Exposé
of
The Most Gracious, Most Kind
on the
Etiquette
for
Ambassadors of the Quran

by
Ali ibn Muhammad Dabba

Translated by
Muhammad Riyaadh Obaray
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Foreword

In the pursuit of Islamic knowledge, learning the recitation of the Qurʾān, be it reading the Qurʾān by looking inside or committing the Qurʾān to memory, has been the starting point for every scholar. Thus, through time, many a great scholar has written on the subject dealing with etiquette of the Qurʾān.

From amongst the earliest of scholars was Abū ‘Ubayd al-Qāsim ibn Sallām, Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurri, Abū ‘Abd Allah Muḥammad ibn Aḥmad al-Qurṭubī, Abū Zakariyyā Muḥyī al-Dīn Yaḥyā ibn Sharaf al-Nawawī and Jalāl al-Dīn ‘Abd al-Raḥmān ibn Abū Bakr al-Suyūṭī. Most of these works are found in the Arabic language. However, not many have been translated into the English language with the exception of al-Tībyān, written by Imam al-Nawawī.

Fath al-Karīm, written by one of the most unprecedented scholars of his time, ‘Ali ibn Muḥammad al-Dabbā‘, is a contemporary work. It is an immensely fascinating, readable and holistic work. Its author has taken the gist of many classical works and formed it into a very concise book. The book offers and teaches us - teachers, students and laymen alike - the means to appreciate how to best approach the Qurʾān with the required etiquette and how to derive maximum benefit from its recitation.

Muhammad Riyaadh Obaray
## System of Transliteration

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### N.B.
Arabic words are italicised except in 3 instances:

1. When possessing a current English usage.
2. When part of a heading or diagram.
3. When the proper names of humans.

The “al” of the Arabic lām al-taʿrīf is occasionally omitted to maintain flow of the English.
The Author – Nūr al-Dīn ‘Ali ibn Muḥammad al-Ḍabbā’

He is ‘Ali ibn Muḥammad ibn Ḥasan ibn ʿAbd Allah, better known as ‘Ali al-Ḍabbā‘. He was born on 13 Ṣafar 1304 A.H./10 November 1886 C.E. in al-Qal‘āh, Cairo.

Sheikh Ḍabbā‘ memorised the Qurʾān while still very young. It was also at this tender age that he displayed his brilliance in the field of Qirāʾāt. When he met the Sheikh al-Qurrā’ of Egypt during that time, Sheikh Muḥammad ibn Aḥmad al-Mutawalli, he recognised his brilliance and told his son-in-law, Sheikh Ḥasan ibn Yahyā al-Kutbī, to take Sheikh Ḍabbā‘ and teach him Qurʾānic sciences, as well as forward his entire library to him when he dies. Having this huge library at his disposal, it was no wonder that Sheikh Ḍabbā‘ became one of the leading figures of Qirāʾāt in recent times. The multitude of books authored by him clearly displays his brilliance and expertise in the field of Qirāʾāt, Rasm, Tajwīd, Waqf and many other Qurʾānic sciences.

He was appointed as the Sheikh al-Qurrā’ at Masjid al-Sulṭān Ḥasan in Cairo, Masjid al-Sayyidah Ruqayyah, Masjid al-Sayyidah Zaynab, and eventually in 1949 C.E., the Grand Sheikh of Qurʾānic Affairs in Egypt. The previous Grand Sheikh, Muḥammad ibn ‘Ali ibn Khalaf al-Ḥusaynī, better known as al-Ḥaddād, also worked hand in hand with Sheikh Ḍabbā‘. He was chosen as the chief Qurʾānic instructor in Egypt by consensus of many other senior Qurʾānic scholars. His contemporaries include the famous Sheikh Aḥmad ʿAbd al-ʿAzīz al-Zayyāt. He was truly and ocean of knowledge concerning Qurʾānic sciences, as is clearly displayed in all his written works, large or small.

1 This biography is taken from The Oral Transmission of the Qurʾān – from present to the Prophet, by M. Saleem Gaibie.
This well-versed teacher exhibited humility and piety; he was an ascetic who devoted himself to Qur’ānic instruction and the worship of Allah. He played a pivotal role in correcting the prints of the *mašāḥif* so that they were printed with accuracy according to the rules of *Rasm*. Initially this duty was given to the Grand Sheikh alone. Sheikh Ḍabbā‘ undertook this monumental task alone until a board, of which he was also a member, was established to check the *muṣḥaf*.

**Written works:**

- *Irshād al-Murīd* – a commentary on the *Shāṭibiyyah*.
- *Al-Iḍā‘ah* – explains the *uṣūl* for the ten *qurrā‘* via the *Shāṭibiyyah* and the *Durrah*.
- *Bulūgh al-Umniyyah* – a brief commentary on *Ithāf al-Bariyyah*.
- *Al-Bahjah al-Marḍiyyah* – a commentary on the *Durrah*.
- *Ṣarīḥ al-Naṣṣ* – the Ṭuruq of Ḥafṣ via the Ṭayyībah.

**Teachers:**

- Sheikh Ḥasan ibn Yaḥyā al-Kutbī, well known as “Ṣihr al-Mutawalli” (the son-in-law of Mutawalli) – Ḍabbā‘ read the Seven *Qirā‘āt* via the *Shāṭibiyyah* to him.
- Sheikh ‘Abd al-Raḥmān ibn Ḥusayn al-Khaṭīb al-Sha‘i‘ār – he read the Ten *Qirā‘āt* via the Ṭayyībah to him.
- Sheikh Maḥmūd ʿĀmir Murād al-Shabīnī – he read the Ten *Qirā‘āt* via the Ṭayyībah to him.
• Sheikh Aḥmad ibn Muḥammad ibn Maṣūr al-Sukkarī – he read the narration of Ḥafṣ to him.  

Students:

• ‘ʿAbd al-ʿAzīz ʿUyūn al-Sūd – he read the Ten and the Fourteen Qirāʿāt to him, as well as many classical works like the Shāṭibiyyah, the Jazariyyah and so forth.
• Aḥmad ibn Ḥāmid al-Tīji – he read the Ten and the Fourteen Qirāʿāt to him.
• ‘ʿAbd al-Fattāḥ Madkūr Bayyūmī – he read the narration of Ḥafṣ to him, as well as the Jazariyyah.
• ‘ʿAbd al-Qādir Quwaydir al-ʿIrbīnī.
• Ibrāhīm ibn Aṭwah ibn ‘Awad – he read the Fourteen Qirāʿāt to him.

He died on 14 Rajāb 1380 A.H./2 January 1961 C.E.  

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My sanad to Sheikh ‘Ali al-Ḍabbā‘ and transmission of this book via traditionists (muḥaddīthīn)

Nūr al-Dīn ‘Alī ibn Muḥammad al-Ḍabbā‘

‘Abd al-Azīz ‘Uyūn al-Sūd

Muḥammad ‘Alawī Mālikī

Muḥammad Akram Nadwī

‘Abd al-Fattāḥ Abū Ghuddah

‘Abd al-Ḥafīẓ al-Makkī

Riyāḍ ibn Arshād Obaray
My sanad to Sheikh ‘Ali al-Ḍabbāʾ and transmission of this book via teachers of the Qurʾān (qurrāʾ)

Nūr al-Dīn ‘Āli ibn Muḥammad al-Ḍabbāʾ

‘Ābd al-Azīz ‘Uyūn al-Sūd

Ṣāliḥ ibn Aḥmad al-Arkānī

Ḥāmid Aḥmad al-Madānī

M. Salīm Ghaybī

Riyāḍ ibn Arshād Obaray
Introduction

All praise is due to Allah who revealed the Qurʾan, and honoured us by making us its custodians and reciters. He ordained its contemplation and study an act of worship, and made it the best of deeds.

I bear testimony that there is no deity besides Allah who has no partners. All of creation indicates to His existence. And clear signs bear testimony to His beauty, perfection, majesty and greatness. And I bear testimony that our master Muḥammad is the Messenger of Allah who relates from the Lord of all the worlds:

“Whosoever occupies himself with the Qurʾān and my remembrance to such an extent that he does not ask of Me, I shall bestow upon him greater than those who have asked of me”.

May Allah send salutations and peace upon him, his family and upon his Companions who achieved the highest level in the protection of the Qurʾān, and compliance with its requirements and etiquette.

Thereafter, says the weakest of men, and he who is most in need of the mercy of Him who is self-sufficient and most honoured, ‘Ali al-Ḍabbaʿ ibn Muḥammad ibn Ḥasan ibn Ibrāhīm:

This book is a brief illustration that clarifies the etiquette for the reciter of the Qurʾān, its scribe, its teacher and its students, or those who attend gatherings of celebration.
I have summarised it from the books of outstanding scholars, like *Al-Tibyān*, *al-Itqān*, *al-Laṭā‘īf*, *al-Ithāf*, *al-Nihāyah* and *Tuḥfat al-Nāṭhirīn*. I have thus named it:

_Fath al-Karim al-Mannan fi Ādab Ḥamalat al-Qur‘ān_

(Exposé of The Most Gracious, Most Kind on the Etiquette for Ambassadors of the Qur‘ān)

May Allah benefit all through this work, making it solely for His pleasure, for indeed He is most generous, honoured, compassionate and merciful.
Etiquette for the reciter

It is required that the reciter is sincere in his recitation, intending by it nothing else except the pleasure of Allah, not intending material gain, earning the praises or love of people etc. He should not desire any worldly objectives, such as wealth, position, prestige, surpassing his contemporaries, seeking the praises of people, or their recognition etc.

He should not make the Qur’an his means of livelihood. If any remuneration is received by him, then the intention of receiving should not be as a wage, but rather for his efforts in his service of the Qur’an.

He should always observe the etiquette of the Qur’an, realising that he is conversing with his Lord and reciting His Book. He thus recites it in such a manner that he is being observed by Allah. Though he is unable to see Him, surely Allah sees him. This is attained by regarding himself as being in the presence of Allah who is looking at him and listening attentively to his recitation.

