’ān, memorises it, accepts what the Qur’ān permits as permissible, and acknowledges what it forbids as forbidden – Allāh táālā will admit him to Paradise. He will intercede for ten [members] of his family, each of whom Hell would otherwise have become obligatory upon.**<sup>334</sup>

§13 Narrated by *Abū Hurayrah* ﷺ that *RasūlAllāh* ﷺ said:

**Learn the Qur’ān and recite it. The parable of a person who learned to read the Qur’ān, recited it and prayed<sup>335</sup> [in the night reciting it] is like that of a bag full of musk whose perfume has spread everywhere. And the example of a person who learned [the Qur’ān] and slept<sup>336</sup> [in the night] and it is in his heart, is like a bag full of musk, which is sealed.**<sup>337</sup>

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<sup>334</sup> *Tirmidhī* §2905; *Ibn Mājah* §216; *Aḥmad* §1268, §1278.

<sup>335</sup> The word *yaqūmu* may mean that he stood up in the night praying; or that he abides by the commandments of the Qur’ān, lives by its teachings.

<sup>336</sup> *Yarqud* means ‘he slept’

<sup>337</sup> Part of a longer hadith in *Tirmidhī* §2876. *RasūlAllāh* ﷺ sent a company [of soldiers] and they were many in number. He asked each of them how much they had learned from the Qur’ān, and every man recited what he had memorised. So he came to a young man and asked him: ‘What have you [memorised] from the Qur’ān, O so-and-so?’ He replied: ‘I have [memorised] such-and-such and also *Sūrah al-Baqarah*’. *RasūlAllāh* ﷺ asked: ‘So, have you memorised *Sūrah al-Baqarah*?’ The man replied: ‘Yes’. *RasūlAllāh* ﷺ said: ‘Then go forth, I appoint you the leader of the army.’ A man among the nobles [or a notable] said: ‘Nothing prevented me from memorising *Sūrah al-Baqarah* except the fear that I would not be able to recite it in the night prayer’.

Upon hearing this, *RasūlAllāh* ﷺ said the above [i.e., portion of this hadith].

§14 Narrated by *ʿAbdullāh ibn ʿUmar* ﷺ that *RasūlAllāh* ﷺ said:

**“Verily, these hearts grow rusty, just as iron becomes corroded when exposed to water”. He was asked: “How can they be polished?” He replied: “By remembering death often and by reciting the Qur’ān”.**<sup>338</sup>

§15 Narrated by *Jundub ibn ʿAbdullāh* ﷺ that *RasūlAllāh* ﷺ said:

**Read the Qur’ān as long as your hearts are attentive and find felicity in it; if you become distracted or lose focus,<sup>339</sup> then stop reading.**<sup>340</sup>

§16 Narrated by *Abū Hurayrah* ﷺ

**I heard the Prophet ﷺ say: Allāh táālā does not like to hear anything more than His Prophet reciting the Qur’ān aloud in a beautiful voice.**<sup>341</sup>

§17 Narrated by *Saād ibn Abī Waqqāṣ* & *Abī Lubābah* ﷺ

**RasūlAllāh ﷺ has said: He who does not recite the Qur’ān in a melodious voice is not one of us.**<sup>342</sup>

It is said that ‘*taghannī*’ [translated as melodious voice above] can also mean *istighnā’a*, meaning absence of expectation; i.e., not accepting any remuneration for teaching or reciting the Qur’ān.

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<sup>338</sup> *Shuāb al-Īymān* §2104.

<sup>339</sup> The word in the hadith is: *ikhtalaftum* which can mean, ‘when you get confused’ or ‘become perplexed’ or ‘doubts begin to creep’. It can also refer to becoming tired and thus unable to focus, as translated. Allāh táālā knows best.

<sup>340</sup> *Bukhārī* §5061; *Muslim* §2667; *Dārimī* §3402.

<sup>341</sup> *Bukhārī* §7544; *Muslim* §792.

<sup>342</sup> *Abū Dāwūd* §1469-§1472; Also narrated by *Abū Hurayrah* ﷺ in *Bukhārī* §7527.

§18 Narrated by Barā'a ibn Áázib ﷺ that RasūlAllāh ﷺ said:

**Adorn the Qur'ān by your [sweet] voices.**<sup>343</sup>

In Dārimī's narration: **“Beautify the Qur'ān with your voices; because a sonorous voice increases the beauty of the Qur'ān”.**<sup>344</sup>

§19 Narrated by Úbaydah al-Mulaykī ﷺ that RasūlAllāh ﷺ said:

**O people of the Qur'ān! Do not rest upon the Qur'ān** [i.e. be lazy and neglect it]; **recite it day and night as it deserves to be recited. Spread it and recite it beautifully, do not accept any worldly compensation;**<sup>345</sup> **and reflect upon its verses, hoping to attain success. Do not be hasty in claiming its reward,**<sup>346</sup> **for its reward is immense** [which you will receive in the Hereafter].<sup>347</sup>

§20 Narrated by Jābir ibn Ábdu'llāh ﷺ that RasūlAllāh ﷺ said:

**Recite the Qur'ān, all of you recite well. There shall come a time when such people will appear who will be as meticulous in recitation, as an arrow is straightened – but seeking to hasten its reward and not delaying it** [until the Hereafter].<sup>348</sup>

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<sup>343</sup> *Abū Dāwūd* §1468; *Nasā'iy* §1015; *Ibn Mājah* §1342; *Dārimī* §3543; *Aḥmad* §18494.

<sup>344</sup> *Dārimī* §3544.

<sup>345</sup> As mentioned earlier, *taghannī* may either mean – recite in a beautiful, melodious voice; or be free from accepting compensation and worldly gain.

<sup>346</sup> That is, do not make it a means for worldly gain.

<sup>347</sup> *Shu'ab al-Īymān*, §2007.

<sup>348</sup> *Abū Dāwūd* §830, Bayhaqī in *Shu'ab* §2643; he also reports a similar narration via Sahl ibn Saād ﷺ in §2647.

§21 Narrated by Ḥudhayfah ؓ that RasūlAllāh ﷺ said:

Recite the Qurʾān in the tone [or accent] and the voices of the Arabs. Do not recite it in the manner of the depraved, or the Jews and Christians. Those who come after me will recite the Qurʾān with refrain, in the manner of musical refrain and elegies. The Qurʾān will not pass beyond their throats; their hearts are afflicted with mischief, as are the hearts of those who admire them.<sup>349</sup>

§22 Narrated by Abū Saʿyīd ibn Muʾallā ؓ that he said:

I was praying and the Prophet ﷺ called me. I did not answer him. [After I completed my salat, I went to him and said:] O Messenger of Allāh! I was praying. He ﷺ said: “Has Allāh tāālā not said: ‘Answer Allāh and His Messenger when they call you?’<sup>350</sup> He ﷺ then said: “I will teach you a sūrah which is the greatest sūrah in the Qurʾān, before you exit the mosque”. He ﷺ then held my hand while going out of the mosque and I said: “Did you not say that you will teach me the greatest sūrah in the Qurʾān?” He said: “*al-ḥamdu lillāhi rabbiʾl ālāmīn*,<sup>351</sup> which is the sūrah of seven verses and of praise [al-sabā al-mathāniy] and the Glorious Qurʾān given to me.<sup>352</sup>

<sup>349</sup> Bayhaqī in *Shuʾab* §2648.

<sup>350</sup> Sūrah al-Anfāl 8:24. This hadith proves that it is obligatory to answer the Messenger of Allāh ﷺ, even if one is in salat; doing so will not invalidate the salat.

<sup>351</sup> Sūrah al-Fātiḥah.

<sup>352</sup> *Bukhārī* §4474, §4647, §4703, §5006; *Abū Dāwūd* §1458; *Ibn Mājah* §3785. It is said *sabā mathāniy* refers to a sūrah of seven verses of praise; i.e., from *thanā* or praise. Fayrūzābādī has said that it was revealed twice – once in Makkah and once in Madīnah and hence it is ‘twice revealed,’ *thunniyat fiʾn nuzūl* [Baṣāʾir]. Others have said that it is oft-repeated, recited in every prayer, hence the name.

§23 Narrated by Abū Hurayrah ؓ:

The Prophet ﷺ asked Ubayy ibn al-Kaáb ؓ: ‘How do you recite in the salat?’ He replied by reciting the *Umm al-Qur’ān* [i.e. Sūrah Fātiḥah]. RasūlAllāh ﷺ said: “By Him, in whose Power my life rests! A sūrah like this was not revealed in the Torah, the Gospel, the Psalms or in the Qur’ān [*tawrāh, injīl, zabūr, furqān*]. And indeed, it is the sūrah oft-repeated [*sabā mathāniy*] and the Glorious Qur’ān that was given to me”.<sup>353</sup>

§24 Narrated by Abdu’l Mālik ibn Ūmayr ؓ that RasūlAllāh ﷺ said:

The opening chapter of the Qur’ān [Sūrah al-Fātiḥah] is a cure for every disease.<sup>354</sup>

§25 Narrated by Ibn Abbas ؓ that:

Jibrīl ؑ was seated near RasūlAllāh ﷺ and he heard a noise from above. He raised his head, [looked up,] and said: “This is a door in the heavens that was opened and had never been opened before; an angel has descended from it and this angel has never come down until this day”. The angel greeted [the Prophet ﷺ] and said: “Glad tidings to you! These are two lights, given to you and were not given to any Prophet before you. The opening chapter [Fātiḥah] of the Book and the last verses of

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<sup>353</sup> *Tirmidhī* §2875. Part of a longer hadith.

<sup>354</sup> *Dārimī* §3413. Bayhaqī in *Shu’ab* §2370. Note: Abdu’l Mālik ibn Ūmayr is a *tābiyī* [33-136 AH] and a trustworthy narrator [*thiqah*], and he has omitted the name of the *ṣahābī* and directly quoted RasūlAllāh ﷺ; therefore, this is an interrupted narration [*munqaṭīy*] as noted by Bayhaqī. However, in another narration, Bayhaqī has reported via Abū Sayīd al-Khudrī ؓ: “In al-Fātiḥah is a cure for every poison” [*Shu’ab* §2368].

**Sūrah al-Baqarah. You will not recite a letter from it, except that you will be given that [which you have asked].**<sup>355</sup>

**§26** *Narrated by Abū Hurayrah ؓ that RasūlAllāh ﷺ said:*

**Do not make graveyards of your homes. The Devil flees from the house where the Sūrah al-Baqarah is recited.**<sup>356</sup>

**§27** *Narrated by Abū Umāmah ؓ that RasūlAllāh ﷺ said:*

**Read the Qur’ān; because on the Day of Judgement it will come as an intercessor for those who read it. Read the two dazzlingly bright chapters [zahrāwayn] – Sūrah al-Baqarah and Sūrah Aāl Imrān – for these two will appear on the Day of Judgement as if they were two clouds or two canopies spread overhead; or as two flocks of birds flying above [casting a shadow], pleading [Allāh for forgiveness,] for those who recite them. Recite Sūrah al-Baqarah, for grasping it is a blessing and neglecting it is a loss and deprivation, and the evil and depraved cannot withstand these [sūrahs].** *Muáāwiyah has said that I was told that ‘evil people’ mentioned here refers to sorcerers.*<sup>357</sup>

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<sup>355</sup> *Muslim* §806. *Nasā’iy* §912. The meaning of the last sentence is that either the reward of these verses will be granted, or the supplications mentioned in them will be answered. For example, “Guide us on the right path,” “Do not burden us with that which we cannot bear,” or “Forgive us,” as mentioned in Sūrah al-Fātiḥah or the last verses of Sūrah al-Baqarah. These are supplications that will be answered. [Summarised from Ṭibī’s and al-Qārī’s commentaries on hadith §2124 in *Mishkāt* ].

