

Manners of the
Carrier of the
Qur'an





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لا حول ولا قوة إلا بالله



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PREFACE

In the name of Allah, the Most Merciful, the Especially Merciful.

All praises are due to Allah, the Lord of the Universe, we seek His Guidance, and there is no might or power except with Him.

Amongst His countless blessings and favors upon mankind is that Allah honored us with the Qur'an - a Glorious and Majestic Book, noble and high. A Book of Guidance, Blessings, Reminders, Cure, Mercy, and a Miracle - the last of the Holy Books and the Best of Speech.

Allah said in the Qur'an:

Surah Muzzammil 5

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

Verily, We shall send down to you a weighty Word

The Qur'an is a "heavy word" that Allah revealed upon the Prophet (ﷺ) through Angel Jibreel (peace be upon him). There is nothing like the Qur'an, it is Kalaam Allah - the Word of Allah, the Most High, the Most Exalted. Its meanings are deeply significant and its attributes are great, thus, one needs to have the proper manners and etiquettes to be a Carrier of the Qur'an, whether reciting it, listening to it, learning it, or teaching it.

This book highlights all the manners, etiquettes and qualities that one should imbibe for carrying the blessed Book of Allah. It begins first with shedding light upon the numerous virtues of reciting the Qur'an and then delves into the conduct required of the Carrier of the Qur'an, be it the teachers or the students, and finally concludes with the etiquette of all people with the Qur'an, and the due respect that it commands.

Included within the chapters are golden tips that serve as quick valuable lessons for the reader, which can be easily applied and practiced in one's daily life. Furthermore, highlighted in the book are sayings of the scholars which are full of wisdom, insight and help in the nurturing of the Carrier of the Qur'an.

The references used in this book are:

التبيان في آداب حملة القرآن - الإمام النووي رحمه الله

INTRODUCTION

There is nothing greater than the Qur'an. The Qur'an takes us out from darkness to light, it breathes life into a dead heart, it comforts a restless soul, it brings honor and dignity to a Muslim. Thus, we need the Qur'an in our lives just as we need air to breathe in order to stay alive.

Allah says in the Qur'an:

Surah Al Baqarah 151

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُم
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad صلى الله عليه وسلم) of your own, reciting to you Our Verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.

When we look at this verse, we find that the Qur'an is recited to purify us because the Qur'an does not enter an impure heart. We need purification in order to not cause fitna (strife) amongst others. Thus, purification is an important pre-requisite to be a Carrier of the Qur'an.

We begin by asking Allah to forgive us and purify us, and we ask Him for His guidance so we can deal purely with the Qur'an. We ask Allah to make us benefit from this book by helping us apply what we learn. Ameen.



CHAPTER 1

VIRTUES OF RECITING AND CARRYING THE QUR'AN

There are several ayat (verses) in the Qur'an and numerous hadiths recorded in the Prophetic Sunnah that emphasize the merits and virtues of reciting the Qur'an and carrying it.

Surah Fatir 29 To 30

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾

Verily, those who recite the Book of Allah (this Qur'an) and perform As-Salat (Iqamat-as-Salat) and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.

لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

For the Carrier of the Qur'an, Allah has promised a reward in full and more from His grace. Allah is 'Ghafoor' the One Who forgives sins and 'Shakoor', the One Who appreciates whatever we do for His sake. We want Allah to forgive our sins and appreciate all we do with the Qur'an as this is important for purity.

GOLDEN TIP

We should not compare and see what others are doing because Allah appreciates each one individually for what they do, even if it is reciting one verse from the Qur'an.



Sufyan Ath Thoori was once asked what was more beloved to him – to be in battle or to recite the Qur'an. He replied that it was to recite the Qur'an, and he quoted the hadith mentioned below.

The Best Among You

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best among you (Muslims) are those who learn the Qur'an and teach it.¹

Imagine from all the billions of people in this world, the best are those who learn the Qur'an and teach it to others. Nothing can be better than learning Kalaam Allah (The Word of Allah).



GOLDEN TIP

Whatever you learn, teach it to a person,
even if it is someone from your own household.

¹ Sahih al-Bukhari 5027

The One Who Recites The Qur'an

الذي يقرأ القرآن وهو ماهر به مع السفرة الكرام البررة، والذي يقرأ القرآن

ويتتبع فيه وهو عليه شاق له أجران

The one who is proficient in the recitation of the Qur'an will be with the honorable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward.²

This is a very motivating hadith, both for those who can recite the Qur'an fluently and those who struggle to recite it. For the one who can recite the Qur'an then they will be with the pure and obedient angels. And the one who struggles to recite it yet continues to read, then they get double the reward – one reward for reciting the Qur'an and another reward for struggling to read.

Similarly, when someone struggles to pray, acquire knowledge, and so forth then they are rewarded as well for their struggle. Truly, there is nothing like Allah Who appreciates all we do.

GOLDEN TIP

If you can recite the Qur'an fluently, do not feel proud of yourself; remember we all have sins and need forgiveness from Allah.



² Riyadh As Saliheen, Al Bukhari & Muslim, Book 9, Hadith 994

Allah Elevates People Of The Qur'an

إن الله يرفع بهذا الكتاب أقوامًا ويضع به آخرين

Verily, Allah elevates some people with this Qur'an and abases others.³

This hadith demonstrates that the measure with Allah is not wealth or education, but it is the Qur'an. If a person has real application of the Qur'an, then Allah will elevate them in the duniya (worldly life) and in the akhira (hereafter).

Believer Who Recites The Qur'an...





الْمُؤْمِنُ الَّذِي يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْأُتْرُجَّةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ،
وَالْمُؤْمِنُ الَّذِي لَا يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْتَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا،
وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَالرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ
الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَالْحَنْظَلَةِ، طَعْمُهَا مُرٌّ - أَوْ خَبِيثٌ - وَرِيحُهَا مُرٌّ.

The example of a believer who recites the Qur'an and acts on it, like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a Raihana (sweet basil) which smells good but tastes bitter And the example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter and has a bad smell.⁴

Here we have a parable of a believer and a hypocrite reciting the Qur'an. The hadith begins by describing the best level and goes to the least levels.

³ Riyadh As Saliheen, Muslim, Book 9, Hadith 996

⁴ Sahih al-Bukhari 5059

	Believer	Hypocrite
Recites the Qur'an	 Like a citron (الأترجة) <ul style="list-style-type: none"> • There is an outer sweet smell from actions. • And an inner sweet taste from belief. 	 Like a basil (الريحانة) <ul style="list-style-type: none"> • There is an outer sweet smell from actions. • But the taste is bitter, because of lack of faith.
Does not recite the Qur'an	 Like a date (التمرة) <ul style="list-style-type: none"> • There is no outer sweet smell because there are no actions as they are not reciting the Qur'an • But there is a sweet inner taste as a result of belief. 	 Like a cactus (الحنظلة) <ul style="list-style-type: none"> • There is no outer sweet smell because there are no actions. • There is no sweet inner taste because of lack of faith.

We all want to be like (الأترجة) – the citron, a believer who recites the Qur'an, and has both a sweet outer and inner smell as a result of actions and belief.

The Qur'an Will Come As An Intercessor

اقرأوا القرآن فإنه يأتي يوم القيامة شفيعًا لأصحابه

*Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection.*⁵

The Qur'an will intercede for a person on the Day of Judgement such that a person will be upgraded from one level in paradise to a higher level, or is removed from the hellfire and admitted to paradise.

Envy Is Not Justified Except...

لَا حَسَدَ إِلَّا عَلَى اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ هَذَا الْكِتَابَ فَقَامَ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَتَصَدَّقَ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ

*Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and during the day (and acts upon it), and the person who, having been given wealth by Allah, gives it in charity during the night and the day.)*⁶

This hadith mentions two people whom it is justified to envy - one who has been given the Qur'an and recites it day and night, and the other who has been given wealth and spends it in charity, day and night. However, it must be kept in mind that envy in this case is not to wish for the blessing to be removed from the person, but to wish to have the same for oneself.



GOLDEN TIP

Do not be envious of materialistic things such as houses, cars, and so forth. When people envy others for worldly matters, this causes sicknesses of the heart.

⁵ Riyadh As Saliheen, Muslim, Book 9, Hadith 991

⁶ Sahih Muslim 815

There Is No Envy Except...

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلَكَيْهِ فِي الْحَقِّ، وَرَجُلٌ
آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others.⁷

Along the same lines, it is permissible to envy a person who uses their money to spend on the truth, and one who has knowledge, such as wisdom and hadith, and teaches it to the others and uses it to judge wisely between people.

