

Chapter “1”

The Noble Qur’an

- **Definition:** The Word of Allah revealed to His Messenger Muhammad (pbuh), the recitation of which is an act of worship, that challenged mankind to produce the like of even its shortest surah (chapter), and that was transmitted to us through *tawatur* *

* Tawatur means being narrated by many transmitters in every single step of the chain of narration

- **Virtues:**

- It is an eternal miracle that will survive for all times and ages.
- The Qur’an is the clear Book; falsehood cannot approach it from before it or behind it. The Qur’an was revealed by the All-Wise, the Worthy of all praise.
- It is the strong rope of Allah, the straight path, the guiding light to the Truth and the correct path.
- It contains news about those who lived before us, information about what will come after us, and rulings for the dealings carried out amongst us.
- This Book is the decisive Criterion (between right and wrong).
- Anyone who abandons it out of arrogance, Allah will humiliate. Anyone who seeks guidance elsewhere, Allah will leave astray.
- Whoever quotes its verses will be speaking the truth. Whoever acts according to it will be rewarded. Whoever judges according to its rulings will be judging justly, and whoever calls people to follow it will guide to the straight path.

- **Evidence of Status From The Quran:**

- Allah (swt) says: **"Whose word can be truer than Allah’s?"** (Al-Nisa' 4:87)
- Allah gives the Qur’an a special rank and points to its high status when He says: **“A revelation from the One who created the earth and the high heaven”** (Ta-ha 20:4)
- In addition, Allah gives many descriptions to the Qur’an, showing its special characteristics when compared to all other books. Allah says: **“A light has now come to you from Allah, and a Scripture making things clear, (16) with which God guides to the ways of peace those who follow what pleases Him, bringing them from darkness out into light, by His will, and guiding them to a straight path.”** (Al-Ma’idah 5:15-16)
- Allah also says: **“...for We have sent the Scripture down to you explaining everything, and as a guidance and a mercy, and good news to those who devote themselves to Allah.”** (Al-Nahl 16:89)

- Evidence of Status From The Prophetic Sunnah:

- In the Hadith narrated by `Abd Allah ibn `Amr ibn Al-`As (raa), Allah's Messenger (pbuh) shows us the merits of the Qur'an, its recitation, and memorization as he said: **"It shall be said to the one who memorized the Qur'an: 'Recite, and rise up, recite (melodiously) as you used to recite in the world. For indeed your rank shall be at the last verse you recited.'"** (Al-Tirmidhi 2915, with a good chain of narration)
- Abu Musa Al-Ash`ari (raa) also narrated that Allah's Messenger (pbuh) said: **"The believer who recites the Qur'an is like a citron, whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur'an is like a date-fruit, which has no fragrance but has a sweet taste. The hypocrite who recites the Qur'an is like basil, whose fragrance is very sweet but taste is bitter. The hypocrite who does not recite the Qur'an is like a colocynth, which has no fragrance and taste is bitter."** (Al-Bukhari 9/58 and Muslim 797)

Merits of Reciting the Noble Qur'an

Verily, reciting the Noble Qur'an is **one of the greatest acts of worship that draws the worshipper closer to Allah (swt).**

- Evidence From The Quran:

- Allah (swt) says: **"...so recite as much of the Qur'an as is easy for you.."** (Al-Muzzammil 73:20)
- Allah (swt) explains the virtue of those who continuously recite the Noble Qur'an, saying: **"Those who recite 'Allah's scripture, keep up the prayer, and give secretly and openly from what We have provided for them hope for a trade that will never decline: He will repay them in full, and give them extra from His bounty. He is most forgiving, most appreciative."** (Fatir 35: 29-30).

- Evidence From The Prophetic Sunnah:

- Also ordered by the Prophet (pbuh) as Abu Umamah (raa) narrated: **"I heard the Messenger of Allah (pbuh) saying, 'Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection.'"** (Muslim)
- The Prophet (pbuh) told us about the great reward Allah has prepared for the reciter of the Noble Qur'an. `Abd Allah ibn Mas`ud (raa) narrated: The Messenger of Allah (pbuh) said, **"Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed receives 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."** (Al-Tirmidhi, Al-Darimi, and others; it is an authentic Hadith).