It is recommended for him that he cleanses his mouth by flossing, then with a miswāk, or other methods employed to cleanse the mouth. As for the person whose mouth is ritually impure, it is disliked for him to recite the Qur’an. Some say it is prohibited for him, as it is prohibited for a ritually impure hand to touch a musḥaf.

Should a reciter stop reciting the Qur’an for a short while, it is recommended that he cleans his mouth again, as is the case of saying the isti‘ādhah.

The reciter should be ritually pure, applying fragrant scents.
Recitation is permitted for one who does not have minor ritual impurity (wuḍū) and for a woman experiencing istihādac (chronic bleeding) during her
“clean period”. However, recitation is prohibited for the one who is in the state of major ritual impurity, as well as a woman experiencing her menses. It is allowed for them (those in the state of major ritual impurity) to merely look at the words of the Qurʾān or recite it internally.

When breaking a wind or yawning, he should refrain from reciting the Qurʾān until he has completely past the wind or until he has completed yawning. Thereafter he may continue his recitation.

He should recite in a clean place. The most suited is the masjid with its prerequisites, achieving the virtue of ritual seclusion (iʿtikāf). This is excellent etiquette.

Some dislike recitation in the bathroom and on the roadside. The Shāfiʿī school permit it as long as he is not preoccupied with anything that might affect his recitation. Else, it is disliked, as it is disliked in the millhouse when it is spinning, the bazaars, gatherings of vain talks and the toilet.

It is also disliked for the one who is tired to recite out of fear that he might make errors in his recitation, as it is disliked when the Friday sermon is being conducted.

He should be well composed and have noble character. He should abstain from all that the Qurʾān prohibits, out of honour for the Qurʾān.

He should protect himself from an unlawful income, honour himself, refraining from arrogant and rude people. He should also show humility to the pious, the righteous and the poor.
He should refrain from laughing and talking while reciting, except if it is necessary. Similarly he should not play with his hands, look at such things which will distract or occupy the mind from recitation.

He should wear beautiful clothes as one would wear when visiting a king.

He should sit in an upright position facing the qiblah, with humility, well composed, with his head lowered humbly and not raised in a manner which displays pride. The way he sits before his teacher is the manner he should sit in when his alone.

It is permissible to recite the Qurʾān whilst standing or laying. He will also get reward if he recites in these postures, but less than the aforementioned ways.

He should recite the *istiʿādhah* before commencing his recitation. A few state that he should say the *istiʿādhah* after the recital due to the apparent meaning in the verse. A group views it as compulsory, due to the imperative command in the verse. If he passes a group and greets them, intending to continue his recitation thereafter, it is preferred to repeat the *istiʿādhah*.

He should recite the *basmalah* at the start of every sūrah, except Sūrat al-Barāʾah. The *basmalah* is necessary if the recitation is an obligation upon which there is remuneration.

When starting recitation in the middle of a sūrah, then the reciter has a choice of reading it or not.

The practice is to join the *basmalah* with the *ḥamdalah*, and to recite it loudly if his recitation is loud. To recite it softly will be better if he fears ostentation,
disturbing those performing Prayer or sleeping. If this is not the case, then reciting it loudly is best.

It is good to recite in seclusion so that no one can hinder the recitation with talks which requires his answers or participation. When passing a person while one is reciting, it is preferred to suspend recitation and greet, then to resume recitation. If he repeats the ta‘awwudh (in this situation), then it will be good.

It is necessary for him to suspend his recitation to reply to a greeting, to say “al-ḥamdu lillah” after sneezing or to reply to another’s sneezing. It is preferred that he suspends recitation to respond to the adhān.

It is recommended to stand for a person of virtue, knowledge, piety or nobility out of honour to him, but not ostentatiously.

One should adhere to the sequence of the mushaf because its sequence bears wisdom. Do not neglect this sequence, excluding its exceptions which are mentioned in Ḥadīth. It is allowed for one to separate sūrahs or to join them, as is done when teaching children. However, it is best not to do so. All agree that it is not permitted to recite a sūrah backwards. It is disliked to mix one sūrah with another or to selectively recite verses from numerous selected sūrahs and dismiss the other verses in these sūrahs.

If one starts recitation from the middle of a sūrah, or does not stop recitation at the end of a sūrah, then he should start from such a place, or stop on such a place which is not connected or complete in its meaning. He should not restrict himself to the ta‘shir or aḥzāb.

To recite while looking in the mushaf is more virtuous than reciting from memory since he combines recitation as well as looking into the mushaf which is an
added act of worship. If his humility or presence of heart is more when reciting from memory, then it is preferred for him. This is what the great jurist, Imam al-Nawawī, states.

Recitation of the Qurʾān does not require a specific intention like other litanies, except if one has taken an oath, for then an intention is necessary.

The recitation in a gathering is commended, whether it is done for study purposes or selective participation (*idārah*).

It is permitted to recite the Qurʾān in the Readings (*Qirāʾāt*) which are agreed to be *mutawātir*, but not in the anomalous (*shādhdh*) narrations. If an ignorant recites the *shādhdh*, it is necessary to inform him that it is prohibited (for one to recite the anomalous narrations) according the majority of scholars. If the person is knowledgeable, then he should be reprimanded and prevented from reciting (the *shādhdh*).

If a reciter starts in any of the Readings (*Qirāʾāt*), he should maintain that Reading as long as the meaning is connected. Once the discussion or meaning has terminated then he may start another Reading. It is best that he maintains the same Reading in the gathering.

It is completely prohibited to recite in a foreign language, as it is not permitted to combine various Readings in general gatherings, without seeking expert guidance upon it.

It is recommended that one recites with *tartīl* as well as a beautiful voice, provided that he does not deviate from that which is obligatory upon him by Islamic
Law (Sharī‘ah): reciting every letter from its exit point (makhraj) with all its characteristics (ṣifāt), or else it will be detested.

Generally it is also disliked to recite in a very fast pace.

It is recommended to reflect and ponder on the recitation by consciously contemplating the meanings of what he is reciting. Thus he should understand every verse, taking cognizance of its commands and prohibitions. There is no problem if he repeats a verse to gain its proper understanding. If he realises that he is deficient in this regard then he should excuse himself before Allah and seek His forgiveness.

If there is a verse which mentions Muḥammad ﷺ, then he should send salutations upon him. This applies equally to the reciter and the listener, especially in the verse:

ِّاِنَّ وََمَّلِیْکَتَّہُ صَّلِّ وَنَّعَلَّیِنَّ ۚ وَسَّلُّوْا تَسْلِیمًا

If he passes a verse of “mercy”, he should be joyful and plead for it; or a verse of “chastisement”, he should be anxious and seek refuge from it; or a verse of “glorification”, he should glorify and exalt Allah; or a verse of “du‘ā”, he should humble himself and beseech Allah.

One should say at the end of Sūrat al-Tīn: “Yes indeed, I am of those who testify to this”; after Sūrat al-Qiyāmah say: “Yes indeed”; after Sūrat al-Mursalāt: “We believe in Allah”; after Sūrat al-Mulk: “Allah is the Lord of the worlds”; after فَبَأَيْنِي عَلَّی وَّمَا نَكَّذَبْنَا say: “We do not deny any of Your favours, all praises are due to You” and make takbīr after Sūrat al-Ḍuḥā as well as its subsequent sūrahs.
One should lower one’s voice when reciting the likes of:

وَقَالَ اللَّهُ ﷺ ﻟِladen with the picture of the picture

Say “Āmīn” upon the completion of Sūrat al-мечаح.

It is recommended that one is sad and humble when reciting, and to weep frequently. If one is unable to weep, then he should pretend to weep. The manner of bring about crying is to consciously be sad while reciting. The sadness will cause the tears. The manner of consciously being sad is to ponder upon the warnings, admonishments, the covenants and the pledges, then submitting to its commands and prohibitions. Inevitably, one who does this will cry. If one is unable to bring about sadness or crying as those who possess pure hearts do, then he should weep for it being lacking, because it is of the greatest calamities.

It is important that the reciter gives due diligence and the rights of each verse. If he passes a verse of prostration (sajdah), it is recommended that he prostrates. This is contrary to the Ḥanafī school who deems it as obligatory.

According to the Shafi‘ī school there are 14 sajdahs:

1) Sūrat al-A‘rāf
2) Sūrat al-Ra‘d
3) Sūrat al-Nahl
4) Sūrat al-Isrā’
5) Sūrah Maryam
6 + 7) Sūrat al-Ḥajj
8) Sūrat al-Furqān
9) Sūrat al-Naml
10) Sūrah Alif-Lām-Mīm Sajdah
11) Sūrah Ḥā-Mīm Sajdah
12) Sūrat al-Najm
13) Sūrat al-Inshiqāq
14) Sūrat al-ʿAlaq

The prostration in Sūrah Ṣād is a prostration of gratitude (sajdat al-shukr).

According to the Ḥanafī school there are also 14 prostrations: excluding the second place in Sūrat al-Ḥajj and including the place in Sūrah Ṣād.

According to the Ḥambalī school there are two opinions: the first is like the Shāfiʿī school, and the second is that there are 15 prostrations.

According to Imam Mālik there are also two opinions: the first is like the Shāfiʿī school and the second is that there are 11 prostrations, excluding the place in Sūrat al-Najm, Sūrat al-Inshiqāq and Sūrat al-ʿAlaq.

The reciter should supplicate in these prostrations what suits the content of the verse.

All the prerequisites of Prayer are required for these prostrations: covering ones nakedness (ourah), facing the qiblah, clean clothes, body and place. One who is does not have wudu when reciting a verse of prostration should prostrate after he has made wudu.

It is recommended that one makes a pact with the Qurʿān and recite it constantly at every opportunity. This is contrary to those who dislike its recitation of the ʿAṣr Prayer, considering it an act of the Jews. Its recitation is more encouraged at night since the heart is more composed, free of responsibilities, distractions, more safe from ostentation and other acts which will impede its reward.
He should do his utmost not to forget what he has memorised. Forgetting is considered a major sin. Similarly, forgetting a portion of what he has memorised is also a sin, as explicitly mentioned by Imam al-Nawawî in *al-Roudah* and his other writings.

