

## CHAPTER SIXTY-FOUR

### SUNNAH OF RECITING THE QUR'AN

*O Allah (The Exalted) bless our lord and master Muhammad (may Allah bless him and grant him peace) as many times as there are beasts of the desert.*

The Qur'an is the Book of Allah (The Exalted) given to this Ummah for guidance. It was revealed over approx. 23 years and will remain the only book to be unchanged until the Last Day. It is important to read the Qur'an on a daily basis and gain blessing and reward as well as guidance too.

#### **No blessings**

Anas and Jabir (may Allah be pleased with them) have reported that the Messenger of Allah (may Allah bless him and grant him peace) said, *"O Muslims, make it a point to recite the Qur'an regularly in your house, because the house in which the Qur'an is not recited remains devoid of blessings."*

Unfortunately, many don't have time to read the Qur'an today. We wonder why there is no blessings in our homes, but continuous arguments, problems etc. Even if it is five verses everyday in the morning, it only takes two/three minutes, however, the reward is innumerable. Why switch on the TV or radio when you can gain peace of heart reciting the Qur'an? Make an effort and start from today, may Allah (The Exalted) reward you!

#### **Recitation of the Prophet (may Allah bless him and grant him peace)**

Umme Salma (may Allah be pleased with her) has related that the Messenger of Allah (may Allah bless him and grant him peace) would recite each verse distinctly and separately e.g. he would recite *Alhamdulillah Rabbil 'Aalameen* and pause – then he would recite *Arahmaa Niraheem* and pause – then he would recite *Maaliki Yow Middeen* and pause. <sup>i</sup>

When reciting silently you should recite it in a manner that you can hear yourself, as to recite in the heart will not gain you any reward besides the reward of looking. The same rule applies when praying Salaah too. <sup>ii</sup>

#### **Recite silent or aloud**

'Abd-Allah bin Qais (may Allah be pleased with him) related that he asked 'Aisha (may Allah be pleased with her), *"Was the manner in which the Messenger of Allah (may Allah bless him and grant him peace) would recite the Glorious Qur'an, silently or loudly?"* She replied, *'Both silent and a loud'*. He said, *"Praise and thanks be to Allah (The Exalted) that he has afforded us facility in every way."* <sup>iii</sup> This means that one may recite the Quran silently or loudly according to the circumstances.

Abu Sa'eed Khudri (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bless him and grant him peace) said, *"Allah (The Exalted) says, 'If one finds no time for my remembrance and for begging favours before Me, because of his remaining busy with the Qur'an, I shall give him more than what I give to all those who beg favours before Me.'"* <sup>iv</sup> *Subhanallah!*

#### **Reciting or teaching the Quran**

'Uqba Ibn Aamir (may Allah be pleased with him) has said, *"The Messenger of Allah (may Allah bless him and grant him peace) came to us while we were sitting on the suffah and asked if any one of us would like to go to the market of But-haan or Aqeeq and fetch from there two she camels of the finest breed without committing any sin."* We replied that every one of us would love to do so. The Messenger of Allah (may Allah bless him and grant him peace) then said that, *"Going to the Masjid and reciting or teaching two verses of the Qur'an is more precious and better than two she-camels. Three verses are most precious than three camels, and that similarly reciting or teaching of four verses is better than four she camels and an equal number of camels."* <sup>v</sup> *Subhanallah!*

Camels were an expensive mode of transport of that time. The Buthaan and Aqeeq were the best shopping centres of the time. Hence, reciting the Qur'an is better than these camels.

### **Teach your child and get sins forgiven**

Anas (may Allah be pleased with him) narrates that, *“Whoever teaches their children how to recite the Qur’an will have his past sins forgiven.”*<sup>vi</sup>

*Subhanallah!* There are some who can read but will not teach and there are many who can't read who don't want to learn. Our children are suffering, we need to hold on to the Qur'an and success will kiss our feet, Insha-Allah! Make effort to learn and teach the Qur'an as it wasn't for our predecessors who worked hard to get the Qur'an and its teachings to us. We would not have this beautiful book. Let us carry on this mission and become devoted Muslims.