<sup>356</sup> *Muslim* §780; *Tirmidhī* §2877; *Aḥmad* §7821, §8433, §8915, §9042.

<sup>357</sup> *Muslim* §804. ‘Depraved’ mentioned in the last sentence [*baṭalah*] or evil people, refers to sorcerers according to Muáāwiyah, one of the narrators of this hadith, as commented by Imam Muslim in the trailing portion of the hadith [in italics above].

§28 Narrated by Ubayy ibn al-Ka'ab ؓ that RasūlAllāh ﷺ said:

“O Abū Mundhir [the agnomen of Ubayy], do you know which verse of the Book of Allāh with you [i.e. the Qur’ān] is the greatest?” I said: ‘Allāh and His Messenger know best’. He asked [once again]: “O Abū Mundhir [the agnomen of Ubayy], do you know which verse of the Book of Allāh with you [i.e. the Qur’ān] is the greatest?” I replied: “*Allāhu lā ilāha illā huwa’l ḥayyu’l qayyūm*”.<sup>358</sup> So he patted on my chest<sup>359</sup> and said: “Kudos Abū Mundhir, for the knowledge [given to you]”.<sup>360</sup>

§29 Narrated by Abū Hurayrah ؓ:

RasūlAllāh ﷺ had entrusted me with guarding the Ramaḍān charity.<sup>361</sup> Someone entered and began filling the grain; I caught him and said: “By Allāh, I will take you to RasūlAllāh ﷺ”.

He said: “I am a needy man and I have dependents; and my need is dire”. [Abū Hurayrah says:] I let him go.

In the morning, the Prophet ﷺ said: “O Abū Hurayrah, what happened to your prisoner last night?”

I said: “O Messenger of Allāh! He complained of need, of extreme hardship and family; I pitied him and let him go”.

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<sup>358</sup> That is, *Āyat al-Kursī* or the Verse of the Throne, 2:255. Translation of the portion mentioned here: “It is Allāh, and there is no deity other than Him; He is the Self-Subsisting, the Sustainer of the Creation”.

<sup>359</sup> Similar to the phrase ‘patted on my back’ in English, to compliment.

<sup>360</sup> *Muslim* §810.

<sup>361</sup> That is, charity of Ramaḍān which is *wājib* on those upon whom zakāt is obligatory [*farḍ*]; also known as *Sadaqah al-Fiṭr* or *Zakāt al-Fiṭr*.

He ﷺ said: “As for this person, he has lied to you; he will certainly return [tonight]”.

I knew that he would surely come, as RasūlAllāh ﷺ had said; so I was waiting for him. So, he came and began filling the grain; I caught him and said: “I will take you to RasūlAllāh ﷺ”.

He said: “Let me go; for indeed, I am needy and I have dependents. I will not come again”.

I took pity on him and I let him go. The next morning, RasūlAllāh ﷺ asked me: “O Abū Hurayrah! What happened to your prisoner?”

I said: “O Messenger of Allāh! He complained of intense hardship and need, and dependents; I took pity upon him and let him go”.

He ﷺ said: “He lied to you. He will come again [tonight]”.

This was the third time, and I was on the lookout for him. Sure enough he came, and was filling the grain. I caught him and said: “I will take you to RasūlAllāh ﷺ; this is the third and the final time; you kept promising that you will not return, but you keep coming back”.

He said: “Leave me and I will teach you a few words, and Allāh will give you benefit because of them”.

I said: “What are they?”

He said: “When you retire for the night and go to bed, recite the *Āyat al-Kursī: Allāhu lā ilāha illā huwa'l ḥayyu'l qayyūm...* until the end of the *āyah*. You will be under the constant

protection of Allāh and Satan will not come near you until morning”.

So I let him go.

In the morning, RasūlAllāh ﷺ asked me: “What did your prisoner do last night?”

I said: “O Messenger of Allāh! He claimed that he would teach me words, and Allāh tāālā would give me benefit from them. So I released him”.

He ﷺ asked: “What are those words?”

I said: “He told me: ‘When you go to bed,<sup>362</sup> recite the *Āyat al-Kursī* from the beginning until the end [i.e. the complete *āyah*], *Allāhu lā ilāha illā huwa'l ḥayyu'l qayyūm...*’ And he told me: ‘[by doing so] you will be under the constant protection of Allāh and Satan will not approach you until the morning’

[And the Companions were foremost in doing good deeds]<sup>363</sup>

The Prophet ﷺ said: “He told you the truth, even though he is a liar. Do you know who spoke to you these past three nights, O Abū Hurayrah?”

He [Abū Hurayrah] said: “No”.

He [RasūlAllāh ﷺ] said: “He was Satan”.<sup>364</sup>

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<sup>362</sup> Literally, ‘retire for the night – *āwayta* – and go to bed’.

<sup>363</sup> Ibn Ḥajar has said that it is probably an addition by one of the narrators, explaining why Sayyidunā Abū Hurayrah ﷺ let him go, even the third time.

<sup>364</sup> *Bukhārī* §2311.

§30 Narrated by *Abū Masūūd* ﷺ that *RasūlAllāh* ﷺ said:

**Whoever recites the last two verses of Sūrah al-Baqarah, those two will suffice him.**<sup>365</sup>

§31 Narrated by *Númān ibn al-Bashīr* ﷺ that *RasūlAllāh* ﷺ said:

**Indeed, Allāh táālā had a book written two thousand years before He created the heavens and the earth; He has sent down two verses from it, which are the last two verses of Sūrah al-Baqarah. Satan will not go near the house in which these two verses are recited for three [consecutive] nights”.**<sup>366</sup>

§32 Narrated by *Jubayr ibn Nufayr* ﷺ that *RasūlAllāh* ﷺ said:

**Indeed, Allāh táālā has ended Sūrah al-Baqarah with two verses, which were given to me from the treasure beneath the Throne. So learn them, and teach these two verses to your women – for in them is mercy, the Qur’ān, and supplication.**<sup>367</sup>

§33 Narrated by *Abū Dardā’a* ﷺ that *RasūlAllāh* ﷺ said:

**Whoever memorises the first ten verses of Sūrah al-Kahf will be protected from Dajjāl.**<sup>368</sup>

§34 Narrated by *Abū Sa’yīd al-Khudrī* ﷺ that *RasūlAllāh* ﷺ said:

**Whoever recites Sūrah al-Kahf on Friday will be illuminated by a light [that remains] between the two Fridays.**<sup>369</sup>

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<sup>365</sup> *Bukhārī* §4008, §5008, §5040; *Muslim* §808; *Abū Dāwūd* §1397; *Tirmidhī* §2881; *Ibn Mājah* §1368, §1369; *Dārimī* §1528, §3431; *Aḥmad* §17068, §17091, §17095, §17096.

<sup>366</sup> *Tirmidhī* §2882; *Dārimī* §3430.

<sup>367</sup> *Dārimī* §3433.

<sup>368</sup> *Muslim* §809; *Abū Dāwūd* §4323; *Aḥmad* §21712, §27540.

<sup>369</sup> *Bayhaqī* in *Sunan al-Kubrā* §5996.

§35 Narrated by Anas رضي الله عنه that RasūlAllāh صلى الله عليه وسلم said:

**Indeed, everything has a heart, and the heart of the Qurʾān is [sūrah] Yā-Sīn. Whoever recites Yā-Sīn, Allāh tāālā will grant him the reward of reciting the entire Qurʾān, ten times.**<sup>370</sup>

§36 Narrated by Abū Hurayrah رضي الله عنه that RasūlAllāh صلى الله عليه وسلم said:

**Indeed, Allāh – Glorious and Exalted is He – had the two sūrahs Ṭā-hā and Yā-Sīn read out one thousand years before He had created the heavens and the earth. When the angels heard the Qurʾān, they said: “Felicitations to the nation upon which Allāh tāālā will send these down; glad tidings to those hearts that bear them; and kudos to those tongues that recite them”.**<sup>371</sup>

§37 Narrated by Máqil ibn Yasār al-Muzanī رضي الله عنه that RasūlAllāh صلى الله عليه وسلم said:

**Whoever recites Yā-Sīn solely to please Allāh tāālā, will have all his past sins forgiven. Recite it near the dead.**<sup>372</sup>

§38 Narrated by Abū Hurayrah رضي الله عنه that RasūlAllāh صلى الله عليه وسلم said:

**Whoever recites Hā-Mīm al-Muʾmin until *ilayhiʾl maṣīr*<sup>373</sup> [i.e., the first three verses] and the *Āyat al-Kursī* every morning will be protected until the evening. And if he recites these in the evening, he will be protected until the morning.**<sup>374</sup>

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<sup>370</sup> Tirmidhī §2887; Dārimī §3459; Aḥmad §20300.

<sup>371</sup> Dārimī §3457.

<sup>372</sup> Bayhaqī in *Shuʾab* §2458.

<sup>373</sup> Sūrah Ghāfir 40:1-3.

<sup>374</sup> Tirmidhī §2879; Dārimī §3429.

§39 Narrated by Abū Hurayrah ﷺ that RasūlAllāh ﷺ said:

**Whoever recites Ḥā-Mīm al-Dukhān on Friday night will be forgiven.**<sup>375</sup>

§40 Narrated by Jābir ibn Abdullāh ﷺ that:

**RasūlAllāh ﷺ would not sleep until he had recited Sūrah Alif-Lām-Mīm Tanzīl<sup>376</sup> and tabarak<sup>377</sup> al-ladhī bi yadihi'l mulk.<sup>378</sup>**

§41 Khālid ibn Mādān<sup>379</sup> is reported to have said:

**Read the sūrah that will earn your salvation [munajjiyyah] and it is Alif-Lām-Mīm al-Tanzīl [Sūrah §32]. It has reached me<sup>380</sup> that a man used to read it, and nothing else; he was very sinful, but the sūrah spread its wing upon him and said: “O Almighty, forgive him; for he used to recite me abundantly.” So Allāh tāālā accepted its intercession for him and said: “Write for him a good deed in the place of every sin and raise one grade [for every sin].<sup>381</sup>**

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<sup>375</sup> Tirmidhī §2889.

<sup>376</sup> Sūrah §32, Sūrah al-Sajdah.

<sup>377</sup> Sūrah §67, Sūrah al-Mulk.

<sup>378</sup> Tirmidhī §2892, §3404; Dārimī §3454; Aḥmad §14659.

<sup>379</sup> Khālid ibn Mādān [d.103 AH] is a senior *tābiyī*. These are matters of the unknown and can be said only by the Prophet's ﷺ instruction; and since Khālid was immensely pious and a righteous imam, it is implied that he must have received it from a Companion, not named here. Ḥāfiẓ Ibn Ḥajar has said that he is trustworthy, but often omits the Companion's names from the chain [*yursilu kathīran*]. Allāh tāālā knows best. This and three others grouped here are *mursal* narrations.

<sup>380</sup> He might have heard it from a Companion directly or via another narrator.

<sup>381</sup> Dārimī 3451.

