



فَضَائِلُ الْقُرْآنِ

VIRTUES OF THE QUR'AN

eBook

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VIRTUES OF THE QUR'AN

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The Virtues of the Qur'ān

The Speech of the Lord of the worlds

♦ This Speech is of the Creator of the universe Himself, Whose knowledge is limitless. It was revealed through Jibril who is strong and trustworthy, and the one on whom it was revealed was also truthful and believed.

Allah the Exalted says:

♦ **وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَلَمِينَ ۝ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝ عَلَى قَلْبِكَ لِتَكُونَ مِنَ**

الْمُنذِرِينَ ۝ [الشعراء: 192-194]

“And indeed, the Qur’ān is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down Upon your heart, [O Muḥammad] - that you may be of the warners.”

☆ **عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ أَدْرَكْتُ النَّاسَ مِنْذُ سَبْعِينَ سَنَةً يَقُولُونَ اللَّهُ خَالِقٌ وَمَا سِوَاهُ**

مَخْلُوقٌ وَالْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ. [السلسلة الصحيحة، ج: 3، 1167]

‘Amr Ibn Dīnār رحمته الله said, “I have met people for seventy years saying that Allah is the Creator, and everything besides Him is creation, and the Qur’ān is the Speech of Allah the Mighty and Majestic”.

The Eternal Speech

♦ The Noble Qur’ān is the eternal Speech of Allah the Exalted, in which falsehood can never make a way.

Allah the Exalted says:

♦ **... وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ۝ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ**

حَكِيمٍ حَمِيدٍ ۝ [ختم السجدة: 41-42]

“And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.”

The Best Speech

☆ Jābir رضي الله عنه reported that Allah's Messenger ﷺ used to say in his prayer, after the Tashahhud:

أَحْسَنُ الْكَلَامِ كَلَامُ اللَّهِ وَأَحْسَنُ الْهُدَى هُدَى مُحَمَّدٍ ﷺ. [سنن النسائي: 1311]

“The best speech is the Speech of Allah and the best guidance is the guidance of Muhammad ﷺ.”

The Well-Guarded Speech

• إنا نحن نزلنا الذكر وإنا له لحفظون [الحجر: 9]

“Indeed, it is We who sent down the Qur’ān and indeed, We will be its guardian.”

The Book of Guidance and Light

• فَمَا يَأْتِيكُمْ مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى [طه: 123]

“And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].”

• يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا [النساء: 174]

“O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.”

☆ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ... قَالَ رَسُولُ اللَّهِ ﷺ أَمَا بَعْدُ أَلَا أَيُّهَا النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ

يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ

الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا بِهِ فَحَتَّ عَلَى كِتَابِ اللَّهِ وَرَغَبَ

فِيهِ، ثُمَّ قَالَ: وَأَهْلُ بَيْتِي، أذْكَرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي... [صحیح مسلم: 6225]

Zayd Ibn Arqam رضي الله عنه said, “...Allah's Messenger ﷺ said, 'To proceed: O people, I am a human being. A messenger from my Lord is about to come to me, and I shall respond (meaning, my time of death might come soon and I will leave). I am leaving among you two weighty things. The first one is the Book of Allah in which there is guidance and light, so hold fast to the Book of Allah and adhere to it.' He exhorted and

motivated (us) regarding the Book of Allah. Then he said, 'And (the second is) the members of my household. I urge you to remember Allah, in regards to the members of my family.'..."

A source of guidance for the believers and a source of (further) misguidance for those who deny

♦ The Qur'ān is a guide and healing for those who believe, and for those who do not believe, it is not only a source of misguidance for them, but an increase in their misguidance also. Allah the Exalted says:

... قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ... [حم السجدة: 44]

“Say, 'It is, for those who believe, a guidance and cure.' And those who do not believe - in their ears is deafness, and it is upon them blindness.”

☆ ... عَنْ زَيْدِ بْنِ أَرْقَمٍ عَنِ النَّبِيِّ ﷺ قَالَ كِتَابُ اللَّهِ [عَزَّ وَجَلَّ] هُوَ حَبْلُ اللَّهِ، مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ... [صحيح مسلم: 6228]

Zayd Ibn Arqam رضي الله عنه reported that Allah's Messenger ﷺ said, “The Book of Allah, the Mighty and Majestic, is the rope of Allah. He who follows it would be upon guidance, and he who abandons it would be upon misguidance.”

The Qur'ān is an admonition for a person with a living heart

... إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ۝ لِيُنذِرَ مَنْ كَانَ حَيًّا... [يس: 70-69]

“It is not but a message and a clear Qur'ān. To warn whoever is alive and justify the word against the disbelievers.”

☆ قَالَ ابْنُ الْقَيْمِ رَحِمَهُ اللَّهُ: النَّاسُ ثَلَاثَةٌ: رَجُلٌ قَلْبُهُ مَيِّتٌ، فَذَلِكَ الَّذِي لَا قَلْبَ لَهُ، فَهَذَا لَيْسَتْ هَذِهِ الْآيَةُ ذِكْرِي فِي حَقِّهِ.

الثَّانِي: رَجُلٌ لَهُ قَلْبٌ حَيٌّ مُسْتَعِدٌّ، لَكِنَّهُ غَيْرٌ مُسْتَمِعٌ لِلآيَاتِ الْمَثْلُوعَةِ، الَّتِي يُخْبِرُ بِهَا اللَّهُ عَنِ الْآيَاتِ الْمَشْهُودَةِ، أَمَّا الْعَدَمُ وَرُودُهَا، أَوْ لُؤْصُولُهَا إِلَيْهِ وَلَكِنَّ قَلْبَهُ مَشْغُولٌ عَنْهَا

بِغَيْرِهَا، فَهُوَ غَائِبُ الْقَلْبِ لَيْسَ حَاضِرًا، فَهَذَا أَيْضًا لَا تَحْصُلُ لَهُ الذِّكْرَى، مَعَ اسْتِعْدَادِهِ
وَوُجُودِ قَلْبِهِ.

الثَّالِثُ: رَجُلٌ حَتَّى الْقَلْبِ مُسْتَعِدٌّ، تُبْلِغُ عَلَيْهِ الْآيَاتُ، فَاصْغَى بِسَمْعِهِ، وَالْقَى السَّمْعَ،
وَاحْضَرَ قَلْبَهُ، وَكَمْ يَشْغَلُهُ بِغَيْرِ فَهْمٍ مَا يَسْمَعُهُ، فَهُوَ شَاهِدُ الْقَلْبِ، مُلْقٍ السَّمْعَ، فَهَذَا
الْقِسْمُ هُوَ الَّذِي يَنْتَفِعُ بِالْآيَاتِ الْمَتْلُوءَةِ وَالْمَشْهُودَةِ.

[مدارج السالكين منازل اياك نعبد واياك نستعين، ج:1، ص:441]

Ibn ul-Qayyim رحمته said, “There are three types of people: A man with a dead heart, and this is the person who does not even have a heart, so the verse (of the Qur’ān) is not a reminder for him.

Second: The person whose heart is alive and alert, but he does not listen attentively to the recited verses by which Allah informs about the observable signs.

This is either because the verses have not reached him or because they reached him at a time when his heart was preoccupied with something else, so his heart was absent and not present. This person likewise does not receive any reminder, even though he is capable of it and has a heart.

Third: A man whose heart is alive and alert, and he is ready (to receive admonition). When the verses are recited to him he listens with an alert heart and preoccupies his heart with only trying to understand what he is listening to, and does not pay attention to anything else.

So his heart is present, and he also listens attentively. Such people benefit from the verses which are recited and also from the signs which are observed.

An appointed guardian

☆ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: “صَرَبَ اللَّهُ مَثَلًا
صِرَاطًا مُسْتَقِيمًا، وَعَلَى جَنْبَتَيْ الصِّرَاطِ سُورَانِ، فِيهِمَا أَبْوَابٌ مُفْتَحَةٌ، وَعَلَى الْأَبْوَابِ
سُتُورٌ مُرَحَّاهٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ: أَيُّهَا النَّاسُ، ادْخُلُوا الصِّرَاطَ جَمِيعًا، وَلَا

تَتَعَرَّجُوا وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ يَفْتَحُ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ، قَالَ: وَيُحَاكُ لَا تَفْتَحْهُ، فَإِنَّكَ إِنْ تَفْتَحْهُ تَلْجُهُ وَالصِّرَاطُ الْإِسْلَامُ، وَالشُّورَانِ: حُدُودُ اللَّهِ، وَالْأَبْوَابُ الْمُفْتَحَةُ: مَحَارِمُ اللَّهِ، وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ: كِتَابُ اللَّهِ وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ: وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ“ . [مسند احمد، ج: 29، 17634]

An-Nawās Ibn Sam‘ān al-Anṣārīyy رضي الله عنه reported that Allah's Messenger ﷺ said, “Allah has given a parable of the straight path, and on the two sides of this path there are two walls containing doorways. On these doorways, there are curtains that are lowered down. At the gate of this path, there is a caller saying, 'O people! come and enter the straight path all together and do not get diverted.' And another caller is calling from the path. When a person wants to open the curtain on any of these doors, he says, 'Woe to you! Do not open it! For if you open it, you will enter it. The path is Islam. The two walls are the set limits of Allah, Most High. And the open doors are the prohibitions set by Allah, the Most High. That caller at the gate of the path is the Book of Allah, the Mighty and Majestic. And the caller on the path is Allah's admonition in the heart of every Muslim.’”

A Book that guides to the straight path

• إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ [الاسراء: 9]

“Indeed, this Qur’ān guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.”

A Book that leads to the ways of peace

• يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى

صِرَاطٍ مُسْتَقِيمٍ ﴿١٦-١٥﴾ [المائدة: 15-16]

“O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book, by which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkneses into the light, by His permission, and guides them to a straight path.”

A healing and mercy for those who believe and a source of loss for the wrongdoers

• يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْمٌ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ O [يونس: 57]

“O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.”

☆ قَالَ مُجَاهِدٌ وَقَتَادَةُ لَمْ يُجَالِسْ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بزيادةٍ أَوْ نُقْصَانٍ:
فَصَاءُ اللَّهِ الَّذِي فَصَّاهُ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ، وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا.

[الباب في علوم الكتاب، ج: 12، ص: 369]

Mujahid رحمته and Qatadah رحمته said: No one sits with the Qur’ān except that he gets up with either increase or loss. This is Allah’s decree that He has made that the Qur’ān is a healing and mercy for the believers, and it does not increase the wrongdoers except in loss.

A Blessed Book

• كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ O [ص: 29]

“[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.”

An Honourable Book

• إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ O [ختم السجدة: 41]

“Indeed, those who disbelieve in the message after it has come to them... And indeed, it is a mighty Book.”

• إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ [الواقعة: 77]

“Indeed, it is a noble Qur’ ān.”

☆ الْكَرِيمُ اسْمٌ جَامِعٌ لِمَا يُحْمَدُ وَالْقُرْآنُ الْكَرِيمُ لِمَا يُحْمَدُ فِيهِ مِنَ الْهُدَى وَالنُّورِ وَالْبَيَانِ وَالْعِلْمِ وَالْحُكْمِ فَالْفَقِيهَ يُسْتَدِلُّ بِهِ وَيَأْخُذُ مِنْهُ وَالْحَكِيمُ يُسْتَمِدُّ مِنْهُ وَيَحْتَجُّ بِهِ وَالْأَدِيبُ يُسْتَفِيدُ مِنْهُ وَيَتَّقَوِي بِهِ فَكُلُّ عَالِمٍ يَطْلُبُ أَصْلَ عِلْمِهِ مِنْهُ وَقِيلَ سُمِّيَ كَرِيمًا لِأَنَّ كُلَّ أَحَدٍ يَنَالُهُ وَيَحْفَظُهُ مِنْ كَبِيرٍ وَصَغِيرٍ وَذَكِيٍّ وَبَلِيدٍ بِجَلَالِ غَيْرِهِ مِنَ الْكُتُبِ، وَقِيلَ أَنَّ الْكَلَامَ إِذَا كَرَّرَ مَرَارًا يَسَامُهُ السَّامِعُونَ وَيَهُونُ فِي الْأَعْيُنِ وَتَمَلُّهُ الْأَذَانُ وَالْقُرْآنُ عَزِيزٌ كَرِيمٌ لَا يَهُونُ بِكَثْرَةِ التَّلَاوَةِ وَلَا يَخْلُقُ بِكَثْرَةِ التَّرْدَادِ وَلَا يَمَلُّهُ السَّامِعُونَ وَلَا يَنْقَلُ عَلَى الْأَلْسِنَةِ بَلْ هُوَ غَضٌّ طَرِيٌّ يَبْقَى أَبَدَ الدَّهْرِ.

[لباب التأويل في معاني التنزيل للحازن، ج: 4، ص: 241]

The word *karīm* is a comprehensive word to describe what is praised. And the Qur’ ān is *karīm* because it contains what is worthy of praise, such as guidance, light, clarity, knowledge and wisdoms. So a person of understanding takes evidence from it and derives rulings. A wise person derives help, proof and evidence from it. A person who teaches manners benefits from it and gains strength through it. Every scholar gains the foundation of his knowledge from the Qur’ ān. And it is said that the Qur’ ān is called *karīm* because contrary to the previous scriptures it can be learned by the old and the young, the intelligent and the crass; every one can memorize it. And it is said that if a speech is read again and again then the listeners get bored of it, and begin to view it with little importance, and the ears get weary of it. But the honourable Qur’ ān is *karīm*. The excess of recitation does not diminish its value, and referring to it repeatedly does not make it old and worn out, nor do the listeners get bored of it, nor does it become heavy on the tongue, rather it remains fresh for every era.

A Book that is Prestigious

“But this is an honoured Qur’ ān.”

• بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ [البروج: 21]

A Book that is Great

• وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾ [الحجر:87]

“And We have certainly given you, [O Muḥammad], seven of the often repeated [verses] and the great Qur’ān.”

A Book full of wisdom

• يَسَّ وَالْقُرْآنَ الْحَكِيمَ ﴿١-٢﴾ [يس:1-2]

“Yā, Sīn. By the wise Qur’ān.”

An Eloquent and heart moving Book

• كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ﴿٣٠﴾ [ختم السجدة:30]

“A Book whose verses have been detailed, an Arabic Qur’ān for a people who know.”

A Book that is comprehensive and detailed

• الرَّ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ [هود:1]

“Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.”

A Collection of all knowledge

☆ عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ أَرَادَ الْعِلْمَ فَلْيَتَوَرَّ الْقُرْآنَ، فَإِنَّ فِيهِ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ.

[المعجم الكبير للطبراني: 8666]

‘Abdullāh (ibn Mas‘ūd) رضي الله عنه said, “Whoever intends (to acquire) knowledge, then he should reflect on the Qur’ān, for in it is the knowledge of the first and the last.”

An Easy Book

• وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾ [القمر:17]

“And We have certainly made the Qur’ān easy for remembrance, so is there any who will remember?”

☆ قَالَ ابْنُ الْقَيْمِ: وَيَسِّرُهُ لِلذِّكْرِ يَنْصَمُنْ أَنْوَاعًا مِنَ التَّيْسِيرِ:

إِحْدَاهَا: يَسِيرُ الْفَاطِهَ لِلْحِفْظِ.

الْثَانِي: يَسِيرُ مَعَانِيهِ لِلْفَهْمِ.

الثَّالِثُ: تَيْسِيرُ أَوْ امْرِهِ وَنَوَاهِيهِ لِلْإِمْتِنَالِ . [الصواعق المرسله، ج:1، ص:331]

Ibn ul-Qayyim رحمته says: The Qur'ān is easy for taking admonition from. This ease is of various kinds:

First: There is ease in memorizing its words

Second: There is ease in understanding its meanings

Third: There is ease in following its commands and prohibitions

A Clear Book

... وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ○

[النحل:89]

“... *And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.*”

☆ وَقَوْلُهُ: [وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ] فِي أَصُولِ الدِّينِ وَفُرُوعِهِ، وَفِي

أَحْكَامِ الدَّارَيْنِ وَكُلِّ مَا يَحْتَاجُ إِلَيْهِ الْعِبَادُ، فَهُوَ مُبَيِّنٌ فِيهِ أَمُّ تَبْيِينٍ بِالْفَاظِ وَاضِحَةٍ

وَمَعَانٍ جَلِيَّةٍ... فَلَمَّا كَانَ هَذَا الْقُرْآنُ تَبْيَانًا لِّكُلِّ شَيْءٍ صَارَ حُجَّةً لِلَّهِ عَلَى الْعِبَادِ

كُلِّهِمْ. فَانْقَطَعَتْ بِهِ حُجَّةُ الظَّالِمِينَ وَانْتَفَعَ بِهِ الْمُسْلِمُونَ فَصَارَ هُدًى لَهُمْ يَهْتَدُونَ

بِهِ إِلَى أَمْرِ دِينِهِمْ وَدُنْيَاهُمْ، وَرَحْمَةً يَنَالُونَ بِهِ كُلَّ خَيْرٍ فِي الدُّنْيَا وَالْآخِرَةِ.

[تيسير الكريم الرحمن في تفسير كلام المنان، ج:1، ص:446]

The statement of Allah: “*And We have sent down to you the Book as clarification for all things*” means that in this Book the principles of the religion and its detailed aspects, the laws of both worlds, and all that the servants are in need of knowing is stated clearly in the most perfect form of clarity, in clear words and obvious meanings...

Because this Qur'ān mentions everything in detail, it is a proof against all of mankind from Allah. With it, the argument of the wrongdoers is curtailed, and those who surrender benefited from it and it became their guide. So they seek guidance from it for their worldly and religious affairs, and the Qur'ān became a mercy for them, a means of attaining every good in the world and the Hereafter.

A Book unlike any other

• قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ
وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۗ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ
فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ۝ [بنی اسرائیل: 88-89]

“Say, 'If mankind and the jinn gathered in order to produce the like of this Qur' ān, they could not produce the like of it, even if they were to each other assistants.' And We have certainly diversified for the people in this Qur' ān from every [kind] of example, but most of the people refused [anything] except disbelief.”

A Bearer of good news and a Warner

• كَتَبَ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ بَشِيرًا وَنَذِيرًا ۗ فَأَعْرَضَ أَكْثَرُهُمْ
فَهُمْ لَا يَسْمَعُونَ ۝ [خَم السَّجْدَة: 3-4]

“A Book whose verses have been detailed, an Arabic Qur' ān for a people who know, as a giver of good tidings and a warner; but most of them turn away, so they do not hear.”

A Criterion over previous Books

• وَانزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ...
[المائدة: 48]

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it....”

Its virtue compared to the previous Books

☆ عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ أَنَّ النَّبِيَّ ﷺ قَالَ: أُعْطِيتُ مَكَانَ التَّوْرَةِ السَّبْعَ، وَأُعْطِيتُ
مَكَانَ الزَّبُورِ الْمِئِينَ، وَأُعْطِيتُ مَكَانَ الْإِنْجِيلِ الْمِئَاتِي وَفُضِّلْتُ بِالْمُقْصَلِ.

[مسند احمد، ج: 28، 16982]

Wāthilah Ibn al-Asqa رضي الله عنه reported that the Prophet ﷺ said, “I have been given in place of Tawrah the Seven (i.e. the seven long sūrah),

and I have been given in place of Zabūr the *Mi'ān* (i.e. sūrah's with 100 verses), and I have been given in place of Injīl the *Mathāniyy* (i.e. the oft-repeated ones), and I have been given preference with the *Mufaṣṣal* (i.e. the short sūrah's from Sūrah Muḥammad till the end of Qur'ān).”

Its comprehensiveness compared to the previous Books

☆ عَنْ ابْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: كَانَ الْكِتَابُ الْأَوَّلُ يُنزلُ مِنْ بَابٍ وَاحِدٍ عَلَى حُرْفٍ وَاحِدٍ وَنَزَلَ الْقُرْآنُ مِنْ سَبْعَةِ أَبْوَابٍ عَلَى سَبْعَةِ أَحْرَافٍ: زَجْرٍ وَآمِرٍ وَحَلَالٍ وَحَرَامٍ وَمُحَكَّمٍ وَمُتَشَابِهٍ وَأَمْثَالٍ، فَأَحَلُّوا حَلَالَهُ وَحَرَّمُوا حَرَامَهُ وَأَفْعَلُوا مَا أَمَرْتُمْ بِهِ وَأَنْتَهُوا عَمَّا نَهَيْتُمْ عَنْهُ وَأَعْتَبِرُوا بِأَمْثَالِهِ وَأَعْمَلُوا بِمُحَكَّمِهِ وَأَمِنُوا بِمُتَشَابِهِهِ وَقَوْلُوا:

أَمْنَا بِهِ كُلُّ مَنْ عِنْدَ رَبِّنَا. [السلسلة الصحيحة، ج: 587:2]

Ibn Mas'ūd رضي الله عنه reported that Allah's Messenger ﷺ said, “The earlier Books were revealed upon a single *bāb* (topic) and a single *ḥarf* (mode of reading / dialect), and the Qur'ān has been revealed upon seven *abwāb* and seven *ahrūf*. (It contains) warnings, commands, lawful, unlawful, *muḥkam* (i.e. the specified), *mutashābihāt* (i.e. the unspecific), and examples.

Therefore, consider its lawful as lawful, and its unlawful as unlawful, do what you are commanded with and refrain from what you are forbidden, and take lesson from its examples, act upon its *muḥkam*, believe in its *mutashābih* and say, 'We believe in it, it is all from our Lord.'”

The importance of having a connection with the Qur'ān

The importance of studying and teaching the Qur'ān

♦... أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا

فِيهِ... [الاعراف:169]

“... Was not the covenant of the Scripture taken from them that they would not say about Allah except the truth, and they studied what was in it?...”

♦... وَلَكِنْ كُونُوا رَبَّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

[ال عمران:79]

“... but (instead, he would say), 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.'”

☆ عَنْ عُمَيْرِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ أَبَا الدَّرْدَاءِ يَدْرُسُ الْقُرْآنَ فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ.

[التفسير من سنن سعيد بن منصور، ج:2، 163]

Umayr Ibn Rabī‘ah رضي الله عنه reported, saying: I saw Abū Dardā رضي الله عنه teaching the Qur'ān to a group of his companions.

The best people are those who learn and teach the Qur'ān

☆ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

[صحيح البخاري:5027]

Uthmān رضي الله عنه reported that the the Prophet صلى الله عليه وسلم said, “The best among you are those who learn the Qur'ān and teach it.”

☆ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: أَيُّكُمْ يُحِبُّ

أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِي غَيْرِ آثِمٍ

وَلَا قَطْعِ رَحِمٍ؟“ فَقُلْنَا يَا رَسُولَ اللَّهِ! نُحِبُّ ذَلِكَ قَالَ: أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ

فَيَعْلَمُ أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ [عَزَّ وَجَلَّ] خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثِ خَيْرٌ لَهُ مِنْ

ثَلَاثِ، وَأَرْبَعٍ خَيْرٌ لَهُ مِنْ أَرْبَعِ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ. [صحيح مسلم:1873]

'Uqbah Ibn 'Āmir رضي الله عنه said, "When we were in Şuffah, Allah's Messenger صلى الله عليه وسلم came out and said, 'Which of you would like to go out every morning to Buṭḥān or to 'Aqīq and bring two large she-camels without being guilty of sin or without severing the ties of kinship?' We said, 'Messenger of Allah صلى الله عليه وسلم, we would like to do it.' Upon this he said, 'Wouldn't one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah, the Mighty and Majestic? That is better for him than two she-camels, and three verses are better (than three she-camels), and four verses are better for him than four (she-camels), and so on than their numbers in camels.'"

The special servants of Allah

☆ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ، فَقِيلَ: مَنْ أَهْلُ اللَّهِ مِنْهُمْ؟ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ. [مسند احمد، ج:19، 12279]

Anas Ibn Mālik رضي الله عنه said, "Allah's Messenger صلى الله عليه وسلم said, 'Allah has His own people among mankind.' They said, 'Who are the people of Allah among them?' He said, 'The people of the Qur'ān are the people of Allah and those who are special to Him.'"