### **Reward for parents**

The Messenger of Allah (may Allah bless him and grant him peace) said that, *“Whosoever recites the Qur’an and practises whatever is in there, for his parents will be given a crown on the Day of Judgement the brightness of which is better than the sun if it was in your homes. What do you then think about the person who practises it?”*<sup>vii</sup>

### **Double reward**

‘Aisha (may Allah be pleased with her) narrates that the Messenger of Allah (may Allah bless him and grant him peace) once said, *“One who is well versed in the Qur’an will be in the company of Kiraaman Kaatibeen (Angels), and he who finds difficulty reciting the Qur’an but tries hard for learning, gets double the reward.”*<sup>viii</sup> *Subhanallah!*

We should make an effort to learn this beautiful book, there is everything inside, the knowledge of the past, present and future.

Two types of people will stand on the mountain of musk on the day of Resurrection. They will have no fear and will render no accounts; these people are those who recite the Qur'an for the pleasure of Allah (The Exalted) and those who become a leader of people who remain satisfied with them.<sup>ix</sup> *Subhanallah!*

### **Ascend the stages of Paradise**

‘Abd-Allah Ibn ‘Umar (may Allah be pleased with him) reports that the Messenger of Allah (may Allah bless him and grant him peace) said, *“On the day of resurrection, it will be said to the Hafiz of the Qur’an, ‘Go on reciting the Qur’an and continue ascending the stages of Jannah. Also, recite in the slow manner you had been reading in the worldly life, your final abode will be where you reach at the time of the last verse of recitation.”*<sup>x</sup>

Not just reciting but practising and to read the Qur'an with the correct pronunciation.

Ibn ‘Abbas (may Allah be pleased with him) narrates the Messenger of Allah (may Allah bless him and grant him peace) said that, *“He who does not know any Qur’an by heart is similar to an empty house.”*<sup>xi</sup> *Allahu Akbar!*

The more Qur'an we know the better, everyone should know at least the last ten Surahs, from Surah Feel to Surah Naas. If not then make it your aim to learn them and once you have learnt them do not forget them.

### **Ten rewards for each letter**

Ibn Mas'ud (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bless him and grant him peace) said, *“Whosoever reads one letter of the book of Allah (The Exalted) is credited with one blessing and one blessing is equal to ten rewards. I do not say ‘Alif Laam Meem’ is one letter, but Alif is one letter, Laam is one letter and Meem is one letter.”*<sup>xii</sup> *Subhanallah!*

If one recites ‘Bismillah...’ one is rewarded with one hundred and ninety as there are nineteen letters. Just imagine the reward of reciting a page or so?

‘Ali (may Allah be pleased with him) says that the Messenger of Allah (may Allah bless him and grant him peace) said, *“Whoever reads the Qur’an and learns it by heart, and regards what it makes lawful as lawful and it's unlawful as forbidden, will be admitted into paradise by Allah (The Exalted), who will accept his intercession of ten such persons of his family who shall have been doomed to Hell.”*<sup>xiii</sup> *Subhanallah!*

### **Looking in & praying**

‘Uthman bin ‘Abd-Allah (may Allah be pleased with him) narrates from the Messenger of Allah (may Allah bless him and grant him peace) that, *“Reciting the Qur’an from memory carries one thousand degrees of spiritual reward, while reading the Qur’an from the book increases it up to two thousand degrees.”*

The reason for this is that when you recite by look in the Qur'an you will need ablution to hold the Qur'an, one is rewarded for looking in the Qur'an and reading it too, hence, there is, more reward in reading the Qur'an by looking inside.

Isa bin Muhammad (may Allah's Mercy be upon him) said that, "I saw 'Abu Bakr bin Mujahid (may Allah's Mercy be upon him) in a dream and he was reciting the Qur'an. I asked, "You have left this world how are you praying?" he answered, "After every Salaah and on completion of the Qur'an I would supplicate, 'O Allah (The Exalted)! Give me the ability to recite the Qur'an in the grave' this is the reason." <sup>xiv</sup>

Supplications are accepted quicker after Salaah and recitation of the Qur'an. We should take advantage of these times and supplicate to Allah (The Exalted).

### **Clean the rust from the heart**

'Abd-Allah Ibn 'Umar (may Allah be pleased with him) narrates that, the Messenger of Allah (may Allah bless him and grant him peace) said, "The hearts get rusted as does iron with water." When the companions asked, "What could cleanse the hearts again?" The Messenger of Allah (may Allah bless him and grant him peace) said: "Frequent remembrance of death and recitation of the Qur'an." <sup>xv</sup>

The Messenger of Allah (may Allah bless him and grant him peace) said: "The Prophets, angels, or anybody else cannot be better intercessors in rank than the Qur'an." <sup>xvi</sup>

We should make a habit of reciting the Qur'an for this.

