

# **How to Conclude the Recitation of the Noble Qur'an**

# **How to Conclude the Recitation of the Noble Qur'an - Islamic Queries 11**



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[1] [1]

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# How to Conclude the Recitation of the Noble Qur'an

Answer Provided By **The Porch Of Wisdom Institute**

Under The Guidance Of

**Ayatullah Shaykh Hadavi Tehrani**

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## Question

What is the ruling on concluding the recitation of the Noble Qur'an by saying, *Indeed Allah, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ)? In addition, why is there a difference in this phrase in what the Shi'a and the Sunni say when completing the recitation of the Noble Qur'an?

## Answer

Both forms of this statement, meaning: *Indeed Allah, the Greatest has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ); as well as: *Indeed Allah, the Most High, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ) are recommended (*mustahhab*) to say when one concludes the recitation of the Noble Qur'an. However, there are some personal prejudices which have resulted in the Shi'a and Sunni choosing one statement over the other:

1. It is possible that the Ahl al-Sunnah feel that by bringing in the name *the Most High* (الْعَلِيُّ) this is a sign of extremist leanings that equates Imam 'Ali ('a) as being Allah (SwT) or one who is at the same level of Allah (SwT) [as the name of Imam 'Ali ('a) is derived from the Beautiful Name of Allah, al-'Ali or *the Most High*]. However, this is nothing more than an incorrect excuse on their part, and if we were to accept this interpretation, then we must also remove the verse of the Qur'an in which He states: ( وَهُوَ الْعَلِيُّ الْعَظِيمُ ) – *And He (Allah) is the Most High, the Greatest.*[1](#)
2. Both of these phrases occur in the traditions (*ahadith*) of the Shi'a, however the Qur'anic reciters amongst the Shi'a community, acting contrary to the irrational comments of the Ahl al-Sunnah and their removal of this name (of Allah (SwT) – *al-'Ali*) have sought to keep alive this statement, and thus we see in the traditions that it has been stated:

...فَإِذَا فَرَغَ مِنْ ذَلِكَ قَالَ - وَهُوَ مُسْتَقْبِلُ الْقِبْلَةِ - صَدَقَ اللَّهُ الْعَظِيمُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ...

Therefore, when you have finished that [what was mentioned in the beginning of the *hadith* in terms of acts of worship of the recitation of the Noble Qur'an], then while facing the *qiblah* say, *Indeed Allah, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ) – the One whom there is no god except for Him, the Ever-Living, the Self-Sustaining.[2](#)

3. In addition, in a statement of Imam al-Sadiq ('a) in which he was speaking about the acts

of worship to be performed on the 15<sup>th</sup> of [the month of] Rajab, he stated that when you reach the end of the recitation of the Noble Qur'an, while you are still facing the *Qiblah*, you should say: *Indeed Allah, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ).

4. 'Abdullah ibn Salam asked the Noble Prophet (saw) a series of questions, and one was in regards to what should be said when a person initiates and concludes the recitation of the Qur'an? The Prophet (saw) replied that one should start the recitation of the Qur'an by saying *In the Name of Allah, the Most Gracious, the Most Merciful* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ); and that at the end, one should say *Indeed Allah, the Most High, the Greatest, has spoken the truth* (3. صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ).

Therefore, based on what has been mentioned, saying the phrase: *Indeed Allah, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ) at the conclusion of the recitation of the Qur'an is not only something which is NOT impermissible, rather, we can state that saying this phrase is actually recommended (*mustahhab*).

However seeing as how it is possible that by saying the phrase in this manner may be seen by the masses (of the Shi'a) as accepting of incorrect evidences (from the Ahl al-Sunnah), some of the *maraji' taqlid* have advised that we (the Shi'a) should not recite this phrase in that manner (and rather the Shi'a should use the phrase, *Indeed Allah, the Most High, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ) 4. (الْعَظِيمُ)).

When the various *maraji' taqlid* were asked this question about which method the Shi'a should employ when reciting this phrase, the below answers were provided:

1. **Ayatullah al-Uzma Khamene'i:** It is no problem to recite it in either method.
2. **Ayatullah al-Uzma Makarim Shirazi:** It must be said in the customary way of the Shi'a [meaning *Indeed Allah, the Most High, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ)].
3. **Ayatullah al-Uzma Safi Gulpaygani:** [We should look] towards how it is mentioned in the blessed verse of the Qur'an (as found in *Ayat al-Kursi*) in which the Qur'an mentions, وَهُوَ الْعَلِيُّ الْعَظِيمُ – *And He (God) is the Most High, the Greatest*. Thus, you too, when you complete the recitation of the Qur'an must say: *Indeed Allah, the Most High, the Greatest,*

*has spoken the truth* (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ).

4. **Ayatullah al-Uzma Mahdi Hadawi Tehrani:** It is no problem [to use either phrase], except in the case of the secondary ruling [in the Science of Jurisprudence] pretext – such as if using the phrase: *Indeed Allah, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ) would result in a tacit approval for a flawed denomination within Islam (*madhab*).<sup>5</sup>

In conclusion, both forms of this statement – *Indeed Allah, the Greatest has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ) as well as: *Indeed Allah, the Most High, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ) are recommended (*mustahhab*) to say when one concludes the recitation of the Noble Qur'an, as is seen in the teachings of the Prophet (saw) and his family, the Ahl al-Bayt ('a).

**O Allah! Send Your prayers upon Muhammad (saw) and the family of Muhammad (saw)**

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1. وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ....

"... His Kursi (knowledge) extends over the heavens and the earth; and preserving them both tires Him not; and, He is the Highest, the Greatest." (2: 155)

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great. (42:4)

2. Tusi, Muhammad ibn al-Hasan, Misbah al-Mutahajjid wa Salah al-Muta'abbid, vol. 2, p. 807, Mu'assisah Fiqh al-Shi'a, First Printing, Beirut, 1411 ah.

3. Majlisi, Muhammad Baqir, Bihar al-Anwar al-Jami'ah li Durrar Akhbar al-A'immah al-Athar, vol. 57, sec. 37, p. 243, Dar al-Ihya' al-Turath al-'Arabi, Beirut, Second Printing, 1403 ah. The Arabic text of this tradition states:

..مَا ابْتَدَأَ الْقُرْآنَ وَمَا خَتَّمَهُ؟ قَالَ: يَا ابْنَ سَلَامٍ ابْتَدَأُوهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَخَتَّمَهُ صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ....

4. Ayatullah Makarim Shirazi.

5. Religious queries posed to the offices of the Grand Ayatullahs: Khamene'i, Makarim Shirazi, Safi Gulpaygani, may they be protected, through the Islam Quest Website.

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