Whoever Recites A Letter From The Book Of Allah

من قرأ حرفًا من كتاب الله فله حسنة، والحسنة بعشر أمثالها لا أقول: ألم
حرف، ولكن ألف حرف، ولام حرف، وميم حرف

Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter.⁸

For every letter of the Qur'an that is recited, a person is rewarded with ten hasanat (good deeds), so when Alif – lam – meem are recited, it equals 30 hasanat (good deeds). This by itself should be motivation to recite the Qur'an. However, when our faith decreases, it can often lead to neglecting this rewarding act.

⁷ Sahih al-Bukhari 1409

⁸ Riyadh As Saliheen, At Tirmidhi, Book 9, Hadith 999

The One Who Does Not Have The Qur'an

إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ

Indeed, the one who does not have the Qur'an inside him (his heart), is like the ruined house.⁹

A heart that is devoid of the Qur'an is like a broken, deserted and destroyed house. Thus it is the Qur'an that gives us life, joy and affinity.

The One Busy With The Qur'an

يَقُولُ الرَّبُّ عَزَّ وَجَلَّ مَنْ شَغَلَهُ الْقُرْآنُ وَذَكَرِي عَنْ مَسْأَلَتِي أُعْطِيَتْهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ وَفَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

The Lord, Blessed and Most High is He, has said: 'Whoever is too busy with the Qur'an for remembering Me and asking Me, then I shall give him more than what I give to those who ask.' And the virtue of Allah's Speech over the speech of others is like the virtue of Allah over His creation.¹⁰

This is a hadith Qudsi (Sacred hadith from Allah the Almighty), where Allah mentions the one who is so busy with the Qur'an that they do not supplicate. In such a case, Allah will give the person more than what He gives to those who ask from Him. This shows that being with the Qur'an is greater than dhikr (remembrance) and making du'a (supplication).

The Speech of Allah is better than the words of anyone, just as Allah is better than any of His creation. For example, to have paradise is good, but the pleasure of Allah is better, because paradise is a creation, but the love and pleasure of Allah is an attribute. We ask Allah from His favor. Ameen.

⁹ At Tirmidhi Book 45, Hadith 3161

¹⁰ At Tirmidhi Book 45, Hadith 3176

Recite And Rise Up

يُقَالُ لِصَاحِبِ الْقُرْآنِ 'اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تَرْتِّلُ فِي الدُّنْيَا فَإِنَّ
مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا'

*It shall be said (meaning to the one who memorized the Qur'an) 'Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last Ayah you recited.'*¹¹

On the Day of Judgement, it will be said to the reciter of the Qur'an to recite as they used to recite in this duniya (worldly life). It is important to feel the ayat (verses) of the Qur'an and act upon them. Movements of the heart such as fear and hope whilst reciting the Qur'an are a form of acting upon it. When a person recites the Qur'an and applies its ayat (verses) in his life, then on the Day of Judgement, Allah will make them recite the verses based on what was established in the heart, and not based upon memory.

This hadith also shows that paradise has levels, and between each level is like the distance between the heavens and the earth.

Reciting The Qur'an And Acting Upon It

مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أُلْبِسَ وَإِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْؤُهُ أَحْسَنُ مِنْ
ضَوْءِ الشَّمْسِ فِي

بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِذَا

*If anyone recites the Qur'an and acts according to its content, on the Day of Judgement his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this?*¹²

¹¹ At Tirmidhi Book 45, Hadith 3162

¹² Sunan Abi Dawud 1453

Yet another reward for the one who recites the Qur'an and acts upon it is their parents will be honored and given to wear a crown on the Day of Judgement. Thus, by reciting and acting upon the Qur'an one is also being dutiful to their parents. Sometimes the parents might not be reciting the Qur'an, but their children are and this shows the importance of supplicating for righteous offspring.

Surah Al Furqan 74

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes and make us leaders for the Muttaqîn (pious).

The Qur'an Is A Feast From Allah

إِنَّ هَذَا الْقُرْآنَ مَأْدُبَةُ اللَّهِ

This Qur'an is like a feast from Allah¹³

The Qur'an is like a feast from Allah, so a person must take as much as they can from it. It is also a guarantee from Allah that whoever goes to the Qur'an will be safe and secure.

¹³ As Silsalah As Sahiha 2/264, Authenticated by Al Albani



CHAPTER 2

THE SUPERIORITY OF RECITING THE QUR'AN AND ITS RECITER OVER OTHERS

The One Best Versed In The Recitation...

يَوْمَ الْقَوْمِ أَقْرَأَهُمْ لِكِتَابِ اللَّهِ

The person who is best versed in the recitation of the Book of Allah, should lead the prayer¹⁴

(Part of a longer hadith)

This hadith informs us that the best versed in the recitation of the Qur'an is considered more suitable to lead the prayer, among others.

Ibn 'Abbas (may Allah be pleased with him) said the people who were in the circle of Umar bin Al Khattab (may Allah be pleased with him) were the ones of the Qur'an and he would take their advice, regardless of their age because they would advise from what Allah and the Prophet (ﷺ) said.

¹⁴ Riyadh As Saliheen, Muslim, Book 1, Hadith 348

CHAPTER 3

HONORING AND RESPECTING PEOPLE OF THE QUR'AN AND PROHIBITION FROM HARMING THEM

The Prophet (ﷺ) said that one can show their magnification to Allah in how they respect the people. We cannot see Allah to magnify Him, but it can be shown by how we treat people.

Respect For The Carrier Of The Qur'an

إن من إجلال الله تعالى إكرام ذي الشيبة المسلم، وحامل القرآن غير الغالي فيه، والجافي عنه وإكرام ذي السلطان المقسط

It is out of reverence to Allah in respecting an aged Muslim, and the Carrier of the Qur'an, and to respect the just ruler.¹⁵

Three people are specifically mentioned in the above hadith:



An elderly Muslim



The Carrier of the
Qur'an



Those in authority,
especially the one
who is just.

Respecting these three categories of people shows magnification of Allah.

¹⁵ Riyadh As Saliheen, Abu Dawud, Book 1, Hadith 354

Also, it is important not to harm the people of the Qur'an or say anything hurtful to them because they could be from Awliya Allah (Friends of Allah). Anyone who believes and has taqwa (piety) is from Awliya Allah (Friends of Allah).

Surah Al Hajj 32

ذَٰلِكَ وَمَنْ يُعِظِمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

And whosoever honours the Symbols of Allāh, then it is truly from the piety of the hearts.

Furthermore, behavior with anything regarding the Qur'an should be even higher and deserves more respect, as it is Kalaam Allah (Word of Allah).

Surah Al Hajj 30

ذَٰلِكَ وَمَنْ يُعِظِمَ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۚ

That (Manâsik prescribed duties of Hajj is the obligation that mankind owes to Allāh), and whoever honours the sacred things of Allāh, then that is better for him with his Lord.

Allah has commanded in the Qur'an to show respect and humility towards all believers.

Surah Al Hijr 88

وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

And lower your wings for the believers (be courteous to the fellow-believers).

In Islam, there is a great amount of honor and respect that is expected between two Muslims, but even more so between a Muslim and a Carrier of the Qur'an. The angels lower their wings to the student of knowledge as an appreciation of their deeds.

Also, Allah has mentioned the grave consequences for those who hurt the believers. To harm people in general is bad, but to harm a believer is even worse.

Surah Al Ahzab 58

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.

GOLDEN TIP

Be from those who are Ibad Ar Rahman (Slaves of the Most Merciful); they are humble and courteous even when treated harshly; and they walk calmly on the earth because they are afraid to harm even the earth, Subhan Allah.



CHAPTER 4

ETIQUETTES OF TEACHERS AND STUDENTS OF THE QUR'AN

This chapter, combined with the two that follow, is essentially the aim of this book. We begin at the root by first discussing the intention behind seeking knowledge of the Qur'an, which is most crucial and key to everything else that follows.



Intention Of The Carrier Of The Qur'an

The Prophet (ﷺ) said in the hadith mentioned below which is considered to be one of the foundations of Islam:

Actions Depend Upon Intentions

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَّا نَوَىٰ

(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended.¹⁶

Therefore, our motive (قصد) for doing anything should be exclusively for Allah and to seek His nearness and pleasure. For example, smiling is a sadaqah (charity), but this should be for the sake of Allah and not to be close to the people.

¹⁶ Sahih Muslim 1907

He Who Believes In Allah And The Last Day

ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت

and he who believes in Allah and the Last Day, let him speak good or remain silent¹⁷

We may often say good words to others but the motive is corrupt. The Carrier of the Qur'an should be above wanting praise from people. They should not want to be close to anyone, except to Allah, whether be by words or by actions.