Abu Sulayman (may Allah's Mercy be upon him) said: "The angels of Hell will grasp those who commit the Qur'an to memory but become disobedient to Allah (The exalted)." <sup>xvii</sup> Allahu Akbar!

We should obey the laws of the Qur'an as those who have knowledge of the lawful and the unlawful who don't practise them are hypocrites.

Shaykh Yafi (may Allah's mercy be upon him) states, "In the city of Yemen I have heard from many pious people that once when people had been returning from a funeral, a loud bang was heard and a black dog came out of the grave and fled. A pious person who was present asked the dog, "Who are you?" it replied, 'I am the evil deeds of this decease' the man enquired, "Did this (the bang) hurt you or the decease"? 'I was hurt, because the Surah Yaseen that he would recite came to him and did not let me go near and it hurt me and threw me out.' <sup>xviii</sup>

*Subhanallah!* Not only does the recitation of the Qur'an assist in this world but in the grave and the hereafter too.

Respected brother/sister of Islam! Make your children memorise the Qur'an. Ignorant people have propagated the idea that this is very hard. It has been seen that the memory and general intelligence of the child who memorises the Qur'an improve considerably. Whatever education he/she goes for, they are always ahead of the class fellows. Human succeed in this life and the hereafter because of the blessings of the Qur'an. How can those who do not understand the Qur'an nor make a move towards it be familiar with its blessings?

### **Do Not Recite The Qur'an**

Ibn 'Umar (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah bless him and grant him peace) said that, "The impure or the menstruating must not recite the Qur'an be it one verse." <sup>xix</sup>

If sisters are teaching then they should break up the words by breathing and teach, however, do not recite the full verse in one breathe. <sup>xx</sup>

### **Manners of reading the Holy Qur'an**

1. To ensure that one's body and clothes are clean.
2. To ensure that the place where the Qur'an is to be recited, together with its surroundings, are clean.
3. To use the Miswak before reciting the Qur'an.
4. To make Wudhu before the recitation.
5. To sit facing the Qibla.
6. To place the Qur'an in a slightly higher position.

7. To refrain from haste and urges to complete the recitation quickly.
8. To weep when reading verses of fear and punishment and to express joy when reading verses of Paradise and glad tidings.
9. To recite Ta-'awudh (A'oodhu) and Tasmiyya (Bismillah) at the beginning is Sunnah. <sup>xxi</sup>
10. To read with a sweet (distinct and pleasing) voice and not in a "singing" tone.
11. To read in a loud voice if one does not apprehend insincerity (on his own part) or cause a distraction to any person reading Salaah.
12. To recite it leisurely and without haste, distantly pronouncing each letter.
13. To pause at verses that promise Allah's (The Exalted) favour, to long for Most High and ask of His bounty; and at verses that warn of His punishment to ask Him to save one from it.
14. Not to let a day go by without looking at least once at the Qur'an.
15. Not to use the Qur'an as pillow, or lean upon it.
16. To refrain from talk of any sort whilst reading the Qur'an. However, if one is compelled by circumstances to talk, then recite *A'oodhu* if it is to answer the Islamic greeting, then one should resume one's recitation with "*Bismillah*." <sup>xxii</sup>
17. The Messenger of Allah (may Allah bless him and grant him peace) would not make 'khatm' of the Qur'an (complete recitation of the Qur'an) any shorter than three days.
18. Allah (The Exalted) will not punish the one who commits the Qur'an to memory and practises it. <sup>xxiii</sup>
19. You can recite the Qur'an whilst laying down, however, the feet should be together. <sup>xxiv</sup> Meaning not higher than the Qur'an.
20. If the Qur'an is recited aloud, then it is Fardh on all to listen, when the gathering is there to listen to the Qur'an, or else one person listening will suffice, if others are doing something else. <sup>xxv</sup>
21. For all the gathering to recite the Qur'an aloud is forbidden. If there are more than one, then they should recite quietly. <sup>xxvi</sup>
22. With the Qur'an also read the translation and explanation.
23. Follow the laws of the Qur'an and spend your life accordingly.
24. When one recites the verse of prostration (Sijda-e-tilawat) then offer the prostration.
25. Recite the Qur'an with the correct pronunciation i.e the Seen, Sheen, Daal, Dhaal etc.
26. Ask for forgiveness for the mistakes whilst reciting.
27. Make supplication after the recitation.
28. 'Umar and 'Uthman (may Allah be pleased with them) would both kiss the Qur'an and place it on their face for respect. <sup>xxvii</sup>
29. A learned man said: there are sixty interpretations of every verse.
30. Another learned man said: The Qur'an is the embodiment of 77,200 learning as every word is learning and it is increased four times. <sup>xxviii</sup>
31. Shaykh Ahmad Raza Khan writes: at the time of Sunrise, Midday and sunset recite Salawaat and other dhikr, these three times are not worthy of reciting the Qur'an. <sup>xxix</sup>