- The Mother of the Believers `A`ishah (raa) narrated: The Messenger of Allah (pbuh) said, "**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.**" (Al-Bukhari, Muslim, Abu Dawoud and Al-Tirmidhi)

Learning and Teaching the Noble Qur'an

- Ruling:

- Learning some of the Noble Qur'an is **Fard "Aiyun upon every Muslim** (a Personal duty) as much as he can specially that is necessary for the Muslim Worship.
- Both teaching and learning the Noble Qur'an are **Fard Kifayah upon the ummah** (a duty which is imposed on the whole community of the believers: the individual is not required to perform it as long as a sufficient number of community members fulfill it)

- Wisdom of Learning & Teaching Quran: so that its narration should not cease nor should it be altered or distorted.

- Evidence From The Quran:

Allah (swt) says: "**Messenger, proclaim everything that has been sent down to you from your Lord– if you do not, then you will not have communicated His message**" (Al-Ma`idah 4: 67)

- Evidence From The Prophetic Sunnah:

- It is authentically narrated on the authority of `Uthman ibn `Affan (raa) that the Prophet (pbuh) said: "**The best amongst you is the one who learns the Qur'an and teaches it.**" (Al-Bukhari and Al-Tirmidhi).
- Ibn `Abbas (raa) also narrated: "The Messenger of Allah (pbuh) said, "**He who has not memorized any part from the Qur'an is like the ruined house.**" (Ahmad, Al-Hakim, and Al-Tirmidhi, who said that it is a good authentic Hadith).
- Anas ibn Malik also narrated: "The Messenger of Allah (pbuh) said: '**Allah has His own people from among mankind.**' They said: '**O Messenger of Allah, who are they?**' He said: '**The people of the Qur'an, the people of Allah and those who are closest to Him.**'" (Ahmad, Al-Nasa'i, Ibn Majah, and Al-Hakim. Al-Albani said that it is an authentic Hadith.)

Etiquette of Reciting and Listening To The Noble Qur'an:

The reciter of the Noble Qur'an should observe the following etiquettes:

- Face the *qiblah* as much as possible.
- Use the Miswak (tooth stick) to clean one's mouth and show great reverence for the Qur'an.
- Be pure from both major and minor impurities.
- To have a clean body and clothes.
- Recite the Qur'an in a state of deep reverence, while contemplating its meanings.
- Recite the Qur'an with an attentive heart and avoid anything that may divert one's thoughts so that one is affected by what one recites.
- It is recommended for one to weep while reciting the Qur'an. If one does not weep while reciting, one should try to weep.
- Recite the Qur'an with a beautiful voice. If one's voice is not beautiful, one should recite in as beautifully as he can.
- Be mannerly when reciting the Noble Qur'an, so one should not laugh, look to what will distract him, recite in a ridiculous manner or recite inadvertently.

Also when **listening to the Noble Qur'an**, one should approach it with a submissive heart, endeavoring to contemplate its meanings and ponder upon its verses, learn and follow its wisdom, and also take warning from the destiny of earlier nations. **One should listen well to the reciter** till he finishes the recitation. Allah (swt) says: "so pay attention and listen quietly when the Qur'an is recited, so that you may be given mercy." (Al-A`raf 7:204).

Manner of Recitation

Allah (swt) set certain fixed manners for reciting the Qur'an, which He ordered His Prophet (pbuh) to follow. That there is a certain fixed manner of recitation of the Qur'an that should be realized and achieved. Such is the manner reported from the Prophet (pbuh) and such is the recitation that was revealed to him. Thus, any person who recites the Qur'an in another way and neglects the manner of the Prophet, such a person is deemed to not have followed the manner of the Prophet and to be reciting the Qur'an in a way different from the manner it was revealed. The scholars agreed to give the manner of recitation of the Prophet the name *Tajweed*.

