



Etiquette Of Completing the Qur'an

Below is an abridged extract from Imam an-Nawawi, taken from his book, "Tibyan fi Adab Hamalutul Qur'an" under the section of "The Etiquette of Completing the Quran."

في آداب الختم وما يتعلق به فيه مسائل الأولى في وقته قد تقدم أن الختم للقارئ وحده يستحب أن يكون في الصلاة وأنه قيل يستحب أن يكون في ركعتي سنة الفجر وركعتي سنة المغرب وفي ركعتي الفجر أفضل وأنه يستحب أن يختم ختمة في أول النهار في دور ويختم ختمة أخرى في آخر النهار في دور آخر وأما من يختم في غير الصلاة والجماعة الذين يختمون مجتمعين فيستحب أن تكون ختمتهم يقول أول النهار أو في أول الليل كما تقدم وأول النهار أفضل عند بعض العلماء

"There are several issues concerning completing the recitation of the Qur'an;

1. When to complete: The first etiquette concerns its timing. As previously mentioned, it is preferable for someone reciting the Qur'an on his own that (it is completed) during the Prayer. Some have preferred for it to occur in the two sunnah rak'ah of Fajr or the two sunnah rak'ah of Maghrib or Fajr prayer itself as being the best (times). Others have preferred for the completion of the Qur'an to occur in the beginning of the day for one turn (of recitation) and at the end of the day for next turn. When someone completes the recitation outside of Prayer or a group completes while assembled together, it is recommended that it be at the beginning of the day or in the beginning of the night, as we previously mentioned. According to some scholars, though, the beginning of the day is better.

المسألة الثانية يستحب صيام يوم الختم إلا أن يصادف يوماً نهى الشرع عن صيامه وقد روى ابن أبي داود بإسناده الصحيح أن طلحة بن مطرف وحبیب بن أبی ثابت والمسیب بن رافع التابعین الكوفيين رضی الله عنهم أجمعين كانوا یصبحون فی الیوم الذی یختمون فیہ القرآن صیاماً

2. Fasting the day of completion: It is recommended to fast the very day of the completion unless it falls on a day in which it is forbidden to fast according to the Shari'ah. Ibn Abi Dawud related with an authentic chain that Talha ibn Mutrif, Habib ibn Abi Thabit and al-Musayyib bin Raif' (all Tabi'een (successors) from Kufa - May Allah be pleased with them all - would fast on the days they would complete the Qur'an (i.e. in the state of fasting).

المسألة الثالثة يستحب حضور مجلس ختم القرآن استحباباً متأكداً فقد ثبت فی الصحیحین أن رسول الله صلی الله علیه وسلم: أمر الحیض بالخروج یوم العید لیشهدن الخیر ودعوة المسلمین

وروی الدارمی وابن أبی داود بإسنادهما عن ابن عباس رضی الله عنهما أنه كان یجعل رجلاً یراقب رجلاً یقرأ القرآن فإذا أراد أن یختم أعلم ابن عباس فیشهد ذلك وروی ابن أبی داود بإسنادین صحیحین عن قتادة التابعی الجلیل صاحب أنس رضی الله عنه قال كان أنس بن مالك رضی الله عنه إذا ختم القرآن جمع أهله ودعا وروی بأسانیده الصحیحة عن الحکم بن عیینة التابعی الجلیل قال قال أرسل إلى مجاهد وعتبة بن لبابة فقلا إنا أرسلنا إلیك لأننا أردنا أن نختتم القرآن والدعاء یتجاب عند ختم القرآن وفي بعض الروایات الصحیحة وأنه كان یقال أن الرحمة تنزل عند خاتمة القرآن وروی بإسناده الصحیح عن مجاهد قال كانوا یجتمعون عند ختم القرآن یقولون تنزل الرحمة

3. Congregating for the completion: It is recommended to attend gatherings in which the completion takes place (in order to partake in the duas made). It has been established in the two Sahih collections (Bukhari and Muslim), "The Messenger of Allah (saw) ordered women during their menses to go out on Eid to witness the goodness and the supplications of the Muslims."

Darimi and Ibn Abi Dawud related with their chains of narration (Allah be pleased with them both) that Ibn Abbas (ra) would make a person watch over someone finishing the Quran, and when he wanted to finish, he would inform Ibn Abbas so he could witness (and participate in) it. Ibn Abi Dawud related with two authentic chains of narration that Qatada, the illustrious Successor and companion of Anas (ra), said, "When Anas ibn Malik (Allah be pleased with him) would complete (the Quran) he would gather his family and supplicate [to God]." He [also] related with an authentic chain that al-Hakam ibn Utaybah, the illustrious Successor, said, "Mujahid and Utayba Ibn Lubaba sent for me and said, "We sent for you because we want to finish the Quran and the supplication when finishing the Quran is answered." In other authentic narrations he would say, "Indeed, mercy descends when completing the Quran." [And] he related with an authentic chain from Mujahid that he said, "They would gather when completing the Quran, saying that, "mercy (now) descends."