## Rules and regulations

1. To memorise one verse of the Qur'an is obligatory (Fardh). To memorise the whole Qur'an is a communal obligation (Fardh-e-Kifaya).
2. To recite the Qur'an looking inside is more virtuous than praying by heart. As looking inside is not only reciting but there is reward for looking and touching and all this is worship. <sup>xxx</sup>
3. When reciting quietly it is important that you hear it yourself. <sup>xxx</sup>
4. In a education institute or when children are learning, for them to recite aloud all at once is permissible as they are learning.
5. Whilst reciting the Qur'an, if a respectable person i.e. a Scholar or a teacher or your parents walk in then the reciter can stop and stand up for respect. <sup>xxxii</sup>
6. To recite the Qur'an aloud is virtuous, this is when it doesn't disturb a person offering Salaah, or give difficulty to a ill person or a person who is sleeping. <sup>xxxiii</sup>
7. If a person is praying incorrectly then it is necessary (Wajib) to correct them, on grounds that it is not done with pride or showing off. <sup>xxxiv</sup>
8. To memorize the Qur'an and forget it is a major sin. It is reported that one who learns the Qur'an and then forgets it will come on the Day of Judgment with leprosy<sup>xxxv</sup> and in the Qur'an it says such a person will be raised blind.
9. The house in which there is a Qur'an, it is permissible to have intercourse with one's partner with the condition that the Qur'an is covered. <sup>xxxvi</sup>
10. If going somewhere close the Qur'an, this is out of respect. However, some say if left open then the Shaytan reads it, there is no basis for this. <sup>xxxvii</sup>
11. Amongst the respects of the Qur'an, one should not have their back, or feet pointing towards it. One should not sit in a higher place than the Qur'an nor have their feet above the Qur'an. <sup>xxxviii</sup>
12. To keep the Qur'an wrapped in a cloth is respect. It has been the practise of the companions of the Prophet (may Allah bless him and grant him peace) and those who came after them (Tabi'een). <sup>xxxix</sup>
13. If the Qur'an is very old that it is not readable then wrap it up in a clean cloth and bury it in a respectable place making sure that it is placed in something that the soil does not fall directly on the Qur'an. It should not be burnt. <sup>xl</sup>
14. Do not place any type on book of top of the Qur'an, to the extent if the Qur'an is in a box then do not place a cloth on the box. <sup>xli</sup>
15. If the Qur'an is dropped, Allah forbid, there is no compensation for it. <sup>xlii</sup>

## Rules of Sijdah-e-Tilawat

1. It is Sunnah to say at the beginning and the end 'Allahu Akbar' in Sijdah-e-Tilaawat. Also to start the Sijdah by standing up and then going into Sijdah and then standing back up again after. Both of these Qayams are Mustahhab (desirable). <sup>xliii</sup>
2. If you did not stand before or after the Sijdah or you did not say 'Allahu Akbar' or you did not pray 'Subhana Rabbi 'Aala', then your Sijdah will count. However, you should not miss Takbeer as it is against the procedure. <sup>xliii</sup>
3. When saying the Takbeer you do not lift your hands nor do you pray 'Attahiyat' or perform Salaam in Sijdah-e-Tilaawat. <sup>xliii</sup>

