

MANNERS WITH THE HOLY QURAAAN

ONE: SEEKING REFUGE

Seeking refuge with Allah from the rejected Satan before reading the Holy Quraan, following Allah's saying: Surah Nahl, Verse 98

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"And when you recite the Quraan, seek refuge with Allah from the rejected Satan"

The way to seek refuge is by saying:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Some of the righteous predecessors would say:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

An-Nawawi said, *"There is no harm in this, but the first one is the best choice"*

TWO: THE BASMALLAH

Saying the Basmallah at the beginning of every Surah, except Surah At-Tawbah, also known as Al-Baraa'ah. The Basmallah is not allowed before this Surah.

THREE: TAHAARAH

It is preferred that the Muslim be in the state of "Tahaarah" or purity, especially when touching the Quraan with his hands directly, as shown in the generality of the ayah:

"None touch it except the purified" Al-Waaqi'ah, 79

FOUR: PONDERING MEANING

The Quraan should be read with devoutness and reverence while pondering the meaning. Allah, the Exalted says:

"Do they not ponder (reflect upon) the Quraan" An-Nisaa' 82, Muhammad 24

FIVE: REPEATING AAYAAT

An assistance in pondering is repeating some aayaat and stopping on them to pay close attention to its meaning, just as Rasoolullah (s), when he stood repeating one aayah until the morning: and it was:

"If You punish them for they are Your servants, and if You forgive them, for You are the Almighty, the All Wise" Al-Maa'idah 118

SIX: REACTING WITH THE QURAAAN

If an aayah praising Allah is read, one should stop and praise Him, Glorified be He, by saying "Subhaanalllah", or "Tabaarak Allah" or other phrases of praise. The evidence for this is a Hadeeth related by Muslim, that Huthayfah bin Al-Yamaan, (may Allah have mercy upon him) said: "I prayed with the Prophet (s), that night and he started with Al-Baqarah and I said [to myself], 'he will make rukoo' [bow] at 100 aayah', but then he continued. I said [to myself] 'He will pray with it [Al-Baqarah] for one raka'h', but he continued'. He then started An-Nisaa' and read it [all], and I said, 'He will make rukoo' with it [when he finishes]. Then he started Aali 'Imraan and he read it slowly; and

when he passed an aayah that has glorification in it, he glorified, and if he passed [one having] a question, he asked, and if he passed [one] seeking refuge, he sought."

SEVEN: RECITE WITH TARTEEL

It is incumbent upon us that we recite the Quraan with Tarteel, meaning reciting slowly with Tajweed, proper articulation points, and proper stops and starts. Allah, the Exalted says:

"And recite the Quraan with measured recitation." Al-Muzzammil, 4

That scholars state that Tarteel is preferred for pondering because it has the strongest affect on the heart. Ibn Abbas (may Allah be pleased with him) said,

"That I read a Surah with Tarteel is more loved to me than reading the complete Quraan."

The reciter of the Quraan should take caution against reading too quickly or making his goal completing a khatm quickly, or finishing a Surah quickly without pondering the meaning and without being affected by its lessons.

EIGHT: RESPECT QURAAAN

It is of utmost importance that there is respect of the Quraan by all readers of Quraan and listeners. Talk should be avoided while reciting the Holy Quraan, as well as laughter and playing around. Allah, the Exalted says:

"And when the Quraan is recited, then listen to it and pay attention so that you may receive mercy"
Al-A'raaf 204

Ibn Umar, may Allah be pleased with him, would not talk until he finished what he intended to read from the Quraan.

In conclusion: All Muslim males and females should want Allah's reward in reciting the Quraan. We should feel the meaning of purity of intention, and take care to get the great reward of reciting every glorious aayah. With every letter we recite we get a good deed [recorded], and every good deed is as ten times of it likeness, up to 700 times.

The effect of the Quraan should show itself on us in our speech, our actions, and our manners, exemplified in what Ibn Mas'ood (may Allah be pleased with him) said, "It is desired that the reciter of the Quraan know his nights [getting up for recitation at night] when people are sleeping; and his days when people are awake, and by his crying when people laugh; and by his silence when people are in vain discourse."

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