It has been confirmed that the Prophet (pbuh) taught his companions the Noble Qur'an in exactly the same manner he heard it from Angel Jabriel (pbuh), whom Allah entrusted with the Noble Qur'an. Not only did the Prophet teach his companions in exactly the same manner of recitation of Jabriel, but he also urged them to learn and recite it the same way. It is authentically narrated that the Prophet (pbuh) heard `Abdullah ibn Mas`ud reciting (the Qur'an) while in *Salah* (Prayer), whereupon the Prophet said: "Whoever would like to recite the Qur'an as fresh as when it was revealed, let him recite it like Ibn Um `Abd." (Ahmad, Al-Bazar, and Al-Tabarani). The Messenger of Allah (pbuh) mentioned by name a number of his companions who had mastered recitation of the Qur'an to the extent that they became prominent figures in this field. The list includes: Ubay ibn Ka`b, `Abdullah ibn Mas`ud, Zayd ibn Thabit, Abu Musa Al-Ash`ari, `Uthman ibn `Affan, `Ali ibn Abi Talib, Abu Al-Darda', Mu`adh ibn Jabal, and others. Every now and then the Prophet (pbuh) would listen to them reciting the Qur'an, and other times he would recite it to them so they could listen to him. This was authentically narrated in many authentic Hadiths.

- Evidences From The Quran:

- Allah says: "...recite the Qur'an slowly and distinctly." (Al-Muzzamil 73:4) (This means: recite the Qur'an deliberately and unhurriedly by clearly articulating the words', without any elongation or affectation.)
- Allah (swt) also says: "It is a recitation that We have revealed in parts, so that you can recite it to people at intervals; We have sent it down little by little." (Al-Israa' 17:106). (This means that the Prophet and his followers should recite it deliberately and unhurriedly, since this helps to comprehend its meanings and memorize it.)

- Evidences From The Prophetic Sunnah:

- It is authentically reported that Anas ibn Malik (raa) was asked, "How was the Prophet's recitation of the Qur'an?" He replied, "It was characterized by the prolongation of the long sounds." He then recited: "In the Name of Allah, the Most Beneficent, the Most Merciful," prolonging the pronunciation of 'In the Name of Allah', 'the Most Beneficent,' and 'the Most Merciful.'" (Al-Bukhari)
- It is authentically narrated that the Prophet (peace and blessings of Allah be upon him) heard `Abdullah ibn Mas`ud reciting (the Qur'an) while in *Salah* (Prayer), whereupon the Prophet said: "Whoever would like to recite the Qur'an as fresh as when it was revealed, let him recite it like Ibn Um `Abd." (Ahmad, Al-Bazar, and Al-Tabarani) The Prophet meant that a good reciter should recite the Qur'an in the same manner as `Abdullah ibn Mas`ud in terms of his good voice and intonation, and accurate articulation.
- It is authentically narrated that Anas ibn Malik (raa) said: "The Messenger of Allah (pbuh) said to Ubay ibn Ka`b 'Verily, Allah has commanded me to recite the Qur'an before you.' He (Ubay) said: 'Did Allah mention me to you by name?' He (the Prophet) said: 'Allah made a mention of your name to me.' (On hearing this) Ubay ibn Ka`b wept." (Muslim).
- It is authentically narrated that `Abdullah ibn Mas`ud (raa) said: "The Prophet (pbuh) said to me: 'Recite the Qur'an before me.' I said, 'O Messenger of Allah! Shall I recite the Qur'an before you, while it has been revealed to you?' He (pbuh) replied, 'I love to hear it recited by others.' So I recited to him a portion from Surat Al-Nisa'. When I reached the verse which reads: "What will they do when We bring a witness from each community, and We bring you [Muhammad] as a witness against these people?" (Al-Nisaa' 4:41) he (pbuh) said, 'Enough.' When I looked at him, I found his eyes were overflowing with tears." (Al-Bukhari and Muslim).