[Khālid has also said:] Indeed, the Sūrah *alif-lām-mīm, tanzīlu'l kitābi lā rayba fihi min rabbi'l áālamīn*<sup>382</sup> will plead in the grave for one who recites it, and say: “O Allāh, if I am a part of your Book, then accept my intercession for him. And if I am not a part of your Book, then erase me from it.” It shall be like a bird that spreads its wings, interceding for one who recites it and warding off the punishment in the grave.<sup>383</sup>

[Khālid] has said a similar thing about *tabāarak al-ladhī bi yadihi'l mulk wa huwa álā kulli shay'yin qadīr*<sup>384</sup> [Sūrah al-Mulk], and Khālid would not sleep until he had recited both.<sup>385</sup>

Tā'ūs<sup>386</sup> has said that these two sūrahs have superiority over the other sūrahs, by sixty goodnesses [*ḥasanah*].<sup>387</sup>

§42 Narrated by Abū Hurayrah  that RasūlAllāh  said:

There is a sūrah of thirty verses in the Qur'ān, which will intercede for the person who recites it, until he is forgiven. [It is:] *tabarak al-ladhī bi yadihi'l mulk*.<sup>388</sup>

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<sup>382</sup> Translation: *Alif-lām-mīm; revelation of the book, wherein there is no doubt, [sent down] by the Lord-Sustainer of all worlds.* Sūrah al-Sajdah, 32:1-2.

<sup>383</sup> *Dārimī* §3453.

<sup>384</sup> Translation: *Bounteous is He, in whose Power is the dominion, and He has Power over everything.* Sūrah al-Mulk, 67:1.

<sup>385</sup> *Dārimī* §3453.

<sup>386</sup> Tā'ūs ibn Kīsan al-Ḥīmyarī [d. 104 AH] is a senior *tābiyī*.

<sup>387</sup> *Dārimī* §3455. Goodnesses can mean magnitude of rewards. Allāh knows best.

<sup>388</sup> *Abū Dāwūd* §1400; *Tirmidhī* §2891; *Ibn Mājah* §3786; *Aḥmad* §7975, §8276.

§43 Narrated by Ibn Abbās ؓ that:

A Companion of the Prophet ﷺ pitched a tent upon a grave and he was not aware that there was a grave underneath. He heard a person [in the grave] recite the Sūrah al-Mulk in its entirety. So the Companion came to the Prophet ﷺ and said: “O Messenger of Allāh! I pitched my tent on a grave without knowing that it was a grave, and I heard a person reciting the Sūrah al-Mulk in its entirety”.

RasūlAllāh ﷺ said: “It is a defender, it is a deliverer [i.e., Sūrah al-Mulk] – it protects from the punishment in the grave”.<sup>389</sup>

§44 Narrated by Abdullāh ibn Masūūd ؓ that RasūlAllāh ﷺ said:

“Whoever recites Sūrah al-Wāqīáh [§56] every night will never suffer hunger [or want]”. Ibn Masūūd ؓ would instruct his two daughters to recite them every night.<sup>390</sup>

§45 Narrated by Ibn Ūmar ؓ that RasūlAllāh ﷺ said:

“Is none of you able to recite a thousand verses every day?” The Companions said: “Who is able to recite one thousand verses?” He ﷺ replied: “Is none of you able to recite the sūrah *alhākumu’t takāthur?* [Sūrah al-Takāthur §102]”.<sup>391</sup>

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<sup>389</sup> Tirmidhī §2890.

<sup>390</sup> Bayhaqī in *Shu’ab* §2499.

<sup>391</sup> Bayhaqī in *Shu’ab* §2518. That is, recitation of Sūrah al-Takāthur is equivalent in reward to the recitation of one thousand verses of the Qur’ān.

§46 Narrated by Abū Dardā'a ﷺ that RasūlAllāh ﷺ said:

“Is none of you able to recite one-third of the Qur’ān in the night?” They said: “How can one recite one third of the Qur’ān [in the night]?” He replied: *qul huwa’llāhu aḥad* is equivalent [in reward] to reciting one-third of the Qur’ān”.<sup>392</sup>

§47 Narrated by Anas ibn Mālik ﷺ that RasūlAllāh ﷺ said:

Reciting *idhā zulzilat* is equivalent to reciting half of the Quran. Reciting *qul yā ayyuha'l kāfirūn* is equivalent to one fourth of the Qur’ān. Reciting *qul huwa’llāhu aḥad* is equivalent to one third of the Qur’ān.<sup>393</sup>

§48 Narrated by Anas ibn Mālik ﷺ that RasūlAllāh ﷺ said:

Whoever recites *qul huwa’llāhu aḥad* two hundred times a day<sup>394</sup> will have his sins of fifty years erased, except his debt.<sup>395</sup>

§49 Narrated by Anas ibn Mālik ﷺ that RasūlAllāh ﷺ said:

When one of you sleeps, let him sleep on his right flank and then recite *qul huwa’llāhu aḥad* two hundred times. On the Day of Judgement, the Lord Almighty will say: “O My slave! Enter paradise from your right side”.<sup>396</sup>

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<sup>392</sup> Muslim §811; Dārimī §3474; Aḥmad §21705, §27495, §27498, §27522.

<sup>393</sup> Tirmidhī §2893.

<sup>394</sup> Literally, “recites every day”

<sup>395</sup> Tirmidhī §2898. Literally, “the sins of fifty years will be erased”. That is, his sins will be forgiven; but debts, if any, will remain; and he is obligated to repay them.

<sup>396</sup> Tirmidhī §2898.

§50 Narrated by Abū Hurayrah ؓ that

I was going with RasūlAllāh ؓ and he ؓ heard a man recite: *qul huwa'llāhu aḥad Allāhu's šamad*. RasūlAllāh ؓ said: “It has become obligatory” I asked: “What has become obligatory?” He ؓ replied: “Paradise”.<sup>397</sup>

§51 Narrated by Ayfā ibn Ābd al-Kalāyī<sup>398</sup> that

A man asked RasūlAllāh ؓ, “O Messenger of Allāh, which sūrah of the Qur'ān is the greatest?” He ؓ replied, “*qul huwa'llāhu aḥad*”. The man asked: “Which verse of the Qur'ān is the greatest?” He ؓ replied, “*Āyat al-Kursi; Allāhu lā ilāha illa huwa'l ḥayyu'l qayyūm*”.

The man asked: “Which verse of the Qur'ān, O Prophet of Allāh, do you love that you and your followers [*ummah*] could attain?”<sup>399</sup> He ؓ replied: “The last [three] verses of Sūrah al-Baqarah, for indeed they are from the treasures of the Mercy of Allāh underneath the Throne; He bestowed them upon this *ummah*. There is no goodness in this world or in the Hereafter, except that it is contained in these verses”.<sup>400</sup>

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<sup>397</sup> *Tirmidhī* §2897; *Nasā'iy* §994; *Muwatta' Mālik* §558; *Aḥmad* §8011, §10919.

<sup>398</sup> It is said that he passed away in 106 AH or 110 AH. Not much is known about him except that he was a preacher in Ḥims. His narration is in *Musnad Dārimī* (as above). Ibn Ḥajar has said: “he narrates two hadith citing RasūlAllāh ؓ and in both he has skipped the *ṣaḥābī's* mention – i.e., *mursal* narrations” and “Those who included him among the Companions are mistaken [i.e., he is not a *ṣaḥābī*]; I have clarified this in my book *Al-Iṣābah*” [Lisānu'l Mizān 2/233, #1336].

<sup>399</sup> *Tuṣībak*: Lit. ‘that could reach you’. That is, the reward and benefit of those verses.

<sup>400</sup> *Dārimī* §3423. In another narration §3433, narrated by a *ṣaḥābī* ‘two verses’ are explicitly mentioned (see p163 above), whereas a plural is used here indicating three.

§52 Narrated by Máqil ibn Yasār ؓ that RasūlAllāh ﷺ said:

**Whoever recites the following every morning: *auūdhu billāhi's samiy al-ālīm mina'sh shayṭāni'r rajīm*<sup>401</sup> three times and the last three verses of Sūrah al-Ĥashr [sūrah §59], Allāh táālā will appoint 70,000 angels who will pray for him until evening. And if he dies that day, he dies a martyr [*shahīd*]. Whosoever recites these in the evening will have the same benefit and reward.**<sup>402</sup>

§53 Narrated by Ímrān ibn Ĥuṣayn ؓ

Ímrān ibn Ĥuṣayn passed by a person who recited the Qur'ān and then asked people to give him something. Ímrān said: "Indeed, we belong to Allāh, and we shall indeed return to Him,"<sup>403</sup> and then he said: I have heard RasūlAllāh ﷺ say: "**Whoever recites the Qur'ān should ask Allāh táālā for his needs [as a reward] by its means; for surely, there will come a people who will recite the Qur'ān and ask people [for its reward].**"<sup>404</sup>

§54 Narrated by Buraydah ؓ that RasūlAllāh ﷺ said:

**Whoever recites the Qur'ān and asks people for food will be raised on the Day of Judgement with his face bearing nothing but bones, devoid of any flesh.**<sup>405</sup>

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<sup>401</sup> 'I seek the refuge of Allāh, the Hearing, the Knowing, from the accursed Satan'.

<sup>402</sup> *Tirmidhī* §2922; *Dārimī* §3468; *Aḥmad* §20306.

<sup>403</sup> *Istarjaá*, meaning he uttered the phrase: *innā lillāhi wa innā ilayhi rājiúūn*.

<sup>404</sup> *Tirmidhī* §2917; *Aḥmad* §19885, §19917, §19944 §19997.

<sup>405</sup> Bayhaqī in *Shu'ab* §2625. In *Muṣannaḥ Ibn Abī Shaybah* §30499, this is attributed to Zādhān Abū Āmr al-Kindī [d. 82 AH], a prominent *tābiyī*, who does not elevate it to RasūlAllāh ﷺ. *Mújam ibn al-A'arābi* §821, narrated by Buraydah ؓ.

**§55** *Ibn Abbās* ﷺ was asked about accepting remuneration for inscribing the Qur’ān in a *muṣḥaf* and he said:

**There is no harm in it. They are like artists<sup>406</sup> who earn through their craft; it is a type of handiwork for which they receive payment.<sup>407</sup>**

The rulings concerning the recitation of the Qur’ān, etc. are mentioned in the third volume [of *Bahār e Sharīāt*].<sup>408</sup> Given below are a few rulings related to the *muṣḥaf* itself.



## RULINGS ABOUT THE MUṢḤAF

1. It is permissible to embellish the Qur’ān with gold and silver, as it increases its esteem in the eyes of the public. Adding diacritical marks<sup>409</sup> and dots [to disambiguate letters]<sup>410</sup> is also a good and recommended practice, because it will be difficult for most people to read otherwise and they will make mistakes in reading and reciting it.<sup>411</sup>

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<sup>406</sup> *Muṣawwirūn*.

<sup>407</sup> *Mishkāt* 2782 citing from Razīn.

<sup>408</sup> Reproduced here in Appendix A.

<sup>409</sup> *Ĥarakāt, tashkīl*.

<sup>410</sup> There were no dots in the earliest *muṣḥafs*; they were added later and are now a common practice. The dots were added in the time of Ḥajjāj ibn Yūsuf al-Thaqafī and the diacritics were added much later.

<sup>411</sup> It is now impossible to find a copy of the Qur’ān, other than ancient manuscripts, that does not have diacritics or dots.

Similarly, adding a mark upon the verse of prostration to indicate prostration, and other indicators of stopping [*waqf*] or rukūú<sup>412</sup> indicators or numbers after every ten verses are all permissible. It is also permissible to write the names of sūrah and the number of verses in that sūrah, etc.