Allah mentions in the Qur'an:

Surah Al Bayyinah 5

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right religion.

All our worship must be based on ikhlaas (sincerity). Allah is Al Ghaniy (The Most Rich) and does not accept any type of partnership with Him. Thus, the first manner for both teachers and students is to have ikhlaas (sincerity).

A scholar said ikhlaas (sincerity) is when one's movements are for Allah, their silence is for Allah, their inside and outside are for Allah. Allah deals with people according to their level of faith, so someone new to Islam is dealt with differently from someone whose faith has been established for longer.

¹⁷ Riyadh As Saliheen, Al Bukhari & Muslim, Book 2, Hadith 706

In the Battle of Hunayn, the Prophet (ﷺ) gave booty to the new Muslims and none to the Ansar. The Ansar held an internal grudge because of this. The Prophet (ﷺ) told them that their level of faith was higher, so matters of the duniya (worldly life) should not bother them.

With ikhlaas (sincerity), intentions need to be constantly purified because it is something mighty to hold on to. Performing good deeds for people or even leaving deeds for people is shirk (association with Allah); everything should be done for the sake Allah. We are surrounded by means, but the test is for the unseen as we do not see Allah in this life.

GOLDEN TIP

We do not need to magnify the duniya (worldly life) because it is already in front of us and is magnified, but we need to place the akhira (hereafter) in front of us and do everything for the sake of Allah.



Another scholar said ikhlaas (sincerity) is when a person's outer is the same as their inner, unlike the hypocrite whose inner is different and whose goal is just to impress people.

The one who is sincere is truthful in the first place. The truthful ones do not care how people look at them, but worry how Allah looks at them. They hide the slightest good deed and do not like for anyone to see it. Truthfulness is a prerequisite for ikhlaas (sincerity).



SAYINGS OF THE SCHOLARS

“If you seek Allah The Most High through truthfulness, He will give you a mirror by which you could see every wonder of this world and the next.”

ETIQUETTES OF THE TEACHER OF THE QUR'AN



To Not Seek A Worldly Objective

When one acquires knowledge or learns the Qur'an, they should not want anything from the duniya (worldly life). The teacher should not make their intention (of teaching) for the purpose of seeking a worldly objective, whether it is in the form of money, leadership, position, or any materialistic gain.

Surah Ash Shura 20

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

Moreover, it is a deception when one gets something and thinks Allah loves them; in reality, this is from shaitan (the devil). Allah says in the Qur'an:

Surah Al Israa' 18

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْهُورًا ﴿١٨﴾

Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, - (far away from Allah's Mercy).

If anyone learns knowledge about the akhira (hereafter), Qur'an, or Sunnah while wanting the duniya (worldly life) then they will not smell the scent of paradise, this means they are so far away from paradise. May Allah protect us. Ameen.

The One Who Acquires Knowledge For A Worldly Gain

من تعلم علماً مما يبتغى به وجه الله عز وجل لا يتعلمه إلا ليصيب به

غرضاً من الدنيا لم يجد عرف الجنة يوم القيامة

He who does not acquire knowledge with the sole intention of seeking the Pleasure of Allah but for worldly gain, will not smell the fragrance of Jannah on the Day of Resurrection.¹⁸

Knowledge of the Qur'an should only be for Allah, and not for competing with others or wanting people's praise or attention, or any other worldly purpose. And when one has knowledge, then they should not think highly of themselves, nor should they look down on people who have less knowledge than them.

Whoever Seeks Knowledge...

مَنْ ظَلَبَ الْعِلْمَ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ أَوْ لِيَصْرِفَ وُجُوهَ

النَّاسِ إِلَيْهِ فَهُوَ فِي النَّارِ

Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, will be in Hell.¹⁹

¹⁸ Riyadh As Saliheen, Abu Dawud Book 13, Hadith 1391

¹⁹ Sunan Ibn Majah Book 1, Hadith 262



To Not Object To Students Reciting To Others

A teacher must take every precaution from boasting because of the many people under their guidance, and who follow him. They must have no objections if their students recite with someone else.

Possessiveness (الحرص) of a teacher who only wants students to listen to them and no one else, or possessiveness of the student with regards to the teacher such that they do not listen to anyone else, can result in deprivation. This is similar to the story of the garden in Surah Al Qalam, where the people of the garden did not want the poor to have any of their produce, so their garden was destroyed.

Teachers or students who are possessive show ignorance and a corrupt intention. It is clear that the person is not doing it for Allah as the ikhlaas (sincerity) factor is missing. In knowledge, there is always someone better and at a higher level. When a student has learned all they can with a teacher, then the teacher must refer the student to a higher level, for example, if a person has learnt the deen (religion) in English, then the next step is to refer him to someone who can teach them the deen (religion) in Arabic.

However, if a student decides to seek knowledge elsewhere on their own, it is from one's good manners to inform the teacher as this prevents the shaitan (the devil) from whispering and causing misunderstandings. Also, a student must not tell one teacher what another teacher teaches or does, as this can cause enmity between them.

GOLDEN TIP

One must not think when they are in the circle of knowledge, then they can disregard themselves. Rather, one needs to be more vigilant than before. The challenges before were outer challenges such as praying, wearing hijab, and so forth, but then the challenges become more difficult as they are inner challenges and require more attention.





To Be Molded By Good Qualities

Any praiseworthy manners which we are required to have should be exemplified more by the teacher since they are an example and role model for others. A teacher must have exemplary traits, manners and habits that are pleasing to all. These include:

Generosity and good manners

A teacher should be generous and must possess an excellent character. They should not expect anything from their students. Rather the teacher should be willing to do things for the students.

Smiling and showing a happy face

The teacher must always show a happy, smiling face; at the same time, they should not over-exaggerate and always be in a state of laughing.

Being patient and forbearing

A teacher must not hasten judgement, rather they should be patient and forbearing, keeping in mind that every student has a different capacity for learning.

Having piety, submission, tranquility, dignity and humbleness

A teacher should demonstrate (الورع) (extreme caution) which is a higher level of taqwa (piety), wherein they leave something halal (permissible) for the fear it can lead to something haram (prohibited). For example, when one avoids a gathering for the fear of vain talk and unnecessary socializing, this is (الورع). Moreover, one should be submissive to Allah, have tranquility, dignity and properness, and be humble in speech and actions.

Avoiding excessive laughing and joking

The teacher must avoid laughing too much and in a loud manner. The Prophet (ﷺ) was always smiling, but not laughing and chuckling with sound.

Personal hygiene

A teacher must maintain good, personal hygiene. This includes removing any impurities. It also includes cutting the nails, grooming the beard and hair, and removing any unpleasant smells.

Avoiding making the duniya (worldly life) or its people as the main concern

A teacher's desire must not be the duniya (worldly life) or the people.

Being cautious of sicknesses of the heart

A teacher should be careful about being jealous of anyone or having envy towards someone. They must also be cautious of *riyaa'* (showing-off their good deeds), self-amazement and looking down on others.

Remembering Allah and supplicating for themselves and the students

A teacher must always remember Allah and supplicate for themselves and the students. They must be watchful of Allah whether in private or public. And to refer all matters to Allah and believe that there is no might and power except with Him - (لا حول و لا قوة الا بالله).



To Be Gentle And Show Ihsaan (Excellence)

In addition to the good qualities mentioned above, a teacher must always be kind, gentle and accommodating to anyone who recites to them as they are learning the Qur'an. People think a Qur'an teacher is strict, but this should not be the case. A teacher cannot be harsh. Rather they should be welcoming and well-mannered to the students, and make them their concern.



To Advise And Honor The Students

People think when the studying the Qur'an, the teacher needs to be strict and harsh, and the student should honor the teacher. They think the students need to serve the teacher, but this is not the case.

The teacher should honor the students and be good to them. They should advise them with good, pure advice, without any personal desire. The Prophet (ﷺ) said the religion is naseeha (نصيحة), which is to advise purely. There should be no desire or humiliation or putting each other down.

Religion Is Naseeha

"الدِّينُ النَّصِيحَةُ" قُلْنَا لِمَنْ قَالَ " لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ

وَعَامَّتِهِمْ " .

*"Ad-Din is sincerity and well wishing" Upon this we said: For whom? He replied:
For Allah, His Book, His Messenger and for the leaders and the general
Muslims.²⁰*

²⁰ Sahih Muslim 55

The teacher should also guide the students to what is good for them. So when this is done, any advice given will be for Allah and His Messenger (ﷺ).

The teacher should teach with gentleness and ease because this will result in an easy relation between the two. They should also remind the students the correct reason for seeking knowledge, which is for Allah and His pleasure alone, it should never be about the duniya (worldly life).