المسألة الرابعة الدعاء مستحب عقيب الختم استحباباً متأكداً لما ذكرناه في المسألة التي قبلها وروى الدارمي بإسناده عن حميد الأعرج قال من قرأ القرآن ثم دعا أمن على دعائه أربعة آلاف ملك وينبغي أن يلح في الدعاء وأن يدعو بالأمور المهمة وأن يكثّر في ذلك في صلاح المسلمين وصلاح سلطانهم وسائر ولاية أمورهم وقد روى الحاكم أبو عبد الله النيسابوري بإسناده أن عبد الله بن المبارك رضى الله عنه كان إذا ختم القرآن كان أكثر دعائه للمسلمين والمؤمنين والمؤمنات

4. **The supplication:** It is desirable to supplicate immediately after a completion because of what we have just mentioned in the previous issue. Darimi related with his chain of transmitters that Humayd al-A'raj said, "Whoever recites the Quran and then supplicates, four thousand angels say "Amin!" to his supplication." One should be persistent in his supplication and ask for important matters. He should [supplicate] much for the well-being of the Muslims, their leadership, and all others who attend to their affairs. Al-Hakim Abu Abdallah al-Nisaburi has related with his chain of narration that when Abdallah ibn al-Mubarak (Allah be pleased with him) would finish the Quran, he would make a great deal of his supplication for the Muslims and (both) male and female Believers.

المسألة الخامسة يستحب إذا فرغ من الختمة أن يشرع في أخرى عقيب الختمة فقد استحبه السلف واحتجوا فيه بحديث أنس رضى الله عنه أن رسول الله صلى الله عليه وسلم: قال خير الأعمال الحل والرحلة قيل وما هما قال افتتاح القرآن وختمه

5. **Starting again:** When he finishes the completion, it is recommended for him to begin the next (round of recitation) immediately after it. The (righteous among) the early generations recommended this. They justified their position by way of a hadith of Anas (ra) that the Messenger of Allah (saw) said, "The best of works are al-Hal and Rahlah. " It was asked, "What are they?" He (saw) said, "Starting the Qur'an and completing it." (Tirmidhi)



Suggested Dua

O Allah, have mercy upon me with the Qur'an, and make it for me a leader, light, guidance and mercy.

اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ وَاجْعَلْهُ لِي إِمَامًا وَنُورًا
وَهْدًى وَرَحْمَةً

O Allah, remind me of whatever I was made to forget from the Qur'an. Teach me whatever I am ignorant of and enable me to recite it night and day. Make it an argument (that can save me), O Lord of the Worlds.

اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نَسِيتُ وَعَلِّمْنِي مِنْهُ مَا
جَهَلْتُ وَارْزُقْنِي تِلَاوَتَهُ آتَاءَ اللَّيْلِ وَأَطْرَافِ
النَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَا رَبَّ الْعَالَمِينَ

O Allah, set aright my religion which will guard my affairs, set aright my worldly affairs as I live my life, my Hereafter, where I return. Make my living an increase of all goodness, and make my death blessed for me, from every evil.

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي
وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي
آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي
فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

O Allah, make the best of my life the last portion of it, the best of my deeds that last deed of my life and the best day, the day that I meet You.

اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ وَخَيْرَ عَمَلِي
خَوَاتِمَهُ وَخَيْرَ أَيَّامِي يَوْمَ الْقَاكَ فِيهِ

O Allah, I ask you for a comfortable life, peaceful death, and a return (to the Hereafter) that is not humiliating and degrading.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَيْشَةً هَنِيئَةً وَمِيتَةً سَوِيَّةً
وَمَرَدًا غَيْرَ مُحْزٍ وَلَا فَاضِحٍ

O Allah, I ask for the best of affairs, invocations, success, knowledge, deeds, rewards, life, death and make me firm, set me aright in all that goodness. Make my balance (i.e. good-deeds) heavy, strengthen my faith, raise my rank, accept my prayers, forgive my mistakes, and I ask You for the highest Garden (Paradise).

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ وَخَيْرَ الدُّعَاءِ
وَخَيْرَ النَّجَاحِ وَخَيْرَ الْعِلْمِ وَخَيْرَ الْعَمَلِ وَخَيْرَ
الْغَوَابِ وَخَيْرَ الْحَيَاةِ وَخَيْرَ الْمَمَاتِ وَتَبَّتْ
وَتَقَلَّ مَوَازِينِي وَحَقَّقْ إِيْمَانِي وَارْفَعْ دَرَجَاتِي
وَتَقَبَّلْ صَلَاتِي وَاغْفِرْ خَطِيئَاتِي وَأَسْأَلُكَ
الْعُلَا مِنْ الْجَنَّةِ

O Allah, I ask you for that which necessitates your mercy, receives your forgiveness, safety from all sins, earns the benefit from every good deed, success in attaining the Garden (Paradise) and protect me from the torment of the Fire.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالْفُوزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ

O Allah, make good all of our last deeds and preserve us from the humiliation of this world and the torment of the Hereafter.

اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ

O Allah, apportion to us such fear of You that prevents us from disobedient acts and such obedience that will take us to Your Garden (Paradise); and such certainty as will make easy for us to bear the calamities of this world. Let us enjoy our hearing, our sight and our power as long as you keep us alive, and make our revenge on those who oppress us, and support us against those who are hostile to us, and let no misfortune afflict our religion; let not worldly affairs be our greatest concern, or the limit to our knowledge, and let not those rule over us who do not show mercy to us!

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهَا جَنَّتِكَ وَمِنْ اليَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا وَ مَتَّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَ اجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمْنَا وَانصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمًّا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

O Allah, do not leave any of our sins except you forgive them, any worry but You help (remove it), any debt but You fulfill it and there is not an issue related to this world or the next world except that You solve it, O Most Merciful and Most Compassionate.

اللَّهُمَّ لَا تَدَعْ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ وَلَا دَيْنًا إِلَّا قَضَيْتَهُ وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

O our Lord, grant us good in this world and good in the Hereafter, and save us from the torment of the Fire.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

May Allah send His blessings upon our Prophet Muhammad, his family, his companions and a superabundant greeting of peace.

وَصَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ الْأَخْيَارِ وَسَلَّمْ تَسْلِيمًا كَثِيرًا