Nowadays, it is common practice to print the translation of Qur'ānic verses alongside the Arabic text in the *muṣṣḥaf*. If the translation is correct, there is no harm in printing and publishing such a translation. In fact, it is helpful [and therefore, approved practice], as it aids in understanding the meaning of each verse. However, it is not permissible to print only the translation of the Qur'ān sans the Arabic text.<sup>413</sup>

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<sup>412</sup> A portion comprising about one or two pages, in the practice of the subcontinent. Apparently, this was to facilitate recitation in every *rakāh* in *tarāwīh*. There are 20 *rakāh* in *tarāwīh* and it is prayed for 30 days, thus totaling 600 *rakāh*. There are 558 rukūú in the Quran; this was an arbitrary distribution made by whoever first came up with the idea of partitioning the Qur'ān into convenient portions. The *huffaẓ* – Qur'ān memorisers – use these markers to stop recitation and to start in the next *rakāh*.

<sup>413</sup> The text of the Qur'ān is Divinely preserved. Translations can vary; they can be good or bad, or even distorted by heretics, just as the devil may cite scripture for his own purpose. However, one can identify these variations or distortions by referring to the original Arabic text. One of the major reasons for the distortion of previous scriptures, apart from deliberate tampering by Rabbis or priests and scribes prior to them, could be erroneous translations. The original Torah was revealed in ancient Hebrew, which is now lost to posterity. The Old Testament that exists today is based on Greek and Latin translations (among others) – who knows which words were misunderstood or misinterpreted! Hence the insistence of Muslim scholars on preserving the original Arabic text of the Qur'ān. It is permissible to cite one or two verses in translation [i.e., without the Arabic text], but forbidden to publish the entire Qur'ān in translation alone. In our times, it is also permissible to transliterate verses in other scripts – such as the Latin script – to aid non-Arabs or new converts in learning supplications or verses in Arabic. In all these cases, it is permissible to do so without the Arabic text if it is just a few verses, but it is forbidden for the entire Qur'ān. Allāh táālā knows best.

2. It is permissible to use the pages of other books – such as history books – to cover the Qur’ān or books of tafsīr or fiqh.<sup>414</sup>
3. It is necessary to write the Qur’ān in beautiful script with clear letters. The paper should also be of high quality, and the ink should be good quality, such that anyone reading it finds it pleasing. Some publishers use cheap paper, poor calligraphy, and low-quality ink – this should be avoided.
4. It is disliked to produce the muṣḥaf in very small formats. For example, these days publishing houses print miniature *muṣḥafs*, the text of which is so small that it is very difficult to read, or even impossible to read [without optical aid]; printing it even smaller to fit in amulets is also not desirable.
5. If the Qur’ān [i.e., the *muṣḥaf*] has become so old [that its pages are crumbling] and that cannot be used to read – or the binding has come apart and it is feared that the pages will fall away – the Qur’ān should be wrapped in a clean cloth and buried in a safe place [i.e., where it will not be dug out or people would not walk upon it]. It is better to place it in a niche or a board placed on it such that soil does not fall directly upon it. A worn out muṣḥaf should not be burned.<sup>415</sup>

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It should be noted that some fatāwā that forbid the transliteration or translation of Qur’ānic verses were given in this context – that is, concerning the entire book.

<sup>414</sup> This is from the mid-20th century, when paper was a relatively rare commodity.

<sup>415</sup> However, this is difficult to do so in our times as cities and villages expand exponentially. The other problem is trying to bury something would be seen as something suspicious inviting law enforcement. Some organisations in Muslim countries have collection boxes outside mosques, and they pulp these unusable copies.

6. Dictionaries and grammar books have equal status – either may be placed above the other. Books of kalām should be placed above them; books of fiqh, hadith, sermons, dhikr, and collections of supplications from the Qur’ān and hadith [*dāwāt ma’thūrah*] should be placed above the kalām books; tafsīr works should be placed above those. The *muṣḥaf* should be placed on top of all other books. Nothing should be placed on the box in which the Qur’ān is kept.<sup>416</sup>
7. Keeping the Qur’ān in the house merely for blessings [*barakah*] without reading it is not a sin; rather, the intention itself deserves a reward [for honouring the Book].
8. If one places his foot on the Qur’ān with the intention of disrespect, he will become a kāfir.<sup>417</sup>
9. It is permissible to have marital intimacy in a room where the *muṣḥaf* is present, provided the *muṣḥaf* is covered.
10. The Qur’ān should be recited in a beautiful voice. Similarly, the call to prayer [*adhān*] should be given in a melodious voice. If

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<sup>416</sup> Unlike the modern practice of storing books side by side on shelves, it was common to stack books vertically. The author explains the order of placement based on the honor accorded to each subject. Thus, fiqh and hadith works were placed above kalām works; tafsīr works above those; and the Qur’ān on top of all. In the past, copies of the Qur’ān were not readily available. A household might have one or two copies, which would be kept in a special box made for the Qur’ān known as a *juz-dān*.

<sup>417</sup> That is, if one does not do it deliberately, or does so in special circumstances where it is unavoidable – such as sitting in a public vehicle where the luggage compartment is below the seating area (assuming a *muṣḥaf* is in the luggage), or any similar case where the person does not wish to place their foot above it but has no alternative – the person does not become a kāfir. Allāh tāālā knows best.

one does not have a naturally pleasant voice, one should try to improve it. It is impermissible to recite the Qur'ān in a manner where letters are added or omitted, as singers do. It is obligatory to observe the rules of *tajwīd* [articulation] while reciting the Qur'ān.

11. It is disliked to recite the Qur'ān by mixing the well-known [*mārūf*] and rare [*shādh*] readings [*qirā'āt*]; reciting it only in the rare readings is comparatively more disliked.

In fact, one should recite according to the reading that is prevalent in a place and known to the common people. Otherwise, people may reject that reading [which amounts to rejecting the Qur'ān].

12. It is customary among Muslims to close the Qur'ān before getting up and not leaving it open. This is simply a form of respect [and there is nothing wrong with it]. However, the belief popular among common people – that if one leaves it open, Satan will read it – has no basis. It is possible that someone invented this notion to teach children respect for the Qur'ān.
13. It is also among the etiquette of the Qur'ān that one should not turn one's back to the Qur'ān, stretch one's legs toward it, place one's feet above it, or sit in a higher place while the Qur'ān is placed below.
14. It is respectful to place the Qur'ān in a special box [*juz-dān*]. This has been a practice of Muslim since the time of the Companions and their Followers – may Allāh táālā be pleased with them all.

15. It is permissible to throw away the shavings of a new pen [i.e., a reed pen], but one should keep the shavings of a used pen in a safe place.<sup>418</sup> Similarly the grass from the mosque courtyard or litter from the mosque should not be thrown in a place where it could be disrespected.<sup>419</sup>
16. It is disliked to use the paper on which the name of Allāh is written as cover or an envelope; however, it is permissible to keep money in a bag with the name of Allāh written upon it for protection. It is disliked to wipe the hands with paper after eating food.<sup>420</sup>



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<sup>418</sup> This is a practice from a different era; we do not use reed pens in our time – and nor can we save them even if we hypothetically did. There is an interesting anecdote about pen shavings: It is said that Imam Ibn al-Jawzi made a bequest that the water for his funeral washing should be heated using the shavings from his pens, and it was done according to his wishes. This indicates how many pens he must have used - his prodigious literary output is testimony to that.

<sup>419</sup> This is also not possible in today's world.

<sup>420</sup> This ruling does not apply to tissues, which should not be classified as 'paper' for two reasons. First, tissues are designed for wiping and cleaning. Second, they cannot be written upon (except thick varieties) or preserved.

## APPENDIX B

# ON RECITATION OF THE QUR'ĀN

This is a section from **Bahār e Shari'āt** Volume 3, on the juridical rulings and hadith related to recitation of the Qur'ān inside the prayer and out of it; all the hadith in the section are cited, and only rulings relevant to our topic mentioned



### RECITATION OF THE QUR'ĀN IN PRAYER

Allāh tāālā says:

فَاقْرَأْ وَ مَا يَسَّرَ مِنَ الْقُرْآنِ

Read whatever is easy [to read] from the Qur'ān<sup>421</sup>

and has said:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

Listen carefully when the Qur'ān is being recited and be silent, mayhap you will receive mercy<sup>422</sup>



### HĀDĪTH

§1 Narrated by Ūbādah ibn Ṣāmit , the Prophet  said:

**The prayer of one who has not recited the Fātīhah is not valid.**<sup>423</sup>

That is, the prayer is not complete.

<sup>421</sup> Sūrah Muzammil, 73:20.

<sup>422</sup> Sūrah al-Aārāf, 7:204.

<sup>423</sup> Bukhārī §756; Muslim §394; Tirmidhī §247, §311; Ibn Mājah §837; Nasā'īy §910-911; Abū Dāwūd 822-823. Lit. *fātīhati'l kitāb*: opening chapter of the Book. In one of the narrations of Muslim, *umm al-qur'ān*: the 'mother' chapter of the Qur'ān.

§2 Narrated by Abū Hurayrah رضي الله عنه, the Prophet صلى الله عليه وسلم said:

**The prayer in which one has not recited the Fātīhah [umm al-qur’ān] is incomplete [khidāj].**<sup>424</sup>

That is, such a prayer is defective. This ruling holds true for a person who is leading the prayer [the imam] or a person who is praying alone; because it is not necessary for a follower [*muqtadī* in a congregation] to recite anything.

The recitation of the imam is deemed the recitation of the follower, as the Prophet صلى الله عليه وسلم has said: “**When one is praying behind an imam, the imam’s recitation stands for his recitation**”. This hadith [see below #3] was reported by Imam Muḥammad, Tirmidhī and Ḥākim<sup>425</sup> from Jābir رضي الله عنه; a similar report was narrated by Imam Aḥmad in his *Musnad*.<sup>426</sup> Imam al-Ḥalabī has said that this hadith is *ṣaḥīḥ* upon the condition of Bukhārī and Muslim.

§3 Narrated by Jābir رضي الله عنه, that the Prophet صلى الله عليه وسلم said:

**As for the person who prays, and does not recite the Fātīhah [umm al-qur’ān], then he has not prayed at all; except, when he prays behind an imam.**<sup>427</sup>

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<sup>424</sup> *Muslim* §395; portion of a longer hadith.

<sup>425</sup> In *Mārīfatu ʿUlūm al-Ḥadīth*, Chapter 40: Names of Ḥadīth Masters; §441.

<sup>426</sup> *Musnad Aḥmad* §14643.

<sup>427</sup> Imam Muḥammad narrates this in his version of *Muwaṭṭa Mālik* §132; and in his *Kitāb al-Aāthār*, §86 via Imam Abū Ḥanīfah رضي الله عنه. *Tirmidhī* §313. That is, when he prays behind the imam, the recitation of the imam suffices for him.

§4 Nāfiy narrates that

...when Ábdullāh ibn Úmar ﷺ was asked whether one should recite behind the imam, he would say: **“When one of you prays behind an imam, the recitation of the imam suffices him”** Ábdullāh ibn Úmar would not recite when praying behind the imam.<sup>428</sup>

§5 Jābir ibn Ábdullāh ﷺ is reported to have said:

**Do not recite anything behind the imam in prayer.**<sup>429</sup>

§6 Zayd ibn Thābit ﷺ is reported to have said:

**Do not recite anything behind the imam in prayer.**<sup>430</sup>

§7 Reported by Imam Muḥammad [ibn Ḥasan al-Shaybānī] that Ábdullāh ibn Masúūd ﷺ said, when asked about reciting while praying behind the imam:

**Keep silent; for [recitation] means preoccupation in prayer. The imam’s recitation is sufficient for you.**<sup>431</sup>

§8 Saád ibn Abī Waqqāṣ ﷺ is reported to have said:

**I wish that the person who recites behind the imam had a glowing ember in his mouth.**<sup>432</sup>

§9 Amīr al-Mu’minīn Úmar ibn al-Khaṭṭāb ﷺ is reported to have said:

**I wish that the person who recites behind the imam may have stones in his mouth.**<sup>433</sup>

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<sup>428</sup> Sharḥ Máānī al-Aāthār §1312, §1317.