If the reciter is unable to continue, unable to recall what follows in recitation from the place where he had stopped, then he should ask another about it. It is recommended that he asks in a respectful manner and clearly. He should say: “I have been caused to forget” and not “I have forgotten”, since he did not intentionally forget it.

It is recommended that the reciter affirms the truthfulness of his Lord upon terminating his recitation, bear testimony that His Messenger ﷺ has delivered the message and testify that it is the truth. He should say: “Allah Most Great is truthful, His noble Messenger has propagated (the message of Islam). We are of those who testify to this. May Allah make us of those who are truthful in our testimony and those who uphold justice”.

It is recommended that one fasts when making a *khatm*. He should gather his family and friends, beseech Allah after the *khatm*, then start another *khatm* of the Qur’ān. The practice of some people is to repeat *Sūrat al-Ikhlāṣ* three times when making a *khatm*. Imam Aḥmad prevents it.
The etiquette for touching, carrying and writing the Qurʾān

It is prohibited for the ritually impure – with minor or major ritual impurity – to touch or carry any part of the *muṣḥaf*. Similarly it is prohibited to touch a bag or box in which there is a *muṣḥaf*, provided that they are specifically meant for a *muṣḥaf*. It is also prohibited to touch the strap of the *muṣḥaf* provided that it is attached to the *muṣḥaf*. It is also prohibited to touch that which had been written for study purposes – even if it is one verse – like a board and that which is attached to it.

It is necessary to prohibit the insane or youth who has not reached the age of discernment from touching the *muṣḥaf*, out of fear of violating the sanctity of the *muṣḥaf*. However, the youth who has reached the age of discernment will not be prevented from touching the *muṣḥaf* or board, for study and learning purposes. He is not required to have ritual purity (*wuḍū*) due to the ensuing hardship.

For others besides the youth who has reached the age of discernment, and when teaching, one in the state of ritual impurity may not touch the *muṣḥaf*. However, Imam Ibn al-Ḥajar allows the one teaching children – when he is unable to remain ritually pure – to touch the board because of the ensuing hardship. In this case, for him to make *tayammum* is better.

It is totally prohibited for the disbeliever to touch the *muṣḥaf*, entirely or partially. He is not prevented from listening to the Qurʾān. It is allowed to teach him if one is hopeful of his Islam.

That which has been written as an amulet for blessings, it is not prohibited to touch or carry it provided that it is in a cover which protects its.
It is not permitted to leave a worn page of the mushaf in another book to be protected. Rather, it should be erased in pure water, then cast into the ocean or a running river.

It is prohibited to write the Qur’an as well as the names of Allah with something filthy, or on something filthy. It is also prohibited for the mushaf to touch anything filthy which is not pardonable.

It is disliked to write the Qur’an on a wall – even if it be in a masjid – on clothes, food etc. It is permitted to demolish the wall, to wear the clothes or to eat the food. There is no harm if it meets whatever else is in the stomach, contrary to swallowing paper upon which the Qur’an has been written, for then it is prohibited.

It is not permitted to write it on the floor, on a rug, or something similar upon which feet walk.

It is not disliked to write verses of the Qur’an on a utensil to drink its water as a cure, contrary to the legal verdict (fatwa) of Imam Ibn ‘Abd al-Salām which regards it as prohibited.

It is a Sunnah to write it with due clarity out of honour to it. Similarly, it is a Sunnah to dot it and add its vowels to protect it from errors and alteration.

It is necessary that it be written according to the requirements of the ‘Uthmānic script and not upon the current writing principles.

It is necessary to protect the mushaf from all harm. It is prohibited to swear at it, or to treat it lightly. It is recommended to apply perfume to it.
The *mushaf* should be placed on a chair or a high place, above all other books out of honour for it.

Out of reverence, it should be kissed, as one would kiss the black stone (*al-ḥajr al-aswad*).

One could also stand out of honour for the Qurʾān, though some regard this as an innovation since it was not done by the earlier generations.

It is recommended that one commits to recite the Qurʾān on a daily basis.

It is prohibited to use the *mushaf* as a pillow, to stretch out one’s legs towards it, to place it on something dirty, or to travel with it into enemy lands out of fear that they might violate it.

It is prohibited to erase its writing with one’s spit. However, if one put spit on a cleaning cloth to erase it, then it will not be prohibited.

It is permissible to buy and sell a *mushaf* according to the sound opinion, though some dislike it. It is not permitted to sell it to a non-muslim irrespective whether he is staying in muslim lands.
The etiquette and requirements for a teacher of the Qurʾān

The requirements of a teacher is that he is a muslim, mature (bālīgh), mentally sane, trustworthy, reliable, qualified and free from any causes of immoralities or that which tarnishes his credibility.

It is not permitted for him to teach any Readings (Qirāʾāt) except those which he had heard from an expert who fulfills the above requirements, or he had personally read it to him while the instructor attentively listened to him or he had heard it being recited to the expert by another.

It is necessary that his intention is solely for the pleasure of Allah. He should not intend by it any worldly gain, like remuneration, gaining the praise of people, or position and status among them.

He should not desire any form of gifts from those who are learning by him, whether it is in the form of money, services or otherwise, for if it was not for the student’s studying under the teacher he would never have given him the gift.

There is difference of opinion regarding a wage for teaching the Qurʾān. Abū Ḥanīfah prevents it. Others allow it if it is not stipulated. Al-Shāfīʿī and Mālik permit it even if he stipulates it, and the teacher is hired under a contract which conforms to the precepts of Sharīʿah, provided that there are others in his town able to teach as well.

It is necessary that the teacher be moulded by a praiseworthy character and pleasing habits. They include abstinence in this world, thinking little of it, lacking concern for it and its (worldly) people, generosity, gentleness, patience, noble character, a cheerful face but without becoming immodest.
He should adhere to piety and humility, tranquillity and dignity, humbleness and modesty. He should free himself from ostentation, jealousy, malice, backbiting and looking down upon others, even though they may be under him. He should not have pride, and there are few who are saved from this. He should refrain from excessive jest and unlawful income.

He should protect his eyes from unnecessarily looking around or playing with his hands.

He should remove the hair under the armpits and its offensive odour. He should apply perfume to eliminate this.

He should adopt the instructions of Sharīʿah: trimming the moustache, cutting the nails, combing the beard and its likes.

The teacher should be composed, reflecting upon the meanings of the Qurʾān, freeing his heart from any distractions, except if he needs to indicate to the student that he has erred. Then he should knock lightly upon the ground, indicate to him with his hand or nod with his head to make the student aware of his mistake. He should be patient until the student recalls his mistake, else he should inform him of it.

The teacher should always look presentable and wear clean white clothes. He should not wear that which is prohibited or unbecoming of a teacher of the Qurʾān.

He should constantly be wary of Allah, when alone and in public. He should rely upon Allah in all his affairs.

The teacher’s objective should not be to have many students studying by him.
The teacher should pray two units (raka‘ahs) of prayer when he reaches the place of teaching. This is emphasised if the classes are in a masjid.

It is recommended that he expands his gathering to accommodate all present.

The teacher should display a cheerful and happy face, enquire about the students’ circumstances and ask about those who are absent. He should be fair with all his students, except if one of them has travelled from far to study by him, or if he recognises excellence in one etc.

He should start with the first student that arrives. If the first to arrive is pleased with another student starting, then the teacher may commence with him. There is no problem if the teacher stands for those of his students, or others, who are deserving of honour.

It is necessary that the teacher be kind to those who are reciting to him, that he welcomes them, be well-mannered and honour them in accordance with their circumstances. He should sincerely advise and guide them to what is best for them, assist them in their studies to the best of his ability. He should build the heart of the student, be compassionate with him and encourage him to learn. Remind him of the virtues of being occupied with the recitation of the Qur’ān and the other Islamic sciences, which will increase his enthusiasm and yearning to learn.

This reminder will make the student abstinent in the world, avert him from reliance upon the world and being deluded by it. The teacher should treat the student as his son in having compassion upon him, concern for his well-being, be patient on his roughness and bad manners.
The teacher should not dislike that the student studies by another who may benefit him. He should not be arrogant with the student, but gentle and humble with him. He should love for the student what good he loves for himself and dislike for the student the shortcomings that he dislikes for himself.

The teacher should discipline the student gradually with excellent etiquette and praiseworthy character. He should accustom the student to safeguard all his affairs.

The teacher should urge him continuously to have sincerity, truthfulness, good intentions and to be aware of Allah in all circumstances.

The teacher should be committed to teaching; preferring it over his personal worldly matters that are not essential.

He should be determined to make them understand and give each student what is suited for him.

He should make them repeat what they have memorised and praise those whose excellence is noticeable, as long as there is no fear of conceit or the likes which may harm the student’s studies.

And the student who falls short, reprimand him lightly as long as there is no fear of deterring him from his studies.

He should not deny anyone instruction because of insincere intentions on their part.
The teacher should safeguard knowledge by not teaching in a place which is associated with the student, whether the student is a caliph or a lesser person.

It is allowed that he teaches on the road, contrary to those who criticise it.

It is not allowed to delay the issuing of an *ijāzah* to those deserving it, in hopes of some form of payment, since an *ijāzah* is not equal to any payment.
Etiquette for the student

It is necessary that the student is sincere in his intention. Thereafter he should earnestly strive to the best of his ability to discontinue from those attachments, affections, associations and barriers which will preoccupy him from fulfilling his goals.

He should hasten in his youthfulness and spend his time acquiring knowledge. He should not be deceived by the treachery of *tasawwuf*, because this is a calamity for the student.

He should not be so proud as to restrain himself from another whom he is able to benefit from.

The student should seek a teacher whose competence is complete and his adherence to religion is clear, possessing all the previously mentioned requirements or more.

He should cleanse his heart from all vulgarities making it fit for receiving the Qur’an, its memorisation and benefits.

He should be eager to learn, diligently doing so every time opportunity allows him to.

He should not be satisfied with a little if he has the ability to achieve more.

He should not burden himself with that which he is unable to do, for fear of annoyance or loosing that which he had gained.
The student should recite to his sheikh early in the morning and constantly revise that which he had memorised. He should not give his chance to another except if the teacher instructs it for some reason.