The teacher should be compassionate towards the students and always overlook their shortcomings. Even if the students misbehave, the teacher should remain patient with them.

Furthermore, the teacher must love for the students what they love for themselves.

You Will Not Perfect Faith Until...

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

*No one of you shall become a true believer until he loves for his brother what he loves for himself.*²¹

One will not attain perfect faith until they love for others what they love for themselves. A pure heart is to love and hate for others what you love and hate for yourself, this includes both matters of the duniya (worldly life) and deen (religion).

Ibn ‘Abbas (may Allah be pleased with him) was known to teach people the Qur’an after the death of the Prophet (ﷺ). He said, “The most honorable people with me are my students”.

²¹ Riyadh As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 236

People would travel to learn from him and would try to come as close as possible to sit next to him. Ibn ‘Abbas (may Allah be pleased with him) would try to accommodate students so much that if a fly were to land on a student’s face, he would try to remove it if he could. And in another narration, if he were to see a fly on a student’s face then it would hurt him. Subhan Allah.



No Arrogance

A teacher should not be arrogant towards their students or think they are above them. Rather they should be humble, gentle and soft to the ones whom they teach. And in turn, they should receive the same courtesy from their students.



Etiquette Of The Teacher During Recitation

During recitation, the teacher should not fidget with their hands, and keep their eyes from needlessly glancing about. They should be in a state of purity (wudhu) although it is not obligatory, and face the Qibla if possible. They must sit with dignity and dress in clean clothes and white, as the Prophet (ﷺ) loved white clothes the most.

When they reach the place of teaching, they must pray two units, irrespective of whether teaching takes place inside a masjid or not. Before connecting with people, a person should connect to his Rabb (Lord).

The teacher should respect and honor the knowledge that they are teaching, and the student should seek it. The student should not belittle the knowledge or take undue advantage of its accessibility.



The Communal Obligation Of Teaching

Teaching students is Fardh Kifayah (فرض كفاية) – which means if there is at least one teacher then this is sufficient. But if there is no teacher whatsoever then everyone would be sinful.

It is recommended that the teacher is fully committed to teaching their students, and if they do not understand then the teacher should repeat. The teacher should also prefer teaching students over their worldly affairs and empty their heart from any other work.

In addition, the teacher should accommodate each student according to their level. For example, some students need a short explanation without many examples, otherwise they get bored, while others require many examples in order to understand. When the teacher recognizes the student has understood, then they should praise them, but not by making them proud.

If the student is not doing well, then they should not shout or scream at them, but should be told gently of their mistake and how to rectify it.

It is also important not to compare students and mention who is doing better, as this will cause jealousy between the students. Also one should treat everyone equally regardless of their nationality or the length of their attendance.



Having A Spacious Assembly

The teacher's assembly should be spacious enough to accommodate all their students. It is important to not make the study circle tight, but to make it vast and accommodating.

The Best Assemblies Are The Most Spacious

خَيْرُ الْمَجَالِسِ أَوْسَعُهَا

The best places to sit are those which provide most room.²²

²² Sunan Abi Dawud 4820, Authenticated by Al Albani as Sahih

STUDENT OF THE QUR'AN



Intention Of The Seeker Of Knowledge

Intentions should be inside, but sometimes they can be made apparent by the student wanting a certificate, approval, and so forth. In any case, the teacher should not stop any student because seeking knowledge is in itself an intention, regardless of the motive, and this should not concern the teacher.



SAYINGS OF THE SCHOLARS

“Do not deny anyone instruction because of unsound intentions.”

Some scholars were truthful and said they began seeking knowledge, but not for the sake of Allah; however, with time Allah made it for His sake. Subhan Allah.



Etiquettes Of The Student Of The Qur'an

All of the teacher's etiquettes that have been mentioned are the student's etiquettes as well. In addition, the student's etiquettes include:

To avoid any distractions

The student should avoid any means of distractions or any concerns that preoccupy them, except that which is unavoidable because of necessity.

To purify the heart

The student should purify their heart from any sicknesses, such as jealousy or hatred towards anyone, so the heart may be worthy and fit to receive the Qur'an, memorize it and benefit from it.

The Prophet (ﷺ) said:

Purifying The Heart

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ

(Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.)²³

²³ Sahih al-Bukhari 52

GOLDEN TIP

Purify your heart by observing yourself and constantly seek forgiveness.

Just as good land is needed in order to plant vegetation, a good heart is needed to plant knowledge. This knowledge will then be reflected in actions and make a change for the better.



To be humble towards the teacher

The student should never be arrogant and should respect and behave well with the teacher, even if the teacher is younger than them, less famous, of lower lineage and so forth. They should be humble and obedient to their teacher, consult them in their affairs and accept their opinion.

To respect the teacher

A student should look at a teacher with eyes of respect. When this is the case, then they will benefit from what is being taught, unlike someone who pays attention to a teacher to find faults.

To give charity

In the past, before a student would go to learn from a teacher, they would give sadaqah (charity) and supplicate - اللهم استر عيب معلمي عني - (و لا تذهب بركة علمه مني "O Allah, cover the mistakes of my teacher from me and do not take away the blessing of their knowledge from me").

A student knows everyone has faults, and if they see these faults then it takes away from the blessing of learning. Regardless of the person, whenever we see a fault in someone, they end up falling from our eyes, even if they have done everything perfectly before.

Ali ibn Abi Talib (may Allah be pleased with him) said with regards to the rights of a teacher, a student of knowledge should:

To not drink water or be distracted in front of teacher

The student Ar Rabie' respected his teacher Ash Shafie' so much that he did not drink water in front of him out of respect.

To say a special salam to the teacher

When greeting others, a general salam is sufficient, however, for the teacher, a special salam (greeting) should be made out of respect.

To sit at the front and do not to point at the teacher

One must sit in front of the teacher and not point or wink at them as this is considered disrespectful.

To not be a cause of conflict between teachers

A student should not say "so and so teacher said the opposite of what you said", nor should they backbite others. This action is wrong regardless of what the intention may be.

To not whisper to the person sitting next to you

It is considered inappropriate to whisper to a friend or to the person sitting next to you in front of the teacher, whether it is about the lecture or not, because one does not know how the shaitan (the devil) can instigate wrong ideas in a person's mind.

To not pull on the teacher's garment

A student should not pull on the garment of a teacher as if trying to get their attention.

To not be insistent or pressure the teacher

If there is a phase of delay from the teacher's side or the lecture finishes earlier, then a student should not insist on the teacher to extend the lecture because this could change the intention.

Furthermore, a student's etiquette includes:

To end in goodness

Students should not disappear from a study circle all of a sudden after learning from a teacher. They should instead end their period of learning with goodness and say, "I have found another place, Jazak Allah khair (may Allah reward you)".

This requires courage but a person should be clear and transparent from the start and at the end because the shaitan (the devil) is waiting to cause dissension among people through bad feelings and false assumptions.

To defend the teacher in their absence

When any person backbites about the teacher, then the student must defend their teacher. If they are unable to do so, then they should leave the assembly. They must not go and talk to others about the teacher, but go directly to the teacher and verify what concerns them.

Manners Of Entering The Study Circle

A study circle is not like any other gathering. It is a gathering where Allah is remembered and the angels are present. Allah loves the places where He is remembered and because Allah loves these places, He makes the angels witnesses to those present.

Thus, it is incumbent upon those who attend these gatherings to follow certain manners and traits to maintain the dignity of the place.

To be outwardly clean and to empty the heart

A person should be clean and tidy from the outside, having washed their mouth, and clean as well from the inside having emptied their heart from anything which can occupy or distract it.

To say salam

A student must say salam upon arrival to those present as well as to the teacher, and the same when departing. However, at times many people are present and so it is sufficient to greet those you come across.

Saying Salam In An Assembly

إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ فَلْيُسَلِّمْ فَلْيُسَلِّمْ
الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ

When one of you comes to an assembly, he should give a salutation and if he feels inclined to get up, he should give a salutation, for the former is not more of a duty than the latter.²⁴

To avoid causing problems with others

It is important to be considerate of others and aware of our own actions. A student should be in a state of salam (peace) from the time of their house, whilst driving, at the traffic light, at the parking area, in the study circle, all in order to avoid causing trouble to others.

To avoid causing a disturbance when getting a seat

A student should be aware of their surroundings and others' comfort especially if arriving late. They should not step over people or take anyone else's seat. They should also avoid sitting in the middle of the study circle, unless there is a need. And they must avoid sitting between two people who are already seated together, but if they offer to make space then this is allowed.

Surah Al Mujadilah 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ فَتَسَحُّوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ

O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy).

²⁴ Sunan Abi Dawud 5208, Authenticated by Al Albani as Hasan Sahih



Manners Of The Students Of Knowledge With Each Other

Knowledge is not just about books, but how a person deals with others, especially in a study circle.