More virtuous than Jihad

☆ أَنَّ عَلِيًّا الْأَزْدِيَّ جَاءَ إِلَى ابْنِ عَبَّاسٍ وَقَالَ: يَا ابْنَ عَبَّاسٍ مَا أَفْضَلُ الْجِهَادِ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَقَلَّتِ الْجِهَادُ؟ فَقَالَ: نَعَمْ. فَقَالَ ابْنُ عَبَّاسٍ: إِلَّا أَذْلَكَ عَلَى مَا هُوَ خَيْرٌ لَكَ مِنَ الْجِهَادِ؟ تَأْتِي مَسْجِدًا فَتَقْرَأُ فِيهِ الْقُرْآنَ وَتَتَعَلَّمُ فِيهِ الْفِقْهَ.

[دروس للشيخ صالح بن حميد، ج:38، ص:12]

'Aliyy al-Azdiyy رضي الله عنه came to Abdullāh Ibn 'Abbās رضي الله عنه and said, "O Ibn 'Abbās رضي الله عنه, what is the best form of jihād?" Ibn 'Abbās رضي الله عنه said, "Did you say jihād?" He said, "Yes." Ibn 'Abbās رضي الله عنه said, "Shall I not inform you of what is better for you than jihād? You go to the mosque and recite Qur'ān in it, and learn fiqh."

The advice of the Prophet صلى الله عليه وسلم to hold on to the Qur'ān

☆ حَدَّثَنَا طَلْحَةُ بْنُ مَصْرِفٍ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: أَوْصِيَ النَّبِيُّ صلى الله عليه وسلم؟

فَقَالَ: لَا، فَقُلْتُ: كَيْفَ، كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ، أَمْرُوا بِهَا وَلَمْ يُوصِ؟ قَالَ: أَوْصَى
بِكِتَابِ اللَّهِ. [صحيح البخارى: 5022]

Ṭalḥah Ibn Muṣarrif رحمته said, “I asked ‘Abdullāh Ibn Abī Awfā رحمته, '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 Book.'”

Women should also have a connection with the Qur’ān

• وَقُرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ
الرَّكُوعَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيرًا ٥١ وَأَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ
كَانَ لَطِيفًا خَبِيرًا ٥٢ [الأحزاب: 33-34]

“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].”

Teaching Qur’ān to the children

• عَلِّمُوا وَلَدَكَ الْقُرْآنَ، وَالْقُرْآنُ سَيُعَلِّمُهُ كُلَّ شَيْءٍ

Teach your child the Qur’ān, and the Qur’ān will teach him everything.

☆ قَالَ ابْنُ عَبَّاسٍ: تَوَفَّى رَسُولُ اللَّهِ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ وَقَدْ قَرَأْتُ الْمُحْكَمَ.

[صحيح البخارى: 5035]

Ibn ‘Abbās رحمته said, “Allah's Apostle ﷺ died when I was a boy of ten years, and I had learnt the *Muḥkam* (of the Qur’ān).”

Having children write the Qur'ān

☆ زَيْدُ بْنُ ثَابِتٍ... قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُوَ بِنُ أَحَدِي عَشْرَةَ سَنَةً وَكَانَ يَكْتُبُ لَهُ

أَلُوْحَى . [تهذيب التهذيب لابن حجر، ج:3، ص:399]

Zayd Ibn Thābit رضي الله عنه reported that, when the Prophet ﷺ came to Madīnah, he (Zayd) was eleven years old and would write the revelation for him.

The Qur'ān suffices as mahr

☆ عَنِ سَهْلِ بْنِ سَعْدٍ قَالَ آتَتِ النَّبِيَّ ﷺ امْرَأَةٌ فَقَالَتْ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لِلَّهِ

وَلِرَسُولِهِ ﷺ فَقَالَ: مَا لِي فِي الْمَسَاءِ مِنْ حَاجَةٍ، فَقَالَ رَجُلٌ: زَوِّجْنِيهَا، قَالَ: أَعْطَاهَا ثَوْبًا،

قَالَ: لَا أَحَدٌ، قَالَ: أَعْطَاهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ، فَأَعْتَلَّ لَهُ، فَقَالَ: مَا مَعَكَ مِنَ الْقُرْآنِ؟

قَالَ: كَذَا وَكَذَا، قَالَ: فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ . [صحيح البخارى: 5029]

Sahl Ibn Sa'd رضي الله عنه said, "A woman came to the Prophet ﷺ, and offered herself to him. He said, 'I do not have any need for women right now.' A man said, 'Messenger of Allah ﷺ, marry her to me!' He asked, 'Do you have anything?' He replied, 'I do not have anything.' He said, 'Give something to her, even if only an iron ring.' He said, 'I do not have anything.' He asked, 'Do you know any of the Qur'ān?' He said, 'Such-and-such.' He said, 'I have married her to you for what you know of the Qur'ān.'"

The benefits of having a connection with the Qur'ān

A successful trade

• إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ۝ [فاطر:29]

“Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish.”

Receiving the love of Allah and of His Messenger through the Qur'ān

☆ عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ أَحَبَّ أَنْ يَعْلَمَ أَنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ، فَلْيَنْظُرْ فَإِنْ كَانَ يُحِبُّ الْقُرْآنَ فَهُوَ يُحِبُّ اللَّهَ وَرَسُولَهُ ﷺ. [المعجم الكبير للطبراني، ج:9:8657]

‘Abdullāh (ibn Mas‘ūd) رضي الله عنه said, Whoever wishes to know how much he loves Allah and His Messenger should check: if he loves the Qur'ān, then he loves Allah and His Messenger ﷺ.

Increasing in faith

• إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝ [الأنفال:2]

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.”

☆ قَالَ الشَّيْخُ السَّعْدِيُّ: [وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا] وَوَجْهَ ذَلِكَ أَنَّهُمْ يُلْقُونَ لَهُ السَّمْعَ وَيَحْضُرُونَ قُلُوبَهُمْ لِتَدْبِيرِهِ فَعِنْدَ ذَلِكَ يَزِيدُ إِيمَانَهُمْ، لِأَنَّ التَّدْبِيرَ مِنْ أَعْمَالِ الْقُلُوبِ، وَلِأَنَّهُ لَا بُدَّ أَنْ يُبَيِّنَ لَهُمْ مَعْنَىٰ كَانُوا يَجْهَلُونَ، أَوْ يَتَذَكَّرُونَ مَا كَانُوا نَسُوهُ، أَوْ يَحْدُثُ فِي قُلُوبِهِمْ رَغْبَةً فِي الْخَيْرِ، وَاشْتِيَاقًا إِلَىٰ كِرَامَةِ رَبِّهِمْ، أَوْ وَجَلًا مِنْ

الْعُقُوبَاتِ، وَأَزَادِحَارًا عَنِ الْمَعَاصِي، وَكُلُّ هَذَا مِمَّا يَزِدُّ بِهِ الْإِيمَانَ.

[تيسير الكريم الرحمن في تفسير كلام المنان للسعدى، ج:1، ص:315]

Shaykh Sa‘di رَحِمَهُ اللهُ قَالَ: “وَأِذَا تُلِيَتْ عَلَيْهِمْ آيَاتِهِ زَادَتْهُمْ إِيمَانًا...” “and when His verses are recited to them, it increases them in faith”. The reason for this is that they listen to the verses with an present heart and attentiveness so they reflect on them, which results in their increase of faith, because *tadabbur* (reflection) is of the actions of the heart,

- ♦ They get to know meanings which they were unaware of
- ♦ They get reminded of matters which they had forgotten
- ♦ Or they develop the inclination to perform good deeds
- ♦ And the desire to receive the generosity and reward of their Lord
- ♦ Or the fear of punishment and of sin is produced in their heart
- ♦ And all of these matters increase faith.

☆ قَالَ جُنْدُبُ بْنُ عَبْدِ اللَّهِ وَابْنُ عُمَرَ وَغَيْرُهُمَا: تَعَلَّمْنَا الْإِيمَانَ، ثُمَّ تَعَلَّمْنَا الْقُرْآنَ

فَارْزَدْنَا إِيمَانًا. [الايمان لابن تيمية، ج:1، ص:178]

Jundub bin ‘Abdullāh رَحِمَهُ اللهُ and Ibn ‘Umar رَحِمَهُ اللهُ and others said, “We learned *īmān*, then we learnt the Qur’ān, and so we increased in *īmān*.”

☆ قَالَ ابْنُ مَسْعُودٍ: ثَلَاثٌ مَنْ كُنَّ فِيهِ، مَلَآ اللَّهُ قَلْبَهُ إِيمَانًا: صُحْبَةُ الْفَقِيهِ، وَتِلَاوَةُ

الْقُرْآنِ، وَالصِّيَامِ. [بهجة المجالس وأنس المجالس لابن عبد البر، ج:1، ص:199]

Ibn Mas‘ūd رَحِمَهُ اللهُ said, “Whoever has three (things) in him, Allah will fill his heart with *īmān*: companionship of a scholar, recitation of the Qur’ān, and fasting.”

Attaining nearness to Allah the Exalted

☆ قَالَ الْحَافِظُ زَيْنُ الدِّينِ بْنِ رَجَبٍ: ... وَمَنْ أَحْظَمَ مَا يَقْتَرِبُ بِهِ الْعَبْدُ إِلَى مَوْلَاهُ مِنَ النَّوَافِلِ كَثْرَةَ تِلَاوَةِ الْقُرْآنِ وَسَمَاعِهِ بِتَفْكُرٍ وَتَدْبِيرٍ وَتَفْهَمٍ...

[الاتحافات السننية بالأحاديث القدسية، ج:1، ص:162]

Hāfiẓ Zayn ud-Dīn Ibn Rajab رَحِمَهُ اللهُ said, “... Of all the voluntary deeds by which a servant can attain nearness to Allah is the frequent recitation of

the Qur'ān, and listening to it with reflection, attentiveness and comprehension.”

☆ قَالَ خَبَّابُ بْنُ الْأَرْتِّ رَجُلٌ تَقَرَّبَ إِلَى اللَّهِ مَا اسْتَطَعَتْ وَاعْلَمَ أَنَّكَ لَنْ تَتَقَرَّبَ

إِلَيْهِ بِشَيْءٍ هُوَ أَحَبُّ إِلَيْهِ مِنْ كَلَامِهِ. [الخلاصة في شرح حديث الولي]

Khabbāb Ibn al-Aratt رضي الله عنه said to a man, “Draw near Allah as much as you are able, and know that you can never draw near Him with anything more beloved to Him than His Speech.”

Receiving Allah's mercy

• وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكًا فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ [الانعام:155]

“And this [Qur'ān] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.”

Receiving the company of the angels

☆ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صلی الله علیه و آله... وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ... [صحيح مسلم:6853]

Abū Hurayrah رضي الله عنه said that Allah's Messenger صلی الله علیه و آله said, “Those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'ān (among themselves) there would descend upon them tranquility and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him.”

Because of Qur'ān a person is mentioned in good terms in the world and the heavens

☆ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَجُلًا جَاءَهُ فَقَالَ: أَوْصِنِي فَقَالَ: سَأَلْتُ عَمَّا سَأَلْتُ عَنْهُ رَسُولُ اللَّهِ صلی الله علیه و آله: مَنْ قَبْلِكَ أَوْصِيكَ بِتَقْوَى اللَّهِ فَإِنَّهُ رَأْسُ كُلِّ شَيْءٍ وَعَلَيْكَ بِالْجِهَادِ، فَإِنَّهُ رَهْبَانِيَّةُ الْأِسْلَامِ، وَعَلَيْكَ بِذِكْرِ اللَّهِ وَتِلَاوَةِ الْقُرْآنِ، فَإِنَّهُ رُوْحُكَ فِي

السَّمَاءِ، وَذِكْرُكَ فِي الْأَرْضِ. [السلسلة الصحيحة، ج:2، 555]

Abū Sa‘īd al-Khudriyy رضي الله عنه reported that a man came to him and said, “Advise me.” He said, “You have asked me what I asked Allah's Messenger صلى الله عليه وسلم before you. I advise you to observe *taqwā* of Allah, for it is the head of everything. And you must perform jihād, for it is the monasticism of Islam. And you must engage in the remembrance of Allah and recitation of the Qur’ān, for it is (a means of) mercy for you in the sky, and your good mention on the earth.”

☆ وَعَنْ أَبِي ذَرِّ رَضِيَ اللَّهُ عَنْهُ قَالَ... قَالَ: عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ

فَأِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ وَنُورٌ لَكَ فِي الْأَرْضِ... [صحيح الترغيب والترهيب، ج:3، 2868]

Abū Dharr رضي الله عنه reported that Allah's Messenger صلى الله عليه وسلم said, “Due upon you is the recitation of the Qur’ān and the remembrance of Allah, the Mighty and Majestic, for it is (a means of) your good mention in the sky, and a light for you on the earth.”

Because of the Qur’ān a person becomes honourable in this world also

☆ عَنْ عَامِرِ بْنِ وَائِلَةَ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانَ، وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ فَقَالَ مَنِ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي؟ فَقَالَ ابْنُ أَبِي؟ قَالَ: وَمَنِ ابْنُ أَبِي؟ قَالَ مَوْلَى مِنْ مَوَالِينَا قَالَ: فَاسْتَحْلَفْتُ عَلَيْهِمْ مَوْلَى؟ قَالَ: إِنَّهُ قَارِئٌ لِكِتَابِ

اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ صلى الله عليه وسلم قَدْ قَالَ: إِنَّ اللَّهَ يَرْفَعُ

بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ. [صحيح مسلم: 1897]

‘Āmir Ibn Wāthilah رضي الله عنه reported that Nāfi‘ Ibn ‘Abd ul-Hārith رضي الله عنه met ‘Umar رضي الله عنه at ‘Uṣfān and ‘Umar رضي الله عنه had employed him as collector in Mecca. He (‘Umar) said to him (Nāfi‘), “Whom have you appointed as collector over the people of the valley?” He said, “Ibn Abzā رضي الله عنه.” He said, “Who is Ibn Abzā رضي الله عنه?” He said, “He is one of our freed slaves.” He (‘Umar) said, “So you have appointed a freed slave over them.” He said, “He is well versed in the Book of Allah, the Mighty and Majestic, and he is well versed in the commandments and injunctions.” ‘Umar رضي الله عنه said, “So the Prophet صلى الله عليه وسلم said, 'By this Book, Allah would exalt some peoples and degrade others.'”

Wisdom and Intelligence

☆ عَنْ كَعْبٍ قَالَ: عَلَيَّكُمْ بِالْقُرْآنِ، فَإِنَّهُ فَهْمُ الْعَقْلِ، وَنُورُ الْحِكْمَةِ، وَيَنَابِيعُ الْعِلْمِ وَأَحَدْتُ الْمَكْتَبِ بِالرَّحْمَنِ عَهْدًا. وَقَالَ: فِي التَّوْرَةِ: يَا مُحَمَّدُ إِنِّي مُنَزِّلٌ عَلَيْكَ تَوْرَةً حَدِيثَةً، تَفْتَحُ فِيهَا أَعْيُنًا عُمِيًّا، وَأَذَانًا صُمًّا وَقُلُوبًا غُلْفًا. [سنن الدارمي: 3327]

Ka'b رضي الله عنه said, “Hold fast to the Qur’ān, for it is sharpness of the intellect, the light of wisdom, and a source of knowledge. It is the most recent Book revealed by the Most Merciful. Allah revealed in the Tawrah, ‘O Muḥammad! I will reveal upon you a new Tawrah that will open blind eyes, deaf ears, and heedless hearts.’”

☆ مُحَمَّدُ بْنُ كَعْبٍ قَالَ: مَنْ قَرَأَ الْقُرْآنَ مَتَّعَ بِعَقْلِهِ وَإِنْ بَلَغَ مِائَتَيْ سَنَةٍ.

[صفة الصفوة، ج: 1، ص: 374]

Muḥammad Ibn Ka'b رضي الله عنه said, “Whoever recites the Qur’ān benefits from his intellect, even if he reaches two hundred years in age.”

Being saved from ‘العمر أرذل’

☆ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَنْ قَرَأَ الْقُرْآنَ لَمْ يَرُدُّ إِلَى أَرْذَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا وَذَلِكَ قَوْلُهُ عَزَّوَجَلَّ [ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ إِلَّا الَّذِينَ آمَنُوا] قَالَ: إِلَّا الَّذِينَ قَرَأُوا الْقُرْآنَ. [المستدرک للحاکم، ج: 3، 4006]

‘Abdullāh ibn ‘Abbās رضي الله عنهما said, “He who recites the Qur’ān will not be reversed to the most decrepit (old) age so that he will not know a thing, after (having had) knowledge. And that is (in accordance with) the statement of Allah, the Mighty and Majestic, *‘Then We return him to the lowest of the low, Except for those who believe...’*”

The Qur’ān saves a person from misguidance

• فِي قَوْلِهِ تَعَالَى: “...فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى” [طه: 123]

☆ قَالَ ابْنُ عَبَّاسٍ: ضَمِنَ اللَّهُ تَعَالَى لِمَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلَّا يَضِلَّ فِي الدُّنْيَا، وَلَا يَشْقَى فِي الْأَجْرَةِ وَتَلَا الْآيَةَ. [الجامع لاحكام القرآن للطبري، ج: 11، ص: 258]

Regarding the statement of the Most High,

فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ

“...Then whoever follows My guidance will neither go astray nor suffer,” ‘Abdullāh ibn ‘Abbās رضي الله عنه said, “Allah, the Most High, has guaranteed for the one who recites the Qur’ān and acts by it that he will not go astray in the world, nor will he suffer in the Hereafter.” And he recited the āyah.

☆ عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا مَسَكْتُمُ

بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ. [الموطأ لمام مالك، كتاب القدر: 3]

Mālik رضي الله عنه reported that it reached him that Allah's Messenger صلى الله عليه وسلم said, “I have left two matters with you. As long as you hold on to them, you will not go the wrong way. They are the Book of Allah and the Sunnah of His Prophet.”

The Qur’ān saves a person from the misleading of devils

☆ قَالَ عَبْدُ اللَّهِ: إِنَّ هَذَا الصِّرَاطَ مُحْتَضَرٌ تَحْضُرُهُ الشَّيَاطِينُ يُنَادُونَ: يَا عَبْدَ اللَّهِ هَذَا

الطَّرِيقُ فَأَعْتَصِمُوا بِحَبْلِ اللَّهِ فَإِنَّ حَبْلَ اللَّهِ الْقُرْآنُ. [سنن الدارمي، ج: 2، 3317]

‘Abdullāh رضي الله عنه said, “This (straight) path is oft-frequented. The devils frequent it often and call out, 'O servant of Allah, (come) this (other) way!' So hold on to the Rope of Allah. Indeed the Rope of Allah is the Qur’ān.”

The Qur’ān saves a person from sins

☆ قَالَ شَيْخُ الْإِسْلَامِ ابْنُ تَيْمِيَّةَ: فَإِنَّ الْإِنْسَانَ إِذَا قَرَأَ الْقُرْآنَ، وَتَدَبَّرَهُ، كَانَ ذَلِكَ مِنْ

أَقْوَى الْأَسْبَابِ الْمَانِعَةِ لَهُ مِنَ الْمَعَاصِي أَوْ بَعْضِهَا. [مجموع الفتاوى لابن تيمية، ج: 20، ص: 123]

Shaykh ul-Islam Ibn Taymiyyah رضي الله عنه said, “When a person recites the Qur’ān and reflects on it, then this is of the strongest means to prevent him from sins, or at least some of them.”

The Qur'ān is a means of curing diseases

☆ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا وَإِمْرَأَةٌ تُعَالِجُهَا أَوْ تَرْفِيهَا فَقَالَ: عَالِجِيهَا

بِكِتَابِ اللَّهِ . [السلسلة الصحيحة، ج:4، 1931]

'Ā'ishah رَضِيَ اللهُ عَنْهَا reported that Allah's Messenger ﷺ came to her while a woman was treating her or reciting *ruqyah* for her. He said, "Treat her with the Book of Allah."

Because of the Qur'ān a person is able to attain their goals

☆ كَانَ الْإِمَامُ إِبْرَاهِيمَ الْمُقَدَّسِيُّ يُوصِي تَلْمِيذَهُ عَبَّاسَ بْنِ عَبْدِ الدَّائِمِ (رَحِمَهُمَا اللَّهُ) أَكْثَرَ مِنْ قِرَاءَةِ الْقُرْآنِ وَلَا تَنْزُكِهِ، فَإِنَّهُ يَنْتَسِرُ لَكَ الَّذِي تَطْلُبُهُ عَلَى قَدَرٍ مَا تَقْرَأُ...

[ذيل طبقات الحنابلة، ج:3، ص:205]

Imām Ibrāhīm al-Muqaddisi رَضِيَ اللهُ عَنْهُ would advise his student 'Abbās Ibn 'Abd ad-Dayām رَضِيَ اللهُ عَنْهُ, "Increase in the recitation of the Qur'ān and do not leave it, for what you seek will only be made easy for you, according to how much you recite (of the Qur'ān)."

Salvation in the world and the Hereafter

☆ قَالَ ابْنُ الْقَيْمِ رَحِمَهُ اللَّهُ: فَلَيْسَ شَيْءٌ أَنْفَعَ لِلْعَبْدِ فِي مَعَاشِهِ وَأَمْعَادِهِ وَأَقْرَبَ إِلَى نَجَاتِهِ مِنْ تَدَبُّرِ الْقُرْآنِ وَإِطَالَةِ التَّمَلُّلِ فِيهِ وَجَمْعِ الْفِكْرِ عَلَى مَعَانِي آيَاتِهِ...

[مدارج السالكين، ج:1، ص:450]

Ibn ul-Qayyim رَضِيَ اللهُ عَنْهُ said, "There is nothing more beneficial for the slave, neither for this life nor the next, nothing that will draw him closer to salvation, than *tadabbur* on the Qur'ān, and spending much time reflecting upon it, and focusing all of his thoughts upon the meaning of its verses."

The virtue of the person who recites the Qur'ān

☆ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ كَأَلَّا تُرْجِحَهُ طَعْمُهَا طَيِّبٌ، وَرِيحُهَا طَيِّبٌ، وَالَّذِي لَا يَقْرَأُ الْقُرْآنَ كَأَلَّتَمْرَةَ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ فِيهَا وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا. [صحيح البخارى:5020]

Abū Mūsā al-Ash‘ariyy رحمته الله reported that the Prophet صلى الله عليه وسلم said, "The example of him who recites the Qur’ān is like that of a citron, which tastes good and smells good.

- ◆ And he who does not recite the Qur’ān 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’ān is like basil, which smells good but tastes bitter.
- ◆ And the example of a dissolute wicked person who does not recite the Qur’ān is like the colocynth, which tastes bitter and has no smell."

☆ شَبَّهَ الْإِيمَانَ بِالطَّعْمِ الطَّيِّبِ لِكَوْنِهِ خَيْرًا بَاطِنِيًّا لَا يَظْهَرُ لِكُلِّ أَحَدٍ، وَالْقُرْآنَ بِالرِّيحِ الطَّيِّبِ يَنْتَفِعُ بِسَمَاعِهِ كُلُّ أَحَدٍ وَيَظْهَرُ بِمُحَاسِنِهِ لِكُلِّ سَامِعٍ.

[مرعاة المفاتيح شرح مشكاة المصابيح، ج: 7، 2134]

- ◆ Faith has been compared to delicious food because it is a hidden blessing which is not apparent to everyone,
- ◆ and the Qur’ān is compared with a pure fragrance because everyone can benefit by listening to it, and the Qur’ān reveals its virtues for every listener.