<sup>429</sup> Sharḥ Máānī al-Aāthār §1312, §1313.

<sup>430</sup> Sharḥ Máānī al-Aāthār §1312, §1314, 1315.

<sup>431</sup> Muwaṭṭa §119.

<sup>432</sup> Muṣannaf Ibn Abī Shaybah §3803.

<sup>433</sup> Muṣannaf Ábd al-Razzāq §2806.

§10 *Mawlā Āli* ﷺ is reported to have said:

**One who recites behind the imam has erred by going against the natural inclination.**<sup>434</sup>



## RULINGS

It has been explained earlier that ‘recitation’ means to articulate in such an audible voice that what one can hear with his own ears what one is reciting, provided one is not hard of hearing and one is not in a noisy place [i.e., in a reasonably quiet place, one’s own ears can hear what one recites].

If one recites lower than this, the prayer is invalid [as the condition of recitation, an obligatory action, will not be met]. This condition holds true for all such cases where audible utterance is a necessary component, such as saying Bismillāh at the time of slaughtering an animal, or pronouncement of divorce, or manumission of a slave, or citing an exception [*istithnā’a*]<sup>435</sup>, or prostration at the verse of prostration, etc. Legal rulings follow.

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<sup>434</sup> *Muṣannaf Ābd al-Razzāq* §2801, *Muṣannaf Ibn Abī Shaybah* §3802.

<sup>435</sup> A concept in Islamic jurisprudence, in which, one makes an exception by saying words like “in-sha’Allāh” or “if Allāh Wishes”. For example, if one tells his wife: “I will divorce you in-sha’Allāh” this will be deemed an intention and not the actual pronouncement, due to the conditional “if Allāh wishes” and hence the divorce is not effected. The exception or *istithnā’a* is known by uttering the phrase ‘in-shā’Allāh’ which should be said in an audible voice and immediately after the pronouncement without any other word or lengthy pause in between. If the *istithnā’a* is said without articulation or in a voice too low for one to hear oneself, the exception is invalid and the divorce will be effected.

## RULINGS: RECITATION WITHIN PRAYER (SALAT)

1. It is *wājib* for the imam to recite aloud [*jahr*] in the following prayers: The first two rakāh of *fajr*, *maghrib*, *ishā*, *jumu'ah*, the two Eid prayers, the *tarāwīh* and the *witr* in Ramaḍān. It is *wājib* for the imam to recite softly in the third rakāh of *maghrib*, the last two rakāh of *ishā* and all the rakahs of the *ẓuhr* and *āṣr* prayers.  
{*Durr Mukhtār*, etc.}
2. Reciting aloud [*jahr*] means that other people – such as those in the first row right behind the imam – can easily hear the recitation; this is the minimum level and there is no upper limit. ‘Softly’ [*sirr*, *āhista*]<sup>436</sup> means that one can hear the recitation oneself. {*CBK*}<sup>437</sup>
3. Reciting in a voice which only one or two persons close to the imam can hear is not considered as ‘aloud’ [*jahr*] and is deemed as ‘soft’ [*sirr*, *āhista*] recitation. {*Durr Mukhtār*}
4. Reciting in a manner that is louder than necessary, such that it causes discomfort to [or disturbs] oneself or others, is disliked [*makrūh*]. {*Radd al-Muhtār*}
5. If one was reciting softly [while praying alone], and was joined by another person, he should recite the rest aloud [*jahr*]; there is no need to repeat aloud that which he has already recited.<sup>438</sup>  
{*Radd al-Muhtār*}

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<sup>436</sup> *Sirr* means ‘secretly’ or softly in Arabic; *āhista* is the Urdu word for the same.

<sup>437</sup> *CBK* – Common Body of Knowledge. In *Bahār*, the word used is *kutub āāmmah*, meaning commonly referenced works.

<sup>438</sup> The newcomer should indicate by touching the elbow or the shoulder of the person.

6. It is permissible to recite a portion of a long verse – such as *Āyat al-Kursī* or *Āyat al-Mudāyanah*<sup>439</sup> - in one rakāh and the rest in the other rakāh. {*Ālamgīrī*}
7. It is *wājib* to recite softly in the supererogatory prayers during the day. In the *nafl* prayers of the night, if one prays alone, one has the choice to recite aloud or softly; but if one is praying in congregation, it is *wājib* to recite aloud. {*Durr Mukhtār*}
8. In *jahrī* [prayers in which recitation should be aloud, i.e., *fajr*, *maghrib* and *ishā*] those praying alone [*munfarid*] have the choice to recite softly or aloud; though, reciting aloud is preferable if one is offering the prayer within its time [*adā*] and *wājib* to recite softly if the salat is one of expiation [*qaḍā*].<sup>440</sup> {*Durr Mukhtār*}
9. In the expiation [*qaḍā*] of the *jahrī* prayer, it is *wājib* for the imam to recite aloud [if prayed in congregation] even if it is offered during the day; and if the missed prayer is *sirrī*, it is *wājib* to recite silently, even if it is offered in the night. {*Ālamgīrī*, *Durr Mukhtār*}
10. If one forgets to recite the sūrah [or verses] in the first two rakāh of the *farḍ* salat that has four rakāh [*ẓuhr*, *āṣr*, *ishā*], it is *wājib* to recite it in the last two. {*Durr Mukhtār*, *Radd al-Muhtār*}

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<sup>439</sup> *Āyat al-Kursī* or the **Verse of the Throne** is 2:255. *Āyat al-Mudāyanah* or The Verse of Loan/Debt is 2:282, which happens to be the longest verse of the Qur’ān.

<sup>440</sup> If the worship – prayer or fast – is offered in its prescribed time, it is known as *adā*; if it is offered after its prescribed time has elapsed, it is known as *qaḍā*. Thus, if a person did not pray the *ẓuhr* prayer in its time, and prayed after *maghrib*, it is known as *qaḍā*. If a person fasts in the month of Ramaḍān, it is *adā*.

If he forgets to recite in only one rakáh, then he can recite in either the third or the fourth.

If he forgets in the first two rakáh of *maghrib*, he should recite in the third rakáh; but this will suffice only for one, and the recitation of the second is forfeited.

In all the above cases, one should recite the *fātiḥah* before adding the sūrah [or verses].<sup>441</sup>

If the salat was *jahrī*, then the *fātiḥah* and the sūrah [or verses] recited in the third and fourth [making up for the missed ones in first two rakáh] should also be aloud; if not, then one should recite them quietly.

In all these cases, it is necessary to do the prostration of forgetting [*sajdah sahw*].

If one omits the recitation of [additional] sūrah deliberately, then he has to repeat the prayer [even if he makes up by reciting in the third and fourth as explained above]. {*Durr Mukhtār, Radd al-Muḥtār*}

11. If one forgets to add the sūrah and remembers in rukūú, then he should stand up, recite the sūrah and perform the rukūú again, and do the *sajdah sahw* in the end. If he does not do the rukūú again [i.e. after recitation], the salat becomes invalid. {*Durr Mukhtār*}
12. If one forgets to recite the *fātiḥah* in the first two rakáh of the *farḍ* salat, it is not necessary to repeat in the last two rakáh;<sup>442</sup> however,

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<sup>441</sup> One cannot omit the *fātiḥah* if they have to add the sūrah.

<sup>442</sup> As in the case of forgetting the additional sūrah mentioned in ruling #10 above.

if he remembers it just before the rukūú, he should recite the *fātiḥah*, and then add the sūrah; if he remembers it in the rukūú, he should return to the standing position [*qiyām*], recite the *fātiḥah* and the additional sūrah and then do the rukūú – if he does not repeat the rukūú, the salat becomes invalid. {*Durr Mukhtār, Radd al-Muhtār*}

13. It is an individual obligation [*farḍ áyn*] for every accountable [*mukallaf*] Muslim to memorise one verse of the Qur’ān and a collective obligation [*farḍ kifāyah*] to memorise the entire Qur’ān. It is *wājib* for every individual [*wājib áyn*] to memorise Sūrah Fātiḥah and one short sūrah or three short verses or one long verse. {*Durr Mukhtār*}
14. It is *farḍ áyn* to learn about necessary fiqh rulings;<sup>443</sup> and it is more meritorious to learn about additional fiqh rulings than committing the entire Qur’ān to memory. {*Radd al-Muhtār*}
15. If one is assured of safety and is comfortable during travel, it is sunnah to recite Sūrah al-Burūj in the *fajr* and *ẓuhr* salat; and shorter sūrahs in *áṣr* and *ishā*; and the shorter sūrahs [*qiṣār mufaṣṣal*]<sup>444</sup> in the maghrib salat. If one does not have enough time, he is allowed to recite whatever is convenient. {*Ālamgīrī*}

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<sup>443</sup> Rulings necessary for one’s condition and circumstances. Thus, when one comes of age, he or she should learn about purity, the rulings about ablutions [wudū and ghusl] and the manner of ablutions, things that break the ablution; about prayer times, prayer and manner of prayer and so forth. If he or she is not married or presently getting married, it is not necessary to learn about various rulings concerning marriage and divorce. Similarly, it is not obligatory to learn the rulings of *ḥajj* and *zakāt* for those who are not eligible; but learning them is better than memorising the entire Qur’ān.

<sup>444</sup> These terms are explained after the 18<sup>th</sup> ruling.

16. In pressing circumstances or in precarious situations – for example, if the time remaining for salat is short, or there is fear of enemies or robbers – one should recite whatever is easy, irrespective of whether he is travelling [*ṣafar*] or at home [*ḥaḍar*]. If necessary, one is even permitted to omit *wājib* actions. For example, if the time remaining for fajr is so short that he cannot recite three verses, he is permitted to recite one verse and complete the prayer. {*Durr al-Mukhtār, Radd al-Muhtār*} However, he must repeat it after sunrise.
17. If one is late for the congregation of *fajr*, and fears that if he prays the sunnah, he may miss the congregation, he is permitted to offer the salat with only *wājib* actions, omitting the *sunnah* and *mustaḥab* actions. He must omit the *thanā* and *taáwwudh* and do the *rukūú* and *sujūd* with one *tasbīḥ*. {*Radd al-Muhtār*}
18. When one is resident [i.e., not travelling] and the time is not constrained, it is sunnah is to recite as follows:

***Fajr and zuhr:*** from the *ṭiwāl mufaṣṣal*

***Áṣr and Íshā:*** from the *awsāt mufaṣṣal*

***Maghrib:*** from the *qīṣār mufaṣṣal*

In all these cases, the same ruling applies to both the imam [reciting in congregation] and the individual praying alone. {*Durr Mukhtār, etc.*}

**NOTE:** The sūrahs of the Qur’ān from **Al-Ĥujurāt** until the end [i.e. **Sūrah al-Nās**] are termed as ***mufaṣṣal***. There are three sections in this group of sūrahs [i.e. ***mufaṣṣal***]:

- *Ṭiwāl Mufaṣṣal* [longer of *mufaṣṣal*]: al-Ĥujurāt to al-Burūj
- *Awsāt Mufaṣṣal* [intermediate]: al-Burūj to al-Bayyinah
- *Qīṣār Mufaṣṣal* [short]: al-Bayyinah to al-Nās

