

Etiquettes of Reciting the Qur'an

By Ash'sheikh Saleh bin Fawzan Al Fawzan

Source: Ramadhān Talks - 13 - 09 - 1434 Hijri



Rasaeleemaratia



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محتوى رسالة إماراتية

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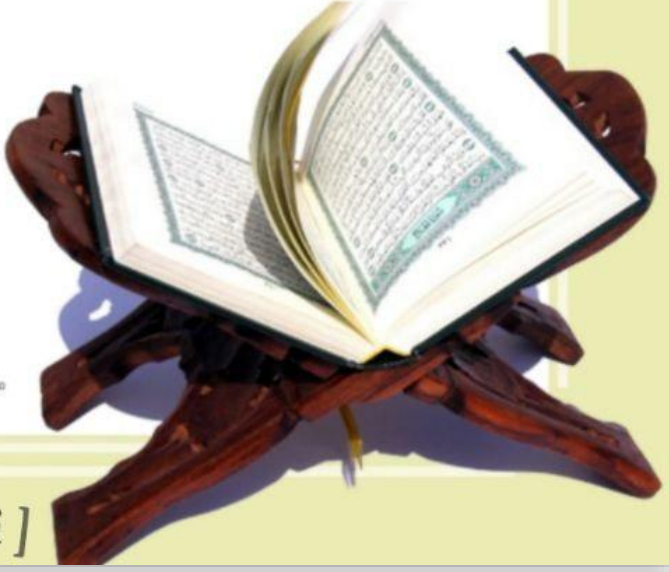
1

That the Qur'an is recited at a suitable time, there is no disturbance, no noise and no sound, example: reciting the Qur'an at night

(Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable (for understanding) the Word (of Allâh))

The heart and the tongue work together in the recitation of the Qur'an and for understanding it's meanings, because the brain is clear during this time period and (because of) no distractions.

So a Muslim should choose a suitable time for recitation of the Qur'an.



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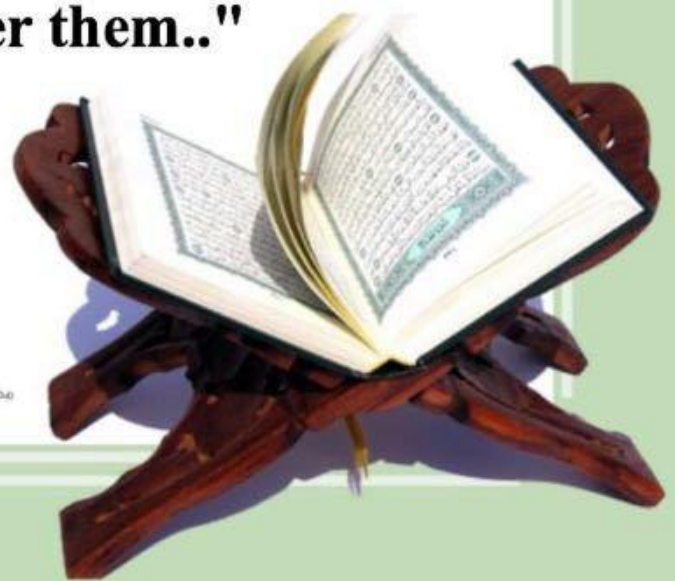
Translation by: Rasael emaratia

And similarly one should choose a proper place (for recitation) and the best place for recitation of the Qur'an is masjid (mosque); in one of the houses of Allāh

The Prophet (peace be upon him) also said:

"And people who assemble in one of the houses of Allah (mosques) to recite the Book of Allah and learn and teach it (among themselves), tranquility will descend upon them, mercy will cover them.."

As it has come in the hadith.



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And it's also obligatory upon the one who wants to recite the Qur'an to establish it's letters and it's hudud

Hudud of recitation:

That he learns an-nahw (Arabic grammar) through which he will be able to master the speech and (free it from) Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) - if that's possible - because an-nahw improves the (recitation of) Qur'an and frees it from Lahn and distances it from Lahn; and if that's not possible to learn an-nahw then he recites the Qur'an on a proficient reciter and takes lessons from him.

If it's not possible for him to learn (the recitation of) Qur'an the right way then he shouldn't leave the recitation of Qur'an, rather he reads it to the best of his abilities.



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Similarly it's obligatory upon the reciter of Qur'an that he refrains from hurrying, reciting quickly and rapidly as he refrains from lengthening and extra prolonging and (as he refrains from) exertion in tajweed, this burdens the reciter and the listener

One should be moderate in the affair of reciting rapidly, quickly and hurrying and (should be moderate in the affair of) exaggerating in the principles of tajweed, he should be moderate in this so that the Qur'an becomes easy on him and on the one who listens to it, especially the imām who leads the people in prayer, he should refrain from exertion in tajweed, he should be moderate in it.



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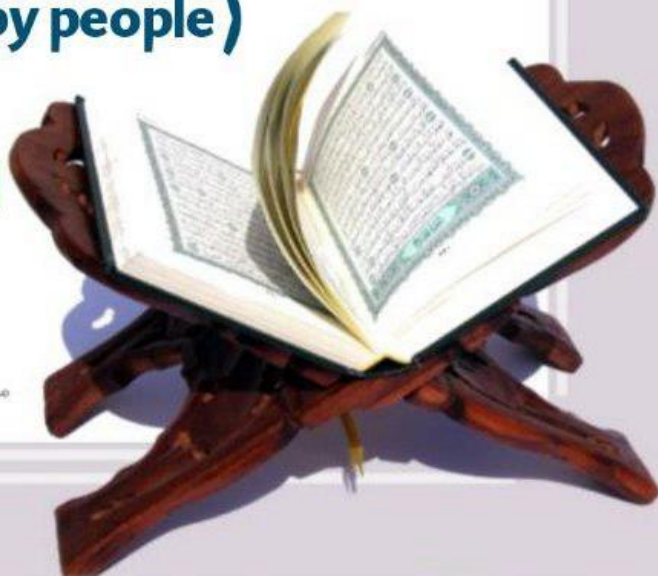
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« And also from the etiquettes of recitation of Qur'an is **beautifying the voice while reciting,** the Prophet - ﷺ - said: **"He is not from us who does not embellish his voice when reciting Qur'an"** **"Embellish his voice"** it means: beautifies his voice when reciting Qur'an » .