☆ قَالَ ابْنُ حَجْرٍ: (وَطَعْمُهَا مَرٌّ) لِأَنَّ الْبِنْفَاقَ كُفْرُ الْبَاطِنِ وَالْحَلَاوَةُ إِنَّمَا هِيَ لِإِيمَانٍ فَشَبَّهَهُ بِالرَّيْحَانِ لِكَوْنِهِ لَمْ يَنْتَفِعْ بِبَرَكَاتِهِ الْقُرْآنَ وَلَمْ يَفْزُ بِحَلَاوَةِ آخِرِهِ فَلَمْ يُجَاوِزِ الطَّيِّبُ مَوْضِعَ الصَّوْتِ وَهُوَ الْحَلْقُ وَلَا اتَّصَلَ بِالْقَلْبِ.

[فيض القدير شرح الجامع الصغير، ج: 5، 8152]

Ibn Hajar رحمته الله said, (“وَطَعْمُهَا مَرٌّ...” “And it's flavour is bitter”) because hypocrisy is hidden disbelief and sweetness and deliciousness is for faith. The Prophet صلى الله عليه وسلم compared it to basil because he did not benefit from the blessing of the Qur’ān, and did not succeed even after experiencing the sweetness of its reward, so its deliciousness and sweetness is in the place of sound which is the throat, and it did not go beyond it, nor did it reach the heart.

The Bearer of the Qur'ān is worth envy

☆ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا حَسَدَ إِلَّا عَلَى اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللَّهُ الْكِتَابَ وَقَامَ بِهِ آتَاءَ اللَّيْلِ وَرَجُلٌ آعْطَاهُ اللَّهُ مَالًا فَهُوَ يَتَصَدَّقُ بِهِ آتَاءَ اللَّيْلِ وَالنَّهَارِ. [صحيح البخارى: 5025]

‘Abdullāh Ibn ‘Umar رضي الله عنه said that he heard Allah's Messenger ﷺ saying, “There is no (permissible) envy except of two people: a man whom Allah has given (knowledge of) the Book and he recites it during the hours of the night, and a man whom Allah has given wealth, and he spends it in charity during the night and the hours of the day.”

The recitation of the Qur'ān is better than voluntary Adhkar

☆ قَالَ ابْنُ بَازٍ رَحِمَهُ اللَّهُ: الْأَصْلُ أَنْ تَتْلُوَ الْقُرْآنَ أَفْضَلُ مِنَ الْأَذْكَارِ إِلَّا فِي الْأَوْقَاتِ الْمُحْصَصَةِ بِأَذْكَارٍ مُعَيَّنَةٍ مِثْلَ أَذْيَارِ الصَّلَوَاتِ وَفِي الصَّبَاحِ وَالْمَسَاءِ ...

[فتاوى اللجنة الدائمة المجموعة الاولى، جز: 24، ص: 234]

Ibn Bāz رحمته الله said, “The recitation of the Qur'ān is more virtuous than adhkar, except during specific times for which *adhkar* are prescribed, such as after the daily prayers, and the *adhkar* of the morning and the evening.”

The reward for reciting the Qur'ān

☆ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ وَمِيمٌ حَرْفٌ». [سنن الترمذى: 2910]

‘Abdullāh ibn Mas‘ūd رضي الله عنه said, “Allah's Messenger ﷺ said, 'Whoever recites a letter from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that *Alif Lām Mīm* is a letter, but *Alif* is a letter, *Lām* is a letter, and *Mīm* is a letter.’”

The reward of reciting three verses

☆ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ

فِيهِ ثَلَاثٌ خَلِيفَاتٍ عِظَامٍ سِمَانٍ؟ قُلْنَا: نَعَمْ، قَالَ: فَثَلَاثُ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي

صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِيفَاتٍ عِظَامٍ سِمَانٍ. [صحیح مسلم: 1872]

Abū Hurayrah رضي الله عنه said, “Allah's Messenger ﷺ said, 'Would any one of you like, when he returns to his family, to find there three large, fat, pregnant she-camels? We said, 'Yes.' Upon this he said, 'Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.'”

The reward of reciting ten verses

☆ عَنْ فُضَالَةَ بْنِ عُبَيْدٍ وَتَمِيمِ الدَّارِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ كُتِبَ لَهُ قِنْطَارٌ وَالْقِنْطَارُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ يَقُولُ رَبُّكَ عَزَّوَجَلَّ: اقْرَأْ وَأَرْقِ لِكُلِّ آيَةٍ دَرَجَةٌ حَتَّى يَنْتَهِيَ إِلَى الْآخِرِ آيَةٍ مَعَهُ، يَقُولُ رَبُّكَ عَزَّوَجَلَّ لِلْعَبْدِ: اقْبِضْ، فَيَقُولُ الْعَبْدُ بِيَدِهِ يَارَبِّ أَنْتَ أَعْلَمُ، فَيَقُولُ بِهِذِهِ الْخُلْدِ وَبِهَذِهِ النَّعِيمِ.

[المعجم الكبير للطبراني، ج: 2، 1253]

Fuḍālah Ibn ‘Ubayd رضي الله عنه and Tamīm ad-Dāriyy رضي الله عنه reported that the Prophet ﷺ said, “Whoever recites ten verses in the night, a *qinṭār* is written for him, and the *qinṭār* is better than the world and what it contains. And on the Day of Resurrection, your Lord, the Mighty and Majestic, will say, 'Recite, and rise up in rank, with each verse,' until he reaches the last verse from it. Your Lord, the Mighty and Majestic, will say to the slave, 'Grab!' Then the slave will say with his hand, 'O my Lord, You are Most Knowing (of what I should grab).' He will say, 'In this (hand), eternity, and in this (hand), delightful blessings.'”

The reward of reciting one hundred verses

☆ عَنْ تَمِيمِ الدَّارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قَنْوَتٌ

لَيْلَةٍ. [مسند احمد، ج: 28، 16958]

Tamīm ad-Dāriyy رضي الله عنه said, “The Messenger of ﷺ said, 'Whoever recites a hundred verses in the night, (the reward of) standing (in worship) throughout the night is written for him.'”

The reward of reciting one thousand verses

☆ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُفْطَرِينَ. [سنن أبي داود: 1398]

'Abdullāh Ibn 'Amr Ibn al-Āṣ رضي الله عنه said, 'Allah's Messenger ﷺ said, 'Whoever stands (in worship at night, reciting) ten verses, he will not be recorded among the negligent. And whoever stands (in worship at night, reciting) a hundred verses, he will be recorded among those who are obedient to Allah. And whoever stands (in worship at night, reciting) one thousand verses, he will be recorded among those who receive huge rewards.'"

During the recitation of the Qur'ān, angels and tranquility descend

☆ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ قَالَ: بَيْنَمَا هُوَ يَقْرَأُ مِنَ اللَّيْلِ سُورَةَ الْبَقَرَةِ وَفَرَسُهُ مَرْبُوطٌ عِنْدَهُ، إِذْ جَالَتْ الْفَرَسُ فَسَكَتَ فَسَكَتَتْ، فَقَرَأَ فَجَالَتْ الْفَرَسُ، فَسَكَتَتْ وَسَكَتَتْ الْفَرَسُ، ثُمَّ قَرَأَ فَجَالَتْ الْفَرَسُ، فَانْصَرَفَ وَكَانَ ابْنُهُ يَحْيَى قَرِيبًا مِنْهَا فَاشْفَقَ أَنْ تُصِيبَهُ، فَلَمَّا اجْتَرَّهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَا يَرَاهَا، فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ ﷺ فَقَالَ لَهُ: إِقْرَأْ يَا ابْنَ حُضَيْرٍ، إِقْرَأْ يَا ابْنَ حُضَيْرٍ، قَالَ: فَاشْفَقْتُ يَا رَسُولَ اللَّهِ أَنْ تَطَأَ يَحْيَى وَكَانَ مِنْهَا قَرِيبًا، فَرَفَعْتُ رَأْسِي فَانْصَرَفْتُ إِلَيْهِ، فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ، فَإِذَا مِثْلُ الظُّلَّةِ فِيهَا أَمْثَالُ الْمَصَابِيحِ فَخَرَجْتُ حَتَّى لَا أَرَاهَا. قَالَ: وَتَدْرِي مَا ذَاكَ؟ قَالَ: لَا، قَالَ: تِلْكَ الْمَلَائِكَةُ دَنَتْ لِصَوْنِكَ، وَلَوْ قَرَأْتَ لَأَصْبَحْتَ يُنْظَرُ النَّاسُ إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ.

[صحيح البخاري: 5018]

Usayd Ibn Ḥudayr رضي الله عنه said that, while he was reciting Sūrat al-Baqarah at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started

reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son Yaḥyā was beside the horse. He was afraid that the horse might trample him. When he took the boy away and looked towards the sky, he could not see it (i.e. that which was bothering the horse). The next morning he informed the Prophet ﷺ who said, “Recite, O Ibn Ḥuḍayr! Recite, O Ibn Ḥuḍayr!” Ibn Ḥuḍayr replied, “O Allah's Messenger ﷺ! My son Yaḥyā was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it.”

The Prophet ﷺ said, “Do you know what that was?” Ibn Ḥuḍayr رضي الله عنه replied, “No.” The Prophet ﷺ said, “Those were angels who came near to you for your voice and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared.”

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The benefits in the Hereafter of having a connection with the Qur'ān

Ease during the questioning in the grave

☆ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ... وَإِنَّهُ لَيَسْمَعُ حَقْفَ نِعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ حِينَ يُقَالُ لَهُ: يَا هَذَا مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ قَالَ هَذَا: قَالَ: وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ قَالَ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ ﷺ، فَيَقُولَانِ وَمَا يُدْرِيكَ؟ فَيَقُولُ قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ. [سنن أبي داود: 4753]

Al-Barā' Ibn 'Āzib رضي الله عنه said (that Allah's Messenger ﷺ said about the deceased who was just buried,)“And indeed, he hears the beat of their sandals when they go back, and at that moment he is asked: 'O So-and-So! Who is your Lord, what is your religion, and who is your Prophet?' ... Two angels come to him, make him sit up.

- ♦ They ask him: مَنْ رَبُّكَ 'Who is your Lord?' He replies, 'My Lord is Allah.'
- ♦ They ask him, مَا دِينُكَ 'What is your religion?' He replies, 'دِينِي الْإِسْلَامُ' 'My religion is Islam.'
- ♦ They ask him, مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ 'What is your opinion about the man who was sent among you?' He replies, هُوَ رَسُولُ اللَّهِ ﷺ 'He is Allah's Messenger.'
- ♦ They ask, وَمَا يُدْرِيكَ 'Who made you aware of this?' He replies, قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ 'I read Allah's Book, believed in it, and considered it true.'....”

The Qur'ān is a protection against the punishment of the grave

☆ عَنِ أَبِي هُرَيْرَةَ رَفَعَهُ قَالَ: يُؤْتَى الرَّجُلُ فِي قَبْرِهِ فَأَذَا أُنْتَى مِنْ قَبْلِ رَأْسِهِ دَفَعْتُهُ تِلَاوَةً

الْقُرْآنِ وَإِذَا أُتِيَ مِنْ قِبَلِ يَدَيْهِ دَفَعَتْهُ الصَّدَقَةُ وَإِذَا أُتِيَ مِنْ قِبَلِ رِجْلَيْهِ دَفَعَهُ مَشِيئُهُ إِلَى الْمَسَاجِدِ وَالصَّبْرُ حِجْرُهُ... [المعجم الأوسط للطبراني، ج:10، 9434]

Abū Hurayrah رضي الله عنه said, “When a man is placed in his grave and when he is approached (by punishment) from the side of his head, his recitation of the Qur’ān repels it.

- ♦ And when he is approached from his sides, his charity repels it,
- ♦ and when he is approached from the side of his feet, then his walking to the masjid repels it (i.e. the punishment), and patience becomes a barrier.”

On the Day of Resurrection, the Qur’ān will come as a person

☆ عَبْدُ اللَّهِ ابْنُ بُرَيْدَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: يَجِيءُ يَوْمَ الْقِيَامَةِ الْقُرْآنُ كَالرَّجُلِ الشَّابِّ - فَيَقُولُ لِصَاحِبِهِ أَنَا الَّذِي أَسْهَرْتُ لَيْلَكَ وَأَظْمَأْتُ نَهَارَكَ. [المستدرک للحاکم، ج:2، 2087]

Ibn Buraydah رضي الله عنه reported that his father said, “Allah's Messenger ﷺ said, 'The Qur’ān will come on the Day of Resurrection, like a pale man, and will say, “I am the one that kept you awake at night and made you thirsty during the day.””

On the Day of Resurrection, the Qur’ān will come as an intercessor

☆ عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ... [صحيح مسلم: 1874]

Abū Umāmah Al-Bāhiliyy رضي الله عنه said, “I heard Allah's Messenger ﷺ say, 'Recite the Qur’ān, for on the Day of Resurrection, it will come as an intercessor for its people.”

It will shade a person

☆ عَنْ أَبِي أَمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ شَافِعٌ يَوْمَ الْقِيَامَةِ، تَعَلَّمُوا الْبَقْرَةَ وَالْإِنشَاءَ تَعَلَّمُوا الزُّهْرَاءَ وَبَيْنَ فَانَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا عَمَامَتَانِ

أَوْ عَيَّاتَانِ أَوْ كَانَتْهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ يُحَاجَّانِ عَنْ صَاحِبَيْهِمَا تَعَلَّمُوا الْبَقْرَةَ فَإِنَّ
تَعْلِيمَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا يَسْتَطِيعُهَا الْبُطْلَةُ. [مسند احمد، ج:36، 22157]

Abū Umāmah Al-Bāhiliyy رضي الله عنه said, “Allah's Messenger ﷺ said, 'Recite the Qur'ān for it will come on the Day of Resurrection as an intercessor for its companions. Learn the two bright ones (Sūrah al-Baqarah and Āli 'Imrān) because they will both come on the Day of Resurrection as if they were two clouds, or two shades or two flocks of birds in ranks, pleading for those who recite them. Learn Sūrah al-Baqarah, for learning it is a blessing and leaving it is a cause of grief, and the magicians cannot counter it.’”

The Qur'ān will testify on the Day of Resurrection

☆ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:... وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ...

[صحيح مسلم: 534]

Abū Mālik al-Ash'ariyy رضي الله عنه said, “Allah's Messenger ﷺ said, '...The Qur'ān is a proof on your behalf or against you....’”

For the reciter of the Qur'ān will be a crown of honour and Allah's approval

☆ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ يَقُولُ: يَا رَبِّ حَلِّهِ
فَيُلْبَسُ تَأْجِ الْكِرَامَةِ ثُمَّ يَقُولُ: يَا رَبِّ زِدْهُ، فَيُلْبَسُ حُلَّةَ الْكِرَامَةِ: ثُمَّ يَقُولُ: يَا رَبِّ ارْضَ
عَنْهُ، فَيَرْضَى عَنْهُ فَيَقَالُ لَهُ اقْرَأْ وَارْقُ وَيُزَادُ بِكُلِّ آيَةٍ حَسَنَةً. [سنن الترمذی: 2915]

Abū Hurayrah رضي الله عنه reported that the Prophet ﷺ said, “The one who memorized the Qur'ān comes on the Day of Resurrection and (the reward for reciting the Qur'ān) says: 'O Lord! Decorate him.' So he is donned with a crown of nobility.

- ◆ Then it says: 'O Lord! Give him more!' So he is donned with a suit of nobility.
- ◆ Then it says: 'O Lord! Be pleased with him.' So He is pleased with him.
- ◆ and it is said to him, 'Recite and rise up, and be increased in reward with every āyah.’”

The parents of the bearer of the Qur'ān will be honoured with a crown of light

☆ وَعَنْ مُرِيدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْقُرْآنَ وَتَعَلَّمَهُ وَعَمِلَ بِهَا أَلْبَسَ وَالِدَاهُ يَوْمَ الْقِيَامَةِ تاجًا مِنْ نُورٍ صَوُّهُ مِثْلُ صَوِّ الشَّمْسِ وَيُكْسَى وَالِدَاهُ حُلَّتَانِ لَا تَقُومُ لَهُمَا الدُّنْيَا فَيَقُولَانِ بِمِ كَسِينَا هَذَا؟ فَيَقَالُ بِأَحَدٍ وَلِدُكُمَا الْقُرْآنَ.

[صحيح الترغيب والترهيب، ج:2، 1434]

Buraydah رضي الله عنه said, "Allah's Messenger ﷺ said, 'He will be made to wear the crown of respect and dignity. His parents will be made to wear two silky robes, that will be more precious than the world and what is in it. They will both ask, "Why have we been give this?" They will be told, "Because of your teaching your child the Qur'ān."'"

The status in Paradise of those who read the Qur'ān

☆ عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا. قَالَ: يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ كَالرَّجُلِ الشَّاحِبِ يَقُولُ لِصَاحِبِهِ: هَلْ تَعْرِفُنِي؟ أَنَا الَّذِي كُنْتُ أُسْهِرُ لَيْلَكَ وَأُظْمِئُ هَوَاجِرَكَ، وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِسْجَارَتِهِ، وَأَنَا لَكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تَاجِرٍ، فَيُعْطَى الْمُلْكَ بِمِثْلِهِ، وَالْخُلْدَ بِشِمَالِهِ، وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ وَيُكْسَى وَالِدَاهُ حُلَّتَيْنِ لَا تَقُومُ لَهُمَا الدُّنْيَا وَمَا فِيهَا، فَيَقُولَانِ: يَا رَبِّ! أَنَّى لَنَا هَذَا؟ فَيَقَالُ: بِتَعْلِيمِ وَلِدُكُمَا الْقُرْآنَ وَإِنَّ صَاحِبَ الْقُرْآنِ يُقَالُ لَهُ يَوْمَ الْقِيَامَةِ: اقْرَأْ وَازِقْ فِي الدَّرَجَاتِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَكَ عِنْدَ

أَخْرَجَ آيَةً مَعَكَ. [السلسلة الصحيحة، ج:6، 2829]

Abū Hurayrah رضي الله عنه reported from the Prophet ﷺ that, on the Day of Resurrection, the Qur'ān will appear in the guise of a lean human being and will say, "Do you recognize me?" He will reply, "No, I do not recognize you." The Qur'ān will say, "I am your companion, the Qur'ān, who kept you thirsty in the scorching heat and awake at night.

- ◆ Every trader would pursue his articles of trade, and today, instead of being with any trader, I am here for you.
- ◆ Then he will be given kingship in his right hand and eternity in his left hand.

- ♦ He will be made to wear the crown of respect and dignity.
- ♦ His parents will be made to wear two silky robes, that will be more precious than the world and what is in it.
- ♦ They will both ask, “Why have we been give this?” They will be told, “Because of your teaching your child the Qur’ān.” Then the carrier of the Qur’ān will be asked on the Day of Resurrection to, “Start recitation of the Qur’ān, and begin ascending the ranks of Paradise, and read slowly and beautifully as you did in the world, for your final grade will be the recitation of the last verse with you.”

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Types of I' rād from the Qur'ān

Types of I' rād from the Qur'ān

☆ قَالَ ابْنُ الْقَيِّمِ الْجَوْزِيَّةَ رَحِمَهُ اللَّهُ: هَجْرُ الْقُرْآنِ أَنْوَاعٌ:

Ibn ul-Qayyim said, “Abandoning of the Qur'ān is of several types:

1. Not listening to the Qur'ān nor believing in it

♦ أَحَدُهُمَا: هَجْرُ سَمَاعِهِ وَالْإِيمَانُ بِهِ وَالْإِصْغَاءُ إِلَيْهِ.

One: To abandon listening to it, believing in it or paying attention to it

♦ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ

[حم السجدة:26]

“And those who disbelieve say, 'Do not listen to this Qur'ān and speak noisily during [the recitation of] it that perhaps you will overcome.'”

2. Not acting by the Qur'ān

♦ وَالثَّانِي: هَجْرُ الْعَمَلِ بِهِ وَالْوُقُوفُ عِنْدَ حَلَالِهِ وَحَرَامِهِ، وَإِنْ قَرَأَهُ وَأَمَنَ بِهِ.

Second: To abandon implementing it and abiding by its ḥalāl and ḥarām, even if he recites it and believes in it

☆ عَنْ سَمُرَةَ بِنْتِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ... رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ

أَتَيْنَانِي فَأَخَذَا بِيَدِي فَأَحْرَجَانِي إِلَى الْأَرْضِ الْمُقَدَّسَةِ... فَأَنْطَلَقْنَا حَتَّى آتَيْنَا عَلَى رَجُلٍ

مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ بِنَهْرٍ أَوْ صَخْرَةٍ فَيُشَدُّ بِرَأْسِهِ، فَإِذَا ضَرَبَهُ

تَدَهَّدَ الْحَجَرُ فَأَنْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ فَلَا يَرْجِعُ إِلَى هَذَا حَتَّى يَلْتَمِسَ رَأْسَهُ وَعَادَ رَأْسَهُ

كَمَا هُوَ فَعَادَ إِلَيْهِ فَضَرَبَهُ... وَالَّذِي رَأَيْتُهُ يُشَدُّ بِرَأْسِهِ فَرَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ فَتَمَّ عَنْهُ

بِاللَّيْلِ وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ... [صحيح البخارى:1386]

Samurah Ibn Jundab رضي الله عنه said, “.... The Prophet ﷺ said, 'I saw last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem).... we went on till we came to a man lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, crushing the head of the lying man with that

stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, “Who is this?” They told me to proceed on. And the one whose head you saw being crushed is the one whom Allah had given the knowledge of Qur’ān but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders, etc.) by day. And so this punishment will go on till the Day of Resurrection....”

☆ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَتَيْتُ لَيْلَةَ أُسْرِي بِي عَلَى قَوْمٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيضَ مِنْ نَارٍ كُلَّمَا قُرِضَتْ وَفَتَ فَقُلْتُ يَا جِبْرِيلُ مَنْ هَؤُلَاءِ؟ قَالَ: حُطَبَاءُ أُمَّتِكَ الَّذِينَ يَقُولُونَ مَا لَا يَفْعَلُونَ وَيَقْرَأُونَ كِتَابَ اللَّهِ وَلَا يَعْمَلُونَ بِهِ.

[صحيح الجامع الصغير، ج:1، 129]

Anas Ibn Mālik رضي الله عنه said, “Allah's Messenger ﷺ said, 'The night on which I was taken on the Night Journey (Al-Isrā') I came upon a people whose lips were being cut with scissors of fire. Every time they were cut up, they were restored. So I said, “O Jibrīl, who are these people?” He said, “The speakers of your nation, who would say what they would not do themselves, and would recite the Book of Allah and not act by it.””

3. Not judging according to it

• وَالثَّالِثُ: هَجَرُ تَحْكِيمِهِ وَالتَّحَاكُمِ إِلَيْهِ فِي أَصُولِ الدِّينِ وَفُرُوعِهِ وَإِعْتِقَادًا أَنَّهُ لَا يُبَيِّدُ الْيَقِينُ، وَأَنَّ أَدِلَّتَهُ لَفْظِيَّةٌ لَا تَحْصِلُ الْعِلْمَ.

Third: To abandon seeking its judgment and referring to it in regards to the principles of religion and its branches, and believing instead that they are not beneficial, and that they are simply words to be recited

• وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ

عَنْكَ صُدُّوْا ﴿النساء: 61﴾

“And when it is said to them, 'Come to what Allah has revealed and to the Messenger,' you see the hypocrites turning away from you in aversion.”

• وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿48﴾ [النور:48]

“And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal].”

4. Not understanding it or reflecting upon it

• وَالرَّابِعُ: هَجْرُ تَدْبِيرِهِ وَتَفْهَمِهِ وَمَعْرِفَتُهُ مَا أَرَادَ الْمُتَكَلِّمُ بِهِ مِنْهُ.

Fourth: To abandon reflecting upon it, and understanding it, and knowing the intent of the One who has said it

• أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا. ﴿24﴾ [محمد:24]

“Then do they not reflect upon the Qur’ān, or are there locks upon [their] hearts?”