He should not be proud of himself, nor envy one of his peers – or another – upon some virtue gifted to them by Allah.

It is necessary that the student looks at his teacher with respect, believe in his complete competence and his superiority over his contemporaries, because this is the best for the student to benefit from him and embed whatever he hears from him in his mind.

It is necessary that the student always has respect, good etiquette and honour for his teacher.

The student should show humility towards his teacher even though he may be younger, less famous, of lower lineage or less righteous than him. He should not grab or pull the clothing of his teacher when he stands, nor be insistent when he is tired, nor tire of his company. He should be obedient to him, consult him in all his affairs and accept his opinion. He should sit before his sheikh like a student and not like a teacher. He should not enter upon his teacher without requesting permission if it is in such a place which requires it. If he argues regarding a point of knowledge with his teacher, it should be done composedly and with dignity, not pointing his hand at him, nor winking at another. He should find what pleases his teacher, even if it contradicts his wishes. He should not disclose the secrets of his teacher.

If there is any deficiency in his teacher, he should deem it from himself in that he does not understand his teacher’s statements.
Do not mention an opposing view of his contemporaries in his presence, nor say to him: “so and so has an opposing view to yours”.

The student should rebut any backbiting of his sheikh if he is able to, or leave that gathering if he is unable to do so.

When he comes close to the gathering of his teacher he should greet those present and single out his teacher with his greeting. Similarly, if he leaves, he should greet his teacher and those present. The student should not step over people, but should sit at the perimeter of the gathering unless the sheikh permits him to come forward, or he knows from the behaviour of the other students that it is preferred. He should not allow anyone to rise out of his place. If they prefer him to take their place, he should still decline, except if they insist, or the teacher instructs it or it is for some benefit to the gathering. He should not sit in the centre of the gathering except out of necessity, neither between two companions without their permission. When he sits then he should make allowance for others, have good etiquette with his companions and those present in his teacher’s gathering. This also displays good etiquette to the teacher and safeguards his gathering.

The student should not raise his voice loudly, nor laugh unnecessarily nor speak excessively without need. He should not look around with reason, but focus upon the teacher and listen attentively to his words. He should not backbite another by the teacher, nor seek another’s counsel in the presence of his teacher.

The student should bear the harshness of the sheikh and his bad actions, and this should not prevent him from remaining with the sheikh and believing in his abilities.
The student should not recite to the teacher when the teacher is preoccupied, tired, distressed, hungry, thirsty, sleepy, troubled or something which makes it difficult or prevents him from complete presence of heart and his attention.

If he finds the teacher sleeping, or busy with an important matter, he should not request to recite to the teacher, but be patient until he wakes, has completed his work or the student should leave.

If the student comes to the sheikh and does not find him, he should wait for him and remain at his door. He should not miss his daily lesson except out of concern that the sheikh is reluctant to give a lesson that day since he knows the sheikhs preference for being read to at one time and not another.

It is permitted for him to stand for his teacher while he is reciting, or for a person of virtue, knowledge, righteousness, old age, a member of state or the likes. This is preferred by Imam al-Nawawī provided that it is done out of honour and respect and not ostentatiously or to glorify them.
Etiquette for people in general and listeners of the Qurʾān

It is necessary for all to believe that the Qurʾān is the Word and the revelation of Allah. People should revere the Book of Allah and have humility when reciting it. They should take heed of its counsels, practice upon its injunctions, glorify it and protect it from all harm.

It is required that in the gathering of the Qurʾān one refrains from laughing, making noise and idle talk to comply with the verse:

وَإِذَا قُرِّيَ الْقُرْآنَ فَاسْمَعُوْاْ لَهَوَ أَنْصِرُواْ عَلَّمَكُمْ نُورْهُمْ

When the Qurʾān is being read, listen and pay attention in order that you might be shown mercy.

They should refrain from looking at things which may distract them, occupy their minds or look at beardless youth. They should prevent others from this if they are able to.

It is necessary to revere the reciters of the Qurʾān, honour them and assist them with their requirements. Have good conduct with them, the same as one would have with them in the presence of the Prophet ﷺ – if he were present – because they have inherited the Book of Allah, as well as having learnt it in the exact manner as those who learnt it in the Prophetic period.

It is prohibited for one to render the exegeses (tafsīr) of the Qurʾān if he does not have knowledge. The explanation of its meanings is for those who are qualified to do so.

It is also prohibited to argue and debate regarding the Qurʾān without due prerogative.
Conclusion

It is necessary to abide by all these etiquette to the best of one’s ability, because it is said that one who is afflicted by leaving good etiquette will soon discard a Sunnah act; and one who is afflicted by leaving a Sunnah will soon discard compulsory acts; and one who is afflicted by leaving compulsory acts will soon commit illicit acts; and one who is tried with this, regards Islamic Law (Sharīʿah) as insignificant; and whoever does this will eventually fall into disbelief. May Allah protect us from this.

This book is completed with the praise of Allah, Lord of the worlds. May Allah send salutations and peace upon our master, Muḥammad, upon all his family and Companions.
فتح الكريم المنان
في آداب حملة القرآن

للشيخ نور الدين علي بن محمد الضباع
مقدمة

الحمدُ لِلَّهِ الَّذِي أَنزَلَ الْقُرْآنَ وَمُهَّنَّا بِهِ وَبِرَبِّي وَبِزَوَاتِهِ وَجَعَلَ ذلِكَ مِنْ أَعْظَمِ عِبَادَته.

وَأَشْهَدَ أَنَّ لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، دَلَّتْ عَلَى وَجوَهٍ الْمَعْمُونَاتِ، وَسَهَدَتْ تَحْتَهُ وَكَانَهُ وَجَلَالُهُ وَغَيْسَتِهِ الْآيَاتِ الْبَيِّنَاتِ، وَأَشْهَدَ أَنَّ سَيِّدَانَا حَمَّادًا رَسُولُ اللَّهِ ﷺ فِيَّا يَزْوِي يُعْظِمَ عَلَى الْعَالَمِينَ: «مَنْ شَغَفْنَ اللَّهُ وَذُكَّرْيُ عَنْ مُعَطِّيْنِ أَعْطِيْنِ أَفْضَلَ مَا أَعْطَيْ السَّائِلِينَ» صَلَّى اللَّهُ وَسَلَّمَ عَلَيْهِ.

وَعَلَى إِيَّاهُ وَأَشْهَدَ أَنَّ حَازَّةَ الْأَرْوَاحِ لَخَلْقُهَا الْأَحْلَائِيَّةِ فِي حَفْظِ الْقُرْآنِ وَعَمَلِ بِتَوْطِيطِهِ وَأَدْبِيهِ.

وَبَعْدُ: فَقُولُ أَعْشَى الْأَوْرَى وَأَخْوَى الْأُحْلي إِلَى رَحْمَةِ الْعَزِيزِ الْكَرِيمِ (عَلَيْهِ الصَّبَاغُ بِنَ حَسَنَ) ﺔٍبِنِ إِبْرَاهِيمَ؟

هِذِهِ نُبَاذةٌ لطيفةً في بِيَانِ آدَابِ قَارِئِيِّ الْقُرْآنِ وَكَاتِبِهِ وَمَنْ يَعْلَمُهُ أوْ يَتَعَلَّمُهُ أَوْ يَخْصُرُ مَجَالِسِ الْمُحْتَفِلِيَّنَ. لَحْصُهُمَا مِنْ كُلِّ آيَةٍ الْمُعَتَّرِيَّنَ كَ «الْيَبَّان» وَ«الْإِلْقَفْن» وَ«الْلَّطَائِف» وَ«الْإِلْتَحَاف» وَ«الْنَّهَايَة» وَ«الْمَعْقِدَةِ الْعَزَّارَيْنَ» وَسَمِيَّتَهَا:

فَنَحْنُ الْكَرِيمُ الْمُسْتَنَبِّيُّ الْقُرْآنِ فِي آدَابِ حَمْلِهِ الْقُرْآنِ.

وَاللَّهُ آمَنَ أَنْ يَنْفِعَ يَنْفِعُهُمْ وَأَنْ يَنْفِعُهُمْ حَالَائَةً لِّجُوْهِهِ الْكَرِيمِ، إِنَّهُ جَوَابُ كَرِيمٍ رَؤْوَفُ رَحْمَتِهِ
آيات القارئ

يجب عليه أن يخليص في قراءته ويرد بها وجه الله تعالى دون شيء آخر من تضمن لمخلوق أو

أُكتب بعضة عند الناس أو محبة أو مدح أو نحو ذلك.

وأن لا يقصده بها توصلا إلى عرض من أعراف الله الذنيا من مال أو رياضت أو واجهاته أو ارتقاء

على أقرانه، أو نهان عند الناس، أو ظرف وجوههم إليه، وتحوي ذلك.

وأن لا يتخذ القرآن مميشة يكتسب بها فلو كان له شيء يأخذه على ذلك فلا يأخذه بيته الأجرة، بل

بيته الإعانة على ما هو نصده.

وأن يراعي الأدب مع القرآن، مُستحسن في ذهبه أنه ينادي، ونقرأ كتابه فينوه عليه حاله من يرى

الله تعالى فإن لم يكن يراه فإن الله سبحانه وتعالى يراه وذلماً بأنه قادر كأنه واقف بين يدي الله تعالى وهو ناظر

إليه ومُستمع منه.

ومستحب له إذا أراد القراءة أن ينطفف فاه بالخيلان ثم بالشواك أو تحوه من كل ما ينشف، أما

مُستحسن الفم فكتبه له القراءة، وقيل مكسوم كمس النصفي بالبيض النسيئة.

ولو قطع القراءة وعاد إليها عن قرب استحب له إعادة السواد قيامًا على التعوود.

وأن يكون مُتظهرا مَتِّعًا بين ورد وتحوه.

ولا تكرره للقراءة للمحدث وكذا المُستحسنات في الوطن المَحْكُوم بِأَنَّهُ طهر، وأما الجنب

والمَلائِكَة فتحرم عليها القراءة، فأنه بحظر له نظر في النصفي وإمارة على القلب.