« And it's not permissible for the reciter of Qur'an to beautify his voice for riyaa and sum'ah (doing deeds to be seen and heard by people) rather he beautifies his voice obeying the order of Allâh and seeking His Pleasure » .



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A

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«Also from the etiquettes of recitation of Qur'an is that the person seeks refuge with Allâh from the accursed devil at the beginning of the recitation Allâh - The Great and Exalted - said: (So when you want to recite the Qur'an, seek refuge with Allah from Shaitan (Satan), the outcast (the cursed one).) And that is that he says:

"أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ"

A'oodhu billaahi min ash-Shaytaanir Rajeem min hamzihi wa nafkhihi wa nafthihi (I take refuge with Allâh from accursed shaytaan: from his madness, arrogance and poetry) ».



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B

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« Then he begins the recitation, and ending the recitation with SadaqAllaahul Adheem then this is a newly invented thing with no bases, yes Allâh said the truth { Say (O Muhammad ﷺ) : "Allah has spoken the truth;} { and whose words can be truer than those of Allah?} The meaning is correct Allâh said the truth, but specifying it for a particular time without any evidence, necessitating it when ending the recitation is not permissible, SadaqAllaahul Adheem, there is no basis for it, rather it's a newly invented matter» .



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From the etiquettes of recitation of Qur'an is also that **the person is affected by it's recitation, and he is humbled, touched and moved by the recitation of Qur'an** as the Prophet ﷺ used to be humbled in his prayer when the Qur'an was read such that a sound was heard from his chest like a **bubbling pot**, from weeping – May the peace and blessings of Allâh be upon him.



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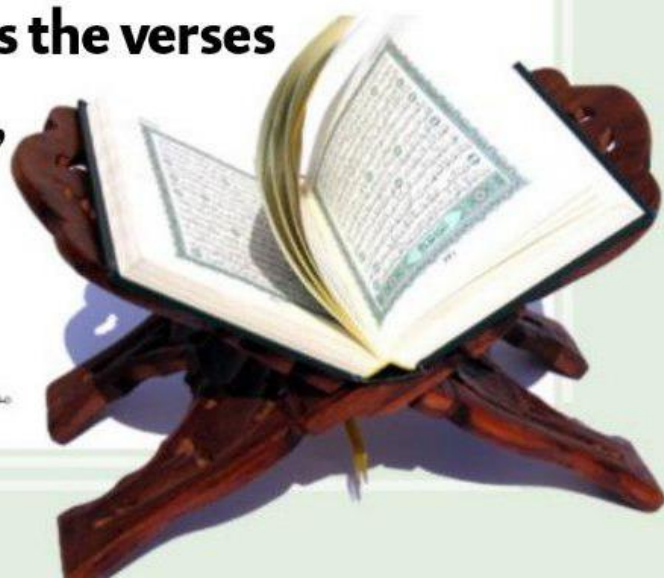
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And from the etiquettes of reciting the Qur'an is to seek refuge with Allâh while reciting the verses of punishment and to ask Allâh while reciting the verses of mercy, this is during the night prayer or voluntary prayer, **whereas in obligatory prayer then it's not proven, this is during the voluntary prayer, and if the person recites the Qur'an outside the prayer and comes across the verses of punishment then he seeks refuge (with Allâh) and if he comes across the verses of promise (to the believers, glad tidings) he asks Allâh**
- Mighty and Majestic -.



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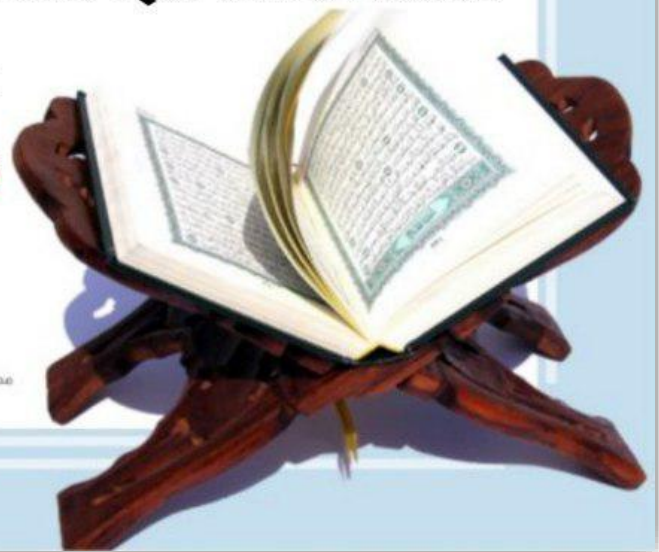
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And from the etiquettes of reciting the Qur'an is that the person doesn't leave (reading it) rather he should have a portion of recitation everyday until he finishes the Qur'an at least once in a month, and if he finishes every 10 days then it's better, and if he finishes every 7 days that's (even) better, finishes every three days that's (even) better, in any case he shouldn't leave recitation of the Qur'an especially if he memorizes the Qur'an because if he leaves the recitation then he will forget what has he memorized.



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