5. Not seeking treatment through it

• وَالْخَامِسُ: هَجْرُ الْإِسْتِشْفَاءِ وَالتَّداوِي بِهِ فِي جَمِيعِ أَمْرَاضِ الْقُلُوبِ
وَأَدْوَائِهَا فَيُطْلَبُ شِفَاءٌ دَائِمٌ مِنْ غَيْرِهِ، وَيُهْجَرُ التَّداوِي بِهِ،

Fifth: To abandon seeking cure and treatment through it, for any of the diseases of the heart and its ailments

• وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْبُدُ الظَّالِمِينَ إِلَّا

حَسَارًا ﴿82﴾ [بنی اسرائیل:82]

“And We send down of the Qur’ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

• وَكُلُّ هَذَا دَاجِلٌ فِي قَوْلِهِ: وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ

مَهْجُورًا ﴿١﴾. [الفوائد لابن القيم، ج:1، ص:82]

And all of this is included in:

• وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾ [الفرقان:30]

“And the Messenger has said, 'O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned.'”

The suffering that results from abandoning the Qur'ān

A source of misguidance

• وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ الْبَيِّنَاتِ فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ۝
وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ
تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكْهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ
الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝ [الأعراف: 176-175]

“And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.”

Difficulties in life

• وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ۝ قَالَ
رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ۝ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا
وَكَذَلِكَ الْيَوْمَ تُنْسَى ۝ [طه: 126-124]

“And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.' He will say, 'My Lord, why have you raised me blind while I was [once] seeing?' [Allah] will say, 'Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.'”

The removal of blessing

☆ أَنْ أَبَا هُرَيْرَةَ كَانَ يَقُولُ... إِنَّ الْبَيْتَ لَيَضِيقُ عَلَى أَهْلِهِ، وَتَهْجُرُهُ الْمَلَائِكَةُ، وَتَحْشُرُهُ

الشَّيَاطِينُ وَيَقِلُّ حَيْرُهُ أَنْ لَا يُقْرَأَ فِيهِ الْقُرْآنُ. [سنن الدارمي، ج:2، 3309] إسناده صحيح

Abū Hurayrah رضي الله عنه used to say, "...When the Qur'ān is not recited in a house, then it becomes constricted for its inhabitants, the angels leave it, the devils are present in it, and its goodness is decreased."

The influence of shayṭān and bad company

• وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِصُ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ۖ وَإِنَّهُمْ لَيَصُدُّونَهُمْ
عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ۚ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ
بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ۚ وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ
مُشْتَرِكُونَ ۝ [الزحرف:39-36]

"And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided until, when he comes to Us [at Judgement], he says [to his companion], 'Oh, I wish there was between me and you the distance between the east and west - how wretched a companion.' And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment."

Severe punishment after death

• يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يَصِرُ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝
[الحاثية:8]

"Woe to every sinful liar who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment."

☆ عَنْ سَمُرَةَ بِنْتِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِي الرَّؤْيَا قَالَ: أَمَّا الَّذِي يُتْلَعُ
رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ. [صحيح البخارى:1143]

Samurah Ibn Jundab رضي الله عنه reported that the Prophet ﷺ said in his narration of a dream that he saw, "he whose head was being crushed with a stone was one who learnt the Qur'ān but never acted on it, and slept, ignoring the compulsory prayers."

Humiliation on the Day of Resurrection

• وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ۝ [الفرقان:30]

“And the Messenger has said, 'O my Lord, indeed my people have taken this Qur' ān as [a thing] abandoned.'”

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The Rights of the Qur'ān

The five rights of the Qur'ān

لِلْقُرْآنِ عَلَيْنَا خَمْسَةٌ حَقُوقٌ وَهِيَ:

The Qur'ān has five rights upon us, and they are:

1. حَقُّ التَّلَاوَةِ
2. حَقُّ الْحِفْظِ
3. حَقُّ التَّدْبِيرِ
4. حَقُّ الْعَمَلِ
5. حَقُّ التَّبْلِيغِ

1. The right of recitation - حق التلاوة

Sign of the heirs of the Book

♦ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ. [البقرة: 121]

“Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.”

Recitation is beautification of the Qur'ān

☆ قَالَ شَقِيقُ بْنِ سَلَمَةَ رَحِمَهُ اللَّهُ: مَرَّ عَلَى عَبْدِ اللَّهِ بِمُصْحَفٍ مُرَيَّنٍ بِالذَّهَبِ فَقَالَ: إِنَّ أَحْسَنَ مَا رَأَيْتُ بِهِ الْمُصْحَفُ تِلَاوَتُهُ بِالْحَقِّ. [حلية الأولياء، ج: 4، ص: 105]

Shaqiq Ibn Salamah رحمته الله said, “Someone passed by ‘Abdullāh رحمته الله, with a *muṣḥaf* adorned with gold, so he said, 'Indeed the most beautiful way in which the *muṣḥaf* is adorned is by its rightful recitation.’”

2. The right of memorization - حق الحفظ

The Qur'ān is easy for memorization

• وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝ [القمر:17]

“And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?”

• وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝

أى: وَلَقَدْ يَسَّرْنَا وَسَهَّلْنَا هَذَا الْقُرْآنَ الْكَرِيمَ، الْفَاطِمَةُ لِلْحِفْظِ وَالْأَدَاءِ، وَمَعَانِيهِ لِفَهْمِهِ وَالْعِلْمِ، لِأَنَّهُ أَحْسَنُ الْكَلَامِ لَفْظًا، وَأَصْدَقُهُ مَعْنَى، وَأَبْيَنُ تَفْسِيرًا، فَكُلُّ مَنْ أَقْبَلَ عَلَيْهِ يَسِّرَ اللَّهُ عَلَيْهِ مَطْلُوبَهُ غَايَةَ التَّيسِيرِ، وَسَهَّلَهُ عَلَيْهِ.

[تيسير الكريم الرحمن في تفسير المنان للسعدى، ج:1، ص:825]

• وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝

“And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?” Meaning, We have facilitated and made the learning of Qur'ān easy: its words for memorization and pronunciation, its meanings for understanding and knowledge, because it is the best speech in terms of words, and most truthful in meaning, and most clear in explanation. So whoever pays attention to the Qur'ān, then Allah facilitates his goal for him, and makes it easy for him.

The memorization should be constantly guarded

☆ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

[صحيح البخارى:5031]

Ibn 'Umar رضي الله عنهما reported that Allah's Messenger ﷺ said, “The example of the person who knows the Qur'ān by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away.”

☆ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: نَسِيَ مَا لِأَحَدِهِمْ أَنْ يَقُولَ: نَسِيْتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ نُسِيَ وَأَسْتَدْ كَبُرُوا الْقُرْآنَ فَإِنَّهُ أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ.

[صحيح البخارى: 5032]

‘Abdullāh (ibn Mas‘ūd) رضي الله عنه said, “The Prophet ﷺ said, 'It is a bad thing that some of you say, “I have forgotten such-and-such verse of the Qur’ān,” for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur’ān, because it escapes from the hearts of men faster than camel do.’”

The importance and excellence of memorizing the Qur’ān

The Sunnah of the Prophet ﷺ

♦ حَفِظَ الْقُرْآنَ سُنَّةً مُتَّبَعَةً، فَالْتَبَى عَلَيْهِ قَدْ حَفِظَ الْقُرْآنَ الْكَرِيمَ بَلْ وَكَانَ يُرَاجِعُهُ جِبْرِيلُ عَلَيْهِ السَّلَامَ فِي كُلِّ سَنَةٍ.

Memorizing the Qur’ān is an ongoing tradition. The Prophet ﷺ memorized the noble Qur’ān, and in fact, he used to review it with Jibrīl every year.

Memorizing the Qur’ān is a means of being saved from the Fire

☆ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ رَسُولَ اللَّهِ ﷺ لَوْ جُعِلَ الْقُرْآنُ فِي إِهَابٍ، ثُمَّ أُلْقِيَ فِي النَّارِ،

مَا احْتَرَقَ. [السلسلة الصحيحة، ج: 3562,7]

‘Uqbah ibn ‘Āmir رضي الله عنه reported that “Allah's Messenger ﷺ said, 'If the Qur’ān was put in a skin and thrown in the fire, it would not burn.’”

☆ وَالظَّاهِرُ أَنَّ الْمُرَادَ مَا قَالَهُ أَيْمَةُ الْحَدِيثِ، مِنْهُمْ الْبَيْهَقِيُّ، فَقَالَ فِي “الشُّعْبِ” عَنْ أَبِي عَبْدِ اللَّهِ: “يَعْنِي: أَنَّ مَنْ حَمَلَ الْقُرْآنَ وَقَرَّاهُ، لَمْ تَمَسَّهُ النَّارُ.”

[السلسلة الصحيحة، ج: 7، تحت رقم: 3562]

And the apparent meaning of this is what the scholars of ḥadīth have said, among whom is al-Bayhaqiyy رضي الله عنه who said in “Shu‘ab” on the authority of Abū ‘Abdillāh رضي الله عنه, “Meaning, the one who bears the

Qur'ān and recites it, then the Fire will not touch him.”

The person who has memorized the Qur'ān is deserving of honour and respect

☆ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ“. [سنن أبي داود: 4845]

Abū Mūsā al-Ash‘ariyy رضي عنه said, “The Prophet ﷺ said, 'Glorifying Allah involves showing honour to a grey-haired Muslim,

- ♦ and (showing honour) to bearer of the Qur'ān, who does not acts extravagantly regarding it, nor turns away from it,
- ♦ and showing honour to a just ruler.”

The person who has memorized the Qur'ān is of high rank and position

☆ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبُرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ. [صحیح مسلم: 1862]

‘Ā’ishah رضي عنها said, “Allah's Messenger ﷺ said, 'One who is proficient in the Qur'ān is associated with the noble, upright, recording angels. And he who falters in it, and finds it difficult for him, will have two rewards.”

The person who has memorized the Qur'ān is deserving of leading the people in prayer

☆ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ: يَوْمَ الْقَوْمِ أَقْرُوهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَكْبَرُهُمْ سِنًا... [سنن الترمذی: 235]

Abū Mas‘ūd Anṣārī رضي عنه said, “Allah's Messenger ﷺ said, 'The one who recites most of the Book of Allah is to lead the people (in prayers). If they are equal in recitation, then the most knowledgeable in the

Sunnah among them.

- ♦ If they are equal regarding the Sunnah, then the earliest of them to emigrate.
- ♦ If they are equal in their emigration then the eldest among them...”

The memorization of the Qur’ān is a means of high ranks in this world also

☆ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتَلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ يَقُولُ أَيُّهُمَا أَكْثَرَ أَخَذًا لِلْقُرْآنِ؟ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ... [صحيح البخارى: 1347]

Jābir Ibn ‘Abdullāh رضي الله عنه reported that Allah's Messenger ﷺ shrouded every two martyrs of Uḥud in one piece of cloth, and then he would ask, “Which of them knew more Qur’ān?” When one of them was pointed out, he would put him first in the grave...”

The Prophet ﷺ was pleased with the child who memorized the Qur’ān

☆ عَنْ زَيْدٍ أَنَّهُ لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ قَالَ زَيْدٌ: ذُهِبَ بِي إِلَى النَّبِيِّ ﷺ فَأَعْجَبَ بِي، فَقَالُوا: يَا رَسُولَ اللَّهِ، هَذَا غُلَامٌ مِنْ بَنِي النَّجَّارِ مَعَهُ مِمَّا أَنْزَلَ اللَّهُ عَلَيْكَ بِضْعَ عَشْرَةَ سُورَةً، فَأَعْجَبَ ذَلِكَ النَّبِيُّ ﷺ، وَقَالَ: يَا زَيْدُ، تَعَلَّمَ لِي كِتَابَ يَهُودَ، فَإِنِّي وَاللَّهِ مَا أَمَنْ يَهُودَ عَلَى كِتَابِي. [مسند احمد، ج: 21618]

Zayd رضي الله عنه reported that, when the Prophet ﷺ arrived at Madīnah, Zayd رضي الله عنه said that, “I was taken to the Prophet ﷺ, and he was impressed with me. Then they said, 'O Messenger of Allah, this is a boy from Banī Najjār and he has memorized many Sūrah that Allah has revealed upon you.'

- ♦ The Prophet ﷺ was amazed at this and said, 'O Zayd رضي الله عنه, learn the writing of the Jews for me, for indeed, by Allah I do not trust them regarding their communication (with me).”

Because of their memorization of Qur'an, children were made imām

☆ عَنْ عَمْرٍو بْنِ سَلَمَةَ، قَالَ: ... فَلَمَّا كَانَتْ وَقْعَةُ أَهْلِ الْفَتْحِ، بَادَرَ كُلُّ قَوْمٍ بِإِسْلَامِهِمْ، وَبَدَرَ أَبِي قَوْمِي بِإِسْلَامِهِمْ فَلَمَّا قَدِمَ قَالَ جِئْتُكُمْ وَاللَّهِ مِنْ عِنْدِ النَّبِيِّ ﷺ حَقًّا، فَقَالَ: صَلُّوا صَلَاةَ كَذَا فِي جِئِنِ كَذَا وَصَلُّوا صَلَاةَ كَذَا فِي جِئِنِ كَذَا فَإِذَا أَحْضَرَتِ الصَّلَاةَ فَلْيُؤَدِّئْ أَحَدُكُمْ وَلْيُؤَمِّمْكُمْ أَكْثَرُكُمْ قُرْآنًا فَانظُرُوا فَلَمْ يَكُنْ أَحَدًا أَكْثَرَ قُرْآنًا مِنِّي، لِمَا كُنْتُ أَتَلَّقِي مِنَ الرُّكْبَانِ فَقَدَّ مُؤَنِي بَيْنَ أَيْدِيهِمْ وَأَنَا ابْنُ سِتِّ أَوْ سَبْعِ سِنِينَ...

[صحيح البخارى: 4302]

'Amr Ibn Salamah رضي الله عنه said, "... When Makkah was conquered every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned to his tribe, he said, 'By Allah, I have come to you from the true Prophet ﷺ for sure! and he said, 'Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the *adhān* (for the prayer), and let the one amongst you who knows Qur'an most lead the prayer.' So they looked for such a person, and found none who knew more Qur'an than I, because of the Qur'an which I used to learn from the passing travellers. They therefore made me their *imām* (to lead the prayer), and at that time I was a boy of six or seven years..."

3. The right of reflection - حق التدبر

The purpose of the revelation of the Qur'an

• كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكًا لِيَتَذَكَّرُوا آلَ بَيْتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ [ص: 29]

"[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded."

☆ قَالَ الْحَسَنُ الْبَصْرِيُّ رَحِمَهُ اللَّهُ: نَزَلَ الْقُرْآنُ لِيَتَذَكَّرَ بِهِ فَاتَّجَدُّوا تِلَاوَتَهُ

عَمَلًا. [مدارج السالكين، ج: 1، ص: 499]

Ḥasan al-Baṣriyy رحمته said, “The Qur’ān was revealed so that it may be reflected on and acted by, but they have taken its recitation as action.”

The purpose of the revelation of the Qur’ān is not only recitation

☆ قَالَ ابْنُ الْقَيِّمِ: وَأَمَّا التَّأَمُّلُ فِي الْقُرْآنِ: فَهُوَ تَحْدِيثُ نَاطِرِ الْقَلْبِ إِلَى مَعَانِيهِ، وَجَمْعُ الْفِكْرِ عَلَى تَدْبِيرِهِ وَتَعَقُّلِهِ، وَهُوَ الْمَقْصُودُ بِإِنزَالِهِ، لَا مُجَرَّدُ تِلَاوَتِهِ بِلَا فَهْمٍ وَلَا تَدْبِيرٍ...
[مدارج السالكين: ج: 1، ص: 449]

Ibn ul-Qayyim رحمته said, “As for reflecting upon the Qur’ān, then it is to fix the eyes of the heart upon its meanings, and focusing all of one's thoughts on understanding and reflecting upon it, and this is the very objective of the revelation of the Qur’ān. Mere recitation, without understanding and reflection, is not the objective...”

Allah, the Exalted, gives the command to reflect upon the Qur’ān

• أَفَلَمْ يَتَدَبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ۚ [المؤمنون: 68]

“Then have they not reflected over the Qur’ān, or has there come to them that which had not come to their forefathers?”

The condemnation of not reflecting upon the Qur’ān

• أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ۚ [محمد: 24]

“Then do they not reflect upon the Qur’ān, or are there locks upon [their] hearts?”

• أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ۚ [النساء: 82]

“Then do they not reflect upon the Qur’ān? If it had been from [any] other than Allah, they would have found within it much contradiction.”

Guidance from the Qur’ān is attained through reflection

☆ يَقُولُ ابْنُ تَيْمِيَّةَ: مَنْ تَدَبَّرَ الْقُرْآنَ طَالِبًا لِلْهُدَى مِنْهُ نَبَّيْنُ لَهُ طَرِيقَ الْحَقِّ.

[مجموع الفتاوى لابن تيمية، ج: 3، ص: 137]

Ibn Taymiyyah رحمته said, “Whoever reflects on the Qur’ān, seeking guidance from it, then the way of truth will become clear to him.”

Giving preference to reciting with understanding and pauses

☆ عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ قَالَ: كُنْتُ أَنَا وَمُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ، جَالِسَيْنِ. فَدَعَا مُحَمَّدٌ رَجُلًا. فَقَالَ أَحْبَبْتَنِي بِاللَّيْلِ سَمِعْتَ مِنْ أَبِيكَ. فَقَالَ الرَّجُلُ: أَحْبَبْتَنِي أَبِي أَنَّهُ أَتَى زَيْدَ بْنَ ثَابِتٍ، فَقَالَ لَهُ: كَيْفَ تَرَى فِي قِرَاءَةِ الْقُرْآنِ فِي سَبْعٍ؟ فَقَالَ زَيْدٌ: حَسَنٌ. وَلَا أَنْ أَقْرَأَهُ فِي نِصْفِ، أَوْ عَشْرِ، أَحَبُّ إِلَيَّ. وَسَلَّنِي لِمَ ذَاكَ؟ قَالَ: فَإِنِّي أَسْأَلُكَ. قَالَ زَيْدٌ: لِكُنِّي

أَتَدَبَّرُهُ وَأَقِفَ عَلَيْهِ. [الموطأ لامام مالك ت الباقي، ج:1، كتاب القرآن:4]

Yahyā Ibn Sa‘īd رحمته said, “Once Muḥammad Ibn Yahyā Ibn Ḥabbān رحمته and I were sitting down, and Muḥammad called a man over to him and said to him, 'Tell me what you have heard from your father.' The man replied that his father had told him that he went to Zayd Ibn Thābit رحمته and asked him, 'What do you think of reciting the whole Qur’ān in seven days?' Zayd said, 'That is good, but I prefer to recite it in two weeks, or ten days. Ask me why that is.' He said, 'I ask you, then.' Zayd said, 'So that I can reflect on it and pause in it.'”

Understand every verse

☆ قَالَ إِبْنُ عَبَّيَّةَ: التَّفَهُؤْمُ، وَهُوَ أَنْ يَسْتَوْضِحَ كُلُّ آيَةٍ مَا يَلِيْقُ بِهَا إِذِ الْقُرْآنُ مُشْتَمَلٌ عَلَى ذِكْرِ صِفَاتِ اللَّهِ تَعَالَى، وَذِكْرِ أَعْمَالِهِ، وَذِكْرِ أَحْوَالِ أَنْبِيَائِهِ عَلَيْهِمُ السَّلَامُ، وَذِكْرِ أَحْوَالِ الْمُكْذِبِينَ، وَكَيْفَ أَهْلِكُوا، وَذِكْرِ أَوْامِرِهِ وَرَوَاجِرِهِ، وَذِكْرِ الْحَنَّةِ وَالنَّارِ.

[البحر المديد، في تفسير القرآن مجيد، ج:5، ص:23]

Ibn ‘Ajaybah رحمته said, “To understand (the Qur’ān) is that the reciter seeks to comprehend every verse that is related to it. The Qur’ān contains the mention of the Attributes of Allah, Most High, and the mention of His Actions, and the mention of the circumstances of His Prophets - upon them be peace - and the mention of the circumstances of the deniers, and how they were destroyed, and the mention of His commands and His prohibitions, and the mention of Paradise and Hell.”

Learning the commands in the Qur'ān

☆ قَالَ عَبْدُ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا: لَقَدْ عَشْنَا دَهْرًا طَوِيلًا
وَإِحْدَانَا يُؤْتِي الْإِيمَانَ قَبْلَ الْقُرْآنِ فَتَنْزِلُ السُّورَةُ عَلَى مُحَمَّدٍ ﷺ فَيَتَعَلَّمُ حَلَالَهَا
وَحَرَامَهَا وَأَمْرَهَا وَزَاجِرَهَا، وَمَا يَنْبَغِي أَنْ يَقِفَ عِنْدَهُ مِنْهَا، ثُمَّ لَقَدْ رَأَيْتُ رَجُلًا يُؤْتِي
أَحَدَهُمُ الْقُرْآنَ قَبْلَ الْإِيمَانِ، فَيَقْرَأُ مَا بَيْنَ الْفَاتِحَةِ إِلَى خَاتِمَتِهِ لَا يَدْرِي مَا أَمْرُهُ وَلَا
زَاجِرُهُ وَمَا يَنْبَغِي أَنْ يَقِفَ عِنْدَهُ مِنْهُ، يُنْشُرُهُ نَشْرَ الدَّقْلِ.

[فضل الخطاب في الزهد و الدقائق و الآداب، ج:3، ص:372]

‘Abdullāh Ibn ‘Umar Ibn al-Khattāb رحمهما الله said, “We spent a long life and each of us was given *imān* before the Qur’ān. A sūrah would be revealed upon Muḥammad ﷺ, and he would teach us its *ḥalāl*, its *ḥarām*, its commands and prohibitions, and also those matters at which one should stop. Then I saw people who were given the Qur’ān before *imān*, so one of them recites the Qur’ān from Sūrah al-Fātiḥah till the end, but he is unable to learn what the Qur’ān commands him of, stops him from, and where he should stop, and he tosses it aside like cheap dates are tossed aside (i.e., does not give it any importance).”

The righteous predecessors preferred to understand the Qur'ān and recite it

☆ وَقَالَ ابْنُ عَوْنٍ: ثَلَاثٌ أَحَبُّنَّ لِنَفْسِي وَإِلْخَوَانِي: هَذِهِ السُّنَّةُ أَنْ يَتَعَلَّمُوهَا وَيَسْأَلُوا
عَنْهَا، وَالْقُرْآنُ أَنْ يَتَفَهَّمُوهُ وَيَسْأَلُوا النَّاسَ عَنْهُ وَيَدْعُوا النَّاسَ إِلَّا مِنْ خَيْرٍ.

[صحيح البخارى، باب الافتداء بسنن رسول الله ﷺ]

Ibn ‘Awn رحمته الله said, “I love three things for myself and for my brothers. They are:

- ◆ This Sunnah: That they learn it, and ask about it.
- ◆ The Qur’ān: That they understand it and ask about it.
- ◆ That they mention the people only in good terms.

The manner in which the righteous predecessors recited the Qur'ān

☆ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبِ الْقُرَظِيِّ، يَقُولُ: لَأَنْ أَقْرَأَ فِي لَيْلَتِي حَتَّى أَصْبِحَ بِإِذَا زُلْزِلَتْ وَالْقَارِعَةُ لَا أَزِيدُ عَلَيْهِمَا وَأَتَرَدَّدُ فِيهِمَا وَأَتَفَكَّرُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَهْدِيَ الْقُرْآنَ لَيْلَتِي هَذَا أَوْ قَالَ: انْتَرَهُ نَفْرًا. [الزهد و الرقائق لابن المبارك: 287]

‘Ubaydullāh Ibn ‘Abd ur-Raḥmān Ibn Mawhib رحمته said, “I heard Muḥammad Ibn Ka‘b al-Qurazīyy رحمته saying, ‘Were I to recite in my night until the morning only Sūrah *Idhā zulzilāt* and al-Qārī‘ah only without adding any other recitation, and only repeating them and reflecting, this would be more beloved to me than reciting the Qur’ān quickly, or tossing it aside like cheap dates (i.e. not giving it importance).”