4. In total there are fourteen verses in the Holy Qur'an whereby whichever verse is prayed, both the person praying and listening will have to perform Sijdah-e-Tilaawat as it will become Wajib on them, whether the person listening made the intention of listening to it or not.
5. If a verse of Sijdah is prayed in Salaah then it is Wajib in Salaah to perform Sijdah and if you delay it you will become a sinner. Delay means to pray three or more verses after the verse of Sijdah. If, however, the verse is at the end of a Surah then there is no harm in finishing the Surah. For example, in Surah Inshaaq if you performed Sijdah at the end of the Surah there is no harm.
6. It is not a condition to state in the intention for Sijdah-e-Tilaawat the verse that you have prayed, but a general intention of Sijdah-e-Tilaawat is sufficient.
7. Sijdah does not become Wajib by writing a verse of Sijdah or just by looking at the verse. <sup>xlvi</sup>
8. For the Sijdah to become Wajib, it is not necessary to pray the whole verse of Sijdah, but by just praying the word that makes the verse Wajib and a joining word before or after the word would make the Sijdah Wajib. <sup>xlvii</sup>
9. By spelling or listening to the spelling of a verse of Sijdah does not make the Sijdah Wajib. <sup>xlviii</sup>
10. If the translation of a verse of Sijdah is prayed or is heard then the Sijdah becomes Wajib, whether the person who heard it understands it or not that it was the translation of a verse of Sijdah. However, it is important that if he does not know then he should be informed. If, however, the verse is prayed and then the translation is prayed then it is not necessary to inform him that this was the translation. <sup>xlix</sup>
11. If a child prays a verse of Sijdah then it becomes Wajib for those who hear it but not for the child. <sup>i</sup>
12. To pray the whole Surah and to miss the verse of Sijdah is Makrooh-e-Tahrimi (close to haraam). <sup>ii</sup>
13. If in one place one verse is repeated many times or heard many times then only one Sijdah is Wajib even if different people have prayed it. Also if you pray a verse and you hear the same verse from someone else, then again only one Sijdah will be Wajib. <sup>iii</sup>

*May Allah (The Exalted) give us all the ability to learn and read the Qur'an and strive to learn it with the correct pronunciation, Ameen.*

---

<sup>i</sup> Tirmidhi

<sup>ii</sup> Bahar-e-Shariat

<sup>iii</sup> Tirmidhi

<sup>iv</sup> ibid & Darimi

<sup>v</sup> Muslim & At Targeeb Wa Tarheeb

<sup>vi</sup> Tabrani

<sup>vii</sup> Abu Dawud

<sup>viii</sup> Bukhari & Muslim

<sup>ix</sup> Ihya ulum adeen

<sup>x</sup> Tirmidhi

<sup>xi</sup> ibid & Darimi

<sup>xii</sup> Tirmidhi

<sup>xiii</sup> Ahmad, Tirmidhi, Ibn Majah & Darimi

<sup>xiv</sup> Sharhus Sudoor

<sup>xv</sup> Shu'bul Imaan

<sup>xvi</sup> Ihya ulum adeen

<sup>xvii</sup> ibid

<sup>xviii</sup> Rowdu Riyaaheen

<sup>xix</sup> Tirmidhi. Sharah Sunnah. Fatawa-e-Razwiyyah, Vol: 1, p. 796. Jam'i-ul-Hadith, Vol: 1, p. 237.

<sup>xx</sup> Bahar-e-Shariat

<sup>xxi</sup> Gunya etc.

<sup>xxii</sup> ibid

<sup>xxiii</sup> Ihya ulum adeen

<sup>xxiv</sup> Gunya

<sup>xxv</sup> Gunya & Fatawe Razawiyya

<sup>xxvi</sup> Durre Mukhtar

<sup>xxvii</sup> ibid

<sup>xxviii</sup> Ihya ulum adeen

<sup>xxix</sup> Ehkam-e-Shariat

<sup>xxx</sup> Bahare Shariat

<sup>xxxi</sup> ibid

- 
- xxxii Ghunya  
xxxiii ibid  
xxxiv ibid  
xxxv Abu Dawud  
xxxvi Bahare Shariat  
xxxvii ibid  
xxxviii ibid  
xxxix ibid  
xl Alamgiri  
xli Bahare Shariat  
xlii Faizane Sunnat  
xliii Alamgiri, Durr-e-Mukhtar etc  
xliv ibid & Radd-ul-Mohtar  
xlv Tanweer, Bahar  
xlvii Qazi Khan, Alamgiri, Guniya  
xlviii Durr-e-Mukhtar  
xlviii Alamgiri, Durr-e-Mukhtar, Qazi Khan  
xlix Qazi Khan, Alamgiri, Bahar  
l Alamgiri etc.  
li Qazi Khan, Durr-e-Mukhtar  
lii Durr-e-Mukhtar, Radd-ul-Mohtar