



AL KHALIL ACADEMY

What Should You Intend While Reciting The Noble Qur'an?



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Students of Al Khalil Academy



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Many Muslims recite the Qur'an with only the intention (niyyah) of thawab and reward, while being unaware of the great benefits of the Qur'an and (unmindful of) the fact that everytime a person recites with any intention, one acquires its virtue, as the Prophet (ﷺ) has said:

“Actions are only based on intentions, and every person only gets what he intended.”

(Bukhari)

Thus, the Qur'an is a way of life, and the art of making intentions is the venture of the knowledgeable ones.

Hence, from this principle, I remind myself and my fellow believers that the intention of a Muslim while reciting (the Qur'an) should be:

 **1. I recite the Qur'an to (gain) knowledge and to act upon it.**

“This is a blessed Book We have revealed to you, so that they might reflect upon its Verses, and so that the men of understanding may heed to advice.” (Qur'an 38:29)

 **2. I recite the Qur'an with the intention of guidance from Allah (ﷻ).**

“The month of Ramadan is the one in which the Qur'an was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong.” (Qur'an 2:185)

 **3. I recite the Qur'an with the intention of conversing with Allah (ﷻ).**

“When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so they should respond to Me, and have faith in Me, so that they may be on the right path.” (Qur'an 2:186)



4. I recite the Qur'an with the intention of seeking cure through it, from external and internal diseases.

“We reveal the Qur'an, which is cure and mercy for the believers; and it adds nothing to the unjust but loss.” (Qur'an 17:82)



5. I recite the Qur'an with the intention that Allah (ﷻ) will take me out from the (different forms of) darkneses towards the light.

“There has come to you, from Allah (ﷻ), a Light and a clear Book; with it Allah (ﷻ) guides those who follow His pleasure to the pathways of peace, and brings them out, by His will, from the depths of darkness into the light, and guides them to a straight path.” (Qur'an 5:15-16)



6. I recite the Qur'an because it is a cure for the hardness of the heart, and in it is tranquility for the heart, and life for the heart, and the prosperity of the heart.

“Allah (ﷻ) has sent down the best discourse, a book containing subjects resembling each other, mentioned again and again, shivered from which are the skins of those who have awe of their Lord. Then, their skins and their hearts become soft enough to tend to the

remembrance of Allah (جَلَّالٌ). This is the Guidance of Allah (جَلَّالٌ) with which He brings to the right path whomsoever He wills. As for the one whom Allah (جَلَّالٌ) lets go astray, for him there is no one to guide.”
(Qur'an 39:23)

“O men, there has come to you an advice from your Lord, and a cure for the ailments of your hearts, and guidance and mercy for the believers.” (Qur'an 10:57)

“Listen, the hearts find peace only in the remembrance of Allah (جَلَّالٌ).” (Qur'an 13:28)

 **7. I recite the Qu'ran with the intention that the Qur'an is hospitality from Allah (جَلَّالٌ).**

Indeed this Qur'an is the banquet of Allah (جَلَّالٌ) so learn as much as you can from the banquet of Allah (جَلَّالٌ).
(Hakim)

 **8. I recite the Qur'an so that I'm not written amongst the heedless ones, and so that I become one of those who are mindful of Allah (جَلَّالٌ).**

If anyone prays at night reciting regularly ten Qur'ans, he will not be recorded among the negligent; if anyone prays at night and recites a hundred Qur'ans, he will be recorded among those who are obedient to Allah (جَلَّالٌ); and if anyone prays at night reciting one thousand Qur'ans, he will be recorded among those who receive huge rewards. (Abu Dawud)



9. I recite the Qur'an with the intention of increasing conviction (Yaqeen) and belief (Imaan) in Allah (ﷻ).

“Certainly, the believers are those whose hearts are filled with awe when (the name of) Allah (ﷻ) is mentioned; and when His Verses are recited to them, it makes them more developed in faith; and in their Lord they place their trust.” (Qur'an 8:2)



10. I recite the Qur'an with the intention of fulfilling the command of Allah (ﷻ) to recite slowly and carefully (Tarteel).

“And recite the Qur'an clearly with tarteel (in a distinct and measured tone).” (Qur'an 73:4)



11. I recite the Qur'an for reward, so that I receive 10 good deeds for every letter, and Allah (ﷻ) multiplies (beyond that) for whomsoever He wishes.