وإذا عرض للفقري ريب في لفظك عن القراءة حتى يتكامل نحوه ثم يعود إلى القراءة وكذلك إذا

تتاءم أمسك عنها أيضاً حتى ينقضي النتكاوب.
وأن يقرأ في مكان نظيف، وأفضله المسجد يشترطه ولتحصيل فضيلة الإعتناء وهو أدب حسن.

وكره قوم القراءة في السحات والطين، واختار الشافعي أن لا تكره فيها ما لم يعتقل وإلا كره.

كتبه ونبيت النحو وهي تدور الأسواق ومواطن اللعنة واللغو ومعجوم السفهاء ونبيت السحال.

وكره أيضاً لئناعاً خافة الغفلة وفي حالة الخطيئة ليس نسمعها.

وأن يكون على كمال الأحوال وأكرم الشمائل وأن يرفع نفسه عن كل ما نهى القرآن عنه إجلالاله.

وأن يكون مصوناً على دينه الإثني عشر التمرد النفس مرتبطاً على السجارة والجداة من أهل الدينية متوارضاً للصالحين وأهل السحور والمسماعين.

وأن يحبس الصفح وحيديت الإجتهاب خلال القراءة إلا لسحاءة والعمّاء باليد ونحوها والنظر إلى ما يلمح أو يبدع الدهن.

وأن يلبس ثياب التجميل كما يلبسه ليلدخوّ على الأمير.

وأن يجلس عند القراءة مستقيلاً الفينة مستويًا متحمسًا ذا سكينة وأشراف مطرقاً رأسه غير مرتفع ولا على هيئة التكبير بحيث يكون جلوسًا وحدة كقلب له برق يدي معلموه.

فلقار قراءة أو مضطجعاً جاز ولمه أجبه أيضاً وليكين دون الأول.

وأن يستعدين الله من السخط الرجيم قبل القراءة وقبل بعضها لظاهر الآية وأوجبها قوم لظاهر الأمر قلّ مر على قوم فسلم عليهم وعاد إلى القراءة خسإ إعادة الفوائد.

وإلى حافظ على قراءة البسمة أول كل شروط عبر براءة وتناكذ إذا كانت القراءة في وظيفة عليها.

جعل.

ويجير القراء عند الالتباس بالحروف.
والسنة أنه يصل البشمالة بالحمادة وان يجهز بها حيث يشرع الجهر بالقراءة، والإسرار بالقراءة.

فما أن يجهز بالقراءة حتى لا يقطع عليه أحد بكمال فخليطة يجوه.

وإذا مر بآخذ وهو يقرأ فعند أن يقطع القراءة ليسلم عليه ثم يرجع إليها وله أعاد التعود كان حسنًا.

ويفطعها لزد السلام وجزاً وله الحمد بعد العطاس وتلتئم فيها وإجابة السؤالات نذبًا.

وإذا ورد عليه من فيه فصيلة من علم أو صلاح أو شرف فلا يأصل بالقياس إلا على سبيل الإجرا لا للزائرة بل ذلك مسموح.

وهذا أن يقرأ على ترتيب المسحوق لأن ترتيبه ليحكمه فلا يزعلها إلا فيها ورد الشرع باستنجابه.

فلا قرأ السور أو عكسها كما في تعلم الصغار جاز وقد ترك الأفضل وأما فراءة السورة متكونة فمتنق على منهج ويكسر خلط سورة سورة والنقاط آية أو آية أو أكثر من كل سورة مع ترك قراءة باقية.

وإذا أبدأ من وسط سورة أو وقف على غير آخري فليسند بمن أول الكلام السمرتيبة بعضه يغص

وليقف على الكلام السمرتيبة ولا يقيد يعصر ولا حرب.

والقراءة في المسحوق أفضل منها عن ظهر قلب لأنه تجتمع القراءة والنظر في المسحوق وهو عبادة أخرى. تعليم إن ضع خشوعه وحضور قلبه في قراءته عن ظهر قلب فهي أفضل في حقه قالة الإمام النووي تفقهها وهو حسن.

ولا تتسع قراءة القرآن إلى نية كسائر الأذكار إلا إذا نذرها فلا بد من نية النذر.

وتنصيب قراءة السجاعة جميعين سواء كانت مدارسة أو إرادة.
وَتَجْوَرُ قَرَأَتُ الْقُرآنِ بِالْقِرَآءَاتِ الْمُسْتَجْمِعَ عَلَى نَوْاتِهَا دُونَ الْبَرَاءَاتِ الْعَالِيَةِ وَمِنْ قَرْأَةِ الْمُسْتَجْمِعِ يَجْبُ
تَعْرِیْفُهُ بِتَحْرِیْفِهَا كَمَا عَلَى الْجَمْهُورِ إِنَّهُ جَاهِلِ وَتَعْرِیْفُهُ وَمِنْهَا إِنَّهُ عَالِمَ. 
وَإِذا أَبْنَاهُ قَارِئٌ بِقَرَأَةٍ أَحَدَ الْقِرَأَاتِ الْقَبَّابِسِيَّةِ أَنْ يَسْتَجِيرُ عَلَى الْقِرَأَةِ خَذَلَةٌ مَا دَامَ الْقَلَامُ مُرَتِّبًا إِفَّا الْقَضَّاءِ 
أَرْتِبَاطُهُ قَلِهُ أَنْ يَقْرَأَ يَقْرَأُهَا وَالْأُوْلَى دَوَامًا عَلَى الْأُوْلَى فِي هَذَا الْسَّمَّاجِ.
وَلَا تَجْوَرُ الْقِرَأَةِ بِالْعَجْمِيَّةِ مُطَلِّقًا كَمَا لَا تَجْوَرُ بِجَمْعِ الْقِرَآءَاتِ فِي مَحَافِظِ الْعَالِمِ دُونَ الْعَرْضِ عَلَى
الْمُسْتَجْمِعِ مَعَهُ مَا فِيهِ.
وَتَسْتَجِيرُ الْقِرَأَةِ بِالْتَّرْجِيلِ وَتَحْسِيبِيِنَّ الصَّوْتِ بِشَرْطِ أَنْ لَا تَجْرِي عَنْ خَذَلَةِ الْوَاجِبِ شَرْعًا مِنْ إِخْرَاجِ
كُلُّ حَرْفٍ مِنْ حَرْفِهِ مُوَّلِّدَ حَقَّهُ وَمَسْتَجِيرُهُ وَلَا كُرْهُ. 
وَتَكْرَهُ الْبِالْإِفْرَاطِ فِي الْإِشْرَاعِ مَطَلِّقًا.
وَتَسْتَجِيرُ الْقِرَأَةِ أَيْشًا بِالْتَّرْجِيلِ وَالْتَفَكِّيرِ وَالْعِلْمِ بِفَضْلِ الْقَارِئِ قَلِيْلَةٌ بِالْتَفَكِّيرِ فِي مَعْنَى مَا يَلْبِطُ بِهِ قُوْرُ;
مَعْنَى كُلُّ أَيْشَةٍ وَتَسْتَجِيرُ الْأَوْامِرِ وَالْعِلْمِ وَيُعْتَقِدُ قِبَالُ ذِلْكَ وَلَا بَأْسٌ يَنْكَرُ أَيْضًا وَتَرْدِيدِهَا حَتَّى يَتَمَّ لَهُ ذَلِكَ
فَإِنَّ كَانَ مِنَ أَصْرَفٍ عَنْهُ فَيَنْفَعُ أَعْتَدَّ وَإِسْتَغْفِرَ.
وَإِذَا مَرَّ بِبَيْنِهَا ذَكَرْ مَحْمُودٌ، صَلَّى عَلَيْهِ صَلَوَاتٌ وَسَلَامٌ وَالْمُسْتَجِيرُ وَتَتَأَكَّدُ ذِلْكَ عِنْدَ قَوْلِهِ تَعَالَ: 
«إِنَّ اللَّهَ وَمُلُوكُهُمْ هُمُّ يُصِلُّونَ عَلَى الْبَيْنِ بَيْنَ اِبْنَيَّ الْمَلِكِ، إِنَّمَا صَلُوْا عَلَيْهِ وَسَلَّمُوا تَنْسِيماً»
وَإِذَا مَرَّ بِبَيْنِهَا زَمَهُ لَسْتَبْحَرُ وَسَلَّمُ أَوْ عَذَابٌ أَشْقَفُ وَتَعْوُدُ أَوْ تَنْزِيْهُ دَرْهَةً وَعَظُّمُ أَوْ دِعَاءٌ تَضْرَعُ وَطَلْبَ.
وَلَبِنَ قَُبْلَ بَعْضِهِنَّ عَائِشَةَ بَنتَيْنَ، نَأَنَا وَأَلَا عَلَى ذُلُكَ مِنْ الْشََاهِدِينَ وَبَعْضٌ عَائِشَةَ الْقِيَامَةِ: نَأَنَا وَبَعْضُ عَائِشَةَ الْقِيَامَةِ: نَأَنَا وَإِلَى ذُلُكَ مِنْ
الْمُسْتَطَلُّ: أَنْبِيَّةٌ الْلَّهِ وَبَعْضُ عَائِشَةَ الْمُلِكِ: اللهُ رَبُّ الْعَالَمِينَ وَبَعْضُ: قَبَّيْهَا لَمْ تَذْكَرْنَهَا وَلَا يَقْبَلَ مِنْ
يَعْمَكَ رَبُّيْنَا لَكُلِّ ذِلْكَ السَّمَحُ وَبَعْضُ حَمَّامُ وَالصَّحِيحُ وَمَا أَبْنَاهَا يَكْبِرُ.
وليخفض صوته يقول:

"وقالت اليهود غزير ابن الله وقالت النصرى نصر مسيح ابن الله.

وتخبر ذلك.

وإذا قرأ من القرآن يقول آمنًا.