To behave well with others

A student must have good etiquettes with their companions and those attending the study circle. When a student misbehaves with other students, then it is as if they are misbehaving with the teacher. A student should be considerate of others.

For example, they must not place their bag where it may cause someone to trip, and they must wipe away any water that may have spilled on the floor or in the washroom.

To not raise one's voice

A student should not raise their voice or talk excessively.

To not play around and fidget

This includes fidgeting with one's hands or a pen, looking right and left to see who's coming and who's wearing what.

Surah Al Maryam 12

خُذِ الْكِتَابَ بِقُوَّةٍ

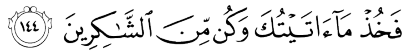
Hold fast to the Book

GOLDEN TIP

We need to take our job seriously; the sun, the moon, the bees and everything else besides the human being are taking their jobs seriously, even though they do not have hisaab (reckoning)



Surah Al A'raf 144



So hold that which I have given you and be of the grateful.

It is also important to take everything which is given to us, whether that be from decrees, commands or advice and be grateful to Allah. It should be taken as a message from Allah without thinking bad about Him.

To Be Patient On Knowledge And Choosing An Appropriate Time To Speak To The Teacher

Among the other things that a student of knowledge is advised, is to be patient on the path of knowledge. When a student has a question and wants to say something, they should choose the most appropriate time, and not when the teacher's mind is preoccupied or when they are going through difficult moments.

This includes times where the teacher seems tired, reluctant, distressed, troubled, hungry or thirsty, as this may sometimes lead to bad manners or frustration from the teacher's side.

If a student is faced with a situation where the teacher reacted badly, they should not go and tell their friends or other teachers about it, instead they should bear the teacher's manner and conceal their faults.

If a student does not do this and conveys it to others who are not exposed to knowledge, then it can have an adverse effect that may lead to disliking teachers and the study circles.

Also, if a teacher reacts in a way the student did not expect, then it should not be a reason to separate because the student will be at loss. Purification from arrogance and pride is needed in order receive knowledge. Whoever removes their pride and ego, then Allah will grant them honor in the duniya (worldly life) and akhira (hereafter).

GOLDEN TIP

A person needs to be humble with knowledge; a proud person cannot learn. If a person does not break their ego, then they will be blind to knowledge.



At the same time, a student should not become overly attached to a teacher, as it can lead to shirk (association with Allah). Rather a balanced relationship is required from both sides.

Eagerness (حرص) For Knowledge

The meaning of (حرص) on its own means greediness. Adam (peace be upon him) had paradise, but he wished to be an angel and have an eternal life. However when (حرص) is used with knowledge, it is a praiseworthy attribute. A person should be eager to learn and determined in seeking knowledge, whether it is in the morning, afternoon or night.

A student of knowledge should take on as much as they can. If they know they can do more, then they should strive to do more. Allah does not burden a person more than they can bear.

Everyone's capacity is different, as well as their responsibilities, so what may be easy or suitable for one person may not be for another. Allah loves what is consistent, even if it is little.

Knowledge also reveals a person's own weakness. When a heart is filled with knowledge, the sins and weakness will overflow and come to the surface, which can then be rectified.

Also, when the student of knowledge has free time, then they should increase in acquiring knowledge, other types of worship and voluntary good deeds. They must acquire knowledge and know its details before coming into a leadership position or becoming responsible for more matters.



GOLDEN TIP

A person should take the opportunity to seek knowledge before they become too busy, because no one knows what tomorrow will bring.

Waiting For The Teacher

When students attend study circles, they should wait for the teacher with patience. This patience can sometimes lead to more of a reward than the actual knowledge itself.

If at any point the teacher is resting or busy with some important work, then the students should not take this as permission to enter, because if asked then the teacher is obliged. Thus, it is better for the students to understand and recognize these moments and be patient.

Reciting the Qur'an In The Early Part Of The Day

In the past, students would recite the Qur'an or hadith to the teacher during the early hours of the day. The Prophet (ﷺ) said:

Blessing In The Early Hours

اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا

*O Allah, bless my people in their early mornings.*²⁵

A student should go forward to recite what they have memorized and not tell someone else to go ahead of them. When it comes to matters of the deen (religion), a student should prefer themselves over others in order to go forward, but at the same time they should watch their heart, so that they do not become proud or jealous of others.

²⁵ Sunan Abi Dawud 2606, Authenticated by Al Albani as Sahih

Preferring others over what we desire is liked; however, preferring someone else over ourselves in being close to Allah is disliked. This closeness however, should not only be by a person's limbs but also by the heart that must be free from sicknesses such as pride and jealousy.

To Treat Envy And Pride

In general, we should not be proud or jealous of anyone, but it is even more important as students of knowledge to not harbor such ill feelings within our hearts.

When a person has feelings of pride or jealousy, they should fight it off. Moreover, they should supplicate for the one they are jealous of. Jealousy between students of knowledge is more severe than jealousy for other matters in the duniya (worldly life). The examples of jealousy mentioned in the Qur'an are regarding the deen (religion), and not duniya (worldly life).

GOLDEN TIP

When a person is jealous then they should not speak. A person should have taqwa (piety) because the moment they speak, it exposes their jealousy.



How does someone remove pride?

For the one who is proud, they need to remember that everything is by the might and power of Allah, and not by their might. No one knows if Allah is pleased with a person or has accepted their work, so there is no need to be proud.

Surah Al Inshiqaq 6

بَيِّنْهَا الْإِنسَنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلِّقِيهِ ﴿٦﴾

O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (i.e. the results of your deeds which you did).

How does someone remove jealousy?

A believer needs to know that it is by Allah's wisdom that blessings are bestowed and put in place. Everything in this life is according to Allah's wisdom. Allah honors and humiliates whomever He wills according to His perfect wisdom. A pure heart will see this wisdom and not think bad of the people.

GOLDEN TIP

We are here in this life as a test and when there is jealousy and pride then it delays us, even if we are going forward with our limbs.

A true believer has no objections, does not demand, does not blame, and does not argue.





CHAPTER 5

ETIQUETTES OF THE CARRIER OF THE QUR'AN

Much of these etiquettes have already been mentioned in the previous chapter. It includes manners, etiquettes and behavior that make a Carrier of the Qur'an different and distinct from the rest.

A Carrier of the Qur'an talks with honor, acts with dignity, smiles and gestures with humbleness, all making them exceptional and distinguished from everyone else.



Appearance And State

From the manners of the Carrier of the Qur'an is to be in a complete state and condition, from their look, appearance, and the like. One needs to sit properly and take care of their cleanliness when receiving the Qur'an.

A Carrier of the Qur'an stays away from Allah's prohibitions. As mentioned in Surah Luqman, a person should not be proud, rather they should walk moderately and speak with a moderate voice because the worst of voices is the voice of donkeys.

A Carrier of the Qur'an cannot be screaming, running and giving their back to the people.

In Surah Al Hujurat, Allah has prohibited making fun or mocking anyone, so how can a Carrier of the Qur'an mock, insult and make fun of others?

Moreover, it does not suit a Carrier of the Qur'an to be suspicious, spy or backbite others. When a person studies the Qur'an and misbehaves in this manner, then this shows disrespect to the Qur'an.



To Not Be Influenced By Others

The Carrier of the Qur'an should not get quickly influenced by others. For example, if someone starts to complain, they must not spread negativity and complaints.

Their nafs (soul) is noble and above wanting to indulge in such talk or to indulge in what others have. They are humble with the righteous, well-doers, and the poor. They are fearful of Allah, have tranquility, dignity and respect; this is what suits a Carrier of the Qur'an.

Umar bin Al Khattab (may Allah be pleased with him) addressed the reciters of the Qur'an and said: "O reciters of the Qur'an, raise your head (meaning don't think what you are doing is something lowly compared to professions of the duniya) for Allah has showed you the way, and run to the good deeds. Do not be a burden on the people".

Al Hasan Al Basri (may Allah have mercy on him) said, "The people before you (Companions) saw the Qur'an as messages from their Lord. So they would ponder and reflect upon it in the night and act upon it during the day".

Al Fudhail ibn 'Iyad (may Allah have mercy on him) said, "The Carrier of the Qur'an is like the Carrier of the flag of Islam. He should not distract himself with someone who distracts himself, nor talk nonsense with those who talk nonsense – all out of due veneration of the Qur'an".

Thus, the Carrier of the Qur'an is like an ambassador for Islam, bearing the banner of the religion, their behavior noble and dignified.