Conditions Of a Valid Recitation

There should be **three conditions** for a valid recitation, without which the recitation would be considered abnormal and should not be adopted:

First: Al-Sanad .. The recitation **should be authentically transmitted by "Tawator" from the Prophet** (pbuh). This is the first and most important condition. It is authentically narrated that Zayd ibn Thabit (raa) said: "The manner of recitation is taken from the Prophet"

Second: The recitation **should be in agreement with the Ottoman orthography**, even if only indirectly:

The recitation can agree with the orthography of one of the Ottoman *Masahif* (copies of the Qur'an), either directly i.e. exactly as is written in the *Mushaf*, or indirectly, i.e. in a way which is consistent with the orthography, but is not written exactly like it.

For example, there are two recitations for verse no. 4 of Surat Al-Fatihah: It can be read as {مَلِكِ يَوْمِ الدِّينِ} without the letter alif, to mean "Master of the Day of Judgment" or {مَالِكِ يَوْمِ الدِّينِ} with alif, to mean "The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)".

Third: The recitation **should comply with one of the aspects of the Arabic language**, however weak such an aspect may be: An example of this is in Allah's verses: {فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ} where Ibn Kathir read it alone with fatha at the end of (آدَمَ) and a Dhammah at the end of (كَلِمَاتٍ) which comply with an aspect of Arabic Language.

Pace and Ranks of Recitations

The recitation of the Qur'an has three ranks: *Tartil*, *Tadwir*, and *Hadr*. Some other scholars state that it has a fourth pace.

1- Tartil

- The recitation is at a slow calm pace and the reciter exerts great care in order to strictly follow all the rules of Tajweed, and ponder on the meaning of the words.
- This is the best rank of the three recitation paces. Allah (Exalted be He) says: "...recite the Qur'an slowly and distinctly." (Al-Muzzamil 73:4)

2- Tadwir

- The recitation is **at a medium pace** and the reciter follows the rules of *Tajweed*.
- It follows *Tartil* in preference.

3- Hadr

- The recitation is **quick, with the reciter following the rules of *Tajweed***.
- Least preferable
- In this case, the reciter should take care not to mix the letters and to observe the due *Mudud* (elongation of the *Madd* letters: ي – و – ا) and the *Ghunnah* (elongation of the nasal sound).

4- Tahqiq

- It is stated by some scholars who defined it as **reciting the Qur'an at a pace slower and calmer than the pace observed in *Tartil***.
- Such a pace is preferred when teaching students.
- The reciter should beware of exaggerating when reciting any elongation or *Ghunnah*.

Review



- The noble Qur'an is the word of Allah swt revealed to the Prophet pbuh and transferred through tawatur.
- The Prophet pbuh compared the believer who recites the Qur'an with Al_trojah due to its beautiful smell and taste.
- Learning and teaching Qur'an is a fard kifaya upon the entire ummah so that we do not stop its tawatur.
- Allah swt has decreed a specific and fixed way of reciting the Qur'an and the scholars of tajweed divided it.
- The proper recitation has three conditions that must be followed, otherwise it will be a wrong and impermissible recitation.
- There are three main ranks of recitation, in addition to a fourth rank, and the best of them is tarteel.

Test Your Knowledge



A- Fill in the blanks:

1. The Noble Quran is _____, revealed to _____, transferred through _____.
2. _____ is reciting the Qur'an at a medium pace and following the rules of *Tajweed*.
3. The conditions of a valid recitation are: _____, _____ and _____.
4. Of the etiquettes of reciting Qur'an are: _____, _____, _____, _____.
5. The most famous sahaba (companions) in Qur'an recitation are _____, and _____.
6. The scholars have termed the way in which the Qur'an was revealed as _____.
7. The Prophet pbuh said: "The example of the believer who does not recite the Qur'an is that of a _____, it doesn't have a smell and its taste is delicious.

B- True or False:

1. The ruling of Teaching the Noble Qur'an is a fard 'ayn upon every Muslim. ()
2. The prophet pbuh used to recite to his companions and did not let them recite to him and teach them. ()
3. A famous companion in the recitation of Qur'an is Khaled ibn Alwaleed. ()
4. If the Arabic complying with the recitation is weak, the recitation is wrong. ()
5. The best rank/pace of recitation is Tahqiq because it is the slowest. ()
6. Of the etiquettes of recitation is having a pure body, clothes and place. ()