وين십시오 أن يجهر من البكاء عند الفقراء والرباكي لست لا يقدر عليه والخربون والمحتشوم وطريق

تكلف البكاء أن يجهر قلبه الحزن فمن الحزن ينشأ البكاء ووجه إحساس الحزن أن يتأمل ما فيه من التهديد

والوعيد والละوائих والعقوبة ثم يتأمل في تنصغره في أمثال أوامرنا ورؤوآجرو فيه إذا لم

يجذره حزن وبكاء كما يجذر أرباب القلوب الصافية قلبك على فقد ذلك منه فإنه من أعظم العصایب.

وين십시오 أن يراعي حق الآتي فإذا مر بآية سجدة من سجادات التلاوة سجد ندهبًا خلاقًا للتحفیبة.

كما قالوا يوم مرجوها.

وهي عند الشافعیة في الجهد أربع عشرة سجدة: في الأعراف والزعن والتحلي والإشراء ومرآیم

وأثنان في السجح وفي القرآن والتمل والسجدة وحجم السجدة والانشقاق والعلق وآذا سجدة

ص سجدة شکر.

ووعن الحفیحة أربع عشرة أخرى أيضًا لكن بإشتقاق ثانية الحج واثنتين سجدة ص.

وعن أحمد رأياتن. إخذهما كالشافعیة والثانية خمس عشرة سجدة.

وعن مالك قولان. أوسلها كالشافعیة والثاني إحدى عشرة بإشتقاق النجم والانشقاق والعلق.

وبعدهما في مجودهما بإلقاء أنيق القلقاء أرأهما.
ويشترط في هذه السجادات شروط الصلاة من سير الجعرة واشتعال الفبالة وطهارة النوبة والبذن، والمسكاك ومن لم يكن على طهارة عند التلاوة يسجع بعد أن يتطهر، ويسبق أن يتبعده القرآن، ويكتير من قرائه ما أمكن في كل وقت وبأسيبنا خلافا لمن كرها بعد صلاة العصر وقال إنها من فعل البلد وليكن المحبة له في الليل أكثر لكنه أجمع للقلب وأبعد عن الشاذلايات والصليوات وأضواء العين الرياء وغيره من المصيحات.
وليحرص من نسيانه فإن نسيانه كبيره وكذا نسيان شيء منه كذا صرح به النوري في "الروضة" وغمانها.
وإذا أرغض على القاري فلم يرد ما بعده السموضع الذي انتهى إليه قبل الغيرة فيسيعي أن يتذهب في سواه ولا ينكلم بما يلبس عليه، والثناء أن يقلل أنبيت هذا لا نبيته إذ ليس هو ماظب النسيان.
ويستحب للقاريء إذا انتهى قراءته أن يصعد ربه ويسهده بالبلاغ لرسوله ﷺ ويستهد على ذلك أنه حق فيقول: صدق الله تعالى وبلغ رسوله الكريم ونحن على ذلك من الشاهدين، اللهم اجعلنا من شهداء الحق القياسي بالقسط.
ويستحسن يوم الختم وجمع الأهل والأصدقاء عندنه والدعاء عليه ثم التشريع في حنكة أخرى وخرج عامل الناس على تكوير شؤور الإخلاص ومنعة الإثيم أحمد.
آداب مَسَّ الْمُصَحَّفَ وَحَمَّلَهُ وَكَتَابَهُ

يُحَرَّمُ عَلَى الْمُحِيدِ وَلَوْ أَصَفَّرَ مَسْ مَكَٰثِ مَن الْمُصَحَّفَ وَحَمَّلَهُ وَكَذَا مَسَّ خَرِيبٍ وَصُنُودُ فِيهِا

مَصَحَّفٍ بِشَرْطِ أَنْ يُكُونَا مَعَدِينِهَا وَكَذَا مَسْ عَلَاهُ لَا يُحَرَّمُ أَنْ يُكُونَ عَلَى الْمُصَحَّفَ وَكَذَا تَجْرَمُ عَلَى مَسْ مَا كَتَبَ لِدَرَاسَةٍ وَلَوْ بَعْضٍ كَلَحَ وَعِلَاقَهُ.

وَيُجَبُ مِنْ مَسْ مَصَحَّفٍ وَلَوْ لِدَرَاسَةٍ وَتَعْلُومُ وَلَا يَكَلَّفُ بِالْطَهَارَةِ لِذَلِكَ خَوَفَ السَّمَشَةَ.

أَمَّا لِلْتَعْلُومِ وَعَشْرٍ فَلا يَجْرِزُ لَهُ ذَلِكَ وَلَكِنَّ أَقْتَ الْإِسْمَاعِيَّةُ مِنْهُ بَخَرَجَ بِأَنَا يُسَامَحُ لِسَوْدَةَ الْأَطْفَالِ الَّذِي

لَا يَسْتَطِيعُ أَنْ يَقْبِمَ عَلَى الْطَهَارَةِ فِي مَسَّ الْأَلْوَاحِ لِيَا فِيهِ مِنْ السَّمَشَةِ لَكِنَّهُ يَتَّجَرَمُ وَهُوَ أَوْلَى.

وَيُمْنَعُ أَلْكَافُ بُنَائِهِ مِنْ مَسَّ السَّمَشَةِ كَلَهُ أوْ بَعْضِهِ وَلَا يُمْنَعُ مِنْ سَيَافِ الْقُرْآنِ وَيَجْرِزُ تَعْلِيمُهُ إِنَّهُ رُجْمٌ إِسْلَامَةً.

أَمَّا مَا كَتَبَ تَسْمِيَةً لِلْتَبْرُكِ فَلا يَجْرِزُ مَسْهَا وَلَا حَملَهَا لَكِنَّ يَشْرَطُ أَنْ تَجِلُّ فِي جُرْزٍ نَبِيَّهَا مِنْ كُلَّ أَذْى.

وَلَا يَجْرِزُ جَعْلُ صَحِيحَةٍ بَالْيَدِيَّةِ مِنْهُ وَقَايَةٍ لِكِتَابٍ بِلْ يُجَبِّ حَوْزَهَا إِيَّاءٌ طَاحِرٌ وَيَصَبُّ فِي بَحْرٍ أَوْ شَهْ جَارِ.

وَيَجْرِزُ كُتُبِ الْقُرْآنِ وَكَذَا أَسْهَاءُ الْإِسْمَاعِيَّةُ يَنْجِسُ أَوْ عَلَى نِجِسٍ وَمَسْهَا يَهَا كَانَ غَيْرُ مَعْفُوٌ عَنَّهُ.

وَلَيَكْرِهَ كُتُبُهُ عَلَى حَيَاتِ وَلَوْ لِمُسْجِدٍ وَتَبَابٍ وَطَعْامٍ وَنَجَوُّ ذَلِكَ وَيَجْرِزُ هَذِهِ الخَيْانَةِ وَلَيْسَ النِّيَاٰبِ

وَأَكْلِ الطَّعَامِ وَلَا تَضْرِ مَلَاقَهُ مَا فِي السَّمَشَةِ بِخَلَافِ ابْتِلَاعٍ قَرْطَاسِ إِنَّهُ يَجْرِمُ عَلَىٰهُ.

وَلَا يَجْرِزُ كُتُبُهُ عَلَى الأَرْضِ وَلَا عَلَى بَسَاطٍ وَنَجَوُّ مَا سِيْبُ يُبْوَطُ بِالْأَقْدَامِ.

وَلَا يَكْرِهَ كُتُبُهُ عَلَى إِيَّاهُ لِيسَ مَأْوَاٰهُ مُسْتَقَرٌ لِلسَّقَاةِ خَلَافَهُ لِيَا وَقَعَ بِالْإِسْمَاعِيَّةِ مِنْ عَدِيَ السَّلَامِ فِي فَتَاوِهِ منْ التَّحْكُمِ.
ويُستَبِّب كِتَابه وَإِيْضَاحه إِكَارًا اَلمَّهُ، وَكَذَا يُسْتَبِّب نَفْطه وَشَكْلِهِ صَبِيَّة لَهُ مِن اللَّمْحِ وَالْتَحْرِيقِ.

ويُبْيِح أن يَكْتَب عَلَى مُفْتَقِي الرَّسْم العَلَّامة لَنَعُلُ مُفْتَقِي الْحَرْطِب المُنْتَدَّل عَلَى الْقِيَاسِ وَلَا يُجُزُّ.

لِأَحَدٍ أَن يَطِعَن فِي هَذى مَن مَرْسَوم الصَّحَابَة إِذ الطَّعَم فِي الْكِتَابَة كَالطَّعَم فِي الْتَلَوْعَة.

وَجَعَّلهُ عَلَى كُرْسِيّ أُوْ في حَلِ مُرْتَفِع فُوق سَائِر الكُتَب تَغْطِيَّة لِهُ.

وَنَبْيِحْهُ قِنَاءًا عَلَى نَقْبِ السَّحْر الأَسْوَد.

وَالْقَيْمَة لِهُ إِذَا أَقَدِمُه يُه وَعَدَهُ بِعْضٍ مِن نَعْمَتِهِ لِيُنْكِرُهُ مَه يُعْهَدُ فِي الصَّدر الأَوْلِ.

وَيُسْتَبِّب تَعَاهُدُ بِالْقُرْءاء فِيه بَوْمَيَا.

وَيَجْرَمُ نُوْسَدَة وَمَدُ الرَّجُلِين إِلَى وَإِلَفَاوَة عَلَى الْقَادِرَة وَالْمُسَافِرَةُ إِلَى أَرْضِ الْعَدْرُ إِذَا حِيَفَ وَفُوْغُهُ فِي أَيْدِيهِمّ.

وَيَجْرَمُ مَوْحِدًا بِالْرَبِّيَّ إِبْيِي بَالْبَصَص عَلَيْهِ، فَإِنْ يَبْصَ عَلَى جَرَفَة وَحَمَّاهُ يَا مَأْرَمُ.

وَيَصْحِب بَيْعَه وَشَرَاءُه عَلَى الصَّحِيح وَكُرْهَا جَماعة وَيَجْرَم بِيَعَه مِن الْدُّعي مَطْلَبًا.
آداب المعلم وشرطة

شرط المعلم أن يكون مسلمًا بالعاقبة يلقى مأمونًا ضابطًا محتيرًا عن أسباب الدينية ومشيقاته.