[Whoever recites a letter] from Allah's (ﷻ) Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter. (Tirmidhi)

“And Allah (ﷻ) multiplies (the reward) for whom He wills. Allah (ﷻ) is All-Embracing, All-Knowing.” (Qur'an 2:261)



12. I recite the Qur'an so that I acquire the intercession of the Qur'an on the Day of Judgement.

Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. (Muslim)



13. I recite the Qur'an with the intention of following the bequest (Wasiyyah) of the Prophet (ﷺ).

Narrated Talha (رضي الله عنه): I asked `Abdullah bin Abi `Aufa (رضي الله عنه), "Did the Prophet (ﷺ) make a will (to appoint his successor or bequeath wealth)?" He replied, "No." I said, "How is it prescribed then for the people to make wills, and they are ordered to do so while the Prophet (ﷺ) did not make any will?" He said, "He made a will wherein he recommended Allah's (جَلَّالاً) Book." (Bukhari)



14. I recite the Qur'an so that Allah (جَلَّالاً) elevates my rank through it, as well as the rank of the Ummah.

By this Book, Allah (جَلَّالاً) would exalt some peoples and degrade others. (Muslim)



15. I recite the Qur'an so that I may ascend the ranks of Jannah, and wear the crown of honour, and so that my parents are dressed in clothes that exceed the value of the entire world.

The Qur'an will come on the Day of Resurrection and will say, 'O Lord, adorn him.' So he will be given a crown of honour to wear. Then it will say, 'O Lord, give him more.' So he will be given a garment of honour.' Then it will say, 'O Lord, be pleased with him.' So Allah (ﷻ) will be pleased with him. Then it will be said to him, 'Recite and advance in status, and for each Qur'an you will gain one more hasanah (reward for good deed). (Tirmidhi)

His parents will be clothed with garments which far surpass everything to be found in this world. They will say, "O Lord, how did we earn this." It will be said to them, "Because you taught your child the Qur'an." (Tabarani)



16. I recite the Qur'an with the intention of gaining closeness to Allah (ﷻ) through His (ﷻ) Speech.

And the slaves [of Allah ﷻ] do not draw closer to Him (ﷻ) with [anything greater than] the likes of that which came from Him (ﷻ). (Tirmidhi)



17. I recite the Qur'an so that I become from the people of Allah (جِبْرَائِيلَ) and from His (جِبْرَائِيلَ) special ones.

“Verily, Allah (جِبْرَائِيلَ) has his own people among humanity.” They said, “O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who are they?” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “They are the people of the Quran, the people of Allah (جِبْرَائِيلَ) and his chosen ones.” (Ibn Majah)



18. I recite the Qur'an with the intention that the one proficient in the Qur'an will be in the company of the pious, noble angels who are scribes (of the Qur'an).

One who is skilled in the Qur'an is associated with the noble, upright recording angels, and he who falters when he recites the Qur'an and finds it difficult for him will have a double reward. (Abu Dawud)



19. I recite the Qur'an with the intention of (attaining) salvation from the Fire and from the punishment of Allah (جِبْرَائِيلَ).

The Qur'an is an intercessor whose intercession will be accepted and an opponent whose testimony will be accepted. Whoever puts it in front of him, it will lead him to Paradise, and whoever puts it behind his back, it will drive him to Hell. (Ibn Hibban)



20. I recite the Qur'an so that I am in the company of Allah (جِبْرِيلَ).

Allah (جِبْرِيلَ) listens more attentively to a man with a beautiful voice who recites Qur'an out loud than the master of a singing slave listens to his slave. (Ibn Majah)



21. I recite the Qur'an so that I don't recede towards the most abject time of life (senility).

“Allah (جِبْرِيلَ) has created you, then He takes you back. And among you there is one who is carried to the worst part of the age, so that he knows nothing after having knowledge. Surely, Allah (جِبْرِيلَ) is All-Knowing, All-Powerful.” (Qur'an 16:70)



22. I recite the Qur'an so that it becomes an evidence in my favor and not against me.

The Holy Qur'an is a proof on your behalf or against you. (Muslim)



23. I recite the Qur'an seeking from Allah (جِبْرِيلَ) to make me steadfast through it.

“It is nothing else but a message of advice for all the worlds, for the benefit of any one from among you who intends to go straight.” (Qur'an 81:27-28)



24. I recite the Qur'an so that tranquility descends upon me, and mercy envelops me, and Allah (ﷻ) mentions me in the gathering of those who are with Him (ﷻ).