The manner in which the righteous predecessors taught the Qur'ān

☆ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ يَقُولُ قَرَأْتُ الْقُرْآنَ عَلَى عَاصِمِ بْنِ أَبِي النَّجُودِ فَكَانَ يَأْمُرُنِي أَنْ قَرَأَ عَلَيْهِ كُلَّ يَوْمٍ آيَةً لَا أَزِيدُ عَلَيْهَا، وَيَقُولُ: إِنَّ هَذَا أَثْبَتُ لَكَ، فَلَمْ أَمِنْ أَنْ يَمُوتَ الشَّيْخُ قَبْلَ أَنْ أَفْرَغَ مِنَ الْقُرْآنِ، فَمَا زِلْتُ أَطْلُبُ إِلَيْهِ حَتَّى أَذِنَ فِي حَمْسِ آيَاتٍ كُلِّ يَوْمٍ. [ارشيف ملتقى أهل الحديث - 1، ج: 30، ص: 461]

Abū Bakr Ibn ‘Ayyāsh رحمته said, “I recited the Qur’ān before ‘Āṣim Ibn Abī Najūd رحمته. He would tell me to recite only one verse to him and not more, and he would say that this would make the Qur’ān more firm (in my chest). I was afraid that the Shaykh might die before my completion of the Qur’ān, so I kept requesting him to recite more verses to him, until he allowed me to learn and recite five verses to him every day.”

4. The right of acting by it - حق العمل

The command to follow the Qur'ān

• وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ [الأَنْعَام: 155]

“And this [Qur'ān] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.”

How the Prophet ﷺ followed the Qur'ān

☆ أَنَّ سَعْدَ بْنَ هِشَامٍ بْنَ عَامِرٍ قَالَ... سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ قَالَتْ أَلَسْتُ تَقْرَأُ الْقُرْآنَ؟ قُلْتُ بَلَى. قَالَتْ فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ كَانَ الْقُرْآنَ. [صحيح مسلم: 1739]

Sa'd Ibn Hishām Ibn 'Āmir رضي الله عنه said “I asked ‘Ā’ishah رضي الله عنها, 'O Mother of the Faithful, tell me about the character of Allah's Messenger ﷺ'. She said, 'Don't you read the Qur'ān?' I said, 'Yes.' She said, 'Indeed, the character of the Prophet of Allah ﷺ was the Qur'ān.”

How the Companions followed the Qur'ān

☆ عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ الرَّجُلُ مِنَّا إِذَا تَعَلَّمَ عَشْرَ آيَاتٍ لَمْ يُجَاوِزْهُنَّ حَتَّى يُعْرِفَ مَعَانِيَهُنَّ وَالْعَمَلَ بِهِنَّ. [مجموع الفتاوى، ج: 13، ص: 365]

Ibn Mas'ūd رضي الله عنه said, “When a man among us would learn ten verses, he would not go beyond them, until he knew their meanings and acted by them.”

☆ وَقَالَ ابْنُ عُمَرَ: كَانَ الْفَاضِلُ مِنْ أَصْحَابِ النَّبِيِّ فِي صَدْرِ هَذِهِ الْأُمَّةِ لَا يَحْفَظُ مِنَ الْقُرْآنِ إِلَّا السُّورَةَ أَوْ نَحْوَهَا وَرَزَقُوا الْعَمَلَ بِالْقُرْآنِ وَإِنَّ آخِرَ هَذِهِ الْأُمَّةِ يُرْزَقُونَ الْقُرْآنَ مِنْهُمْ الصَّبِيُّ وَالْأَعْمَى وَلَا يُرْزَقُونَ الْعَمَلَ بِهِ.

[الحيل الموعود بالنصر والتمكين، ج: 1، ص: 54]

'Abdullāh Ibn 'Umar رضي الله عنهما said, “In the former part of this Ummah were the Prophet ﷺ and his Companions, who would not memorize a sūrah from the Qur'ān or something like it, except that they were provided with action. And indeed,

- ♦ In the latter part of this Ummah will be people among whom even the little child and the blind person will memorize the Qur’ān but will not be provided with action.”

☆ وَقَالَ أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ، وَهُوَ أَحَدُ تَلَامِيذِ الصَّحَابَةِ: إِنَّمَا أَخَذْنَا الْقُرْآنَ مِنْ قَوْمٍ خَيْرُونا أَنَّهُمْ كَانُوا إِذَا تَعَلَّمُوا عَشْرَ آيَاتٍ لَمْ يُجَاوِزُوهُنَّ إِلَى الْعَشْرِ الْآخِرِ حَتَّى يَعْلَمُوا مَا فِيهِنَّ مِنَ الْعَمَلِ، قَالَ: فَتَعَلَّمْنَا الْعِلْمَ وَالْعَمَلَ جَمِيعًا.

[مفهوم التدبر في ضوء القرآن والسنة وأقوال السلف وأحوالهم]

Abū ‘Abd ur-Raḥmān as-Sulamiyy رحمته, one of the students of the companions, said, “The people from whom we learnt the Qur’ān informed us that, when they learnt ten verses, they would not go beyond them to another ten, until they learned whatever was in them related to action”. He said, “So we learned knowledge and action together (i.e., simultaneously)”.

The companions would stop themselves before the Qur’ān

☆ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ... يَا ابْنَ الْخَطَّابِ فَوَاللَّهِ مَا تُعْطِينَا الْجَزَلَ وَلَا تُحْكُمُ بَيْنَنَا بِالْعَدْلِ فَعُضِبَ عُمَرُ حَتَّى هَمَّ أَنْ يُوقِعَ بِهِ فَقَالَ لَهُ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ ﷺ [خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ] وَإِنَّ هَذَا مِنَ الْجَاهِلِينَ، وَاللَّهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا عَلَيْهِ، وَكَانَ وَقَافًا عِنْدَ كِتَابِ اللَّهِ. [صحيح البخارى: 4642]

Ibn ‘Abbās رحمته said, “.... (‘Uyaynah Ibn Hiṣn Ibn Ḥudhayfah said), 'Beware! O son of al-Khaṭṭāb! By Allah, you neither give us sufficient provision nor judge among us with justice.’

Thereupon ‘Umar became so furious that he intended to harm him, but Al-Ḥurr said, 'O Chief of the Believers! Allah said to His Prophet ﷺ,

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ [الاعراف: 199]

“Hold to forgiveness; command what is right; and leave (don't punish) the foolish. (7.199)” and this (i.e. ‘Uyaynah) is one of the foolish.' By

Allah, ‘Umar رضي الله عنه did not overlook that verse when Al-Hurr recited it before him. He observed (the orders of) Allah's Book strictly...”

The true bearers of the Qur’ān

☆ قَالَ ابْنُ الْقَيِّمِ رَحِمَهُ اللَّهُ قَالَ بَعْضُ السَّلَفِ نَزَلَ الْقُرْآنُ لِيُعْمَلَ بِهِ فَاتَّخَذُوا تِلَاوَتَهُ عَمَلًا، وَلِهَذَا كَانَ أَهْلُ الْقُرْآنِ هُمُ الْعَامِلُونَ بِهِ، وَالْعَامِلُونَ بِمَا فِيهِ وَإِنْ لَمْ يَحْفَظُوهُ عَنْ ظَهْرِ قَلْبٍ. وَأَمَّا مَنْ حَفِظَهُ وَلَمْ يَفْهَمْهُ وَلَمْ يَعْمَلْ بِمَا فِيهِ فَلَيْسَ مِنْ أَهْلِهِ وَإِنْ أَقَامَ حُرُوفَهُ إِقَامَةً السَّهْمِ. [زاد المعاد في هدى خير العباد، ج:1، ص:327]

Ibn ul-Qayyim رحمته الله said, “Some of the pious predecessors would say, ‘The Qur’ān was revealed to be acted upon, but the people took its recitation as its action.’ This is why the people of the Qur’ān were (considered to be) the people who act by the Qur’ān, and follow whatever is in it, even if they do not know the Qur’ān by heart (but when they act by it they will be called *Ahl ul-Qur’ān*). But the person who merely memorizes it, but does not understand it nor act by it, then he is not of the *Ahl ul-Qur’ān*, even if he recites the letters and *tajwīd* perfectly, just as arrows are straightened perfectly.”

Those truly worthy of reciting the Qur’ān

☆ عَنِ الْحَسَنِ، قَالَ: إِنَّ هَذَا الْقُرْآنَ قَرَأَهُ عَبِيدٌ وَصَبِيَّانٌ لَمْ يَأْخُذُوهُ مِنْ أَوْلِيهِ، وَلَا عَلِمُوا لَهُمْ بِتَأْوِيلِهِ، إِنَّ أَحَقَّ النَّاسِ بِهَذَا الْقُرْآنِ مَنْ رُئِيَ فِي عَمَلِهِ.

[التفسير من سنن سعيد بن منصور، ج:2، 135]

Ḥasan (al-Baṣriyy) رحمته الله said, “Slaves and children have read this Qur’ān, but have not taken it from its beginning, nor do they have knowledge of its meaning and interpretation. And the most worthy person of reciting the Qur’ān is the one in whose action the Qur’ān can be seen.”

The mere recitation of the Qur’ān is not enough

☆ قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَا يُعْرَنُكُمْ مَنْ قَرَأَ الْقُرْآنَ، إِنَّمَا هُوَ كَلَامٌ يَتَكَلَّمُ بِهِ، وَلَكِنْ انظُرُوا إِلَى مَنْ يَعْمَلُ بِهِ. [التفسير من سنن سعيد بن منصور، ج:2، 127]

‘Umar Ibn ul-Khattāb رضي الله عنه said, “Those who recite the Qur’ān should not deceive you by it (their recitation), as it is only what they are speaking. Instead, you should look up to those who (also) act by it.”

Presenting oneself before the Qur’ān

☆ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ أَنَّهُ يُحِبُّ اللَّهَ عَزَّ وَجَلَّ فَلْيَعْرِضْ نَفْسَهُ عَلَى الْقُرْآنِ فَإِنَّ أَحَبَّ الْقُرْآنِ فَهُوَ يُحِبُّ اللَّهَ عَزَّ وَجَلَّ فَإِنَّمَا الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ. [السنة لعبد الله بن أحمد، ج: 1، ص: 125]

‘Abdullāh Ibn Mas‘ūd رضي الله عنه said, “He who likes to know if he loves Allah, the Mighty and Majestic, should present himself before the Qur’ān. If he loves the Qur’ān, he loves Allah, the Mighty and Majestic, because the Qur’ān is the Speech of Allah, the Mighty and Majestic.”

The bearer of the Qur’ān worries about their ‘amal

☆ قَالَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْأَجْرِيُّ: إِذَا دَرَسَ الْقُرْآنَ فَيُحْضِرُ فُهُمَّ وَعَقْلٍ، هِمَّتُهُ إِيقَاعُ الْفُهُمِ لِمَا لَزَمَهُ اللَّهُ: مِنْ اتِّبَاعِ مَا أَمَرَ، وَالْإِنْتِهَاءِ عَمَّا نَهَى، لَيْسَ هِمَّتُهُ مَتَى أَخْتِمُ السُّورَةَ؟ [اخلاق اهل القرآن للأجرى، ج: 1، ص: 79]

Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurriyy رحمته said, “When a person studies the Qur’ān with comprehension and attention,

- ♦ then his only concern is to follow what Allah has commanded him with, and to stop from what Allah has forbidden him from.
- ♦ His concern is not when the sūrah will end.”

The way of the bearers of the Qur’ān

☆ قَالَ الْأَجْرِيُّ فِي أَخْلَاقِ حَمَلَةِ الْقُرْآنِ: يَتَصَفَّحُ الْقُرْآنَ لِيُؤَدِّبَ بِهِ نَفْسَهُ هِمَّتُهُ مَتَى أَكُونُ مِنَ الْمُتَّقِينَ؟ مَتَى أَكُونُ مِنَ الْخَاشِعِينَ؟ مَتَى أَكُونُ مِنَ الصَّابِرِينَ؟ مَتَى أَرْهَدُ فِي الدُّنْيَا؟ مَتَى أَنْهَى نَفْسِي عَنِ الْهَوَى؟ [مفهوم التدبر في ضوء القرآن والسنة واقوال السلف واحوالهم]

Al-Ājurriyy said in ‘The Character of the Bearers of the Qur’ān’, “He

reads the Qur'ān to discipline himself according to it, and his concern is,

- ♦ When will I be of those who have taqwā?
- ♦ When will I be of those who are humbly submissive?
- ♦ When will I be of those who are patient?
- ♦ When will I abstain from the world?
- ♦ When will I restrain myself from temptations?"

Being concerned about the limits set by the Qur'ān, along with its letters

☆ عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ لِإِنْسَانٍ: إِنَّكَ فِي زَمَانٍ كَثِيرٍ فَقَهَاؤُهُ، قَلِيلٌ قُرْأُوهُ، تُحَفَظُ فِيهِ حُدُودُ الْقُرْآنِ وَتُضَيِّعُ حُرُوفَهُ قَلِيلٌ مَنْ يَسْأَلُ، كَثِيرٌ مَنْ يُعْطَى يُطِيلُونَ فِيهِ الصَّلَاةَ وَيَقْصُرُونَ الْخُطْبَةَ يُبَدُّونَ أَعْمَالَهُمْ قَبْلَ أَهْوَائِهِمْ وَسَيَاتِي عَلَى النَّاسِ زَمَانٌ قَلِيلٌ فَقَهَاؤُهُ، كَثِيرٌ قُرْأُوهُ، تُحَفَظُ فِيهِ حُرُوفُ الْقُرْآنِ وَتُضَيِّعُ حُدُودَهُ كَثِيرٌ مَنْ يَسْأَلُ، قَلِيلٌ مَنْ يُعْطَى يُطِيلُونَ فِيهِ الْخُطْبَةَ وَيَقْصُرُونَ الصَّلَاةَ يُبَدُّونَ فِيهِ أَهْوَاءَهُمْ قَبْلَ أَعْمَالِهِمْ. [الموطأ لامام مالك، كتاب قصر الصلاة فى السفر: 88]

Yahyā Ibn Sa'īd رحمته الله reported that 'Abdullāh Ibn Mas'ūd رحمته الله said to a certain man, "You are in a time when men of understanding (*fuqahā'*) are many and Qur'ān reciters are few, when the limits of behaviour defined in the Qur'ān are guarded and its letters are lost,

- ♦ when few people ask and many give, when they make the prayer long and the *khuṭbah* short, and put their actions before their desires.
- ♦ A time will come upon men when their *fuqahā'* are few but their Qur'ān reciters are many, when the letters of the Qur'ān are guarded carefully but its limits are lost,
- ♦ when many ask but few give,
- ♦ when they make the *khuṭbah* long but the prayer short,
- ♦ and put their desires before their actions."

Confirming the Qur'ān with one's action

☆ عَنْ مَنْصُورٍ قُلْتُ لِمُجَاهِدٍ يَا أَبَا الْحَجَّاجِ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ قَالَ هُمُ الَّذِينَ يَأْتُونَ بِالْقُرْآنِ فَيَقُولُ هَذَا الَّذِي أَعْطَيْتُمُونَا قَدْ عَمَلْنَا بِمَا فِيهِ.

[فتح الباری لابن حجر، ج:8، ص:548]

Manşūr رحمته الله said, “I said to Mujāhid رحمته الله, 'O Abu ul-Ḥajjāj, the statement of Allah, “*And the one who has brought the truth and [they who] believed in it*” who are they?’ He said, ‘They are those who bring the Qur’ān, so the other says, “This is the Qur’ān which you gave us, and we have done what is in it.”’”

Taking the effect of the Qur'ān

☆ قَالَ الْحَسَنُ الْبَصْرِيُّ: وَاللَّهِ مَا تَدْبُرُهُ بِحِفْظِ حُرُوفِهِ وَإِضَاعَةِ حُدُودِهِ حَتَّى إِنَّ أَحَدَهُمْ لَيَقُولُ قَرَأْتُ الْقُرْآنَ كُلَّهُ مَا يَرَى لَهُ الْقُرْآنَ فِي خُلُقٍ وَلَا عَمَلٍ.

[تفسير القرآن العظيم لابن كثير، ج:4، ص:44]

Ḥasan al-Baṣriyy رحمته الله said, “By Allah! Reflecting upon the Qur’ān is not the preservation of its words (by careful recitation) while neglecting its set limits. There is one of them who says, 'I have recited the entire Qur’ān', while nothing of the Qur’ān can be seen in his character or action.”

The effect of the Qur'ān is visible on the bearer of the Qur'ān

☆ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يُعْرِفَ بِلَيْلِهِ إِذَا النَّاسُ نَائِمُونَ وَبِنَهَارِهِ إِذَا النَّاسُ مُفْطِرُونَ وَبِحُرُوبِهِ إِذَا النَّاسُ يَفْرَحُونَ وَلِبُكَائِهِ إِذَا النَّاسُ يَصْحَكُونَ، وَبِصَمْتِهِ إِذَا النَّاسُ يَخْلِطُونَ وَيُخْشِعُهُ إِذَا النَّاسُ يَخْتَالُونَ وَيَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَكُونَ بَاكِيًا مَحْزُونًا حَلِيمًا حَكِيمًا سَكِينًا وَلَا يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَكُونَ - قَالَ أَبُو بَكْرٍ ذَكَرَ كَلِمَةً لَا صَحَابًا وَلَا صَيَّاحًا وَلَا حَدِيدًا.

[المصنف لابن أبي شيبة، ج:12، ص:36595]

‘Abdullāh Ibn Mas‘ūd رحمته الله said, “It befits the *ḥāmil ul-Qur’ān* (the bearer of the Qur’ān)

- ◆ that he is recognized by his nights when people are asleep.
- ◆ That he is recognized by his day when people are eating.
- ◆ He is recognized by his grief, when people are delighting themselves.
- ◆ He is recognized by his crying, when people are laughing.
- ◆ He is recognized by his silence, when people are busy talking.
- ◆ He is recognized by his khushū‘ and humility, when people are boastful and arrogant.
- ◆ And the ḥāmil ul-Qur’ān should weep, be gentle and tolerant, understanding, talk little.
- ◆ It does not befit the ḥāmil ul-Qur’ān to make noise, scream, yell, or be hasty.”

☆ عَنْ الْفُضَيْلِ بْنِ عِيَاضٍ قَالَ: حَامِلُ الْقُرْآنِ حَامِلُ رَايَةِ الْإِسْلَامِ لَا يَنْبَغِي أَنْ يَلْهُوَ مَعَ مَنْ يَلْهُوُ وَلَا يَسْهُوَ مَعَ مَنْ يَسْهُوُ وَلَا يَلْغُوَ مَعَ مَنْ يَلْغُوُ تَعْظِيمًا لِحَقِّ الْقُرْآنِ

[التبيان في آداب حملة القرآن، ج:1، ص:5]

Al-Fuḍayl Ibn ‘Iyāḍ رحمته said, “The bearer of the Qur’ān is like the bearer of the flag of Islam.

- ◆ It does not befit him to be engaged in play with those who engage in play,
- ◆ or to be heedless with those who are heedless,
- ◆ or to engage in vain talk with those who engage in vain talk - out of respect for the right of the Qur’ān.”

Those who remain hard hearted despite reciting the Qur’ān

☆ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: سَبَيْلَى الْقُرْآنِ فِي صُدُورِ أَقْوَامٍ كَمَا يَبْلَى الثَّوْبُ فَيَتَهَافَتْ يَقْرُؤُونَهُ لَا يَجِدُونَ لَهُ شَهْوَةً وَلَا لَذَّةً، يَلْبَسُونَ جُلُودَ الضَّانِ عَلَى قُلُوبِ الدِّئَابِ، أَعْمَالُهُمْ طَمَعٌ لَا يُحَالِطُهُ خَوْفٌ إِنْ قَصَرُوا قَالُوا: سَبَبْنَا وَإِنْ أَسَاؤُوا قَالُوا: سَيُغْفَرُ لَنَا

إِنَّا لَا نُشْرِكُ بِاللَّهِ شَيْئًا. [سنن الدارمي، ج:2، 3346]

Mu'adh Ibn Jabal رضي الله عنه said, “Soon this Qur'an will become worn out in the chests of some people, as clothes become worn out and rip. They will read this Qur'an, but not find any inclination or pleasure towards it.

- ♦ They will wear the skins of wolves on the hearts of wolves.
- ♦ Their work will be out of greed, without fear of Allah.
- ♦ If they fall short in doing something, they say, 'We will attain the reward.' And if they do something wrong they say, 'We will be forgiven, because we don't associate any partners with Allah.’”

Do not be of those who turn away from the Qur'an

☆ عَنْ مُحَمَّدِ بْنِ السَّمَاكِ يَقُولُ: كَمْ مِنْ مُذَكِّرٍ بِاللَّهِ نَاسٍ لِلَّهِ وَكَمْ مِنْ مُخَوِّفٍ بِاللَّهِ جَرِيءٍ عَلَى اللَّهِ وَكَمْ مِنْ دَاعٍ إِلَى اللَّهِ فَأَرَّ مِنَ اللَّهِ وَكَمْ مِنْ تَالٍ كِتَابَ اللَّهِ مُنْسَلِحٌ مِنْ آيَاتِ اللَّهِ. [شعب الايمان، ج:2، 1916]

Muhammad Ibn us-Samāk رضي الله عنه said, “How many of those who remind others of Allah forget Him?

- ♦ How many of those who caution others of Allah are daring before Him?
- ♦ And how many of those who call to Allah flee from Him?
- ♦ And how many of those who recite the Book of Allah become detached from the verses of Allah?”

Reading the Qur'an in order to improve one's actions

☆ قَالَ الْإِمَامُ الْأَجْرِيُّ: يَتَصَفَّحُ الْقُرْآنَ لِيُؤَدِّبَ بِهِ نَفْسَهُ، وَلَا يَرْضَى مِنْ نَفْسِهِ أَنْ يُؤَدِّيَ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِجَهْلٍ، فَدَّ جَعَلَ الْعِلْمَ وَالْفِقْهَ دَلِيلَهُ إِلَى كُلِّ خَيْرٍ.

[مختصر أخلاق حملة القرآن، ج:1، ص:29]

Imam al-Ājurriyy said, “He studies the Qur'an to discipline himself according to it, and he is not pleased with himself to perform with ignorance what Allah, the Mighty and Majestic, has obligated upon him, for he has made knowledge and comprehension his guide towards every goodness.”

5. The right of conveying - حق التبليغ

Conveying whatever a person learns of the Qur'ān

☆ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ ﷺ قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنِّي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

[صحيح البخارى:3461]

‘Abdullāh Ibn ‘Amr رضي الله عنه reported that the Prophet ﷺ said, “Convey (my teachings) to the people, even if it were a single sentence. And tell others the stories of Baniyy Isrā’īl (which have been taught to you), for it is not sinful to do so. And whoever tells a lie about me intentionally, will surely take his place in the (Hell) Fire.”

☆ فَوَ اللَّهُ لَأَنَّ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا، خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.

[صحيح البخارى:3701]

(Sahl Ibn Sa’d رضي الله عنه reported that Allah's Messenger ﷺ said,) “....For by Allah, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels.”

Continuous reward for teaching one verse of the Qur'ān

☆ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَلَّمَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ كَانَ لَهُ ثَوَابُهَا مَا تَلِمَتْ. [السلسلة الصحيحة، ج:1، 1335]

Abū Mālik al-Ashja’iyy رضي الله عنه reported from his father that the Messenger of Allah ﷺ said, “Whoever teaches a verse of the Book of Allah, the Mighty and Majestic, will receive its reward as long as it is recited.”

