

Politeness towards the Koran

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In the name of Allah Most Gracious Most Merciful

All thanks be to Allah. We ask His forgiveness and seek His protection from the evil within us and from the evil of our deeds, and we seek His support and guidance. Those who are guided by Allah, no one or nothing shall misguide them. And those misguided by Allah will find no other guide.

I testify that there is no God but Allah, the one and only with no partners or associates, and that Muhammad is His slave and messenger.

Allah says: **{You who have faith, respect and fear Allah His deserved fear, and die not except as Muslims.}** 3:102

In previous Fridays the Imam talked about the level of manners and politeness when interacting with the messenger ppbu. Today the talk is about manners and politeness with dealing with the holy Koran. But before talking about the politeness and manner associated with the Koran, first the Imam answers the question of: What is the Holy Koran? And the answer comes into two parts.

- 1) The Holy Koran is Allah's ever lasting book.
- 2) Manners and politeness when dealing with the holy Koran

1) The Holy Koran is Allah's ever lasting book.

The holy Koran is the ever lasting and timeless book of Allah, and His word brought down by angel Gabriel upon Muhammed ppbu. The holy Koran is the ultimate miracle of His messenger and the greater summing up of Islam. Allah described it with:

Described with Wisdom when He says: **{*Ya Seen (y c)*, by the Koran which is full of wisdom}** 36:1-2.

Described with Nobility and honorability when He says: **{That (this) is indeed is a noble or honorable Qur'an}** 56:77.

Described with Glory when He says: **{Qaf, by the Glorious Quran}** 50:1.

Described with honorability and respect when He says: **{It is an unassailable, honorable and respected Scripture.}** 41:41.

Described with greatness when He says: **{And indeed, We have bestowed upon you the seven repeatedly recited Verses, and the Great Quran.}** 15:87.

Described with blessings when He says: **{Here is a Book which We have sent down unto thee, full of blessings}** 38:29.

The Koran was described by Allah as a Reminder, as the distinguisher and clarifier, and the clear book, and the book of guidance and glad tiding, and the book of mercy and cure or healing and recovery, and the strong reminder, and the book of stability on the right, and the book that increases faith.

The messenger ppbu describing the Koran said: **{There shall be temptation and split, and the way out of it is through the book of Allah. There is in it the history of those before you, and news of those after you and the control and arbitration between you. It is the determinant which is not to be taken lightly. Allah will destroy the mighty that leaves it. Whoever seeks guidance in other than the Koran Allah shall misguide them. It is the strong tie to Allah, and it is the wise word, and the straight path, and it is through which whims and desires do not go astray, and speaker do not become confusing, and the scientist can not get enough of. It never runs out responding, and its miracles never end. It is that the Jin creatures did not stop listening to it when they heard it until they said: We heard an astonishing Koran read, which**

guides to wisdom and reason, We have believed in it. This whoever use it when talking will speak the truth, and whoever follow it in their deeds will be rewarded, and whoever rules and arbitrates with it will be just, and this who calls and preaches to it shall be guided a straight path}.

Allah commanded it to be recited. Allah says: {**Muhammad, say: I have been commanded to serve the Lord of this land, Him Who has sanctified it and to whom (belongs) all things: and I was commanded to be amongst the Muslims, and that I should recite the Quran**} 27:91-92. Allah has promised an abundant reward for reciting Koran. He says: {**Those who recite the Book of Allah, establish regular Prayer, and spend (in Charity) secretly and openly out of what We have provided for them, for they hope for a business that will not fail. For He will for certain give them their pay, He will give them (even) more out of His Bounty and grace; for He is Oft-Forgiving Most, Ready to appreciate (service).**} 35:29-30. Allah commanded His messenger ppbu to recite the Koran and showed clearly that He prepares great reward for those reciting Koran. One of the rewards is the mediation the Koran provides on the day of resurrection for its people.

Also one of the rewards is obtaining a great treasure of *hasant* or good points when reciting each character of the holy book. The messenger ppbu said: {**this that reads a character or letter off the Book of Allah then will receive a *hasana* or one good point. And each *hasana* counts for ten its worth. And I emphasize that I am not saying that “A L M” () as one character, rather, “A” is a character, “L” is a character and “M” is a character**}.

Also the benefit of the high status one would elevate to which is only limited by how much one will read. The one with the Koran is told: “Read and go higher as you used to recite in the first life. Your status in this life after is at the last verse you read”.