**Translator's note:** The segmentation of *mufaṣṣal* is not definitive; there are varying opinions as to which *sūrahs* fall under which sections. That above is the preferred *Ḥanafī* position, though other opinions exist such as: *ṭiwāl* are *surahs* from **al-Ḥujurāt** to **Ābasa**; *awsāt* are from **Kuwwirat** to **al-Duḥā** and the rest are *qīṣār*. There are ten different opinions about the first *sūrah* of the *ṭiwāl mufaṣṣal*: *al-Ṣāffāt*, *al-Jāthiyah*, *al-Qitāl*, *al-Fat'ḥ*, *al-Ḥujurāt*, *Qāf*, *al-Ṣaff*, *Sabbāḥa*, *Tabāarak* [*al-Mulk*], *al-Duḥā*. Similarly, [See *Zabīdī* in *It'ḥāf al-Sādah* 3/81; also see *al-Baḥr ar-Rāyiq* 1/595]



19. The *áṣr* *salat* should be offered even if the disliked time [approximately 20 minutes before sunset] has entered. Even while praying in the disliked period, the *Qur'ān* should be recited according to the prescribed *sunnah* [i.e. one short *sūrah* or three short verses], unless the time is extremely constrained [such that the sun would set before such recitation is completed]. {*Ālamgīrī*}
20. The Prophet ﷺ has recited ***sabbiḥisma rabbika'l aalā*** in the first *rakāh*, ***qul yā ayyuha'l kafirūn*** in the second, and ***qul huwa'llāhu aḥad*** in the third *rakāh* of *witr*. Therefore, it is recommended that one should follow this once in a while for *barakah*. {*Ālamgīrī*} Also, he sometimes recited ***innā anzalnā*** in the first *rakāh*.
21. The imam should not exceed the recitation beyond that which is mentioned in the *sunnah*, if the followers find it burdensome; but if they do not mind a little lengthier recitation, then there is no harm in increasing the recitation slightly. {*Ālamgīrī*, *Radd al-Muhtār*}
22. One should recite slowly in the obligatory prayer, at a moderate pace in *tarāwīḥ*, and is permitted to recite quickly in the night prayers, if one so wishes. However, it is not permissible to recite in

a manner that renders the words unintelligible. That is, one must recite such that the letters are distinctly articulated — as specified by the authorities of recitation — otherwise such a recitation is haram, for it is obligatory to recite the Qur’ān with *tartil*, i.e. slowly and with full articulation of the letters as outlined in *tajwīd*. {*Durr Mukhtār, Radd al-Muhtār*}

Many *ḥuffāz* of our time recite in such a fashion and with such speed that one cannot even distinguish the words being recited — let alone observe the minimum elongation of the *madd* — and other than *yálamūn* or *tálamūn*, the letters are not properly articulated; rather, whole words are swallowed in haste. They pride themselves and vie with one another in how quickly they can pray. Such recitation is absolutely prohibited.

23. It is permissible to pray in any of the seven canonical recitations [*qirā’at*]; however, it is preferable to recite only that reading which is prevalent in one’s locality. This is to safeguard the faith of the common folk, who are unfamiliar with variant readings may thus reject and unfamiliar recitation. In our country,<sup>445</sup> the reading of *Ḥafṣ* via *Āāṣim* is prevalent. and one should therefore recite in this reading only. {*Durr Mukhtār, Radd al-Muhtār*}
24. In the *fajr* salat, it is sunnah to recite more in the first rakáh compared to the second. As a general guideline, the recitation in the first should be approximately twice that of the second. {*Ālamgīrī*}
25. If one makes the first rakáh excessively long – for example, reciting 40 verses in the first and only three in the second – there is no harm in this, though it is not preferable. {*Radd al-Muhtār*}

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<sup>445</sup> That is, the Indian subcontinent.

26. It is preferable that the recitation in the first rakáh be somewhat longer than that in the second, in the salat of all other times as well. This applies to the salat of Friday and Eid too. {*Ālamgīrī*}
27. In the sunnah and *nafl* prayers, the surahs of equal length should be recited in both rakáh. {*Munyah*}
28. It is disliked to recite more in the second rakáh than in the first, if there is a noticeable difference. The general guideline is that if the verses of both sūrahs are equal in number, then reciting three verses more in the second rakáh than in the first is disliked. If one sūrah is shorter and the other longer in terms of verses, then the number of verses is not considered – rather, the criterion will be the number of letters and words. If the disparity in letters and words is considerable, even if the number of verses is the same, then it is disliked. For example, if one recites Alam Nashrah [Inshirāh] in the first rakáh and Lam Yakun [Bayyinah] in the second, this is disliked – even though both sūrahs have eight verses. [The former has 26 words and 150 letters, while the latter has 74 words and 399 letters.] {*Durr Mukhtār, Radd al-Muhtār*}
29. It is sunnah to recite *sabbihi-sma* [al-Aálā] in the first rakáh and *hal atāka* [al-Ghāshiyah] in the second in the Friday and Eid salāt, as it has been reported that the Prophet ﷺ has recited thus, and is therefore, an exception to the above rule.<sup>446</sup> {*Durr Mukhtār, Radd al-Muhtār*}
30. It is disliked [*makrūh*] to fix specific sūrahs such that one always recites the same sūrah in a particular salat. However, reciting the

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<sup>446</sup> Sūrah al-Aálā has 19 verses / 78 words / 271 letters.

Sūrah al-Ghāshiyah has 26 verses / 92 words / 381 letters.

sūrahs mentioned in the hadith occasionally is recommended [*mustaḥab*], though one should not make a habit of reciting them always or deeming such a practice as obligatory. {*Durr Mukhtār, Radd al-Muḥtār*}

31. In obligatory salat, if the verses of encouragement [*targhīb* - mentioning reward] or warning [*tarhīb* - mentioning punishment] are recited, neither the imām nor the followers should supplicate asking for reward or seeking refuge from punishment. The same rule applies if *nafl* is prayed in congregation. However, if one is praying *nafl* alone, he may supplicate [though this should be in Arabic and in words mentioned in the hadith]. {*Durr Mukhtār, Radd al-Muḥtār*}
32. Repeating the same sūrah in both rak‘ahs is mildly disliked [*makrūh tanzīhī*] when there is no need; if there is a necessity, however, it is not disliked at all. For example, if one recites the sūrah ***qul aúūdhu bi rabbi’n nās*** completely in the first rakáh, one may recite the same sūrah in the second. Likewise, if one spontaneously begins the same sūrah in the second rakáh, or has not memorised any other sūrah – in all such cases of necessity, repeating the same sūrah in both rakáhs is not disliked. {*Radd al-Muḥtār*}
33. In *nafl* salat, reciting the same sūrah in both rakáhs, or repeating it multiple times within the same rakáh, is permissible without any dislike. {*Ghunyah*}
34. If one recites the entire Qur’ān in a single rakáh, then in the second rakáh, one should begin with *alif-lām-mīm* [Sūrah al-Baqarah] after the *fātihah*. {*Ālamgīrī*}

35. In farḍ salat, if one recites a few verses from a sūrah in the first rakáh and then recites verses from another point in the same<sup>447</sup> or a different sūrah in the second rakáh, there is no dislikeability provided there are at least two verses between what was recited in the first and second rakáhs; however, one should not do this without need. If one recites a few verses in a rakáh and then skips verses and continues from a later point, this is makrūh. If this occurred due to forgetfulness, one should go back and recite the omitted verses [provided one remembers before reaching the rukūú]. {*Radd al-Muhtār*}
36. If one recites the final portion of a sūrah in the first rakáh and a short sūrah in the second, there is no issue with this. For example, if one recites **a-fa-ḥasibtum** [Sūrah al-Mu'minūn 23:115-116] in the first rakáh, and **qul huwa'llāh** [Sūrah al-Ikhlāṣ] in the second, there is no harm. {*Ālamgīrī*}
37. One should not recite two sūrahs in a single rakah of farḍ salat. However, if a person praying alone does so, he is excused - provided there is no gap between the two sūrahs. If one or more sūrahs are skipped in between, then doing so is makrūh. {*Radd al-Muhtār*}

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<sup>447</sup> For example, if one recites Āyat al-Kursī in the first rakáh and the final verse of Sūrah al-Baqarah in the second, this is not *makrūh*; similarly, reciting the last three verses of Sūrah al-Baqarah in the first rakah and the last three verses of Sūrah al-Ṣāffāt in the second is not *makrūh*. If one recites Āyat al-Kursī [2:255] in the first rakah and recites the two verses following it [2:256 or 2:257] in the second, there is no harm; however, if one recites 2:257 skipping 2:256, this is *makrūh*. Also if one recites part of the sūrah in the first and the rest of the sūrah in the second without skipping any verses, there is no dislikeability about it.

38. If one recites a sūrah in the first rakáh, skips a sūrah, and recites the next in the second rakáh, this is makrūh [*tanzīhī*]. However, if the skipped sūrah is longer than the one recited in the first rakáh, there is no harm.

For example, if one recites Sūrah al-Tīn in the first rakáh, [skips Sūrah al-Álaq,] and then recites *innā anzalnā* [Sūrah al-Qadr] in the second, there is no harm - as the skipped sūrah is longer. However, if one recites *idhā jā'a* [Sūrah al-Naṣr] in the first rakáh and *qul huwa'llāh* [Sūrah al-Ikhlāṣ] in the second, it is makrūh, as the skipped sūrah, al-Masad, is shorter than al-Naṣr. {*Durr Mukhtār, etc.*}

39. Reciting the Qur'ān out of order – such that one recites a sūrah in the second rakáh that comes earlier in the Qur'ān than the sūrah recited in the first – is prohibitively disliked [*makrūh taḥrīmī*]. For example, if one recites *qul yā ayyuha'l kāfirūn* [Sūrah al-Kāfirūn] in the first rakáh and *a-lam tara* [Sūrah al-Fīl] in the second, it is *makrūh*. {*Durr Mukhtār, etc.*}

A severe warning for a person doing so has been reported in the hadith. Ábdullāh ibn Masúūd ؓ has said: “As for whoever recites the Quran in reverse order – does he not fear that Allāh táālā will upturn<sup>448</sup> his heart?”<sup>449</sup>

If such a thing occurs inadvertently, then it is neither sinful, nor is *sajdah sahw* necessary.

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<sup>448</sup> That is, change it; such that it apostates, or reverses from Islam, al-íyādhū billāh.

<sup>449</sup> Imam Nawawī has mentioned this saying in his al-Tibyān and said: “via a ṣāḥīḥ chain reported through Ibn Abū Dāwūd..”

40. Reciting the sūrahs of the thirtieth part [*juz' ámma*] in reverse order for the purpose of making it easier for children to learn [or memorise] is permissible. {*Radd al-Muhtār*}
41. In the second rakáh, if one mistakenly begins an earlier sūrah or skips a sūrah, one should continue with whatever one has begun – even if only a single word has been uttered. To illustrate, consider the following four sūrahs in their order:

§105. *alam tara kayfa* [Sūrah al-Fil]

§109. *qul yā ayyuha'l kāfirūn* [Sūrah al-Kāfirūn]

§110. *idhā jā'a* [Sūrah Naşr]

§111. *tabbat yadā* [Sūrah al-Masad]

If one recited Sūrah al-Kāfirūn [109] in the first rakáh, and in the second rakáh mistakenly began Sūrah al-Fil [105, i.e. which precedes it] or Sūrah al-Masad [111 skipped Sūrah al-Naşr], one must continue whichever sūrah one has started. It is not permitted to abandon it and switch to Sūrah al-Naşr. {*Durr Mukhtār*}

42. Reciting three short verses is preferable to reciting one long verse. Similarly, when choosing between a portion of a sūrah and a complete sūrah, whichever contains more verses is preferable. {*Durr Mukhtār, etc.*}
43. If one has already said the takbīr to go into rukū' but has not yet bowed fully; that is, one has only just reached the point of being about to touch the knees and wishes to recite more verses, one may continue reciting. There is no harm in this. {*Ālamgīrī*}



## RULINGS: RECITATION OUTSIDE PRAYER (SALAT)

44. It is more meritorious to recite the Qur’ān by looking at the *muṣḥaf*, than reciting it from memory; because in the former case, one looks at the Qur’ān, touches the Qur’ān and recites – which are all forms of worship.
45. It is recommended<sup>450</sup> to recite the Qur’ān in a state of ritual purity, and sit facing the *qiblah*. It is also desirable to wear good clothes before starting the recitation.