The Etiquettes of Reciting the Qur'ān

Reciting the Qur'ān with faith

☆ عَنْ أَبِي السَّفَرِ قَالَ: قَالَ حَذِيفَةُ: إِنَّا قَوْمٌ أُوتِينَا الْإِيمَانَ قَبْلَ أَنْ نُوتَى الْقُرْآنَ. وَأَنْتُمْ

قَوْمٌ أُوتِيتُمْ الْقُرْآنَ قَبْلَ أَنْ تُوتُوا الْإِيمَانَ. [السنن الكبرى للبيهقي، ج: 3، 5291]

Abu us-Safar رضي الله عنه said that Hudhayfah رضي الله عنه said, “We are a people who were given *imān* before we were given the Qur'ān. And you are a people who are being given the Qur'ān before you were given *imān*.”

Reciting the Qur'ān purely for Allah's Approval

☆ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: تَعَلَّمُوا الْقُرْآنَ وَسَلُّوا اللَّهَ بِهِ

السَّحَنَةَ، قَبْلَ أَنْ يَتَعَلَّمَهُ قَوْمٌ، يَسْأَلُونَ بِهِ الدُّنْيَا، فَإِنَّ الْقُرْآنَ يَتَعَلَّمُهُ ثَلَاثَةٌ: رَجُلٌ يَبَاهِي بِهِ،

وَرَجُلٌ يَسْتَأْكِلُ بِهِ وَرَجُلٌ يَقْرَأُهُ لِلَّهِ. [السلسلة الصحيحة، ج: 1، 258]

Abū Sa'īd al-Khudriyy رضي الله عنه reported that he heard the Prophet ﷺ saying, “Learn the Qur'ān, and by it ask Allah for Jannah, before some others come who will learn the Qur'ān, but will demand worldly benefits through it. For indeed, there are three who learn the Qur'ān: a man who shows off by it, a man who eats through it, and a man who reads it for Allah.”

Refraining from showing off

☆ عَنْ أَبِي هُرَيْرَةَ... سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ

عَلَيْهِ... وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَفَهُ بِعَمَلِهِ فَعَرَفَهَا، قَالَ: فَمَا

عَمِلْتَ فِيهَا؟ قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ. قَالَ: كَذَبْتَ، وَلَكِنَّكَ

تَعَلَّمْتَ الْعِلْمَ لِيقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ

فَسُحِبَ عَلَى وَجْهِهِ حَتَّى الْقَى فِي النَّارِ. [صحيح مسلم، 4923]

Abū Hurayrah رضي الله عنه reported...I heard Allah's Messenger ﷺ say, “The first of men (whose case) will be decided on the Day of Resurrection

will be a man (who died as a martyr)... then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur'ān. He will be brought, and Allah will make him recount His blessings, and he will recount them (and admit having enjoyed them in his lifetime). Then, Allah will ask, 'What did you do (to requite these blessings)?' He will say, 'I acquired knowledge and disseminated it and recited the Qur'ān seeking Your pleasure.' Allah will say, 'You have told a lie. You acquired knowledge so that you might be called “a scholar”, and you recited the Qur'ān so that it might be said, “He is a qārī” and such has been said.' Then orders will be passed against him, and he shall be dragged with his face downward and cast into the Fire.”

Refraining from pride and conceit

☆ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَظْهَرُ هَذَا الدِّينُ حَتَّى يُجَاوِزَ الْبِحَارَ، وَحَتَّى تُتَخَاصَّ بِالْخَيْلِ فِي سَبِيلِ اللَّهِ، ثُمَّ يَأْتِي أَقْوَامٌ يَقْرَأُونَ الْقُرْآنَ، فَيَاذًا قَرَأُوا قَالُوا: قَدْ قَرَأْنَا الْقُرْآنَ، فَمَنْ أَقْرَأَ مِنَّا؟ مَنْ أَعْلَمَ مِنَّا؟ ثُمَّ التَفَّتْ إِلَى أَصْحَابِهِ، فَقَالَتْ: هَلْ تَرَوْنَ فِي أَوْلِيَّكَ مِنْ خَيْرٍ؟ قَالُوا: لَا. قَالَ: فَأَوْلِيَّكَ مِنْكُمْ، وَأَوْلِيَّكَ مِنْ هَذِهِ الْأُمَّةِ، وَأَوْلِيَّكَ هُمْ وَفُؤَادُ النَّارِ. [السلسلة الصحيحة، ج: 3230:7]

‘Abbās Ibn ‘Abd ul-Muṭṭalib said, “Allah's Messenger ﷺ said, 'This religion will prevail until it will go beyond the seas, and the horses will be dedicated in the way of Allah. Then some people will come who recite the Qur'ān, and when they will finish reciting, they say, 'We have read the Qur'ān. Who can read it better than us? Who knows more than us?' He ﷺ turned towards his companions and asked, 'Do you think there is any good in those people?' They said, 'No.' He said, 'They will be among you, and they will be from this nation, yet they will be the fuel of the Fire.”

☆ أَحْبَرَنَا عَيْسَى بْنُ عُمَرَ النَّحْوِيُّ قَالَ: أَقْبَلْتُ حَتَّى أَقَمْتُ عِنْدَ الْحَسَنِ فَسَمِعْتُهُ يَقُولُ: قَرَأَ هَذَا الْقُرْآنَ ثَلَاثَةَ رِجَالٍ: فَرَجُلٌ قَرَأَهُ فَاتَّخَذَهُ بِضَاعَةً، وَنَقَلَهُ مِنْ بَلَدٍ إِلَى بَلَدٍ،

وَرَجُلٌ قَرَأَهُ فَاقَامَ عَلَى حُرُوفِهِ، وَصَيَّعَ حَدُودَهُ يَقُولُ: إِنِّي وَاللَّهِ لَا أُسْقِطُ مِنَ الْقُرْآنِ حَرْفًا، كَثَّرَ اللَّهُ بِهِمُ الْقُبُورَ، وَأَخْلَى مِنْهُمْ الدُّورَ، فَوَاللَّهِ لَهُمْ أَشَدُّ كِبْرًا مِنْ صَاحِبِ السَّرِيرِ عَلَى سَرِيرِهِ، وَمِنْ صَاحِبِ الْمُنْبَرِ عَلَى مُنْبَرِهِ، وَرَجُلٌ قَرَأَهُ فَاسْتَهَرَ لَيْلَهُ، وَأَطَمًا نَهَارَهُ وَمَنَعَ شَهْوَتَهُ، فَجَثُوا فِي بَرَائِنِهِمْ وَرَكَدُوا فِي مَحَارِبِهِمْ، بِهِمْ يَنْفَى اللَّهُ عَنَّا الْعُدُوَّ وَبِهِمْ يَسْتَقِينَا اللَّهُ الْعَيْثَ، وَهَذَا الدَّرَبُ مِنَ الْقُرَّاءِ أَعَزُّ مِنَ الْكِبْرِيَّتِ الْأَحْمَرِ.

[اخلاق اهل القرآن للأجرى، ج:1:60]

‘Īsā Ibn ‘Umar an-Nahwiyy رحمته said, “I came to Ḥasan رحمته and stayed with him, and I heard him say, 'There are three types of people who recite this Qur’ān:

- ♦ He who recites it, and makes it into trade goods, taking it from city to city.
- ♦ He who recites it, and insists on its recitation and letters, but neglects its set limits, and says, “By Allah I will never drop even a single mode of recitation of the Qur’ān!” May Allah multiply the graves with such people and empty the houses from such people. By Allah! They are even more proud than a king on his throne, or an orator on his podium.
- ♦ He who recites the Qur’ān, stays up in the night, remains thirsty in the day, restrains his wishes because of it. Such people sit on their knees, remaining in their places of worship, and because of them Allah keeps our enemies away from us, because of them Allah sends rain on us. This type of people who recite the Qur’ān are rarer than red sulfur.”

Do not learn the Qur’ān for the approval of people

♦ عَنْ أَبِي فِرَاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ أَتَى عَلَيْنَا حَيْثُ وَمَا نَرَى أَنَّ أَحَدًا يَتَعَلَّمُ الْقُرْآنَ يُرِيدُ بِهِ إِلَّا اللَّهَ، فَلَمَّا كَانَ هَاهُنَا بِأَنْحَرَةَ، خَشِيتُ أَنَّ رِجَالًا يَتَعَلَّمُونَهُ يُرِيدُونَ بِهِ النَّاسَ وَمَا عِنْدَهُمْ، فَأَرِيدُوا اللَّهَ يَقْرَأِنَاكُمْ وَأَعْمَالَكُمْ...

[اخلاق اهل القرآن للأجرى، ج:1:26]

Abū Firās رحمته reported that ‘Umar Ibn al-Khaṭṭāb رحمته said,

“Currently, we only find people learning the Qur’ān seeking by it (the approval of) Allah. But I fear that eventually, there will be people who learn the Qur’ān seeking by it (the approval of) people and whatever they have. So by your (learning of the) Qur’ān and your actions, seek only Allah.”

♦ قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ: فَإِذَا كَانَ عُمَرُ بْنُ الْخَطَّابِ قَدْ خَافَ عَلَى قَوْمٍ قَرَأُوا الْقُرْآنَ فِي ذَلِكَ الْوَقْتِ بِدَرَاهِمٍ إِلَى الدُّنْيَا فَمَا ظَنُّكَ بِهِمْ الْيَوْمَ؟...

[اخلاق اهل القرآن للأجري، ج:1، 27]

Muhammad Ibn ul-Husayn رضي الله عنه (later) said, “If ‘Umar feared regarding the people of his time who recited the Qur’ān, that they might eventually seek dirhams in exchange for reciting, then what do you think about the people of the present?”

Do not recite the Qur’ān with the intention of earning worldly benefits

☆ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: يَكُونُ خَلْفٌ مِنْ بَعْدِ سِتِّينَ سَنَةً أَضَاعُوا الصَّلَاةَ، وَاتَّبَعُوا الشَّهَوَاتِ، فَسَوْفَ يَلْقَوْنَ عِيَاءً، ثُمَّ يَكُونُ خَلْفٌ يَقْرَأُونَ الْقُرْآنَ لَا يَعْدُونَ تَرَاقِيهِمْ وَيَقْرَأُ الْقُرْآنَ ثَلَاثَةَ: مُؤْمِنٌ وَمُنَافِقٌ وَفَاجِرٌ. قَالَ بَشِيرٌ: فَقُلْتُ لِلْوَلِيدِ: مَا هُوَ لِإِثْنَيْ ثَلَاثَةٍ فَقَالَ: الْمُنَافِقُ كَافِرٌ بِهِ وَالْفَاجِرُ يَتَاكَلُّ بِهِ وَالْمُؤْمِنُ

يُؤْمِنُ بِهِ [مسند أحمد، ج:17، 11340]

Abū Sa’īd al-Khudriyy رضي الله عنه said, “I heard Allah's Messenger صلى الله عليه وسلم say, 'After sixty years will come a generation that will neglect the ṣalāh, will pursue desires, and will meet evil. After them will come a generation that will recite the Qur’ān, but it will not go past their throats.

There are three kinds of people who recite the Qur’ān:

- ♦ the believer,
- ♦ the hypocrite,
- ♦ and the wicked.” Bashīr رضي الله عنه (one of the narrators) said, “I asked Al-Walīd رضي الله عنه, 'Who are these three?' He said, 'The hypocrite denies it, the wicked eats by it, and the believer believes in it.’”

☆ وَقَالَ بُنُّ بَطَّالٍ مَعْنَى هَذَا الْبَابِ أَنَّ قِرَاءَةَ الْفَاجِرِ وَالْمُنَافِقِ لَا تَرْتَفِعُ إِلَى اللَّهِ وَلَا تَرْكُوعُهُ عِنْدَهُ وَإِنَّمَا يَرْكُوعُهُ عِنْدَهُ مَا أُرِيدَ بِهِ وَجْهَهُ وَكَانَ عَنْ نَبِيِّهِ التَّقَرُّبِ إِلَيْهِ ...

[فتح الباری لابن الحجر، ج: 15، ص: 519]

Ibn Baṭṭāl رحمته said, “This means that the recitation of the wicked and of the hypocrite does not ascend to Allah, nor is it accepted by Him.

♦ The only recitation that is worthy of acceptance is the one by which the Face of Allah is sought, and the intention is to seek nearness to Him.”

☆ عَنْ عُمَرَ بْنِ حُصَيْنٍ قَالَ: مَرَّ بِرَجُلٍ وَهُوَ يَقْرَأُ عَلَيَّ قَوْمٍ، فَلَمَّا فَرَغَ سَأَلَ فَقَالَ عُمَرَانُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَرَأَ الْقُرْآنَ فَلَيْسَ سَأَلَ اللَّهَ بِهِ، فَإِنَّهُ سَيَجِيءُ قَوْمٌ يَقْرَأُونَ الْقُرْآنَ يَسْأَلُونَ النَّاسَ بِهِ.

[مسند أحمد، ج: 33، 19944]

‘Imrān Ibn Ḥuṣayn رحمته narrated that once, he passed by a man who was reciting the Qur’ān to the people, and after completing his recitation, he began asking (them for payment). (On seeing this),

‘Imrān said, “إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ,” “Indeed to Allah we belong and to Him we shall return,” and said, “I heard the Prophet ﷺ saying, 'He who recites the Qur’ān should ask Allah (to reward him) for it, because soon there will come some people who will recite the Qur’ān and ask people (to reward him) for it.’”

☆ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبِلِ الْأَنْصَارِيِّ أَنَّ مُعَاوِيَةَ قَالَ لَهُ إِذَا آتَيْتَ فُسْطَاطِي فَقُمْ فَأَخْبِرْ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اقْرَأُوا الْقُرْآنَ، وَلَا تَأْكُلُوا بِهِ، وَلَا تَسْتَكْبِرُوا بِهِ، وَلَا تَحْفُوا عَنْهُ، وَلَا تَعْلُوا فِيهِ. [السلسلة الصحيحة، ج: 1، 260]

‘Abd ul-Rahmān Ibn Shibl al-Anṣāriyy رحمته reported that Mu’āwiyah رحمته said to him, “When you come to my tent, then stay and narrate what you have heard from Allah’s Messenger ﷺ.” He said, “I heard Allah’s Messenger ﷺ saying, 'Recite the Qur’ān,

- ♦ and do not make it a means of eating,
- ♦ nor collect more wealth by it,

- ♦ nor become hard-hearted regarding it,
- ♦ nor do *ghuluww* in it.”

Do not recite the Qur'ān for the things of this world

☆ قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ: فَأَمَّا مَنْ قَرَأَ الْقُرْآنَ لِلدُّنْيَا وَلِأَنْبَاءِ الدُّنْيَا، فَإِنَّ مِنْ أَخْلَاقِهِ أَنْ يَكُونَ حَافِظًا لِحُرُوفِ الْقُرْآنِ، مُضَيِّعًا لِحُدُودِهِ، مُتَعَطِّمًا فِي نَفْسِهِ، مُتَكَبِّرًا عَلَى غَيْرِهِ، قَدْ اتَّخَذَ الْقُرْآنَ بِضَاعَةً، يَتَاكَلُّ بِهِ الْأَغْنِيَاءَ، وَيَسْتَقْضِي بِهِ الْحَوَائِجَ يُعْظِمُ أَنْبَاءَ الدُّنْيَا وَيُحَقِّقُ الْفُقَرَاءَ، إِنْ عَلَّمَ الْغَنِيِّ رَفَقَ بِهِ طَمَعًا فِي دُنْيَاهُ، وَإِنْ عَلَّمَ الْفَقِيرَ زَجَرَهُ وَعَتَفَهُ؛ لِأَنَّهُ لَا دُنْيَا لَهُ يُطْمَعُ فِيهَا،... [اخلاق اهل القرآن للأحرى، ج:1، ص:87]

Muhammad Ibn ul-Husayn رحمته said, “He who recites the Qur'ān for this world or for the people attached to this world, his manner will be that he will only guard and preserve the letters of the Qur'ān and will neglect its set limits, and he will consider himself superior, belittling others. He has considered the Qur'ān as a commodity by which he receives money from the rich and by which he fulfills his needs. He honours the people attached to this world and belittles the poor. If he finds out about a rich person, he is gentle with him, hoping for his money. And if he finds out about a poor and needy person, he scolds him and is harsh with him because that needy person has no money for which he can hope.”

Recite with attentiveness

☆ عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلی اللہ علیہ وسلم قَالَ: اقْرَأُوا الْقُرْآنَ مَا اتَّفَقْتُمْ قُلُوبُكُمْ فَاذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ. [صحيح البخارى:5060]

The Prophet صلی اللہ علیہ وسلم said, “Recite the Qur'ān as long as your hearts agree to do so, and when they don't, then get up (and leave its recital for the time being).”

Recite with awareness

☆ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَنَّ رَجُلًا مِّنَ الْأَنْصَارِ دَعَاهُ وَعَبَدَ الرَّحْمَنِ بْنِ عَوْفٍ فَسَقَاهُمَا قَبْلَ أَنْ تُحْرَمَ الْحُمُرُ فَأَمَّهُمْ عَلِيُّ فِي الْمَغْرِبِ وَقَرَأَ (قُلْ يَا أَيُّهَا الْكَافِرُونَ)

فَخَاطَبَ فِيهَا، فَنَزَلَتْ (لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ)

[سنن أبي داود: 3671]

‘Aliyy رحمته الله Ibn Abī Tālib reported that a man of the Anṣār called him and ‘Abd ur-Raḥmān Ibn ‘Awf رحمته الله, and supplied them wine, before it was prohibited. ‘Aliyy رحمته الله then led them in the evening prayer, and he recited, (قُلْ يَا أَيُّهَا الْكَافِرُونَ) “Say, ‘O you who reject faith’” but got confused in it. Then the following verse came down:

[لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ]

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying.”

Recite with the presence of all of one's senses

• إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ [ق: 37]

“Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].”

☆ قَالَ ابْنُ الْقَيْمِ إِذَا أَرَدْتَ الْإِتِّفَاعَ بِالْقُرْآنِ فَاجْمَعْ قَلْبَكَ عِنْدَ تِلَاوَتِهِ. وَأَلْقِ سَمْعَكَ وَاحْضِرْ حَضُورَ مَنْ يُخَاطِبُهُ بِهِ مَنْ تَكَلَّمَ بِهِ سُبْحَانَهُ، مِنْهُ إِلَيْهِ. فَإِنَّهُ حِطَابٌ مِنْهُ سُبْحَانَهُ

لَكَ عَلَى لِسَانِ رَسُولِهِ. [تفسير القرآن الكريم لابن القيم، ج: 1، ص: 483]

Ibn ul-Qayyim رحمته الله said, “If you wish to benefit from the Qur’ān, then keep your heart focused while reciting it or listening to it. And focus your listening. And be attentive with the attentiveness of someone who is being directly addressed through it (the Qur’ān), to whom He the Exalted is speaking. Indeed, Allah has addressed you upon the tongue of His Messenger.”

Recite with the fear of Allah

☆ يُسْتَحَبُّ الْبُكَاءُ عِنْدَ قِرَاءَةِ الْقُرْآنِ وَالتَّبَاكُؤِ. [الاتقان في علوم القرآن، ج: 1، ص: 371]

It is preferable that a person weeps spontaneously while reciting the Qur’ān, or if unable to do so, that he makes himself weep.

☆ عَنْ عَائِشَةَ مَرْفُوعًا: إِنَّ أَحْسَنَ النَّاسِ قِرَاءَةَ الَّذِي إِذَا قَرَأَ رَأَيْتَ أَنَّهُ يَخْشَى اللَّهَ.

[السلسلة الصحيحة، ج: 4، 1583:4]

‘Ā’ishah رضي الله عنها reported from the Prophet ﷺ that “The best of people with respect to recitation is the one who, when he recites, you can see that he fears Allah.”

During recitation, one's physical state should also change

• عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ بْنِ الرَّبِيعِ قَالَ: قُلْتُ لِجَدَّتِي أَسْمَاءَ كَيْفَ كَانَ يَصْنَعُ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ إِذَا قَرَأُوا الْقُرْآنَ؟ قَالَتْ: كَانُوا كَمَا نَعْتَهُمُ اللَّهُ تَعَالَى تَدْمَعُ أَعْيُنُهُمْ وَتَفْشَعُرُ جُلُودُهُمْ. [التفسير من سنن سعيد بن منصور - مخرجها: ج: 2، ص: 330]

‘Abdullāh رضي الله عنه Ibn ‘Urwah Ibn Zubayr said, “I asked my grandmother Asmā’, ‘How were the Companions of Allah’s Messenger ﷺ, when they recited the Qur’ān?’ She said, ‘They were as Allah, Most High, praised them: their eyes would weep, and their skins would shiver.’”

Crying while reciting the Qur’ ān

• إِذَا تَتَلَّى عَلَيْهِمْ آيَاتِ الرَّحْمَنِ حَزُّوا سُجَّدًا وَبُكِّيًّا. [مريم: 58]

“....When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.”

☆ عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُصَلِّي وَلِصَدْرِهِ أَرِيزٌ كَأَرِيزِ الْمَرْجَلِ [مسند احمد، ج: 16326، 26]

Muṭarrif رضي الله عنه reported from his father who said, “I came to the Prophet ﷺ, while he was performing ṣalāh, and from his chest was coming the sound of a boiling pot.”

The Companions would cry while reciting the Qur’ ān

☆ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَعْقِلْ أَبَوَى إِلَّا وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ ﷺ، طَرَفِي النَّهَارِ: بُكْرَةً وَعَشِيَّةً، ثُمَّ بَدَأَ لِأَبِي بَكْرٍ، فَأَبْتَنِي مَسْجِدًا بِنَاءِ دَارِهِ، فَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ، فَيَقِفُ عَلَيْهِ نِسَاءَ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ وَكَانَ أَبُو بَكْرٍ رَجُلًا بَكَاءَ لَا يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ فَأَفْرَعُ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ. [صحيح البخارى: 476]

‘Ā’ishah رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم said, “I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet صلى الله عليه وسلم visited us, both in the mornings and evenings. My father, Abū Bakr رضي الله عنه, thought of building a mosque in the courtyard of his house, and he did so. He used to pray and recite the Qur’ān in it. The pagan women and their children used to stand by him and look at him with surprise. Abū Bakr رضي الله عنه was a softhearted person, and could not help weeping while reciting the Qur’ān. The chiefs of the Quraysh pagans became afraid of that (i.e. that their children and women might be affected by the recitation of Qur’ān).”

Reciting the Qur’ān with reflection

• **يَجِبُ عَلَى الْقَارِئِ أَنْ يَتْلُو الْقُرْآنَ بَدْتُرٍّ وَتَفْهَمٍ اسْتِنَادًا إِلَى قَوْلِهِ تَعَالَى: أَفَلَا يَتَدَبَّرُونَ**

الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا [محمد: 24] [البيسط في علم التجويد، ص: 5]

It is obligatory upon the reciter to recite the Qur’ān with reflection and comprehension because of the statement of Allah the Exalted,

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

“Then do they not reflect upon the Qur’ān, or are there locks upon [their] hearts?”

☆ **أَنْ يَسْتَعِدَّ الْقَارِئُ عَنْ مَوَانِعِ الْفَهْمِ وَهِيَ الْأَيُّفُكْرُ فِي الدُّنْيَا؛ وَلَكِنْ يُفَكِّرُ فِي الْقُرْآنِ**

الْكُرَيْمِ [البيسط في علم التجويد، ص: 5]

The reciter should distance himself from things that prevent him from comprehension, and so he should not think about this world, but rather he should reflect over the Noble Qur’ān.