ولا يجوز له أن يقري إلا بإسلامها سمعه، لن تعود فيه هذه الشروط، أو قراءة عليه، وهو مصخص له أو

سمعه، قراءة غيره عليه.

ويجب عليه أن يخلص البيت لله تعالى، ولا يقصده، يذلك عرضًا من أعراس الدين، كمعلم يأخذ، أو

ثناء تلقيته من الناس أو من إلهة، تحصيل له عندهم.

وأن لا يطمئن في رفاه يطمع له من بعضه من يقرأ عليه سوءًا كان مالًا أو خدمًا فإن قل، وله كان

على صورته السنجية التي لو قراءته عليه لما أهداؤها إليه.

واحتفظ العلماء في أحد الأجرة على الإقراء، فعندهم، أمينه، حضرة وأجمعه، وأجاره أحيوان إذا لم يشركه

وأجاره الشافعي والمالي إذا شارطة واستأجره، إجارة صحينة، لكنه يشترط أن يكون في بلده غيره.

ويجب على أن يحقق بالأخلاق الحكيمة، السريري من الرده في الدين، والتقالي منها، وفقد السماية

بها، تباهها، والمحبة والحب، والصبر، وتذكر الأخلاق، وطلاقة الوجه، من غير خروج إلى حد الأخلاق.

ومبارك الورع والحسن، والصبر، والصبر، والوقاء والوقاية والتوان والتحريص.

وان يزهو نفسه من الزهاء والتهبل والجد، والغيبة، واختياد غيره، وإن كان دونه ومن العجب، وقل من

يشمل منه ومن المسرح، وذي السكاب،

وأن يضكون بصره عن الألفاظات، إلا حاجة وبدينه عن العبادة بها إلا حاجة.

وان يربل نين، لإيطله وماله، رائحة، عرفته، ويدينه عن الطيب ما يقدر عليه، وأن يلازم الوطائف

الشربية من قصص الشارب، وفقه الشير، وتسلم المظفر، وشرف النحية، وتحويها.
وَأَنّ يُكُونُ سَائِنَ الْأَطْرَافَ مِنْ بِلَاءِ الْفُرُوجَ فَإِنَّ الْقَلَبَ مِنَ الْأَشْبَابِ السَّاغِلِ الْأَثْرَاءِ إِلَّا إِذَا أَخَطَّ. وَإِلَى إِسْحَارَةِ الْقُرْآنِ فَضَّلَ الْأَرْضَ صَرَّةَا حَيْبَاً وَيُشْتَرَ الْقُرْآنَ فَرَّبَهُ لِيُفْضِئَ الْفَالِقَ لِيَا قَافُهُ وَيَضَيِّرُ عَلَيْهِ حَتَّى يَتَذَكَّرَ وَإِلَّا أَخَذَهُ يَا ثُمَّ. وَأَنّ يُجْنَى هُمْنَةُ وَلَتَنَكُّ الْيَدَادَ بِبَيْضَةِ نَقْيَةِ وَيُحْذِرُ مِنَ السَّمَلاَسِ السَّمَنِ الْأَثْرَاءِ عَنْهَا وَمِنَ مَلَائِكَةِ. وَأَنّ يَرَابِي الْلَّهِ تَعَالَ فِي سَرِهِ وَعَلَائِيْنِهِ وَيَعِذُ عَلَيْهِ فِي جَمِيعِ أَمْرِهِ وَأَنّ لَا يَقِـسَ الْتَكْنُرُ كَثْرَةُ الْمُشْتَقَّيْنِ عَلَيْهِ وَأَنّ يُصِلِّي رَكْبَيْنِ إِذَا وَضَعَ إِلَى مَكَّةَ وَيَتَأكَّدُ لِهِ ذَلِكَ إِنّ كَانَ مَسْجِدًا وَيُشْتَبِحُ لَهُ أَنّ يُوَسِّعَ جَمِيعَةٌ لَيْتَمَكَّنَ جَنْسِائُهُ فِيهِ وَيُظَهِّرُ لِهِمَّ الْبَشَاشَا وَطَلَقَةَ الْوُجُودَ وَيَتَفَقَّدُ أَحْوَالَهُمْ وَيُسأَلُ عَمْنُ غَابُ مِنْهُ وَيَسْوَى بَيْنَهُمْ إِلَّا أَنْ يُكْلُعُ أَحَدُهُمْ مُسَافِرًا أَوْ يَكُرَّسُ فِيهِ الْبَشَاشَا أَوْ يَخَوَّ ذَلِكَ وَلَا يُقَدِّمُ الْأَوْلَ أَوْ الْأَوْلَ يَقْدِيمُ غَيْبَ قَدْمَهُ وَلَا يُقَدِّمُ الْأَوْلَ أَوْ الْأَوْلَ يَقْدِيمُ غَيْبَ قَدْمَهُ. وَلَا يُقَدِّمُ الْأَوْلَ أَوْ الْأَوْلَ يَقْدِيمُ غَيْبَ قَدْمَهُ وَاخْتَبَرُ العَمْلَ لِيَنْسَجُ الْإِكْرَامَ مِنَ الْطَّلَبَةِ وَغَيْبَهُ وَاخْتَبَرُ العَمْلَ لِيَنْسَجُ الْإِكْرَامَ مِنَ الْطَّلَبَةِ وَغَيْبَهُ وَاخْتَبَرُ العَمْلَ لِيَنْسَجُ الْإِكْرَامَ مِنَ الْطَّلَبَةِ وَغَيْبَهُ وَاخْتَبَرُ العَمْلَ لِيَنْسَجُ الْإِكْرَامَ مِنَ الْطَّلَبَةِ وَغَيْبَهُ وَيَنْتَبِعُ لَهُ أَنّ يُرْفَعُ يَمْنُ يَنْبَأَ عَلَيْهِ وَيُرْحَبُ بِهِ وَيُقْصِدُ إِلَىِّهِ يَحْسَبُ حَالَهُ وَيُكَرِّمَهُ وَيَنْصَحُهُ وَيَرْشِدُهُ إِلَىِّ مَسْلَحَتِهِ وَيُسَاعَدُهُ عَلَى طَلِيَّ بِهَا أَمْكَنَ وَيُوَلِّتُ لَهُ وَيَمْلُطْهُ وَيَنْحَرِضُهُ عَلَى التَّعْلِيمَ وَيُذَكَّرُهُ فَضْيَةَ الْإِشْتَعاَلُ بِقَرَأَةِ الْقُرْآنِ وَسَاسَ الْعَلَوْمِ السَّرِيعِ لِيَزَدَادُ نَشَاةً وَرَزْعَتَهُ وَيَرْهَدُهُ فِي الْذِّنَبَا وَيُضَرِّعُهُ عَنْ الرَّكُونَ إِلَيْهِ وَالْإِغْزِارَ بِهَا وَيُحْرِيَ مَجْرَى وَلَيْهِ فِي السَّفِقَةِ عَلَىْهِ وَالْإِلْهَيْنِ مِمْصَالَجِهِ وَالْصَّمِّي عَلَى جَفَايِهِ وَسُوءَ أَنْ غُهِ.
ولَا يَكُرُّ الْقَرَأَةَ عَلَى الْقَوْيِ وَصَمَّ مَسْمٍ يَنَبِيْعُهُ وَلَا يَتَعَبَّرُ عَلَيْهِ بِلَيْلٍ يَنْطَوْسَ مَعَهُ وَيَجِبُ لَهُ مَا يَجِبُ

لِنَفْسِهِ مِنَ الْحَيْرِ وَيَكْرُهُ لَهُ مَا يَكُرُّ لِنَفْسِهِ مِنَ النَفْسِ.

وَيَؤْدِهُ عَلَى الْتَدْرِيْجِ بِالْأَذَابِ الصَّرَعِيَّةِ وَالْمُسْلِمِ السَّمَرَاضِيَّةِ وَيُعْوَدُ الصَّيْمَةَ فِي جَمِيعٍ أَمْوَهْ.

وَتَحْرُّهُ عَلَى الْإِخْلاَصِ وَالصَّلِيْقِ وَحُسْنِ النَّبِيَّةِ وَمُرَابِيْتِ اللَّهِ نَعَالَ فِي جَمِيعٍ حَالَتِهِ.

وَأَنْ يُحَرَّسْ عَلَى تَعْلِيمِهِ مُؤْتِرًا ذِلَّٰلَ عَلَى مَصَالِحِ نَفْسِهِ الدِّينِيَّةِ غِيْرَ الْضَّرْوَرِيَّةِ.

وَتَحْرَسْ عَلَى تَعْلِيمِهِ وَبَعْطِيهِ مَا يَلَبِّيْهُ بِهِ وَيَأْخُدُهُ بِإِعَادَةِ مَخْفُوْظَتِهِ وَيَبْنِي عَلَيْهِ إِذَا ظَهَّرَتْ تَجَايِعُهُ مَا لَمْ يُخْشَ عَلَيْهِ فَتْنَةً بِإِعْجَابٍ أَوْ غَيْرُهُ.

وَيَعْنِيْهُ تَعْمِينَا لَطِيفًا إِذَا قَضَرَ مَا لَمْ يُخْشَ تَفْيِيرُهُ.

وَيَنْبِعُ أَنْ لَا يُسْتَبْعِعْ مِنْ تَعْلِيمٍ أُحْدَ لَكُونِهِ غَيْرُ صَحِيحِ النِّيَةِ.

وَأَنْ يُضْرَعُ الْعِلْمُ فَلَا يَدْهِبُ إِلِى مَكَانٍ يُسْتَبْعِعُ إِلَى السَّمَتُطَلِّمِ لِيَتَعَلَّمُ مِنْهُ وَإِنْ كَانَ السَّمَتُطَلِّمُ خَلْقِهُ

فَقَمْ دُوَّلَهُ.

وَيَجْزُوْهُ لَهُ الإِجْزَاءَ فِي الْطَّيْرِيَّ حَلَافًا لِسَمَّ عَابَهُ.