Those persons who assemble in the house among the houses of Allah (ﷻ) (mosques) and recite the Book of Allah (ﷻ) and they learn and teach the Qur'an (among themselves) there would descend upon them tranquility and mercy would cover them and the angels would surround them and Allah (ﷻ) mentions them in the presence of those near Him (ﷻ). (Muslim)



25. I recite the Qur'an with the intention of attaining the kindness and favor of Allah (ﷻ).

The Lord, Blessed and Most High is He, has said: 'Whoever is too busy with the Qur'an for remembering Me and asking Me, then I shall give him more than what I give to those who ask.' And the virtue of Allah's (ﷻ) Speech over the speech of others is like the virtue of Allah (ﷻ) over His creation. (Tirmidhi)



26. I recite the Qur'an so that my (spiritual) fragrance becomes appealing.

The example of him (a believer) who recites the Qur'an is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'an is like a date which is good in taste but has no smell. And the example of a dissolute wicked person

who recites the Qur'an is like the Raihana (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell. (Bukhari)

 **27. I recite the Qur'an so that I'm not misguided in the world, nor am I one of the wretched ones in the hereafter.**

Stick to the reading of the Quran, because it is a noor in this life and a provision for the Hereafter.

(Ibn Hibban)

 **28. I recite the Qur'an so that Allah (ﷻ) expels sorrow through it, and removes all anxieties and distress through it.**

O Allah (ﷻ), I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand (i.e. You have total mastery over), Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety. (Ahmad)



29. I recite the Qur'an so that it becomes my close friend in my grave, a light for me on the Bridge (Siraat), a guide for me in the world, and an impetus for me towards Jannah.

Allah (جَلَّالاً)! Make the Qur'an for us and for all Muslims a partner in this life, an intimate friend in the Grave, a light on the Bridge, a companion in Paradise, a barrier and protection from the Fire and a guide to all good deeds! (Al Tayseer fi Ahadith Al Tafsir by Muhammad Al Makki Al Nasiri رَحِمَهُمُ اللهُ)



30. I recite the Qur'an so that Allah (جَلَّالاً) nurtures and instills within me the noble character with which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was adorned.

Qatadah (رَضِيَ اللهُ عَنْهُ) reported: I said to Aisha (رَضِيَ اللهُ عَنْهَا), "O mother of the believers, tell me about the character of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), peace and blessings be upon him." Aisha (رَضِيَ اللهُ عَنْهَا) said, "Have you not read the Quran?" I said, "Of course." Aisha (رَضِيَ اللهُ عَنْهَا) said, "Verily, the character of the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the Quran." (Muslim)



31. I recite the Qur'an so that I occupy my soul with the truth, such that it does not occupy me with falsehood.

“That is because the disbelievers have followed falsehood, while the believers have followed the truth (that has come) from their Lord. This is how Allah (ﷻ) explains their (respective) situations to the people.” (Qur'an 47:3)



32. I recite the Qur'an to fight my nafs, and Shaytaan, and desires.

“Whereas for the one who feared to stand before his Lord, and restrained his self from the (evil) desire, the Paradise will be the abode.” (Qur'an 79:40-41)

“O you who believe, enter Islam completely, and do not follow the footsteps of Satan. Surely, he is an open enemy for you.” (Qur'an 2:208)



33. I recite the Qur'an so that Allah (ﷻ) places a protective barrier between me and the disbelievers on the Day of Judgement.

“When you recite the Qur'an, We place an invisible curtain between you and those who do not believe in the Hereafter.” (Qur'an 17:45)





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So, let us become the people of the Qur'an!

This is the business venture with Allah (ﷻ) which is guaranteed to be profitable, and through which He (ﷻ) grants generous favours and gifts, which are endless.

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TRANSLATION AND REFERENCES
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While the author of this text is unknown to us, the message contained within it is sourced largely from the Qur'an and Hadith as indicated by the references we have provided.