

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا وَلِدِ ادَمَ كَمَا يَحِبُّ وَيَرْضُى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

The Importance & Etiquettes of Quran Recitation

Hadeeth:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَّلَ الْقُرْآنَ عَلَى خَنْسَةٍ أَوْ جُهَّهٍ حَلَالٍ وَحَرَامٍ وَمُحْكَمٍ وَمُتَشَابِهٍ وَأَمْثَالٍ فَأَحِلُّوا الْحَلَالَ وَحَرَمُوا الْحَرَامَ وَعَبِلُوا بِالْمُحْكَمِ وَأَمْنُوا بِالْمُتَشَابِهِ وَاعْتَبِرُوا بِالْأَمْثَالِ -

Hazrat Abu Hurairah – may Allah be pleased with him – narrated that the Holy Prophet – may Allah send peace and blessings upon him – stated:

“The Holy Quran has been revealed highlighting five themes:

1. Halaal
2. Haraam
3. Muhkam
4. Mutashaabeh
5. Amthaal

So know Halaal and Haraam, act upon the Muhkam (endorsed things), believe in Mutashaabeh (the verses that are unclear in their meanings) and seek counsel from Amthaal (the stories of the previous nations).”

(Mishkaat Hadeeth No. 182)

It is necessary to carefully and thoroughly study the Holy Quran in order to grasp a firm understanding of the abovementioned five themes of the Holy Quran. It is for this reason that the reward of reciting the Holy Quran is so great that there are 10 rewards upon every letter e.g. if one reads Alif Laam Meem and his recitation is accepted then he will have earned 30 rewards because he has recited three letters of the Holy Quran.

Few Etiquettes of Quran Recitation

1. One must apply Miswaak and make Wudu properly and then sit facing the Qiblah direction and after reciting:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

Engage in the recitation of the Holy Quran with utmost humility and sincerity, recite respectfully and whole-heartedly with full concentration neither too loud nor too soft but in moderate voice.

2. It is better to look and read because it is also considered a form of worship just to look at the Holy Quran therefore the reward is doubled. It is mentioned in Hadeeth Shareef that whoso recites Quran while looking and reading 2,000 rewards will be written in his account and whoso recites from memory without looking, will earn 1,000 rewards.
(Kanzul 'Ummaal Hadeeth No. 2301)
3. One should not complete the entire Quran in less than 3 days but either in 3 days, 7 days or 40 days, so that he understands the meaning as he recites.
4. Recite the Holy Quran with Tarteel, gradually. Allah Almighty states:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝

And recite Quran slowly and thoughtfully.

(Al-Muzzammil 73, Verse 4)

There are many benefits in it; firstly, it highlights the greatness of the Holy Quran and secondly, hence, the objective of Quran recitation is nothing other than pondering in the beauty and wonders of the Holy Quran which is quite difficult without Tarteel.

5. Understand the meaning of every word at the time of recitation and understand the places of “Promises” and “Warnings” and consider yourself as the addressee in every address, especially in the commands and prohibitions, stories etc. and make a firm conviction to act on the commands and abstain from the prohibitions.
6. Wherever the paradise and the bounties of Allah Almighty are mentioned at the time of recitation one must pause for a while and supplicate in their pursuit and where the hell and Allah’s punishments are mentioned pause and seek Allah’s refuge from those things and cry in Allah’s fear, and if one is not able to, then at least make your face as such.
7. Recite excessively in the night because the heart and mind are at peace at that time. The best time for recitation throughout the whole year are the last 10 days of Ramadan al-Mubaarak and the first ten days of Dhil Hijjah Shareef, and then Fridays, Mondays, Thursdays respectively. The best portion of the night for Quran recitation is the time between Maghrib and Esha, and then after midnight, and best time during the day is in the morning.
8. One must recite beautifully in good tone with sound pronunciation of the letters and applying the rules of stopping and pausing but bear in mind that by making efforts to recite beautifully, never ever use the tone of songs or musical notes.
9. Always bear in mind the greatness of the Holy Quran while reciting and keep the thoughts occupied with the theme of the following Quranic verse:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةٍ

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If We had sent down this Quran upon any mountain, you would certainly have seen it humbled and split asunder for fear of Allah.

(Al-Hashr 59, Verse 21)

10. One must repeatedly recite the verse that match his state and concentrate while reciting as if he was reciting and Allah Almighty is watching. When one reaches certain points he must think that Allah Almighty is communicating with him and the limit of this methodology is when the reader reaches a level where when he reads the Quran he sees Allah Almighty's manifestations, his praises and attributes and actions within his speech but this high state is specifically allocated to the Siddeeqeen which is not given to just anybody.
11. It is better to recite with moderate voice when in privacy but if one fears that he will have a feeling of showing off by reciting loudly or he fears that he might cause obstacles in the Salah of a Musalli or if there are some people busy in conversation and he fears that they may neglect listening to the recitation then it is better to recite softly at these occasions. It is mentioned in the Hadeeth for such occasions that:

“A hidden action has 70 times more virtues than a loud action.”

However, it is very important to apply the etiquettes of Quran recitation at the time of recitation, so that one may gain all sorts of goodness of the world and the hereafter. One must never be negligent of the manners of reciting, for this negligence brings grave deprivation in the blessings of Islam.

(Ajaibul Quran p. 237-240)