The messenger ppbu said: **{Allah Has amongst people His own clan, they are the people of the Koran. They are the clan of Allah and His elite}**.

It is the book of Allah, the comprehensive constitution combining all Islamic laws, and the clear source spring of knowledge, goodness, wisdom, light, and the concise mean of knowing Allah, and closeness to Allah and His satisfaction, and the method and means of reaching the facts of essence of faith. The messenger ppbu said: **{This Koran is Allah's banquet, approach as much as you can His banquet. This Koran is Allah's strong robe or tie and the light of clarity, and the useful cure and healing. It is preservation to those who stick to it, and rescue and salvation to those who follow it. It is never deviates to be reprov'd, and never bends to need straightening, and it never ceases to astonish, or runs out of miracles}**. The messenger ppbu also said: **{I advice you with the reciting of the Koran, for it is light for you on earth and treasures for you in the heavens}**.

It is Allah's message (the Glorified, the Elevated) to this weak, in need and ignorant man kind. So, it takes his hand and shows him the means of rescue and salvation. It guides to the straight path, and it provides happiness in this life and the winnings in the life after. The messenger ppbu said: **{listen this good news, this Koran in one end is in the hand of Allah, and the other end in your hands. Hold on real tight to it and you will never be destroyed, and will not be misguided after it ever}**.

Allah gave Muslims the great status when they did stuck to it and held on to it, and when they were sincere in implementing it, and executing its recommendations and rulings, and seized and refrained from doing all it forbade against. Allah gave them the leading status amongst all nations, teaching the others, and rescuing them. They spread a culture

and civilisation that history had never seen one like it ever. They really were the best nation ever brought out to mankind.

This is the book of Allah whom He took on the responsibility of keep protect and preserver. He rallied His slaves to document it. So, it will be the eternal constitution to the day of resurrection. Allah says: **{Verily it is We Who have sent down the Quran and surely, We will protect and guard it} 15:9. The messenger ppbu said: {The best of you is the one who learns the Koran and teaches it}.**

2) manners and politeness when dealing with the holy Koran

It is the Book of Allah after al. Its status is accordance to the Allah's status, and glorifying it is a part of glorifying Allah, and politeness when dealing with it is actually politeness with Allah. A Muslim ought to learn manners and adhere to them when dealing with the book of Allah.

- 1) is to intend to read it, recite it, learn its rulings and implement Allah's commands within it. Allah says: **{And they are ordered naught else than to serve Allah, maintaining religion pure and sincere to Him} 98:5.**
- 2) Is to be at cleanliness from both acts. It is an obligation to be purified from the after birth, and periods and the intercourse before one touches or carries the book. Allah says: **{That (this) is indeed a noble Qur'an (77) In a Book kept deep within (78) Which none touch except those who are purified, (79) A revelation from the Lord of the Worlds.} 56:77-80.**
- 3) Before reciting one ought to ask Allah protection from Satan and one should start by speaking or saying the name of Allah. Allah says: **{And when you recite the Quran, do ask Allah's protection from Satan the outcast} 16:98. The messenger ppbu**

said: **{anything which does not start in the name of Allah has no benefit}**).

- 4) Keeping up reciting the Koran by reading some of it on daily bases. Even a small bit on daily bases. But one must avoid abandoning the Koran and forgetting about its reciting. The messenger ppbu said: **{take care of the Koran, for I pledge to you by Allah that it slips off more than animals slip off their holding spot}**.
- 5) Approaching the word of Allah with love, yearning and passion, to the point so the words of Allah would take over the feelings and sensations and heart, and mind and spirit. This makes it necessary to lay off what might concern the reader from other thoughts, talks and life's worries, especially during night prayers. Allah says: **{Allah has revealed down the fairest of statements, a Scripture consistent, paired, whereas from it trembles the skin pf those who fear their Lord, and then their flesh and their hearts soften towards the uttering and remembrance of Allah}**39:23. The messenger ppbu said: **{Whoever loves to be loved by Allah and by the messenger of Allah then let him or her look and see if he did love the Koran then if he loves the Koran then he loves Allah and the messenger of Allah}**.
- 6) Improving one's voice and beautifying it during Koran reciting. Reciting Koran with a tune or a melody so it would have stronger effect into the hearts. The messenger ppbu said: **{One of what Allah has permitted was the beautiful voice used to sing the Koran out load}**. The messenger ppbu also said: **{This who does not sing the Koran is not one of us}**.
- 7) Reflections. Keeping the heart and mind busy reflecting and thinking into the meaning of what is being recited. Understanding the meaning of each verse, and looking into each of the commands and the prohibitions, and to accept them. If one has in past not