Completing The Recitation Of The Qur'an

The Carrier of the Qur'an needs to take care of their recitation and have a 'wird' (ورد) – a dedicated amount to be recited every day. This requires a great deal of discipline. Furthermore, as Carriers of the Qur'an, one needs to complete the recitation of the Qur'an in a certain period of time.

The righteous predecessors had different habits regarding completing the recitation of the Qur'an.

Some of them would complete the Qur'an in two months, reciting half a juz' (part) or 10 pages everyday. Others would complete reciting the Qur'an in one month, so every day they would recite one juz' (part). This is equivalent to reciting four pages after every prayer. Some would complete reciting the Qur'an in eight days or ten days.

The minimum time to complete the Qur'an is three days and the maximum is two months. Some righteous predecessors would recite the Qur'an in the beginning of the night and some after fajr. Some would spend the whole time from Dhuhr to 'Asr reciting the Qur'an, so the matter is vast.

Uthman bin 'Affan (may Allah be pleased with him) would have two sets of recitation in a day. He would recite in the morning one set and in the evening he would start again with another set of recitation, so he would end up completing the Qur'an twice. Subhan Allah.

Surah Al Ahzab 34

وَأَذْكُرَكُمَا يَتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا



And remember that which is recited in your houses of the Verses of Allāh and Al-Hikmah (i.e. Prophet's Sunnah). Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.

A house where the Qur'an is not recited is like a graveyard, and when there is no Qur'an then the shaitan (devil) will be there. We want to enliven our houses with the Qur'an so it can attract the angels and keep away the shaitan (devil).



GOLDEN TIP

It is important to have a dedicated amount of Qur'an recitation that is done every day. When you spend time with the Qur'an, then Allah will put barakah (blessing) in your time, health and life.



Recitation At Night

One should take care to recite the Qur'an at night, and mostly during the night prayer. Praying at night is far from riyaa' (showing-off) and having the deeds nullified as the heart is gathered, less occupied and undistracted at night.

The best night prayer is during the middle of the night, where a person wakes up from their sleep, prays and then goes back to sleep.

Allah mentions in the Qur'an:

Surah Aal Imran 113 To 114

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ﴾ (113)

Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allāh during the hours of the night, prostrating themselves in prayer.

﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ﴾ (114)

They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf (Islāmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous.

The Prophet (ﷺ) would measure a good person by their night prayer because this shows ikhlaas (sincerity).

Observing The Night Prayer

نِعَمَ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي بِاللَّيْلِ

What an excellent man `Abdullah is if he only observes the night prayer.²⁶

Every night, Allah descends to the lowest heaven in a manner that suits His majesty.

Allah Descends To The Lowest Heaven

يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ
يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ

Our Lord descends (in a manner that suits His majesty) every night to the heaven of this world in the last third of the night and says:

(Is there anyone) who supplicates to Me so that I may answer him?

(Is there anyone) who asks of Me so that I may give him?

(Is there anyone) who asks for My forgiveness so that I may forgive him?²⁷

Also, there is an hour in the night where the du'a (supplication) is granted.

²⁶ Sahih al-Bukhari 3739

²⁷ Sunan Abi Dawud 4733, Authenticated by Al Albani as Sahih

Supplication Granted Every Night

إن في الليل لساعة، لا يوافقها رجل مسلم يسأل الله تعالى خيراً من أمر

الدنيا والآخرة، إلا أعطاه إياه، وذلك كل ليلة

Every night there is an hour during which whatever a Muslim asks Allah of any good relating to this life or the Hereafter, it will be granted to him; and this moment comes every night.²⁸

Furthermore, the advantage of praying at night and reciting the Qur'an is attained with little or much (recitation).

The One Who Establishes Night Prayer With...

من قام بعشر آيات لم يكتب من الغافلين ومن قام بمئة آية كتب

من القانتين ومن قام بألف آية كتب من المقنطرين

The one who establishes the night prayer with 10 verses will not be written among the negligent. The one who establishes it with 100 verses will be written among the devotees. The one who establishes it with 1000 verses will be written with the one who gets multiple rewards.²⁹

GOLDEN TIP

The honor of a believer is in their night prayer.

When praying the night prayer, it is important to start little, be stable and then increase. Do not begin with too much that you are unable to continue.



²⁸ Riyadh As Saliheen, Muslim, Book 9, Hadith 1178

²⁹ Mishkat al-Masabih 1201



CHAPTER 6

MANNERS OF RECITING THE QUR'AN

The first things required for the reciter are sincerity, as previously stated, and observing proper etiquettes with the Qur'an.

One should bear in mind that they are addressing Allah, The Most High, The Most Great, with His chosen Kalaam (Words). Therefore, while reciting the Qur'an, the Words of Allah and its meaning should be magnified.

Furthermore, one must adopt ihsaan (excellence) while reciting the Noble Book of Allah and read as if they see Allah; and (even) if they do not see Him, Allah sees them.



Cleanliness And Ritual Purity

Before beginning to recite the Qur'an, one should make sure to have a clean mouth, free of filth. It is preferable to clean the mouth using a miswak (toothstick) or anything else similar to it.

It is recommended to be in a state of wudhu (ablution) before reciting the Qur'an. If there is no water, then tayammum (dry ablution) can be performed, except if in a state of janabah (major impurity as a result of having a relation).

A lady who is on her menses or going through post-natal bleeding can recite the Qur'an as well. However, if one is in a state of janabah (major impurity as a result of having a relation) then they need to perform ghusl (ritual bath) before reciting.



Places For Reciting The Qur'an

It is recommended to recite the Qur'an in a clean and chosen place; for men, the best place for this is the masjid.

It is also recommended to face the Qibla while reciting the Qur'an and for the person to sit with humility, tranquility and dignity. The Qur'an may also be recited whilst lying down in bed or standing. Although this is permissible, the reward is not equal to the one who sits and recites.

Surah Aal Imran 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

Aisha (may Allah be pleased with her) used to recite her portion of the Qur'an whilst lying in bed.



Seeking Refuge And Starting With The Name Of Allah

It is recommended to seek refuge with Allah from the accursed shaitan (the devil) before reciting the Qur'an in general or and in the prayer.

When starting any surah, a person says, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) (In the Name of Allah, The Most Merciful, The Especially Merciful) ‘Bism Allah Ar Rahman Ar Raheem’, except for Surah At Tawbah.



Humility And Pondering

At the beginning and during recitation, a person should be in a state of khushoo’ (humility) and tadabbur (contemplation), meaning the heart should be focused and contemplating what Allah wants to convey and the actions it should result in.

Surah Muhammad 24

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَتَمُرُّ عَلَى قُلُوبِ أَتْفَاهُهَا

Do they not then think deeply in the Qur’ân, or are their hearts locked up (from understanding it)?

The goal of the Qur’an is not only to memorize it, but to act upon it.

Surah Sad 29

كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

(This is) a Book (the Qur’ân) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.



SAYINGS OF THE SCHOLARS

“There are five remedies for the heart: reciting the Qur’an with pondering, emptying the stomach, standing at night (in prayer), supplicating during the last part of the night, and sitting with the righteous.”



Repeating A Verse

The righteous predecessors would recite an ayah (verse) in the night and would keep repeating it for tadabbur (contemplation). And when they could not understand an ayah (verse), they would repeat it until they could understand it. The more an ayah (verse) is repeated the more the heart is unlocked.

Abu Dharr (may Allah be pleased with him) said the Prophet (ﷺ) once recited a part of an ayah (verse) until it was morning.

Repeating A Verse

قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَصْبَحَ بِآيَةٍ وَلَايَةٍ
{ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ }.

The Prophet (ﷺ) stayed up all night repeating one verse. The verse was: 'If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.'³⁰

Ibn Mas'oud (may Allah be pleased with him) would repeat:

Surah Ta Ha 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

Su'aid ibn Jubair (may Allah be pleased with him) would repeat:

Surah Al Baqarah 281

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ

And be afraid of the Day when you shall be brought back to Allah.

³⁰ Sunan an-Nasa'i 1010



Weeping When Reciting The Qur'an

Allah says in the Qur'an:

Surah Al Isroa' 109

وَيَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

And they fall down on their faces weeping and it increases their humility.

Alhamdulillah, our deen (religion) is not about being miserable. And when a person cries while reciting the Qur'an, it is not to show the people, but it is a softness in the heart.



Tarteel (Slow And Measured Recitation) Of The Qur'an

Allah has mentioned in the Qur'an:

Surah Al Muzzamil 4

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ﴿٤﴾

And recite the Qur'an (aloud) in a slow, (pleasant tone and) style.

The recitation of the Prophet (ﷺ) was clear and every letter would be given its due right. Ibn 'Abbas (may Allah be pleased with him) said to recite one surah with tarteel was more beloved to him than reciting the entire Qur'an without tarteel. Tarteel and repetition have been recommended by scholars for tadabbur (contemplation).



