

# The Rights and Etiquettes of the Glorious Qur'ān



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The Glorious Qur’ān is no ordinary book; it is the Word of Allāh ﷻ, the Sovereign of the Universe, and is very much beloved to Him. Nabī ﷺ has said,

*The Qur’ān is more beloved to Allāh than the Heavens, the Earth and all who are in them. (Ad-Dārimī)*

In another ḥadīth, Nabī ﷺ says,

*The virtue of the Qur’ān over all other words is like the virtue of Allāh over all His creation. (Ad-Dārimī)*

It is the most exalted book revealed by the Almighty through the most exalted angel upon the most exalted of His creation during the most exalted night in the most exalted of places. Therefore, it deserves special treatment unlike any other book and demands certain etiquettes that must be followed.

Shaykh-ul-Ḥadīth Mawlānā Muḥammad Zakariyyā ﷺ writes, “... the Noble Qur’ān is the Word of the Master of masters and Sovereign Ruler of All; it is the Law of the Majestic, Omnipotent Emperor who has never been equalled by anyone or ever will be... The Noble Qur’ān is the word of the beloved and the King, which is why we should read it with the etiquettes required for both.” (Virtues of the Noble Qur’ān)

Following these etiquettes not only pleases Allāh ﷻ, but also increases one’s connection with Him and helps one to progress in Dīn. On the other hand, neglecting them can bring the displeasure of Allāh ﷻ and lead a person to doom. Nabī ﷺ has mentioned,

*Indeed Allāh ﷻ exalts many people by means of this book and degrades many others by means of the same. (Muslim)*

Therefore, I wish to briefly outline below some important rights of the Qur'ān and the etiquettes of its recitation:

## **The Rights of the Glorious Qur'ān**

- 1.** To believe that it is the Word of Allāh ﷻ revealed by Him and not the word or writing of any of His creation.
- 2.** To revere it with the utmost respect and to abstain from every form of disrespect towards it.
- 3.** To recite it daily and regularly. The Ḥuffāz should recite three juz and non-Ḥuffāz should recite one juz daily. In order to accomplish this target, it is necessary to stipulate a specific time. If this target is difficult, then one should start with whatever little amount possible and work one's way towards the aforementioned target.
- 4.** To understand its do's and don'ts. The Qur'ān is a message from Allāh ﷻ to the believers. Therefore, it is necessary for each person and every person, whether 'ālim or not, to understand its message. One should regularly attend the durūs of the Qur'ān, imparted by authentic and reliable 'Ulamā, in one's locality and try to understand what Allāh ﷻ is telling us.
- 5.** To accept and practice upon its commands. The Qur'ān teaches us how to spend our lives according to the Will of Allāh ﷻ. Hence, we should immediately implement what we learn from the Qur'ān.
- 6.** To spread its message. After understanding and implementing, the next step is to spread the teachings of the Qur'ān as far and wide as possible, starting with one's own family and friends.

Nabī ﷺ has said, “The best amongst you is the one who learns the Qur’ān and teaches it (to others).” (Al-Bukhārī)

7. Take care of the Qur’ān. The binding and pages of the Qur’ān are very sacred as they carry the Words of Allāh ﷻ. The Qur’ān should be covered in a nice clean cloth, which should be washed or changed from time to time, and placed in a clean and elevated place when it is not being recited.

### **The Etiquettes of Reciting the Noble Qur’ān**

1. The intention should be sincere. One’s intention for reciting the Glorious Qur’ān should solely be the Pleasure of Allāh ﷻ.
2. Maintain the love and the grandeur of the Glorious Qur’ān whilst reciting.
3. Recite the Qur’ān with wuḍū. It is necessary to have wuḍū if a person is reciting the Qur’ān whilst handling it. However, if a person is reciting it from memory without touching the Qur’ān, then wuḍū is not compulsory but highly preferable as it is mustahabb.
4. Use Miswāk. ‘Allāmah As-Suyūṭī ﷺ has stated that it is Sunnah to clean the mouth with miswāk out of reverence for the Glorious Qur’ān.
5. Wear nice and clean clothes and wear Islamic headgear, preferably with ‘imāmah.
6. Use ‘iṭr (perfume).
7. Hold the Qur’ān with the right hand and carry it respectfully holding it against the chest.

8. Place the Qur'ān in a high place using a pillow, raḥal (stand), etc. It should not be placed on the floor or where people tread with their feet.
9. Sit facing the Qiblah as it is mustahabb.
10. Sit in a respectful manner with dignity. Do not sit carelessly nor arrogantly.
11. Sit in a clean place. The best place is the Masjid.
12. Recite the Qur'ān with full attention and contemplate that you are reciting the Qur'ān for Allāh ﷻ and He is listening.
13. Before beginning recitation read, *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ*  
*I seek refuge with Allāh from the accursed Shaytān.*  
and, *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* (*I begin*) *in the Name of Allāh, The Most Gracious, The Most Merciful.*
14. Recite slowly and clearly with Tajwīd.
15. Recite audibly when there is no possibility of others being inconvenienced. If someone close by is busy in work, 'ibādah or is resting, then one should recite softly. Furthermore, if there is fear of riyā (ostentation) or 'ujb (self-conceit), then again the recitation should be in a lower tone.
16. Recite in a beautiful voice. Nabī ﷺ mentions, "Adorn the Qur'ān with your beautiful voices." (Abū Dāwūd) In another ḥadīth Nabī ﷺ mentions, "The one who does not recite it melodiously is not from amongst us." (Al-Bukhārī)
17. Cry whilst reciting. One should cry during the recitation of the Qur'ān. If one is unable to cry, then he should at least adopt the behaviour and expression of one crying. Nabī ﷺ has mentioned, "The Qur'ān has been revealed with grief

(within it). So when you recite it, cry. And if you are unable to cry then adopt and imitate the expression of crying.” (Ibn Mājah)

- 18.** Ponder upon the meanings. Those who understand the verses of the Qur’ān should ponder over its meanings with the intention of implementing the advices into their lives. When coming across verses mentioning the Mercy of Allāh ﷻ, one should ask for forgiveness and mercy from Allāh ﷻ; and when coming across verses mentioning the anger and punishment of Allāh ﷻ, one should seek the refuge of Allāh ﷻ. When reciting those verses wherein the splendour and greatness of Allāh ﷻ is mentioned, one should say *سُبْحَانَ اللَّهِ*.
- 19.** One should not talk during the recitation. If necessity arises, then one should complete the āyah being recited, close the Qur’ān and then speak. Thereafter, continue with the recitation after reciting *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* again.

These are a few important etiquettes of the Qur’ān which, if followed, will bring great reward and goodness in one’s life. Spiritual progress will become easier and a sense of connection with the Qur’ān and its Revealer will be created. May Allāh ﷻ grant us all the ability to implement the etiquettes of the Qur’ān in our lives. *Āmīn.*

*Taken from Riyāḍul Jannah, Vol. 27 No. 4, Apr 2018*

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