lived accordingly then is to feel regretful and ask forgiveness. And when one reads a verse containing punishment is to feel fear of that and asks protection. And when a verse contains glorification is to glorify Allah. Or if the verse contained a supplication then one ought to make a supplication. One scholar said that the companions saw that the Koran is messages sent to them by their Lord, they used to study it at night and implement it by day. Imam Ali said: there is no benefit in worship without knowledge, or reciting without studying and thinking in it. Ebn Abbas said: for me to read the short chapters “Zulzilal” and “Al-kariaa” and think and understand them is more loved to me than reading the longest chapters “Al-Bakara” and “Al-Omran” gabble with no understanding. The early Muslims used to spend the night repeatedly reciting and studying and thinking of one verse. And every time they read it they discovered new meanings into it and more light were revealed, and more knowledge and blessings came out of it. Al-Ahnaf Ebn Kaise said: I checked my self in the Koran and found nothing better describes me more than this verse: **{And (there are) others who have acknowledged or confessed their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them}**9:102. Owf Ebn Malik () said: “I was in a prayer with the prophet and he recited the “Al-Bakarah” chapter, when ever he read a verse that had mercy or blessings in it he stopped and asked Allah, and when ever he read a verse that had punishment he stopped and asked protection”. Abu-Thur said: “the messenger ppbu lead us in a prayer one night and recited one verse he kept on repeating it. The verse is: **{If you punish them, they are your slaves, and if you forgive them you are the Mighty, the Wise}**5:118”

- 8) Humility and humbleness of the heart, and bowing the head, and silence and stillness of the limbs organs and senses and the feeling of the greatness of the status of the Koran. Crying from fear and respect of Allah. Omar Ebn Al-Khattab used to cry till he falls till

he falls, and stays in at home until he is visited as the sick are visited. Allah says: **{If We had caused this Qur'an to descend upon a mountain, you would have seen it humbled, rent asunder by the fear of Allah}** 59:21. Allah also says: **{When they listen to that which has been revealed unto the messenger, you would see their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.}** 5:83. And in Mariam's Chapter Allah says: **{These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, kneeling on their knees and weeping. }** 19:58. When Ebn Masood recited to the messenger ppbu, he said: "I saw the messenger's eyes flooding with tears". The messenger ppbu said: **{This Koran was brought down with sadness, when you read it then cry. If you do not cry then try to make yourself cry. And sing it away and this who does not sing the Koran then he is not one of us}**. When this verse was revealed: **{is it from this talk you wonder? And you laugh and you do not cry?}** the companions cried and their tears ran down their cheeks.

- 9) Practically acting upon the Koran. Upholding its commands and abstaining from its prohibitions, and implementing its recommendations, and stopping at its limits. Ebn Masood said "the man in us used to when he learnt ten verses does not go passed them until he understands their meaning and has started living by them". Ebn Omar said: "We lived some time to see a person is granted faith before he is given the Koran. When the verse is revealed, he learns its legal and its prohibition, and its command and what it warns against, and where the limits are in that verse. And we lived some time to see men who are brought Koran before they are brought faith. One of them would read what is between start and

the end of the book and would not what it commands and what it deters against, and where its limits are. And reading it just like ordinary text just like the bad dry date”. Allah says: { Those unto whom We have given the Scripture, who recite it with its deserving and right reciting, those believe in it.}2:121. The messenger ppbu said; {Read the Koran as long as it deters you. If it does not deter you then you are not reading it}. The messenger ppbu also said: {No one would have faith in the Koran and yet would do its prohibitions}