Interacting With The Qur'an

When coming across an ayah (verse) which glorifies Allah, then one should say, “Subhan Allah” (Glory be to Allah).

When an ayah (verse) praises Allah then “Alhamdulillah” (All praises are due to Allah) should be said.

If an ayah (verse) about mercy and reward is mentioned then one should ask Allah for His favor. And if an ayah (verse) about punishment is mentioned, then one should seek refuge and well-being from His anger and punishment.



Things To Abstain From While Reciting The Qur'an

When the Qur'an is being recited then one must abstain from laughing and talking unless something urgent arises. Allah says in the Qur'an:

Surah Al A'raaf 204


وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾


So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.


When a person recites the Qur'an, they are calling on Allah and so it is disrespectful to be talking, fidgeting, being distracted and looking around or being busy with the phone.


Whenever Ibn 'Umar (may Allah be pleased with them) recited the Qur'an (outside of prayer), he would not speak until he had finished what he wanted to recite.


General Rulings Associated With Reciting The Qur'an

 The Qur'an should be recited in sequence, and not by skipping between different surahs. Similarly in the prayer, it is best to recite surahs that are in sequence although there are exceptions. For example, on Fridays during the Fajr prayer, the Prophet (ﷺ) recited Surah Al Kafiroon then Surah Al Ikhlas in the sunnah (supererogatory) prayer and Surah As Sajdah then Surah Al Insan in the fardh (obligatory) prayer.

 Reciting the Qur'an is better than to utter it from memory. For example, a person may have memorized Surah Al Mulk and recites it from memory before going to sleep. But to recite it from the Qur'an is better because it is considered a worship.

 It is important to beautify one's voice while reciting the Qur'an and to recite it by completing the surah rather than by juz' (part) or hizb (half of a juz' (part)). But if a person cannot complete the surah then it is preferable to stop at a place where there is completion of a story. Some scholars have said it is better to recite a short surah in full rather than to recite part of a surah in the prayer. Although it is not wrong, but it is from the manners of the Qur'an.

 There are times when the Qur'an cannot be recited such as in the ruku' (bowing), sujood (prostration), and tashahhud (sitting). It also cannot be recited in the bathroom and is disliked if one is feeling sleepy or during the Friday khutbah (sermon). But it can be recited in tawaf (circumambulation of the ka'bah) and sa'ee (walking between mount Safa and Marwa).

 If one happens to yawn while they are reciting, they should cease reciting until they finish yawning, and then resume.

If Any Of You Yawns...

إِذَا تَنَآوَبَ أَحَدُكُمْ فَلْيُمْسِكْ يَدَيْهِ فَإِنَّ الشَّيْطَانَ يَدْخُلُ

If any of you yawns, let him press his hand against his mouth, for indeed satan enters it.³¹



However, if one sneezes while they are reciting, it is recommended to say, “Alhamdulillah” (Praise be to Allah), and every Muslim who hears them must say, “Yarhamukullah” (may Allah have mercy on you).



Allah loves sneezing but dislikes yawning. When a person yawns, then shaitan (the devil) laughs at him, so a person should try to suppress their yawn or cover their mouth.

Allah Loves Sneezing And Dislikes Yawning

إِنَّ اللَّهَ يُحِبُّ الْعَطَاسَ وَيَكْرَهُ التَّنَآؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ يَرْحَمُكَ اللَّهُ. وَأَمَّا التَّنَآؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَنَآوَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَنَآؤَبَ صَحِكَ مِنْهُ الشَّيْطَانُ

Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allah) has to say Tashmit to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him.³²

³¹ Sahih Muslim 2995b

³² Sahih al-Bukhari 6226



When reciting the Qur'an, and one comes across an ayah (verse) about disbelievers ascribing partners to Allah, then it is etiquette to lower the voice while reciting it. This was what the righteous predecessors would do.



If a person recites the Qur'an while walking and then comes across people, it is recommended to pause the recitation, say "salam" to the people, and then continue with the recitation by saying (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) (I seek refuge with Allah from the accursed shaitan) before resuming again.



If a person recites the Qur'an while seated and someone walks nearby, then the person standing is supposed to say salam to the person sitting, although it is preferable not to interrupt someone while they are reciting the Qur'an. But if greeted with salam then one can reply or gesture with the hand as a sign of salam.

Rulings Associated With Recitation During Prayer



Recitation is obligatory in the prescribed prayers and reciting Surah Al Fatiha is specifically obligatory in every rak'ah (unit) of the prayer.

There Is No Prayer For...

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

*There is no prayer for whoever does not recite the Opening of the Book.*³³



However, if someone is incapable of reciting Surat al-Fatiha, then one may repeat invocations of the same length such “Subhan Allah” or “Laa ilaaha illa Allah”, “Alhamdulillah”.



After reciting Surah Al Fatiha, it is recommended to recite additional verses in the first two rak'ahs (units) of the prayer. And it is preferred that the recitation in the first rak'ah (unit of prayer) is made longer than the second rak'ah (unit of prayer).



Also, it is permissible to recite one full surah in one rak'ah (unit of prayer), or join two, or three, or more surahs in one rak'ah (unit of prayer). This is similar to the taraweeh when many surahs are recited in one rak'ah (unit of prayer).



The prayers in which recitation are read aloud are the Fajr, Maghrib and 'Isha prayers. For the prayers which are recited aloud, a person should listen to the imam while he recites but should not recite himself. For the prayers in which the imam does not recite aloud, then the person should recite himself.

³³ Jami' at-Tirmidhi 247



If a person prays alone, then it is recommended to recite the Fajr, Maghrib and 'Isha prayer audibly and the night prayer is better recited loudly.



If a person is praying in congregation, and the imam performs a sujood (prostration) for recitation in the prayer, then those praying behind the imam must follow him. If he is praying alone, then he does the sujood (prostration) for recitation on his own. However, it is not sinful if he does not perform it because it is a Sunnah.

CHAPTER 7

ETIQUETTES OF ALL PEOPLE WITH THE QUR'AN





The Prophet (ﷺ) said:

Religion Is Sincerity

"الدِّينُ النَّصِيحَةُ" قُلْنَا لِمَنْ قَالَ " لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ
وَعَامَّتِهِمْ " .









*“Ad-Din is sincerity and well wishing.” Upon this we said: For whom? He replied:
For Allah, His Book, His Messenger and for the leaders and the general
Muslims.³⁴*

The scholars said sincerity regarding the Book of Allah is believing that:

-  The Qur'an is Kalaam Allah (The Word of Allah)
-  Allah revealed the Qur'an upon the Prophet (ﷺ)
-  No speech from the creation can resemble it
-  The creation cannot produce anything similar to the Qur'an

³⁴ Sahih Muslim 55

In Addition, Sincerity Towards The Book Of Allah Includes:

-  Reciting it as it should be recited
-  Beautifying the recitation and giving each letter its right by taking care in pronouncing the letters correctly, otherwise it could change the meaning of the word
-  Having khushu' (humility) when reciting
-  Believing in it
-  Stopping and observing its rulings, information, stories and parables
-  Acting upon the ayat (verses) which are clearly and firmly understood and submitting to those which one does not know about. For example, Allah rose over the Throne, although it is not known how this occurs, we still stop and surrender. One of the reasons for deviation is when people try to interpret unclear ayat (verses) and do not submit.
-  Researching the meanings of the Qur'an and reading it's tafseer (explanation).
-  Spreading its knowledge and encouraging people towards the Qur'an with correct manners and wisdom.

MAGNIFY THE QUR'AN



Do not allow dust to gather on the Qur'an as a result of not reciting it. Do not collect the Qur'an; if you are not reciting it, then give it to someone who will.



Do not put the Qur'an on the floor.



If the Qur'an is placed in a bag, then keep it on top.



Do not let children play with the Qur'an or draw on it.



Do not kiss the Qur'an or tap it on the forehead.



When the Qur'an is being recited, then listen to it, and do not talk at the same time.



Interpreting The Qur'an

It is forbidden to interpret the Qur'an without having knowledge and the qualification to speak about its meaning. A person needs to know the foundations of faith before anything else, as well as have background information about the Names of Allah, the reasons for revelation, hadith, Arabic, grammar, Seerah, and so forth, before one can offer any explanation or interpretation of ayat (verses) from the Book of Allah.

The meaning of the ayat (verses) of the Qur'an cannot be misinterpreted, but when it comes to application and reflection then there can be vastness in the matter. At the same time, there needs to be sanctity regarding the interpretation of Qur'anic ayat (verses).