It is desirable to start the recitation with the *ta’āwwudh* and it is sunnah to recite the *basmalah* at the beginning of each sūrah; otherwise praiseworthy [i.e. if one recites from the middle of the sūrah].

If one starts the recitation with a verse whose first word is a pronoun referring to Allāh tāālā such as: ***huwa’llāhu’lladhī lā ilāha illā huwa***,<sup>451</sup> then it is necessary to recite *basmalah* after reciting *aúūdhu billāh*.

If one interrupts the recitation for any mundane work, then it is desirable to recite *aúūdhu billāh* and *basmalah*, when one restarts. If one does a religious action, such as replying to a Muslim’s greeting [*salām*] or the adhān, or says ***sub’hānAllāh*** or the Good Word [*kalimah ṭayyibah*],<sup>452</sup> it is not necessary to say *aúūdhu billāh* when restarting the recitation. {*Ghunyah, etc.*}

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<sup>450</sup> That is, when reciting from memory; it is impermissible to touch the Qur’ān if one is in a state of ritual impurity.

<sup>451</sup> Sūrah al-Ĥaṣhr, 59:23.

<sup>452</sup> That is, the phrase: ***lā ilāha illa’llāh Muḥammadu’r RasūlAllāh***.

46. Sūrah al-Barā'ah [or Sūrah Tawbah]: If one starts the recitation from this sūrah, then he should say both *aúūdhu billāh* and *bismillāh*. However, if he was already reciting the Qur'ān and reached this sūrah, it is not necessary to recite either *aúūdhu billāh* or *bismillāh*. {*Ghunyah*}

The new practice of reciting *aúūdhu billāh* in the beginning of this sūrah, invented by Qur'ān memorisers of our time, is baseless; also the popular belief that one should never recite basmalah when reciting the Sūrah Tawbah is also baseless – it is patently wrong.

47. In summer, it is preferable to do the *khatm* in the early hours of the morning; and in winter, in the first portion of the night, because it is said in the hadith: “***When the khatm of the Qur'ān coincides with the first part of the night, the angels will keep praying for him until morning; and if his completion coincides with the last part of the night, [i.e. early morning] the angels will keep praying for him until evening. Sometimes, when only a small portion would have remained, we would hold back until the early part of the night or the early part of the morning***”.<sup>453</sup> This was narrated by Saád ibn Abī Waqqāş ﷺ and reported by Dārimī.<sup>454</sup> The rationale is: since the day is longer in summer, doing the *khatm* in the morning results in the angels seeking forgiveness for a longer period; and since the night is longer in winter, doing the *khatm* at the beginning of the night results in the angels seeking forgiveness for a longer

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<sup>453</sup> The author has translated the hadith idiomatically and mentioned *khatm* coinciding in the morning. Also, the last part of the hadith is omitted in the text, but has been included here.

<sup>454</sup> *Dārimī* §3526

period [which is also why early morning and the early part of the night are the preferred times]. {*Ghunyah*}

48. It is against the recommended practice to complete the Qur’ān in less than three days. The Prophet ﷺ has said: “***Whoever recites the [complete] Qur’ān within three days, has not understood it***”.<sup>455</sup> This was reported by Abū Dāwūd, Tirmidhī and Nasā’iy from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ ﷺ.
49. It is recommended that one recite ***qul huwa’llāhu aḥad*** three times when doing the khatm, even if it is in *tarāwīḥ* prayer. However, if one completes the khatm in a fard’ prayer, he should not recite it more than once. {*Ghunyah, etc*}
50. There is no harm in reciting the Qur’ān while lying down, provided the legs are drawn up and together, and the face is uncovered. It is permissible to recite while walking or during chores, provided one can focus on the recitation; otherwise it is makrūh. {*Ghunyah*}
51. It is forbidden to recite the Qur’ān in the bathroom, in a toilet, or in a place of filth [*najāsah*]. {*Ghunyah*}
52. When the Qur’ān is recited aloud, it is obligatory for all present to listen attentively, provided that the gathering had assembled specifically to listen to the Qur’ān. Otherwise, it is sufficient if one person listens, even if all others are occupied in their own affairs. {*Ghunyah. Fatāwā Ridāwīyah*}

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<sup>455</sup> Abū Dāwūd §1394; Tirmidhī §2949. Ibn Mājah §1347, Dārimī §1534, §3530; Aḥmad §6535, §6546, §6775, §6810, §6841.

53. It is prohibited [haram] for many people to recite aloud simultaneously in a gathering. Often, people recite the Qur'ān in loud voices, all at once in gatherings such as memorials and death anniversaries,<sup>456</sup> even though such recitation is forbidden. If several people are reciting together, it is necessary for all of them to recite in a low voice. {*Durr Mukhtār, etc*}
54. Reciting aloud in the marketplace or workplace is likewise impermissible.<sup>457</sup> If people do not pay attention and listen, the sin falls upon the one reciting. If one began reciting when the place was empty and unoccupied, and people arrived later and did not pay heed, then the sin is upon them. However, if people were already engaged in their work and this person then began to recite aloud, the sin is upon the one who started the recitation. {*Ghunyah*}
55. It is not permissible to recite aloud even in places where someone is teaching religious knowledge, or where students are studying or revising. {*Ghunyah*}
56. Listening to the Quran is more meritorious and rewarding than reciting it oneself or performing nafl salat. {*Ghunyah*}
57. While one is reciting the Quran, if a person of religious prominence arrives – such as a Muslim ruler, a religious scholar, a spiritual guide [*pīr*], one's teacher of religious knowledge, or one's parents – one should interrupt the recitation and stand in respect. {*Ghunyah*}

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<sup>456</sup> Lit. *tijā*: three day memorial. People gather on the third day of a person's demise and recite the Qur'ān and donate the reward to the deceased person.

<sup>457</sup> In our times, recorded recitations are played over public address systems in malls, supermarkets, and other public places. No one listens, yet those responsible likely believe they are performing a noble deed — in reality, the sin of all those who fail to listen falls upon the person who imposes this in a public place.

58. It is preferable for a woman to learn the Qur’ān from another woman rather than from a non-maḥram<sup>458</sup> male reciter, even if he is blind. For even though, he cannot see her, he hears her voice – and a woman’s voice also requires to be veiled, and it is not permissible to let a non-maḥram hear her voice when there is no need.<sup>459</sup> {*Ghunyah*}
59. It is a great sin to memorise the Qur’ān and then to forget it. The Prophet ﷺ has said: ***The rewards of [good deeds] of my followers [ummah] were presented to me; [even as small as] a little fleck that a man cleans from the masjid; and the sins of my followers were presented to me – and I did not see a sin greater than that of a man who was given [the fortune of memorising] a chapter or a verse from the Qur’ān, but forgot it.*** This hadith was reported by Abū Dāwūd and Tirmidhī.<sup>460</sup>

In another report: ***One who recites the Qur’ān and thereafter forgets it... will meet Allāh, Glory to Him and Exalted is He, as a leper [or one with amputated hands – i.e., empty handed].***<sup>461</sup>  
 This hadith was reported by Abū Dāwūd, Dārimī and Nasā’iy

And in the Qur’ān it is said that he will rise as a blind man.<sup>462</sup>

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<sup>458</sup> A person whom one can marry; a *maḥram* is non-marriageable kin such as father, brother, uncle, grandfather, etc.

<sup>459</sup> However, if there are no female teachers, it is permissible for males to teach and women to learn from non-maḥram males, but not in seclusion.

<sup>460</sup> *Abū Dāwūd* §461.

<sup>461</sup> *Abū Dāwūd* §1474; *Dārimī* §3383.

<sup>462</sup> *Sūrah Ṭā-Hā* 20:124. “Whoever turned away from My Remembrance [*dhikr*], then indeed, for him is a life of hardship and We will raise him blind on Judgement Day”.

60. If a person recites the Qur'ān incorrectly, it is obligatory upon those who hear him to correct him, provided this does not provoke feelings of enmity or jealousy. {*Ghunyah*} Likewise, if one borrows a muṣḥaf and notices an error made by the scribe, it is obligatory to inform the owner of the error.
61. It is disliked to write the Qur'ān in so small a script that it cannot be read easily. In recent times, miniature copies of the Qur'ān are being printed for the purpose of placing them in amulets [*tāwīz*].{*Ghunyah*} This diminishes the respect due to the Qur'ān, and one should not place it in amulets either.
62. It is recommended to recite the Qur'ān aloud, provided it does not disturb one who is praying, someone who is ill, or someone who is sleeping.<sup>463</sup> {*Ghunyah*}
63. It is not a good practice to inscribe verses of the Qur'ān on walls and niches. As for decorating the muṣḥaf with gold or silver, there is no harm in it. {*Ghunyah*} Rather, if one's intention is to show reverence, it is commendable.




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<sup>463</sup> If such care is required even in the recitation of the Qur'ān, one can well imagine the ruling regarding the recitation of salām post *fajr* prayers, and Friday prayers over loudspeakers. This is impermissible according to the fatāwā of the scholars, notably Imam Aḥmad Ridā Khān. If a gathering wishes to recite the salām, it should be done without a loudspeaker and in very low voices, taking care not to disturb those who are praying, sleeping, or engaged in *dhikr* in the masjid. See *Fatāwā Ridāwiyyah* 23/180. In another fatwā, he writes that it is not only permissible to stop such loud dhikr, but rather obligatory [*wājib*]. *Fatāwā Ridāwiyyah* 8/99-100.

## APPENDIX C

### LIST OF BOOKS: TAFSĪR AND QUR'ĀN SCIENCES

Given below is a brief list of important works on Qur'ānic hermeneutics (*tafsīr*) and ancillary sciences in Arabic, to give the reader an idea of the breadth of literature on the Qur'ān. The list is ordered chronologically. The author's name and year of demise are mentioned to indicate the period in which the work was written. These are only a few well-known titles from a list of nearly a thousand or more published works.