- 10) Reading the Koran in conjunction with looking at the book. So, both worships would be combined, the worship of reciting and the worship of looking. The messenger ppbu said: {Give your eyes its share of worship}. He was asked: “and what is its share of worship?” He answered: {looking into the book of the Koran, and reflect and think and take lessons from its wonders}.
- 11) Listening and paying attention and keeping quiet when Koran is being recited. That will more likely lead to understanding, reflecting what the verses contain of promises, and fear and good news and threats, and wisdom and morals, and commands and deterrent. That is also closer to achieving the blessings and mercy of Allah. Allah says: {and when the Quran is recited, then listen to it and pay heed, that you may obtain mercy}7:204. The messenger ppbu said: {Who ever listens to a verse from the book of Allah will receive multiple hasanah or good point, and whoever recites a verse of the book of Allah then it will for him/her be light on the day of resurrection}.
- 12) Taking up the politeness and morals of those who learned the Koran by heart if one is granted by Allah the grace of learning His book by heart. Or else, this grace will be taken away from the person. Fadheel Ebn 3yath () said: this who carries the Koran (meaning learnt it by heart) is carrying the flag of Islam, and that should not be wasting time with those who waste time in

uselessness, nor should he be with those who are often overlook and forget major matters, nor should he be who spend their time chatting and talking of people. That is just in order to glorify the status of the Koran. Ebn Masood said: {This who has the entire Koran by heart ought to be recognized by his nights when people are asleep, and by his day when people are not fasting, and by his sadness when people are happy, and by his crying when people are busy laughing, and by his silence when people talking aloud and argue, and by his humility when people are proud and arrogant. This who has learnt the Koran by heart ought to be smooth and soft, easy and moderate, neither loud nor argumentative nor hypocrite}. The messenger ppbu said: {Whoever recites the Koran then he would have held prophecy within him, except he would not be inspired to. And this who has the Koran should not be found just with any one, nor be ignorant with the ignorant, and yet he has the words of Allah within chest}

- 13) What would help to learning the Koran by heart? The following is a summary of some of the points which would help. One is to start it at young age. Taking opportunities of the blessed times like just before dawn. Also reciting with the beautiful tones at night prayers. Listening to the Koran being recited by those who are skillful. Attempting to imitate one of those who can recite the Koran. To think and reflect about the meanings of the recited verses. Finding out the reason for the revelation of the different verses. Dividing the Koran into quarters and parts. Having a planned schedule of daily learning. Reciting repeatedly. Keeping up a daily amount of reciting which must be done despite all circumstances and obstacles. Sticking to a teacher to recite to him or her on daily basis. Do not get bored and never give up when some verses get difficult to learn. Stick to reading and learning from the same holy Koran book. It is preferred to learn from a learners Koran book. Keep asking Allah to grant you the grace of learning the Koran. The messenger ppbu said: {O people of the Koran, do not take the Koran as a pillow.

Recite it the recitation it deserves parts of the night and edges of the day, and say it and sing it, and reflect and think for you may win. And do not be in a hurry with its reward, it for certain has a reward}

- 14) Responding when hearing some verses being recited by some statements or words. Some examples are like when you hear: **“You who have faith”** is to respond by saying: **“At your command my Lord and what pleases you”**. And after chapter (1) (Al-Fatihah) to say **“Amen”**. After chapter (2) (Al-Bakarah) to say: **“Amen”**. In chapter (55) (Ar-Rahman), after every verse which says: {**which of the two of your Lords’ signs would you deny?**} is to say: **“We deny Not any of your mercies, all thanks be to you”**. After Chapter (75) (Al-Qiamah) to say: **“indeed He is able”**. After Chapter (67) (Al-Mulk) is to say: **“Allah, the Lord of the worlds”**. And after Chapter (77) (Al-Mursalat) is to say: **“I believe in Allah”**. After Chapter (87) (Al-A’la) is to say: **“praise Allah”** three times. In Chapter (91) (Ash-hams), after verse (9) which says: {**He is indeed successful who causes it to be purified and do right** } is to say: **“My Lord, do grant my soul inspiration to do right, and purify it for you are the best who can purify it”**. After chapter (95) (At-Teen) is to say: **“Indeed, and I am a witness to that”**. After the verse: **“indeed, Allah and His angels pray upon the prophet”** is to pray upon the prophet. After a *Sojood* verse (prostration verse) is to prostrate with the head down on floor provided the person has a *wado* (fit for prayer) otherwise, the person can say **“Praise to Allah, Thanks be to Allah, No other God except Allah, and Allah is the greatest, and no ability and no power except with the Almighty Allah.”** three times. And after any verse of praise is to make praise to Allah, and after any verse of *duaa* (prayer) is to make a *duaa*. And after any verse of forgiveness is to make repentance and ask for forgiveness.

And all thanks be to Allah the Lord of the worlds.