وَلَا يُجْزِوْهُ لَهُ تَأْخِيرُ الإِجْزَاءِ بِالْإِجْزَاءِ فِي نَظَّرِهِ مَالٍ وَنَحْوُهُ عِنْ كُلِّ مِنْ إِسْتِحْقَاقِهِ إِذْ الإِجْزَاءُ لَيْسَتْ مِنْهَا

يُقَابِلُ يَنْسَالِ.
آداب السُّمَتْعَلِم

يجب عليه أن يُخْلِص نيته ثم يُبدِن في قُطْع ما يُقَدِر عليه من العلائق والعوائق الشَّاغِلَة لَه عَن مَعَام

مَرَادٍه.

وَلِيُبَدِن في شُبّاته وآوَقَات عُمْره للْتَحْصِيل وَلَا يَغَّر بِبَخْدِع التَّسْوِيَف فإِنَّه أَفْه الطَّالِب.

وَلَا يَنْسَكَف عَنْ أَحَد وَجَدْ عِنْدَهُ قَائِدَة.

وَليُقْصِد شَيْخًا كَمْلَت أَهْلِيّته وَظَهَرَت دِيَانَته جَامِعًا لِلْمَرْوَط السُّمْتَقِدَة أو أَكَثْرًا.

وَلِيُطَهِر قَلْبَه من الأَدِنَاس لِيُصَلِّح لِقُبُولِ الْفَرَّان وَخُفْظِه وَاسْتِحْازِه.

وَلَيْكِنُ حَرْنِصًا عَلَى التَّعْلِم مَوَاطِبًا عَلَيْهِ فِي جَمِيع الأَوْقَات الَّتِي يَنْمُكُن مِنْهُ فِيْهَا.

وَلَا يَفْتُن بِالْقَلِيل مِعَ تَسْمِكَه من الأَكِبَر وَلَا يَحْمِل نَفْسَه مَا لَ يُطِين عَفَاهَا مِن السُّمَل وَضْيَاع مَا حَصَل.

وَلا يَجْعَل قِرَائَتِه عَلَى شَيْخِه وَلَيْقَحْظ عَلَيْ قِرَاءَة مَحْقْوَاتِه وَلَا يَؤْهِر بِنَوْيَه غَيْرٍ إِلَّا إِذَا أَمَرَه الشَّيْخ بِذَلِك لِحُضَالَحِه.

وَلا يُعْجِب بِنَفْسِه وَلَا يَجْعَل أَحَدًا مِنِ رَقْطِه أو غَيْرِه مِعَ قِضْيَة رَفْقَة الْهَيَّاء.

وَيَجْعَل عَلَيْهِ أَن يَنْظِر شَيْخَة يُعْنِي الأَحْتِرَام وَيَعْتِقد كَنَال أَهْلِيّته وَرَجْحَانِه عَلَى نَظَرَاهُ فَهُوَ أَقُوّب إِلَى ابْتِبَاعِه وَرَسْوُخ مَا يَتَسَمَع مِنْهُ فِي ذَهَنٍه.

وَيَلْزَم مَعَه الْوَقَار وَالْتَأْذِب وَالْتَغْطِيَّه.
ويavanaugh له و وإن كان أصغر منه ستًا وأقل شهرة ونساء وصالحه ولا يأخذ به إليه إذا قام ولا يلبس عليه إذا كسب ولا يشبع من طول صحبته ويدفع له ويساعده في جميع أموره ويقبل قوله ويغفه بين يديه فعدة المسامعين لا فعدة السمعين ولا يدخل عليه يغير استدلاة إلا كأنه في مكان يحتفل إليه وإن ناظره في علم فليس مع السكينة والوقار ولا يشبه بيده ولا يغمرن غيره بعينه ويتحرى رضاه وإن خالف رضا نفسه ولا يضحي له سيراً.

وإذا وقع من شيخه تقص فليجعله من نفسه بأنه لم يفهم قوله.

ولا يذكر أحداً من آثاره عنده ولا يقول له قال فلا خلاف قولك.

ويرو غيبته إذا سمعها إن قدر فإن تعذب عليه ردها قام وفارق ذلك السجيس.

وإذا قرب من حلقته الشيخ فلسلست على الحاضرين وليحص الشيخ يتبجي ويسلم عليه وعليهم إذا انصرف ولا يبتغى رقاب الناس بل يجلس حيث أنهى به السجيس إلا أن يأذن له الشيخ في التقدم أو يعلم من إخوانه إنما ذلك ولا يقيم أحداً من تجليسه فإن أثره لم يقبل إلا أن يقيم عليه أو أمر الشيخ بذلك أو يكون في ذلك مصلحة للحاضرين ولا يجلس في وسط الحلقه إلا يضرب وراء ولا بين صاحبين يعبر إذا هما وإذا جلس فليس يMontserrat وليأتيب مع رفقي وحاضري مجلس الشيخ فإن ذلك تأدب مع شيخه وصياني لسجيسه.

ولا يرفع صوته رفعًا بليغًا ولا يضحكه ولا يكبر الكلام إلا لسجيسه ولا يبتغث أيضًا ولا يسأله إلا بسماه.

حاجة بل يتوجه إلى الشيخ ويصغي لكلامه ولا يغتلم عندها أحدا ولا يشاور أحدا في تجليسه.

وليتلمح جفوة الشيخ وس중 خليقه ولا يصدا ذلك عن ملازمته واعتقاد كلاه.

ولا يقرأ عليه في حالي جشعه وملته وومته وجموه ونعومه وطعيمه وملعوبه وقلقه وشوقه وفرح ذلك معًا يشوق عليه أو يمنعه من كمال خصور القلب ونشاطه.
وإذا وجدت نائما أو مشغولا بِمُهمَّمَهم لم تستطأذن عليه بل يصر أبأ استيقاظه أو فواعبه أو ينصره.

وإذا جاء إلى الشيطين فلم تجد النظرة وَلآ يُقَوَّئ، وَلَيِّفَةَ إلا أن تخف كراهة الشَّيْخ لِذلِك

بِأنُ بُعْد من حاله الأَفْرَا ئَ في وقت يَعْبَى دُون غُيره.

وَيجُورُ له القيام لِشيَخه وهو يقرأ أو يسمّن فيه فضيلة من علم أو صلاح أو سين أو حُرمة بولة أو

غيرها وَأَشْتَحب ذلك الإمام النووي، لكن يتّصرّط أن يكون على سبيل الإكرام والاحترام لا على سبيل الربىاء

وَالإِغْطاء.
آئات النَّاس والكَامِعَة

يَنفَعُ عَلى جَمِيعِ النَّاس الْإِنسان بِأنَّ الْقُرْآنَ هوُ كَلامِ اللهُ تَعالَى وَتَنزِيلُهُ مَمْ تَعْظيمُهُ وَالْخَشَوُعُ عَنْدَ تَلاوَتِهَا وَالْإِغنَاءُ بِمَوَاعِظِهَا وَالْعَمَل بِعِمَالِهَا وَتَنزِيلِهَا وَصِيَانَتِهَا مِنْ كُلِّ نَقْصٍ.

وَيَنفِئُ لَهُمُ فِي جَلِيسِهِ اجْتِيبَ الصَّحِيحْ فِي الْعَمَل وَالْحَدِيثِ إِلَّا كَلاماً يَضْطَرَّ إِلَىَّ وَلَيْمُتُّهَا فَوَلَّهَا تَعالَى:

«وَإِذَا فَرَكْ الْقَرْءَانَ فَأَشْتَعِمَوْا لَهُ وَأَنْصَصُوا لَعَلَّكُمُ نَزَّمُونَ»

وَلَيْجِئُوا النَّظَر إِلَى مَا يَلْبِيُ أو بَيْدُ الدُّهْنِ إِلَّا الْأَمْرِ وَالْحُجُوِّ وَلَتَمْتَهُمْ عَنْ ذُلِّكَ غَيْرَهُمْ مَنْ يَقْدِرْهُ عَلَيْهِ.

وَيَنفِئُ لَهُمُ تَعْظيمُ قُرْائِهِ وَحَجِيرِهِمْ وَالْقِيَامِ بِمَصَالِحِهِمْ وَالْتَأْدِبِ فِي حَقّهُمْ كَيْ بُتَلَّدُ فِي حَضْرَةِ النَّبِيُّ ﷺ لَوْ كَانَ مُوَجُودَ أَلَّا كَانَ وَرَائْهُ كَيْ تَلْقَى مِنْ حَضْرَةِ الْحَمْدِ.

وَيَجِرُّ عَلَيْهِمْ تَفْصِيلُهُ بِغَيْرِ عَلَّمِ وَالْكَلَامِ فِي مِعْانَتِهِ لَسْنَ لَيْسُ مِنْ أَهْلِهَا.

وَيَجِرُّهُمُ السَّلَاحُ فِي الْقُرْآنِ وَالْجُدَّةَ فِيهِ بِغَيْرِ حَقّ.
الخاتمة

فَهَذِئَا اَلَاذَا بِجَمْعِهَا تَنْبِيِّي الْمُخَافَةُ عَلَيْهَا بِقَدْرِ الْطَّافَةِ، لِأَنَّهُ وَرَدَّ أَنَّ مِنَ الْبَلَّةِ يِتْرُكُ الْآذَابِ وَقَعَ فِي تَرْكِ السُّنُّ، وَمِنَ الْبَلَّةِ يِتْرُكُ الْوَاجِبَاتِ وَقَعَ فِي تَرْكِ الْوَاجِبَاتِ، وَمِنَ الْبَلَّةِ يِتْرُكُ الْمُحْرَمَاتِ وَقَعَ فِي تَرْكِ الْمُحْرَمَاتِ، وَمِنَ الْبَلَّةِ يِتْرُكُ الْقَرَأَةِ وَقَعَ فِي أَسْتِخْقَافِ الْشَّرِيعَةِ، وَمِنَ الْبَلَّةِ يِتْرُكُ الْآذَابِ وَقَعَ فِي الْكُرْفَةِ، تَنْهَى بِاللَّهِ مِنْ ذَلِكَ.

تَمِمَّ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلِّ اللَّهُ وَسَلَّمَ عَلَى سَيْدَانَا مُحَمَّدٍ وَعَلَى آلِهَ وَصَحِيحِهِ أَجْمَعِينَ.

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