#### TAFSĪR

1. ***Jāmiy al-Bayān án Ta'wili Aāyi al-Qur'ān aka Tafsīr al-Ṭabari:***  
[26 volumes]  
Imam Abū Jaāfar Muḥammad ibn Jarīr al-Ṭabari  
[d. 310 AH]
2. ***Aḥkām al-Qur'ān al-Karīm***  
Imam Abū Jaāfar Aḥmad al-Azdī al-Ṭahāwī al-Ḥanafī  
[d. 321 AH]
3. ***Tafsīr Ibn Abū Ḥātim al-Rāzī*** [10 volumes]  
Ḥāfiẓ Ábdu'l Raḥmān ibn Abū Ḥātim al-Rāzī  
[d. 327 AH]
4. ***Ta'wilāt Ahl al-Sunnah aka Tafsīr Māturidī*** [10 volumes]  
Imam Abū Maṅṣūr Muḥammad al-Māturidī al-Ḥanafī  
[d. 333 AH]

5. ***Aĥkām al-Qur’ān*** [5 volumes]  
Imam Abū Bakr Aĥmad ibn Ālī al-Rāzī al-Jaṣṣāṣ al-Ĥanafī  
[d. 370 AH]
6. ***Bāĥru’l Ūlūm*** or ***Tafsīr Samarqandī*** [3 volumes]  
Imam Abu’l Layth Naṣr ibn Muĥammad al-Samarqandī al-Ĥanafī  
[d. 375 AH]
7. ***Al-Hidāyah ila Bulūgh al-Nihāyah*** [13 volumes]  
Imam Abū Muĥammad Makkī ibn Abū Ṭālib al-Qaysī  
[d. 437 AH]
8. ***Al-Nukat wa’l Ūyūn*** or ***Tafsīr Māwardī*** [6 volumes]  
Imam Abu’l Ĥasan Ālī ibn Muĥammad al-Māwardī  
[d. 450 AH]
9. ***Aĥkām al-Qur’ān*** [2 volumes]  
Imam Abū Bakr Aĥmad ibn al-Ĥusayn al-Bayhaqī al-Shāfiyī  
[d. 458 AH]
10. ***Laṭāyif al-Ishārāt*** or ***Tafsīr al-Qushayrī*** [3 volumes]  
Imam Abu’l Qāsim Ābdu’l Karīm ibn Hawāzin al-Qushayrī  
[d. 465 AH]
11. ***Tafsīr al-Basīṭ*** [the expansive commentary in 25 volumes]  
Imam Abu’l Ĥasan Ālī ibn Aĥmad al-Wāĥidī  
[d. 468 AH]
12. ***Tafsīr al-Wajīz*** [the brief commentary in 4 volumes]  
Imam Abu’l Ĥasan Ālī ibn Aĥmad al-Wāĥidī  
[d. 468 AH]

13. *Tafsīr al-Samāānī* [6 volumes]  
 Imam Abu'l Muẓaffar Maṣṣūr al-Tamīmī al-Samāānī al-Shāfi'ī  
 [d. 489 AH]
14. *Māālimu't Tanzīl* or *Tafsīr Baghawī* [8 volumes]  
 Imam Muḥiyu's Sunnah Abū Muḥammad Ḥusayn al-Baghawī  
 [d. 516 AH]
15. *Al-Taysīr fi't Tafsīr* [15 volumes]  
 Imam Abū Ḥafṣ Najmuddin Ūmar al-Nasafi al-Ḥanafī  
 [d. 537 AH]
16. *Al-Kash'shāf ān Ḥaqā'iq Ghawāmiḍ al-Tanzīl wa Ūyūn al-Aqāwīl fī Wujūh al-Ta'wīl* [6 volumes]  
 Jārullāh Abu'l Qāsīm Maḥmūd al-Zamakhshari al-Ḥanafī (Mūtazili)  
 [d. 538 AH]  
**Note:** Zamakhshari was a Mu'tazilite, but since he was a master of the Arabic language and rhetoric, his tafsīr is valuable for linguistic analysis. However, it is also riddled with Mu'tazili beliefs. Later scholars such as Imam Ṭibi refined it, retaining the commentary on linguistic excellence while identifying and refuting the Mu'tazili beliefs embedded in the text.
17. *Aḥkām al-Qur'ān* [4 volumes]  
 Imam Abū Bakr Muḥammad ibn al-Ārabī al-Mālikī  
 [d. 543 AH]
18. *Muḥarrar al-Wajīz fī Tafsīri'l Kitābi'l Āzīz* [6 volumes]  
 Qāḍī Abū Muḥammad Ābdu'l Ḥaqq al-Andalusī, Ibn Āṭīyyah  
 [d. 564 AH]

19. ***Zād al Masīr fī ʿIlm al-Tafsīr*** [9 volumes]  
 Imam Abu'l Faraj Jamāluddīn ʿAbdu'l Raḥmān ibn al-Jawzī  
 [d. 597 AH]
20. ***Mafātīḥ al-Ghayb*** or ***Tafsīr al-Kabīr*** [32 volumes]  
 Imam Fakhruddīn Muḥammad al-Rāzī al-Shāfiyī  
 [d. 604 AH]
21. ***Al-Jāmiy li Aḥkāmi'l Qur'ān*** or ***Tafsīr Qurṭubī*** [24 volumes]  
 Imam Abū ʿAbdullāh Muḥammad ibn Aḥmad al-Qurṭubī  
 [d. 671 AH]
22. ***Anwāru't Tanzīl wa Asrāru't Ta'wīl*** or ***Tafsīr Bayḍāwī*** [5 volumes]  
 Qādī Nāṣiruddīn Abu'l Khayr ʿAbdullāh ibn ʿUmar al-Bayḍāwī  
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# TRANSLITERATION KEY

| Arabic Letter | Latin Character | Arabic Example | Transliteration | Similar Sound  |
|---------------|-----------------|----------------|-----------------|--|
| أ ء           | a               | أمير           | amīr            | amazing  |
| ب             | b               | باب            | bāb             | basket   |
| ت ة           | t               | تاج            | tāj             | t in French trois  |
| ث             | th              | ثابت           | thābit          | thing  |
| ج             | j               | جسد            | jasad           | jam  |
| ح             | ĥ               | حسن            | ĥasan           | similar to hose<br>no English equivalent<br>voiceless pharyngeal fricative |
| خ             | kh              | خير            | khabar          | similar to Scottish loch<br>no english equivalent                          |
| د             | d               | دار            | dār             | d in French dais   |
| ذ             | dh              | ذكر            | dhikr           | there  |
| ر             | r               | راشد           | rāshid          | trilled r as in rose   |
| ز             | z               | زكي            | zaki            | zebra  |
| س             | s               | سهل            | sahl            | solid  |
| ش             | sh              | شاب            | shāb            | shock  |
| ص             | ʃ               | صبر            | ʃabr            | pharyngeal s<br>no English equivalent                                      |
| ض             | ḍ               | ضياء           | ḍiyā'a          | similar to daughter<br>no English equivalent                               |
| ط             | ṭ               | طب             | ṭibb            | pharyngeal t<br>no English equivalent                                      |
| ظ             | ẓ               | ظل             | ẓill            | pharyngeal z<br>no English equivalent                                      |

| Arabic Letter | Latin Character | Arabic Example           | Transliteration            | Similar Sound   |
|---------------|-----------------|--------------------------|----------------------------|---|
| ع             | á, í, ú, ý      | عرب<br>علم<br>عمر<br>عيد | árab<br>ílm<br>úmar<br>ýid | voiced pharyngeal fricative<br>no English equivalent                  |
| غ             | gh              | غار                      | ghār                       | as in French <b>r</b><br>rester<br>voiced uvular fricative            |
| ف             | f               | فجر                      | fajr                       | <b>f</b> lower  |
| ق             | q               | قريب                     | qarīb                      | a guttural <b>k</b><br>voiceless uvular stop<br>no English equivalent |
| ك             | k               | كتاب                     | kitāb                      | <b>k</b> in   |
| ل             | l               | لباس                     | libās                      | <b>l</b> ate  |
| م             | m               | مال                      | māl                        | <b>m</b> orning   |
| ن             | n               | نور                      | nūr                        | <b>n</b> oon  |
| هـ            | h               | هدى                      | hudā                       | <b>h</b> ouse   |
| و             | w               | وزير                     | wazīr                      | <b>w</b> ord  |
| ي             | y               | يد                       | yad                        | <b>y</b> ellow  |
| إ             | i               | إدام                     | idām                       | <b>i</b> nsight   |
| أ             | a               | أتم                      | atam                       | <b>a</b> dvent  |
| أ             | ā               | باب                      | bāb                        | <b>f</b> ather  |
| ش             | ī               | شجر                      | sarīr                      | <b>t</b> ree  |
| و             | ū               | طور                      | ṭūr                        | <b>r</b> oot  |
| ع             | áā              | عالم                     | áālim                      | -   |

| Arabic Letter | Latin Character | Arabic Example         | Transliteration             | Similar Sound   |
|---------------|-----------------|------------------------|-----------------------------|---|
| ع             | ýī              | عيد                    | ýīd                         | -   |
| عو            | úū              | عود                    | úūd                         | -   |
| ش             | sh'sh<br>sh-sh  | الشمس                  | ash'shams<br>ash-shams      | -   |
| أ             | a' or a-        | مأمور                  | ma'mūr                      | -   |
| ب             | i'y or i-y      | بئس                    | bi'ysa<br>bi-ysa            | -   |
| ل             | u' or u-        | لؤلؤ<br>سؤللك          | lu'lu'<br>su-lika           | -   |
|               |                 | أصحاب<br>تكحيل<br>أسهل | aş'hāb<br>tak'hīl<br>as'hal | separator to distinguish between sounds represented by letter pairs |
|               | -               | أصحاب<br>تكحيل<br>أسهل | aş-hāb<br>tak-hīl<br>as-hal | separator to distinguish between sounds represented by letter pairs |
|               | superscript     | من                     | mi <sup>n</sup>             | to indicate an elision  |
|               | -               | مأرب                   | ma-ārib                     | separator when elongation follows a vowel                           |

In transliteration of Arabic names, the definite article 'al' is not transcribed *always* for readability, though it is incorrect in the original. The following rules are followed:

- The 'al' is retained when used as an auxiliary, as in Abu Bakr **al**-Bayhaqī and Badruddīn **al**-Āynī.
- It is omitted when used alone, as in Bayhaqī or Āynī.
- It is retained when the full name of the book is transcribed, but omitted when the book is known by its popular name like *Durr al-Mukhtār*.

## RIDAWI PRESS TITLES (2026)

1. *The Truth About a Lie*
2. *Who is Alahazrat*
3. *Preamble to Faith*
4. *Loving RasūlAllāh*
5. *The Light of Sight*
6. *Minhaji Fata Morgana*
7. *Noble Bequests*
8. *Sublime Aspirations*
9. *The Killer Mistake*
10. *Bad' al-Amālī*
11. *Aqidatu'l Awam*
12. *Prospects for Recovery*
13. *The Sanad of Alahazrat Explained*
14. *Tadhkirah Ibn Mulaqqin*
15. *Islamic Creed*
16. *Refulgent Treasure*
17. *Arbayīn Nawawī*
18. *Risālah Uṣūl Ḥadīth*
19. *Companion Guide to the Ḥadīth Periodic Table (Infographic)*

20. *Islām, Our Religion: Volume One*
21. *Prophets are Alive in their Graves*
22. *Splendour of the Sacred Way: Bahar e Shariat: Volume I: Faith & Doctrine*
23. *The Manners and Etiquette of Bearing the Qur'ān: An Abridgement of Imam Nawawī's Al-Tibyan.*



## ABOUT THE TRANSLATOR

Abu Hasan is a student of Islamic sciences and Sacred Law. Ĥanafī-Māturīdī and aspirant to the Qādirī path, he is an ardent admirer and follower of Imam Aĥmad Ridā Khān al-Baraylawī رَحْمَةُ اللهِ عَلَيْهِ. He translates bits and pieces from classical texts in the course of his learning for his own edification which he shares as helpful notes to beginners like himself. Some of his articles/translations can be found on *tanwir.org* and *ridawi.org*; he also writes on the Islamic forum, *sunniport.com*. His books, translations and infographics can be found on *ridawipress.org*.





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