A person should not argue about its meanings by following their desires, but should instead portray the best manners when speaking about it. For example, one should avoid saying, 'Why is this ayah mentioned here', but rather say, 'What is the wisdom for this ayah being mentioned here?'.

At times, we want to recall an ayah (verse) but cannot remember it, so we often say, 'I forgot this ayah', but the better manner would be to use the passive tense by saying, 'I have been caused to forget' (نُسِيتُ آيَةً), as it is shaitan (the devil) who causes us to forget.

Saying "I Was Caused To Forget"

مَا لِأَحَدِهِمْ يَقُولُ نَسِيتُ آيَةً كَيْتَ وَكَيْتَ. بَلْ هُوَ نُسِي

Why do they say, 'I have forgotten such-and-such Verses (of the Qur'an)?' Rather, they have been caused to forget.³⁵

³⁵ Sahih al-Bukhari 5039



CHAPTER 8

RECOMMENDED TIMES AND CIRCUMSTANCES FOR RECITATION

There are specific times and conditions for the recitation of the various surahs or parts of the surahs from the Qur'an, as practiced by the Prophet (ﷺ).



It is from the Sunnah of the Prophet (ﷺ) to recite the following in the Friday Fajr congregational prayer:

1st unit

Surah As Sajdah

2nd unit

Surah Al Insan



And for the Friday congregational prayer, he would recite:

1st unit

Surah Al Jumu'a

2nd unit

Surah Al Munafiqoon

At times, he would recite Surah Al A'la in the first unit and Surah Al Ghashiya in the second unit.



In the Eid prayer, he would recite:

1st unit

Surah Qaf

2nd unit

Surah Al Qamar

Sometimes he would recite Surah Al A'la in the first unit and Surah Al Ghashiya in the second unit.



For the Fajr and the maghrib sunnah (supererogatory) prayers, he would recite:

1st unit

Surah Al Kafiroon

2nd unit

Surah Al Ikhlas, although there is no harm in reciting something else.



Sometimes for the Fajr sunnah (supererogatory) prayer, the Prophet (ﷺ) would recite:

1st unit: Surah Al Baqarah 136

قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَآلَ يَسَٰطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ



(Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring

twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsa (Moses) and Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm).")

2nd unit: Surah Aal Imran 64

قُلْ يٰٓأَهْلَ الْكِتٰبِ تَعٰلَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنِنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا شُرَكَاءَ لَهُۥ
 شَيْْءًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ اِنْ تَوَلَّوْا فَقُوْلُوْا اَشْهَدُوْا بِاَنَّا
 مُسْلِمُوْنَ

(Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims.")



For the night prayer, in the last three units, the Prophet (ﷺ) would recite:

1st unit

Surah Al A'la

2nd unit

Surah Al Kafiroom, then say salam.

Witr: One can recite just Surah Al Ikhlas or Surah Al Ikhlas, Surah Al Falaq and Surah An Naas all together.

Note: It is not obligatory to make Du'a Qunoot in every witr prayer, as it was not from the Sunnah of the Prophet (ﷺ) to do so. However, the Prophet (ﷺ) would never leave the witr prayer, even whilst traveling.



On Fridays, the Prophet (ﷺ) would recite Surah Al Kahf.

Whoever Recites Surah Al Kahf...

من قرأ سورة (الكهف) ليلة الجمعة، أضاء له من النور ما بينه

وبين البيت العتيق

Whoever recites Surah Al-Kahf on Friday night, will have a light between him and the Ancient House (Al-Kaabah)³⁶

It is recommended to recite Ayat Al Kursi after every obligatory prayer; and also in the morning, evening and before going to sleep, along with the other supplications. Whoever recites Ayat Al Kursi after every obligatory prayer then there is nothing stopping him from paradise except death.

Reciting Ayat Al Kursi After Every Obligatory Salah

من قرأ آية الكرسي دبر كل صلاة مكتوبة ، لم يمنعه من دخول

الجنة إلا أن يموت

Whoever recites Ayat Al-Kursi after every obligatory salaah, nothing will prevent him from entering Paradise except death.³⁷

Furthermore, if a person recites Ayat Al Kursi before going to sleep then a guardian is sent by Allah to protect them.

³⁶ Sahih At Targheeb & At Tarheed 736, Authenitcated by Al Albani as Sahih

³⁷ Sahih Aj Jami'e 6464, Authenticated by Al Albani as Sahih

Reciting Ayat Al Kursi Before Sleeping

"إِذَا أُوْتِيتَ إِلَىٰ فِرَاشِكَ فَأَقْرَأْ آيَةَ الْكُرْسِيِّ لَن يَرَالَ عَلَيْكَ مِنَ اللَّهِ
حَافِظٌ،

وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّىٰ تُصْبِحَ."

*"Whenever you go to your bed, recite the Verse of "Al-Kursi" (2.255) for then a guardian from Allah will be guarding you, and Satan will not approach you till dawn."*³⁸



It is recommended to recite Surah Al Ikhlas, Surah Al Falaq, and Surah An Naas, once after every obligatory prayer, and thrice after the Fajr and Maghrib obligatory prayers.



Surah Al Ikhlas, Surah Al Falaq, and Surah An Naas, are also to be recited before going to sleep.

Aisha (may Allah be pleased with her) said, "Each night when the Prophet (ﷺ) retired to his bed he would gather his hands together, puff in them, and then recite in them (Surat Al Ikhlas, Surat Al Falaq, and Surat An-Naas) and then wipe over with his hands whatever he could of his body, beginning with his head and face and the front of his body. He would do this three times."³⁹



In addition, the Prophet (ﷺ) would recite the last two ayat (verses) of Surah Al Baqarah before sleeping and according to the hadith, whoever reads these two verses at night, it will be sufficient for him.



Moreover, the Prophet (ﷺ) would recite Surah Az Zumar and Surah Al Israa' along with the Musabbahaat (Surahs that begin with Allah's glorification) before he would sleep.

³⁸ Sahih al-Bukhari 3275

³⁹ Sunan Abi Dawud 5056

Reciting Surah Al Israa' And Surah Az Zumar

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ عَلَى فِرَاشِهِ حَتَّى يَقْرَأَ بَنِي إِسْرَائِيلَ
وَالزُّمَرَ

The Prophet (ﷺ) would not sleep until he recited Surat Bani Isra'il (Israa') and Az-Zumar.⁴⁰



For the one who wakes up at night, it is recommended to recite the last ten ayat of Surah Aal Imran, as it was the practice of the Prophet (ﷺ) to do so.



If someone is sick, it is recommended to recite Surah Al Fatiha (seven times), and Surah Al Ikhlas, Surah Al Falaq and Surah An Naas (three times) and Ayat al Kursi and then to blow over themselves. All of these are part of permissible ruqyah from the Qur'an.

⁴⁰ At Tirmidhi Book 45, Hadith 3170



CHAPTER 9

RESPECTING THE MUS'HAF

As Muslims, it is obligatory upon us to respect the mus'haf, and to safeguard it from any harm or disrespect.

We should be careful to not give the Qur'an to someone who is insane or in the hands of young children, who could mishandle the Noble Book of Allah, out of sheer ignorance.

It is also important not to take the Qur'an to a disbelieving land because a person does not know how it would be handled by others. However, if a disbeliever wants to learn the Qur'an (having an intention to enter Islam) then one should not stop them.

Surah At Tawbah 6

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْنِغْهُ مَأْمِنَهُ، ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection then grant him protection, so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.

Also, it is disliked for the Qur'an to be placed on a wall or as a form of embroidery, drawing, coloring, or on a necklace. The Qur'an is for studying and pondering, it is not a piece of art for display or decoration. May Allah forgive us. Ameen.

CONCLUSION

As we conclude, we praise Allah for His immense favor to bless us with the Glorious Qur'an and to teach us the required manners and etiquettes to carry it.



Abdallah bin Mas'oud (may Allah be pleased with him) said: "The bearer of the Qur'an should be known by his night when the people are sleeping; by his day when the people are awake; by his sadness when people are rejoicing; by his weeping when people are laughing; by his silence when people are engrossed (in conversation); and by his fear when people are pompous".

We ask Allah to make the Qur'an the spring of our hearts and the light of our chests. We ask Allah to choose us to be people of the Qur'an who are the special slaves of Allah. Ameen.

All Praises Are Due To Allah

Amongst Allah's countless blessings and favors upon mankind is that Allah honored us with the Qur'an - a Glorious and Majestic Book, noble and high. A Book of Guidance, Blessings, Reminders, Cure, Mercy, and a Miracle - the last of the Holy Books and the Best of Speech. This book highlights all the manners, etiquettes and qualities that one should imbibe for carrying the blessed Book of Allah.



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