Reciting the Qur’ān with reflection rather than reciting it quickly

☆ **عَنِ الشَّعْبِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ لَا تَهْدُوا الْقُرْآنَ، كَهَذَا الشَّعْرِ، وَلَا تَشْرُوهُ نَتْرَ الدَّقْلِ،**

وَقَفُّوا عِنْدَ عَجَائِبِهِ، وَحَرِّكُوا بِهِ الْقُلُوبَ. [المصنف ابن أبي شيبة، ج: 3، 8817]

Ash-Sha‘biyy رضي الله عنه said that ‘Abdullāh رضي الله عنه said, “Do not recite the Qur’ān quickly as if it were poetry, and do not toss it aside as cheap dates are tossed aside, but rather pause at its wonders, and move hearts with it.”

The concern and grief of the Prophet ﷺ

☆ قَالَ عَبْدُ اللَّهِ ابْنُ عُمَيْرٍ: حَدَّثْتِنَا بِأَعْجَبِ شَيْءٍ رَأَيْتِيهِ مِنْ رَسُولِ اللَّهِ ﷺ، فَبَكَتْ وَقَالَتْ: قَامَ لَيْلَةً مِنَ اللَّيَالِي فَقَالَ يَا عَائِشَةُ ذَرِينِي أَتَعَبَّدُ لِرَبِّي قَالَتْ: قُلْتُ: وَاللَّهِ إِنِّي لِأَحِبُّ قُرْبَكَ، وَأَحِبُّ مَا يُسِرُّكَ. قَالَتْ: فَقَامَ فَتَطَهَّرَ، ثُمَّ قَامَ يُصَلِّي، فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ حَجْرَهُ، ثُمَّ بَكَى، فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ الْأَرْضَ، وَجَاءَ بِلَالٌ يُؤذِنُهُ بِالصَّلَاةِ، فَلَمَّا رَأَاهُ يَبْكِي، قَالَ يَا رَسُولَ اللَّهِ! تَبْكِي وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟ لَقَدْ نَزَلَتْ عَلَيَّ اللَّيْلَةَ آيَاتٌ وَبِلَالٌ؛ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ...﴾ [ال عمران:190]. [السلسلة الصحيحة، ج:68:1]

'Abdullāh Ibn 'Umayr رحمته الله asked 'Ā'ishah رحمته الله, "Tell us about the most unusual thing you witnessed from Allah's Messenger ﷺ." She cried and said, "One night, he got up and said, 'O 'Ā'ishah رحمته الله, let me worship my Lord.' I said, 'By Allah, I love your being close to me, but I also love what pleases you.' He got up and purified himself. He then stood up in prayer and continued to cry until even his lap became wet. He continued to weep, until the ground became wet. When Bilal رحمته الله came to make the call to prayer, he saw him crying and asked, 'O Messenger of Allah ﷺ! You are crying, while Allah has forgiven you your previous and latter sins?' He said, 'Shall I not be a grateful servant? Certainly, some verses have been revealed to me this night, woe to the one who recites them but does not contemplate them:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ... [ال عمران:190]
External Etiquettes

Taking care of cleanliness

☆ عَنْ الْمُهَاجِرِ بْنِ قُنْفُذٍ: أَنَّهُ أَتَى النَّبِيَّ ﷺ وَهُوَ يُبْوِلُ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ حَتَّى تَوَضَّأَ، ثُمَّ اعْتَدَرَ إِلَيْهِ فَقَالَ: إِنِّي كَرِهْتُ أَنْ أذْكَرَ اللَّهَ عَزَّ وَجَلَّ، إِلَّا عَلَى طَهْرٍ.

[مسند أبي داود:17]

Muhājir Ibn Qunfudh رضي الله عنه reported that he came to the Prophet ﷺ while he was urinating and saluted him. The Prophet ﷺ did not return the salutation to him until he performed ablution. He then apologized to him, saying: “I disliked remembering Allah except in the state of purification.”

Cleaning the mouth with miswāk

☆ يَسُنُّ لِلْقَارِئِ أَنْ يَسْتَاكِبَ بِالسَّوَاكِ عِنْدَ الْقِرَاءَةِ؛ تَعْظِيمًا لِلْقُرْآنِ.

[البسيط في علم التوحيد، ص: 4]

It is masnūn for the reciter to clean his mouth with a *siwāk* before recitation, out of respect for the Qur’ān

☆ عَنْ سَمُرَةَ مَرْفُوعًا: طَيَّبُوا أَفْوَاهَكُمْ بِالسَّوَاكِ؛ فَإِنَّهَا طُرُقُ الْقُرْآنِ.

[صحيح الجامع الصغير، ج: 3939، 2]

Samurah reported from the Prophet ﷺ, “Clean your mouths with a *siwāk*, for the mouth is the pathway of the Qur’ān.”

☆ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَمَرَ بِالسَّوَاكِ وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ الْعَبْدَ إِذَا

تَسَوَّكَ ثُمَّ قَامَ يُصَلِّي، قَامَ الْمَلَكُ خَلْفَهُ، فَيَسْتَمِعُ لِقِرَاءَتِهِ، فَيَدْنُو مِنْهُ أَوْ كَلِمَةً نَحْوَهَا

حَتَّى يَضَعَ فَاذًا عَلَيْهِ فَمَا يَخْرُجُ مِنْ فِيهِ شَيْءٌ مِّنَ الْقُرْآنِ إِلَّا صَارَ فِي جَوْفِ الْمَلَكِ،

فَطَهَّرُوا أَفْوَاهَكُمْ لِلْقُرْآنِ. [صحيح الترغيب والترهيب، ج: 1، 215]

‘Aliyy رضي الله عنه commanded the use of the *siwāk* and said, “Allah’s Messenger ﷺ said, ‘When a servant uses a *siwāk*, and stands to perform ṣalāh, an angel stands behind him, listening closely to his recitation. He then draws closer and closer to him, until he places his mouth upon the mouth. Whatever he recites from the Noble Qur’ān, it enters inside the angel.

So purify your mouths (with a *siwāk*) for (the recitation of) the Noble Qur’ān.”

Being in a state of wuḍū’

☆ يَسْتَحِبُّ لِقَارِئِ الْقُرْآنِ أَنْ يَكُونَ عَلَى وُضُوءٍ؛ لِأَنَّ الْقِرَاءَةَ عِبَادَةٌ لِلَّهِ.

[البسيط في علم التوحيد، ص: 4]

It is preferable for the reciter to be in a state of wuḍū', because recitation is a kind of worship

The place should be clean

☆ لَا بُدَّ وَأَنْ تَكُونَ الْقِرَاءَةُ فِي مَكَانٍ نَظِيفٍ لَيْسَ فِيهِ أَدْنَى نَجَاسَةٍ.

[البسيط في علم التوحيد، ص: 4]

It is necessary that the recitation be in a place that is clean, and in which there is not even a little bit of impurity

Facing the Qiblah

☆ يَسْتَحَبُّ أَنْ يَجْلِسَ الْقَارِئُ مُسْتَقْبِلًا الْقِبْلَةَ بِقَدْرِ مَا يَسْتَطِيعُ.

[البسيط في علم التوحيد، ص: 4]

It is preferable for the reciter to sit facing the Qiblah, as much as he is able.

Reciting while laying down

☆ عَنْ مَنْصُورِ بْنِ صَفِيَّةَ أَنَّ أُمَّهُ، حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَتَكَلَّمُ

فِي حَجْرِي وَأَنَا حَائِضٌ ثُمَّ يَقْرَأُ الْقُرْآنَ [صحيح البخارى: 297]

Manṣūr Ibn Ṣafīyyah رحمته الله reported that his mother told him that 'Ā'ishah رحمته الله told her, "The Prophet ﷺ used to lean on my lap, and recite Qur'ān, while I was in my menses."

Reciting while riding

☆ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ وَهُوَ يَقْرَأُ عَلَيَّ

رَاحِلَتِهِ سُورَةَ الْفَتْحِ. [صحيح البخارى: 5034]

'Abdullāh Ibn Mughaffal رحمته الله said, "I saw Allah's Messenger ﷺ reciting Sūrat al-Faṭḥ on his she-camel, on the day of the Conquest of Makkah."

Seeking refuge with Allah before recitation

☆ لَا بُدَّ أَنْ يَسْتَعِيذَ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ عِنْدَ الْبَدْءِ بِالْقِرَاءَةِ؛ اسْتِنَادًا إِلَى قَوْلِهِ

تَعَالَى ﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [النحل: 98]

وَالصَّغْفَةُ الْمُخْتَارُ هِيَ: ﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [البيسط في علم التجويد، ص:4]

It is necessary for the reciter to seek refuge with Allah against the accursed shayṭān, at the beginning of the recitation, because of the statement of Allah, Most High, “So when you recite the *Qur’ān*, then seek refuge with Allah against the accursed shayṭān” and the best way of doing so is (to say), أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ “I seek refuge in Allah from the accursed shayṭān.”

Reciting the *Basmalah*

☆ لَا بُدَّ أَنْ يَسْمَلَ الْقَارِئُ أَوَّلَ كُلِّ سُورَةٍ إِلَّا سُورَةَ التَّوْبَةِ. [البيسط في علم التجويد، ص:4]

It is necessary for the reciter to say the *basmalah* at the beginning every sūrah, except for Sūrat at-Tawbah.

Reciting from the *muṣḥaf*

☆ عَبْدُ اللَّهِ مَرْفُوعًا. مَنْ سَرَّهُ أَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ فَلْيَقْرَأْ فِي «الْمُصْحَفِ».

[السلسلة الصحيحة، ج:5، 2342]

‘Abdullāh Ibn Mas‘ūd رضي الله عنه reported from the Prophet ﷺ, “Whoever wants to love Allah and His Messenger should recite what is in the *muṣḥaf*.”

Taking care of the arrangement

☆ يَسُنُّ لِلْقَارِئِ أَنْ يَقْرَأَ عَلَى تَرْتِيبِ الْمُصْحَفِ. [البيسط في علم التجويد، ص:4]

The reciter should recite the *Qur’ān*, according to the arrangement of the *muṣḥaf*.

☆ يَسُنُّ لِلْقَارِئِ إِذَا افْتَتَحَ فِي سُورَةٍ أَنْ يُكْمِلَهَا. [البيسط في علم التجويد، ص:4]

When the reciter begins the recitation of a sūrah, he should complete it.

Reciting with *tartīl* (slow and distinct, measured recitation)

☆ ثُمَّ يَنْبَغِي لِمَنْ قَرَأَ الْقُرْآنَ أَنْ يُرْتَلَ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿... وَرَتَّلِ الْقُرْآنَ

تَرْتِيلًا﴾ [المزمل:4]، قِيلَ فِي التَّفْسِيرِ: تُبَيِّنُهُ تَبْيِينًا.

☆ وَأَعْلَمَ أَنَّهُ إِذَا رَتَّلَهُ وَبَيَّنَّهُ انْتَفَعَ بِهِ مَنْ يَسْمَعُهُ مِنْهُ، وَانْتَفَعَ هُوَ بِذَلِكَ، لِأَنَّهُ قَرَأَهُ كَمَا

أَمَرَ اللَّهُ عَزَّ وَجَلَّ ﴿وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ...﴾ [بنی اسرائیل: 106]

يُقَالُ: عَلَى تَوَدُّةٍ. [أخلاق حملة القرآن لآجرى، ج: 1، ص: 66]

- ♦ The person who wants to recite the Qur'ān should recite it with tartīl, as Allah, the Mighty and Majestic, has said, “And recite the Qur'ān with a slow, measured recitation.”
- ♦ It has been said in the tafsīr (that it means) “reciting distinctly with pauses.”
- ♦ And know that when he recites it slowly and clearly, then those listening to him will benefit, and he will also benefit himself, because he is reciting it as he was commanded to, as Allah, the Mighty and Majestic, has said: “And [it is] a Qur'ān which We have separated [by intervals] that you might recite it to the people over a prolonged period.” Meaning, unhurried.

☆ عَنْ إِبْرَاهِيمَ قَالَ: قَرَأَ عَلَقَمَةُ عَلَى عَبْدِ اللَّهِ، فَكَأَنَّهُ عَجَلٌ، فَقَالَ عَبْدُ اللَّهِ: فِدَاكَ أَبِي
وَأُمِّي، رَتَّلَ فَإِنَّهُ زَيْنُ الْقُرْآنِ. قَالَ: وَكَانَ عَلَقَمَةُ حَسَنَ الصَّوْتِ بِالْقُرْآنِ.

[تفسير القرآن العظيم، لابن كثير، ج: 1، ص: 78]

Ibrāhīm رحمته said, “‘Alqamah رحمته recited the Qur'ān before ‘Abdullāh رحمته, and it was as if he was ready quickly, so ‘Abdullāh رحمته said, 'May my mother be sacrificed for you! Read slowly; this is the adornment of the Qur'ān.’” Ibrāhīm رحمته said, “‘Alqamah would recite the Qur'ān very beautifully.”

☆ عَنْ أَبِي جَمْرَةَ الصُّبُعِيِّ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي سَرِيعُ الْقِرَاءَةِ، إِنِّي أَقْرَأُ الْقُرْآنَ
فِي ثَلَاثِ، قَالَ: لِأَنَّ أَقْرَأَ الْبَقْرَةَ فِي لَيْلَةٍ، فَاتَدَبَّرَهَا، وَأَرْتَلَهَا أَحَبُّ إِلَيَّ أَنْ أَقْرَأَ كَمَا تَقُولُ.

[أخلاق اهل القرآن لآجرى: 89]

Abū Jamrah aḍ-Ḍuba‘iyy رحمته said, “I told Ibn ‘Abbās رحمته, 'I recite very quickly and can complete the recitation of Qur'ān in three days.' He said, 'Were I to recite Sūrah al-Baqarah in the night, and reflect upon it, and recite it with tartīl, that would be more beloved to me than reciting as you say you do.’”

Reciting beautifully

☆ يَسُنُّ لِلْقَارِئِ تَحْسِينُ الصَّوْتِ بِالْقِرَاءَةِ وَتَرْيِينِهِ. [البيضاوي في علم التجويد، ص: 5]

The reciter should recite the Qur'ān in a beautiful voice.

☆ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَمْ يَأْذِنْ اللَّهُ لِنِسْئِيٍّ مَا أَدِنَ لِلنَّبِيِّ أَنْ يَتَعَنَّيَ بِالْقُرْآنِ... [صحيح البخارى: 5023]

Abū Hurayrah رضي الله عنه used to say, “Allah's Messenger ﷺ said, 'Allah does not listen to a prophet as He listens to a prophet who recites the Qur'ān in a pleasant tone.’” The companion of the sub-narrator (Abū Salamah) said, “It means reciting it aloud.”

Beautifying the Qur'ān with ones voice

☆ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ.

[سنن أبي داود: 1468]

Al-Barā' Ibn 'Āzib رضي الله عنه said, “Allah's Messenger ﷺ said, 'Beautify the Qur'ān with your voices.’”

The importance of reciting beautifully

☆ قَالَ عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ: مَرَّ بِنَا أَبُو لُبَابَةَ فَأَتْبَعْنَاهُ حَتَّى دَخَلَ بَيْتَهُ، فَدَخَلْنَا عَلَيْهِ فَاذًا رَجُلٌ رَثٌ الْبَيْتِ، رَثٌ الْهَيْئَةِ فَسَمِعْتُهُ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ. قَالَ فَقُلْتُ لِابْنِ أَبِي مُلَيْكَةَ: يَا أَبَا مُحَمَّدٍ! أَرَأَيْتَ إِذَا لَمْ يَكُنْ حَسَنَ الصَّوْتِ؟ قَالَ: يُحَسِّنُهُ مَا اسْتَطَاعَ. [سنن أبي داود: 1471]

(‘Abd ul-Jabbār Ibn ul-Wardi رضي الله عنه said that he heard Ibn Abī Mulaykah رضي الله عنه saying,) ‘Ubaydullāh Ibn Abī Yazīd رضي الله عنه said, 'Abū Lubābah رضي الله عنه passed by us, and we followed him until he entered his house, and we also entered it. There was a man in a rusty house and in shabby condition. I heard him say, “I heard Allah's Messenger ﷺ saying, 'He is not one of us who does not chant the Qur'ān.’” He (‘Abd ul-Jabbār رضي الله عنه) said to Ibn Abī Mulaykah رضي الله عنه, “Abū Muḥammad, what about when a person does not have pleasant voice?” He said, “He should recite with as pleasant voice as he can manage.”

The family of Dāwūd would recite beautifully

☆ عَنْ أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَبِي مُوسَى: لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ لِقِرَاءَةِ تِلْكَ الْبَارِحَةِ، لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ“. [صحيح مسلم: 1852]

(Abū Burdah reported on the authority of) Abū Mūsā رضي الله عنه that Allah's Messenger ﷺ had said to Abū Mūsā رضي الله عنه, “If you were to see me, as I was listening to your recitation (of the Qur’ān) yester-night (you would have felt delighted). You are in fact endowed with a sweet voice like that of the family of Dāwūd.”

The Prophet ﷺ recited the Qur’ān beautifully

☆ سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ ﴿وَالزَّيْتُونَ﴾ فِي الْعِشَاءِ وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ أَوْ قِرَاءَةً. [صحيح البخارى: 769]

Al-Barā’ رضي الله عنه said, “I heard the Prophet ﷺ reciting (وَالزَّيْتُونَ) *‘Wa at-tīni wa az-zaytūni’* (95) in the ‘ishā’ prayer, and I never heard a sweeter voice or a better way of recitation than his (the Prophet’s).”

Elongating properly

☆ عَنْ قَتَادَةَ قَالَ: سُئِلَ أَنَسٌ: كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ فَقَالَ: كَانَتْ مَدًّا، ثُمَّ قَرَأَ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ يَمُدُّ بِبِسْمِ اللَّهِ وَيَمُدُّ بِالرَّحْمَنِ، وَيَمُدُّ بِالرَّحِيمِ.

[صحيح البخارى: 5046]

Qatādah رضي الله عنه said, “Anas رضي الله عنه was asked, ‘How was the recitation (of the Qur’ān) of the Prophet ﷺ?’ He replied, ‘It was characterized by the prolongation of certain sounds.’ He then recited, *‘Bismillāh ir-Raḥmān ir-Raḥīm* (In the Name of Allah, the Extremely Merciful, the Ever Merciful)’ prolonging the pronunciation of *‘Bismillāh’*, and of *‘ar-Raḥmān’* and *‘ar-Raḥīm.’*”

Reciting with Tarjī‘

☆ عَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ وَهُوَ عَلَى نَاقَتِهِ أَوْ جَمَلِهِ وَهِيَ تَسِيرُ بِهِ، وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ أَوْ مِنْ سُورَةِ الْفَتْحِ. قِرَاءَةً لَيْتَهُ يَقْرَأُ وَهُوَ يَرْجِعُ.

[صحيح البخارى: 5047]

‘Abdullāh Ibn Mughaffal رضي الله عنه said, “I saw the Prophet ﷺ reciting (the Qur’ān) while he was riding on his she-camel or camel which was moving, carrying him. He was reciting Sūrat al-Faṭḥ or part of Sūrat al-Faṭḥ very softly and in an attractive vibrating tone.”

Recitation should not be like singing

☆ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ قَالَ: بَادِرُوا بِالْأَعْمَالِ حِصَالًا سِتًّا: أَمْرَةَ السُّفْهَاءِ، وَكَثْرَةَ الشَّرِطِ، وَقَطِيعَةَ الرَّحِمِ، وَبَيْعَ الْحُكْمِ، وَاسْتِخْفَافًا بِالدِّمِّ، وَنَشْوًا يَتَّخِذُونَ الْقُرْآنَ مَزَامِيرَ، يُقَدِّمُونَ الرَّجُلَ لَيْسَ بِأَفْقَهُمْ وَلَا أَعْلَمِهِمْ؛ مَا يُقَدِّمُونَهُ إِلَّا لِغَيْبِهِمْ. [السلسلة الصحيحة، ج: 1، 2: 979]

A man from the Companions of the Prophet ﷺ said, “Indeed, I heard Allah’s Messenger ﷺ saying, ‘Rush in doing good deeds before (the coming of) six: governance by the foolish, the abundance of security forces, the cutting of relationships, the buying and selling of rulings, the belittling of murder, and the youths who will recite the Qur’ān as if it were a song. They will take as *imām* a person who is neither a jurist nor a scholar, and the only reason why this person will be put forward is that he recites the Qur’ān as if it were a song.’”

Do not focus only on the perfect pronunciation of sounds

☆ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: ... فَقَالَ: ... سَيَجِيءُ أَقْوَامٌ يُقِيمُونَهُ كَمَا يُقَامُ الْقَدْحُ؛ يَتَعَجَّلُونَهُ وَلَا يَتَأَجَّلُونَهُ. [السلسلة الصحيحة، ج: 1، 259]

Jābir Ibn ‘Abdillāh رضي الله عنه said, “...A people will come who will perfect its recitation like arrows are straightened, but they will seek its compensation immediately (in this world) and not defer it (to the Hereafter).”

☆ (وَسَيَجِيءُ أَقْوَامٌ يُقِيمُونَهُ) أَي يُضْلِحُونَ الْفَاطِلَةَ وَكَلِمَاتِهِ وَيَتَكَلَّفُونَ فِي مُرَاعَاةِ مَخَارِجِهِ وَصِفَاتِهِ (كَمَا يُقَامُ الْقَدْحُ) أَي يُبَالِغُونَ فِي عَمَلِ الْقِرَاءَةِ كَمَا الْمُبَالِغَةُ لِأَجْلِ الرِّيَاءِ وَالشُّمُوعَةِ وَالْمُبَاهَاةِ وَالشُّهْرَةِ

♦ قَالَ الطَّبِيبِيُّ وَفِي الْحَدِيثِ رَفَعِ الْحَرَجَ وَبِنَاءِ الْأَمْرِ عَلَى الْمُسَاهَلَةِ فِي الظَّاهِرِ وَتَحْرِى
 الْحُسْبَةَ وَالْإِحْلَاصَ فِي الْعَمَلِ وَالتَّفَكُّرَ فِي مَعَانِي الْقُرْآنِ وَالْعَوْصَ فِي عَجَائِبِ أَمْرِهِ
 (يَتَعَجَّلُونَهُ) أَي ثَوَابُهُ فِي الدُّنْيَا (وَلَا يَتَأَجَّلُونَهُ) يَطْلُبُ الْأَجْرَ فِي الْعُمَى بَلْ يُؤْتِرُونَ
 الْعَاجِلَةَ عَلَى الْأَجَلَةِ وَيَتَأَكَّلُونَ وَلَا يَتَوَكَّلُونَ. [عون المعبود شرح سنن أبي داود، ج:3، ص:42]

♦ “A people will come who will perfect its recitation” means that there will be people who will perfectly pronounce the words and letters, and be obsessed in guarding the *makhārij* and *ṣifāt*.

♦ “كَمَا يَقَامُ الْقُدْحُ” ... “like arrows are straightened” means that they will exaggerate a great deal in recitation, in order to show off for the sake of fame, boasting, and earning a good name.

♦ Aṭ-Ṭibīyy رحمته said, “This ḥadīth speaks of removing hardship from the apparent aspect (of recitation) and creating ease in the rules (of recitation), and of seeking reward from Allah, exhibiting sincerity in action, reflecting on the meaning of Qur’ān, and marveling at its wonders.”

♦ “يَتَعَجَّلُونَهُ” meaning they will seek its compensation immediately in this world.

♦ “وَلَا يَتَأَجَّلُونَهُ” they do not defer it to attain its reward in the Hereafter. They give preference to the benefits of the world over the endless benefits of the Hereafter. They make it a profession to earn money and do not trust Allah.

Reciting in a moderate volume

♦ يَسْتَحِبُّ التَّوَسُّطُ فِي الْقِرَاءَةِ بَيْنَ الْجَهْرِ وَالْأَسْرَارِ، اسْتِنَادًا إِلَى قَوْلِهِ تَعَالَى ﴿... وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا وَابْتَغْ بَيْنَ ذَلِكَ سَبِيلًا﴾ [بنی اسرائیل:110]

It is preferable to recite in a volume that is between loudness and being too soft, in accordance to the statement of Allah the Exalted: “And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.”

Allowing oneself to listen

☆ قَالَ الشَّعْبِيُّ: إِذَا قَرَأْتَ الْقُرْآنَ، فَأَقْرَأْ قِرَاءَةً تُسْمِعُ أُذُنَيْكَ، وَتُفْقَهُ قَلْبُكَ، فَإِنَّ الْأُذُنَ

عَدْلٌ بَيْنَ اللِّسَانِ وَالْقَلْبِ. [شرح السنة للبغوي، ج:3، ص:87]

Ash-Sha'biyy رحمته said, “When you recite the Qur’ān, then recite in a way that both your ears can listen, and your heart comprehend, because the ears are the connection between the tongue and the heart.”

Reflecting upon and responding to what he is reading

☆ يَسْنُ لِلْقَارِي أَنَّهُ إِذَا مَرَّ بِآيَةِ رَحْمَةٍ فَعَلَيْهِ أَنْ يَطْلُبَ الرَّحْمَةَ مِنَ اللَّهِ فِي هَذِهِ الْآيَةِ، وَإِذَا مَرَّ بِآيَةِ عَذَابٍ أَنْ يَسْتَعِينَهُ بِاللَّهِ مِنْ عَذَابِهِ، وَإِذَا مَرَّ بِآيَةِ رَجَاءٍ يَرْجُو اللَّهَ أَنْ يَعْفِرَ لَهُ وَلِلْمُسْلِمِينَ، وَإِذَا مَرَّ بِآيَةِ كَوْنِيَّةٍ أَوْ آيَةٍ فِي خَلْقِ اللَّهِ وَعَظَمَتِهِ أَنْ يَتَفَكَّرَ وَيَتَذَكَّرَ وَيَقُولَ:

﴿... رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ [آل عمران:191]

[البيضاوي في علم التوحيد، ص:5]

- ♦ It is preferable for the reciter that, when he comes across a verse that mentions mercy, he then seeks Allah's mercy.
- ♦ And that, when he comes across a verse that mentions punishment, he then seeks refuge from Allah's punishment.
- ♦ And that, when he comes across a verse that arouses hope, he then hopes from Allah that He will forgive the Muslims.
- ♦ And that, when he comes across verses that mention the *āyāt kawniyyāt* or Allah's creation, Allah's greatness, he then reflects and ponders and says,

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾
“Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.”

☆ عَنْ حُدَيْفَةَ قَالَ صَلَّى مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَانْتَحَتِ الْبَقْرَةَ، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَةِ ثُمَّ مَضَى فَقُلْتُ: يُصَلِّي بِهَا فِي رُكْعَةٍ، فَمَضَى فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا يَقْرَأُ مَثْرَبًا، إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ

بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ... [صحيح مسلم:1814]

Hudhayfah رضي الله عنه said, “I prayed with the Prophet صلى الله عليه وسلم one night and he started reciting al-Baqarah. I thought that he would bow at the end of one hundred verses, but he proceeded on. I then thought that he would perhaps recite the whole (sūrah) in a *rak‘ah*, but he proceeded, and I thought he would perhaps bow upon completing (this sūrah). He then started an-Nisā’, and recited it. He then started Āli ‘Imrān and recited leisurely.

- ♦ And when he recited the verses which referred to the glory of Allah, he glorified (Him),
- ♦ and when he recited the verses which tell (how the Lord) is to be begged, he would then beg (from Him),
- ♦ and when he recited the verses dealing with protection from the Lord, he sought (His) protection....”

Repeating the verses

☆ عَنْ أَبِي الْمُتَوَكِّلِ التَّاجِي: أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ ذَاتَ لَيْلَةٍ، فَقَامَ لَيْلَتَهُ بِآيَةٍ مِنَ الْقُرْآنِ يُكْرِرُهَا عَلَى نَفْسِهِ. [التفسير من سنن سعيد بن منصور، ج:2، 160]

Abu ul-Mutawakkil an-Naājiiy رحمته الله reported that Allah's Messenger صلى الله عليه وسلم stood one night to worship, and the entire night he recited a verse repeatedly to himself.

☆ عَنْ أَبِي ذَرٍّ، قَالَ: صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةً فَقَرَأَ بِآيَةٍ حَتَّى أَصْبَحَ، يَرَكُّعُ بِهَا وَيَسْجُدُ بِهَا: ﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: 118]، فَلَمَّا أَصْبَحَ قُلْتُ يَا رَسُولَ اللَّهِ، مَا زِلْتَ تَقْرَأُ هَذِهِ الْآيَةَ حَتَّى أَصْبَحْتَ، تَرَكَعُ بِهَا وَتَسْجُدُ بِهَا! قَالَ إِنِّي سَأَلْتُ رَبِّي الشَّفَاعَةَ لِأُمَّتِي فَأَعْطَانِيهَا وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ لِمَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا. [مسند احمد، ج:35، 21328]

Abū Dharr رضي الله عنه said, “Allah's Messenger صلى الله عليه وسلم prayed one night, and recited a verse until the morning. He would make rukū’ and sujūd after the same verse, *If You should punish them – indeed they are Your servants; but if You forgive them – indeed it is You Who are the Exalted in Might, the Wise.*’ So when it was morning, I asked, ‘O Messenger of

Allah ﷻ, you continued to recite the same verse until morning, making rukū‘ and sujūd after it?’ He said, ‘I asked my Lord for intercession for my ummah and He gave it to me, and it will apply – if Allah wills – to every person who does not associate any partner with Allah the Exalted.’”

The righteous predecessors would repeat the verses

• رُوِيَ عَنِ الْحَسَنِ أَنَّهُ رَدَّدَ لَيْلَةً [وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ] [النحل: 18] حَتَّى أَصْبَحَ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ إِنَّ فِيهَا مُعْتَبَرًا مَا تَرْفَعُ طَرْفًا وَلَا تَزُدُّهُ إِلَّا وَقَعَ عَلَى نِعْمَةٍ، وَمَا لَا نَعْلَمُهُ مِنْ نِعَمِ اللَّهِ أَكْثَرُ

[مفهوم التدبر في ضوء القرآن والسنة وأقوال السلف وأحوالهم]

Ḥasan رضي الله عنه narrated that, one night, he recited the same verse

“*And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful*” until it was morning.

When he was asked about that he said, “Indeed there is in it a huge lesson. We neither lift our glance nor return it except that our vision falls on some blessing. And the blessings of Allah about which we do not know are too many.”

☆ رُوِيَ عَنِ تَمِيمِ الدَّارِيِّ أَنَّهُ قَامَ لَيْلَةً بِهَذِهِ الْآيَةِ [أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ] [الجنانية: 21]

It was reported from Tamīm Ad-Dāriyy رضي الله عنه that he stood in prayer one night, reciting the verse

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ

“*Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.*”

☆ وَقَالَ ابْنُ الْقَيِّمِ هَذِهِ كَانَتْ عَادَةُ السَّلَفِ يُرَدِّدُ أَحَدُهُمُ الْآيَةَ حَتَّى يُصْبِحَ

[مفتاح دار السعادة و منشور ولاية العلم والا رادة، ج:1، 187]

Ibn ul-Qayyim رحمته said, “This was a habit of the righteous predecessors, that they would recite the same verse repeatedly, until it was morning.”

Prostrating at the verses of prostration

☆ يَسُنُّ لِلْقَارِئِ السُّجُودَ عِنْدَ قِرَاءَةِ آيَةِ سَجْدَةٍ [البسيط في علم التوحيد، ص:4]

The reciter should prostrate at the recitation of a verse of prostration.

Stopping the recitation upon yawning

☆ وَمِنْ حُزْمَتِهِ إِذَا تَنَاءَبَ أَنْ يُمْسِكَ عَنِ الْقِرَاءَةِ لِأَنَّهُ إِذَا قَرَأَ فَهُوَ مُخَاطَبٌ رَبَّهُ وَمُنَاجٍ، وَالتَّنَاؤُبُ مِنَ الشَّيْطَانِ. قَالَ مُجَاهِدٌ: إِذَا تَنَاءَبَتْ وَأَنْتَ تَقْرَأُ الْقُرْآنَ فَأَمْسِكْ عَنِ الْقُرْآنِ تَعْظِيمًا حَتَّى يَذْهَبَ تَنَاؤُبُكَ. [الجامع لاحكام القرآن، تفسير القرطبي، ج:1، ص:27]

Part of respecting the Qur’ān is that, when the reciter yawns, he should stop the recitation, because when he is reciting he is speaking to his Lord and confiding in Him, and yawning is from shayṭān. Mujāhid رحمته said, “When you yawn during the recitation of the Qur’ān, then, out of respect for the Qur’ān, stop the recitation until your yawn is over.”

Not talking during recitation

☆ يَسُنُّ لِلْقَارِئِ أَلَّا يَقْطَعَ قِرَاءَتَهُ لِمُكَالِمَةِ أَحَدٍ إِلَّا إِذَا أَلْقَى عَلَيْهِ السَّلَامَ، فَيَقْطَعُ الْقِرَاءَةَ وَيَسْرُدُ السَّلَامَ ثُمَّ يَعُودُ لِلْقِرَاءَةِ؛ وَذَلِكَ لِأَنَّ الرَّدَّ عَلَى السَّلَامِ فَرَضٌ مِنَ اللَّهِ تَعَالَى. [البسيط في علم التوحيد، ص:4]

The reciter should not stop his recitation to talk. But if someone greets him with salām, then he can respond to the salām, and return to the recitation, because responding to the greeting is an obligation imposed by Allah.

☆ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا قَرَأَ الْقُرْآنَ لَمْ يَتَكَلَّمْ حَتَّى يَفْرَغَ

مِنْهُ. [صحيح البخارى:4526]

Nāfi رحمته said, “Whenever Ibn ‘Umar رحمتهما recited the Qur’ān, he would not speak to anyone until he had finished his recitation.”

Not interrupting the recitation, to the best of one's ability

☆ عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَعْنَى فِي غَزْوَةِ ذَاتِ الرِّقَاعِ فَأَصَابَ رَجُلٌ امْرَأَةً رَجُلٍ مِنَ الْمُشْرِكِينَ، فَحَلَفَ أَنْ لَا أَنْتَهِيَ حَتَّى أَهْرِيقَ دَمًا فِي أَصْحَابِ مُحَمَّدٍ، فَخَرَجَ يَتَّبِعُ آثَرَ النَّبِيِّ ﷺ فَنَزَلَ النَّبِيُّ ﷺ مِنْزِلًا، فَقَالَ: مَنْ رَجُلٌ يَكْلُونَا فَانْتَدَبَ رَجُلٌ مِنَ الْمُهَاجِرِينَ وَرَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: كُونَا بِقِمِّ الشَّعْبِ. قَالَ: فَلَمَّا خَرَجَ الرَّجُلَانِ إِلَى قِمِّ الشَّعْبِ اضْطَجَعَ الْمُهَاجِرِيُّ وَقَامَ الْأَنْصَارِيُّ يُصَلِّي وَآتَى الرَّجُلُ، فَلَمَّا رَأَى شَخْصَهُ عَرَفَ أَنَّهُ رَيْبَةُ لِلْقَوْمِ، فَرَمَاهُ بِسَهْمٍ فَوَضَعَهُ فِيهِ فَنَزَعَهُ، حَتَّى رَمَاهُ بِثَلَاثَةِ أَسْهُمٍ، ثُمَّ رَكَعَ وَسَجَدَ، ثُمَّ اتَّبَعَهُ صَاحِبُهُ، فَلَمَّا عَرَفَ أَنَّهُمْ قَدْ نَذَرُوا بِهِ هَرَبَ، فَلَمَّا رَأَى الْمُهَاجِرِيُّ مَا بِالْأَنْصَارِيِّ مِنَ الدِّمَاءِ قَالَ: سُبْحَانَ اللَّهِ أَلَا أَنْبَهْتَنِي أَوَّلَ مَا رَمَى! قَالَ كُنْتُ فِي سُورَةِ أَقْرَأُهَا، فَلَمْ أَحِبَّ أَنْ أَقْطَعَهَا. [سنن أبي داود: 198]

Jābir Ibn ‘Abdullāh رضي الله عنه said, “We proceeded in the company of Allah’s Messenger ﷺ for the battle of Dhāt ar-Riqa’. One of the Muslims killed the wife of one of the unbelievers. He (the husband of the woman killed) took an oath saying, ‘I shall not rest until I kill one of the companions of Muḥammad.’ He went out following the footsteps of the Prophet ﷺ. The Prophet ﷺ encamped at a certain place. He said, ‘Who will keep a watch over us?’ A Muhājir (one of the Emigrants) and an Anṣāriyy (one of the Helpers) responded. He said, ‘Go to the mouth of the mountain-pass.’ When they went to the mouth of the mountain-pass, the Muhājir lay down, while the Anṣāriyy stood praying. The man (the enemy) came to them. When he saw the Anṣāriyy, he realised that he was the watchman of the Muslims. He shot him with an arrow and hit the target. But the Anṣāriyy (took the arrow out and) threw it away. He (the enemy) then shot three arrows. Then the Anṣāriyy bowed and prostrated and awoke his companion. When he (the enemy) perceived that they (the Muslims) had become aware of his presence, he ran away. When the Muhājir saw the Anṣāriyy bleeding, he asked him, ‘Glory be to Allah! Why did you not wake me up the first time when he shot at you?’ He replied, ‘I was busy reciting a chapter of the Qur’ān, and I did not like to leave it.’”

The Etiquettes of listening to the Qur'ān

The importance of listening to the Qur'ān

☆ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: اقْرَأْ عَلَيَّ الْقُرْآنَ، قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي. [صحيح البخارى: 5049]

‘Abdullāh رضي الله عنه reported that the Prophet ﷺ said to him, “Recite the Qur’ān to me.” I (‘Abdullāh) said, “Shall I recite (the Qur’ān) to you while it has been revealed to you?” He said, “I like to hear it from others.”

Listening attentively and quietly

• وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ [الأعراف: 204]

“So when the Qur’ān is recited, then listen to it and pay attention that you may receive mercy.”

The difference between listening attentively and observing silence

☆ قَالَ الشَّيْخُ السَّعْدِيُّ: هَذَا الْأَمْرُ عَامٌّ فِي كُلِّ مَنْ سَمِعَ كِتَابَ اللَّهِ يُتْلَى، فَإِنَّهُ مَأْمُورٌ بِالِاسْتِمَاعِ لَهُ وَالْإِنْصَاتِ، وَالْفَرْقُ بَيْنَ الْإِسْتِمَاعِ وَالْإِنْصَاتِ، أَنَّ الْإِنْصَاتَ فِي الظَّاهِرِ بَتْرِكِ التَّحَدُّثِ أَوْ الْإِسْتِعْالِ بِمَا يَشْعَلُ عَنِ اسْتِمَاعِهِ.

• وَأَمَّا الْإِسْتِمَاعُ لَهُ، فَهُوَ أَنْ يُلْقَى سَمْعُهُ، وَيُحْضِرُ قَلْبَهُ وَيَتَدَبَّرُ مَا يَسْتَمِعُ، فَإِنَّ مَنْ لَازَمَ عَلَى هَذَيْنِ الْأَمْرَيْنِ حِينَ يُتْلَى كِتَابَ اللَّهِ، فَإِنَّهُ يَنَالُ خَيْرًا كَثِيرًا وَعِلْمًا غَزِيرًا، وَإِيمَانًا مُسْتَمِرًّا مُتَّحِدًا، وَهُدًى مُتْرَابًا، وَبَصِيرَةً فِي دِينِهِ، وَلِهَذَا رَتَّبَ اللَّهُ حُضُورَ الرَّحْمَةِ عَلَيْهِمَا، فَدَلَّ ذَلِكَ عَلَى أَنَّ مَنْ تَلَى عَلَيْهِ الْكِتَابَ، فَلَمْ يَسْتَمِعْ لَهُ وَيَنْصِتْ، أَنَّهُ مَحْرُومٌ الْحِظِّ مِنَ الرَّحْمَةِ، قَدْ فَاتَهُ خَيْرٌ كَثِيرٌ.

[تيسير الكريم الرحمن في تفسير كلام المنان للسعدى، ج:1، ص:314]

• Shaykh as-Sa’diyy رحمته الله said, “This command is for all who listen to

the Book of Allah being recited. Each person is instructed to listen attentively and to observe silence.

- ♦ And the difference between 'الْإِنْصَاتُ' 'listening attentively' and 'observing silence' is that 'observing silence' is in the apparent, that a person should not talk or occupy himself with something that will distract him from listening to the Qur'ān. As for 'listening attentively' to it,
- ♦ "الْإِسْتِمَاعُ" then is to be present with his listening, be attentive with his heart, and reflect on what he is listening to.
- ♦ Whoever observes these two rules while the Book of Allah is being recited, then he will attain abundant goodness, much knowledge, continuous revival of faith, increasing guidance and insight in his religion.
- ♦ This is why Allah has made the receipt of mercy conditional to these two. This shows that the person before whom the Book is being recited, but he does not listen attentively nor observe silence, then he will be deprived from the share of mercy, and has missed out on abundant goodness."

Paying attention while listening to the Qur'ān

☆ قَالَ عَبْدُ اللَّهِ بْنِ مَسْعُودٍ إِذَا سَمِعْتَ اللَّهَ يَقُولُ (يَا أَيُّهَا الَّذِينَ آمَنُوا) فَارْزَعَهَا سَمْعَكَ؛ فَإِنَّهُ خَيْرٌ يَأْمُرُ بِهِ، أَوْ شَرٌّ يَنْهَى عَنْهُ.

[مفهوم التدبر في ضوء القرآن والسنة وأقوال السلف وأحوالهم] [تفسير القرآن العظيم لابن كثير، ج:1، ص:109]

'Abdullāh Ibn Mas'ūd رضي الله عنه said, "When you hear Allah saying '*O you who have believed,*' then listen attentively, for indeed it is either something good that He is commanding, or something evil that He is forbidding."

Not making noise

♦ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ [حم السجدة:26]

"And those who disbelieve say, 'Do not listen to this Qur'ān and speak noisily during [the recitation of] it that perhaps you will overcome.'"

Not being busy with something else while listening to the Qur'ān

☆ لَا يَنْبَغِي لِلْإِنْسَانِ أَنْ يَقْرَأَ الْقُرْآنَ عِنْدَهُ وَهُوَ غَافِلٌ لَاهٍ أَوْ مُتَحَدِّثٌ مَعَ غَيْرِهِ بَلْ

يَسْتَمِعُ وَيُنْصِتُ لِتَنَالَهُ الرَّحْمَةُ. [فتاوى نور على الدرب للعنبرين، ج:5، ص:2]

Ibn 'Uthaymīn رحمته said, “When the Qur'ān is being recited before a person, then it is not correct for him to be negligent or distracted, or be engaged in conversation. Rather, he should listen attentively, and observe silence so that the Mercy of Allah may reach him.”

☆ عَنْ خَالِيِ الْفَلْتَانِ بْنِ عَاصِمٍ، قَالَ: ... وَكَانَ إِذَا أَنْزَلَ عَلَيْهِ دَامَ بَصْرُهُ مُفْتُوحَةً عَيْنَاهُ

وَفَرَغَ سَمْعُهُ وَقَلْبُهُ لِمَا يَأْتِيهِ مِنَ اللَّهِ. [صحيح ابن حبان، ج:11، 4712]

Khālīyy al-Falātān Ibn 'Āṣim رحمته said, “... When the revelation came to him (the Prophet صلوات) his eyes would remain open, and his ears and heart would become entirely focused on what was coming to him from Allah.”

☆ وَقَالَ الشَّيْخُ الْعُثَيْمِيُّ رَحِمَهُ اللَّهُ: لَيْسَ مِنَ الْأَدَابِ أَنْ يُتْلَى كِتَابُ اللَّهِ وَلَوْ بِوَاسِطَةِ

الشَّرِيْطِ وَأَنْتَ مُتَعَاْفِلٌ عَنْهُ، لِقَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا

لَهُ وَأَنْصِتُوا...﴾ [الأعراف: 204]، فَلِذَلِكَ نَقُولُ: إِنْ كُنْتَ مُتَفَرِّغًا لِاسْتِمَاعِهِ فَاسْتَمِعْ،

وَإِنْ كُنْتَ مَشْغُولًا فَلَا تَفْتَحْهُ. [لقاء الباب المفتوح، ج:146، ص:15]

Shaykh Ibn 'Uthaymīn رحمته said, “It is not of proper etiquette that when the Book of Allah is being recited to you, even if it be from a cassette, that you remain distracted from it,

- ♦ because of the statement of Allah the Blessed and Exalted, (وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا...) 'So when the Qur'ān is recited, then listen to it and pay attention that you may receive mercy.' This is why we say that if you are free to listen attentively then listen attentively, and if you are occupied then do not play the recitation.”

The state of the heart should change while listening to the Qur'ān

☆ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعَمٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صلوات يَقْرَأُ

فِي الْمَعْرِبِ بِالطُّورِ فَلَمَّا بَلَغَ هَذِهِ الْآيَةَ ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۚ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ۚ أَمْ عِنْدَهُمْ خَزَائِنُ رَيْكَ أَمْ هُمُ الْمُضْطَرُونَ﴾ [الطور: 37] كَادَ قَلْبِي أَنْ يَطِيرَ. [صحيح البخارى: 4854]

Muhammad Ibn Jubayr Ibn Muṭ'im رحمته الله reported that his father رحمته الله said, "I heard the Prophet ﷺ reciting Sūrat at-Ṭūr in the maghrib prayer, and when he reached the verse(s)

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۚ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ۚ أَمْ عِنْدَهُمْ خَزَائِنُ رَيْكَ أَمْ هُمُ الْمُضْطَرُونَ ۚ﴾

'Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain. Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?' (52:35-37) my heart was about to fly (when I realized this firm argument)."

Being overcome with the fear of Allah while listening to the Qur'an

• أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝ [مريم: 58]

"Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping."

Goosebumps

• اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝ [الزمر: 23]

“Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.”

Crying

• وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿83﴾ [المائدة: 83]

“And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, “Our Lord, we have believed, so register us among the witnesses (i.e., the Companions of the Prophet s).”

☆ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اقْرَأْ عَلَيَّ قَالَ: قُلْتُ: اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ: إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي قَالَ: فَقَرَأْتُ الْبِسَاءَ حَتَّى إِذَا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ، وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ [النساء: 41]

قَالَ لِي: كُفَّ أَوْ أَمْسَكَ فَرَأَيْتُ عَيْنَيْهِ تَدْرِفَانِ. [صحيح البخارى: 5055]

‘Abdullāh (ibn Mas‘ūd) رضي الله عنه said, “Allah’s Messenger ﷺ said (to me), ‘Recite the Qur’ān to me.’ I said, ‘Shall I recite (it) to you while it has been revealed to you?’

He said, ‘I like to hear it from another person.’ So I recited Sūrat an-Nisā’ (The Women) till I reached the verse

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ، وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

‘So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?’ (4:41) Then he said to me, ‘Stop!’ Thereupon I saw his eyes overflowing with tears.”

The Etiquettes Related to the Muşhaf

The etiquette of writing the muşhaf

☆ وَمِنْ حُرْمَتِهِ أَنْ يُجَلَّلَ تَخْطِيطُهُ إِذَا حَطَّطَهُ. [الجامع لأحكام القرآن للقرطبي، ج:1، ص:29]

Part of honouring the Qur'ān is that he should show respect while writing the muşhaf.

The etiquette of holding the muşhaf

☆ وَمِنْ حُرْمَتِهِ أَلَّا يَتَوَسَّدَ الْمُصْحَفَ وَلَا يَعْتَمِدَ عَلَيْهِ وَلَا يَزِمِي بِهِ إِلَى صَاحِبِهِ إِذَا

أَرَادَ أَنْ يُنَاقِلَهُ. [الجامع لأحكام القرآن للقرطبي، ج:1، ص:29]

And part of honouring the Qur'ān is that he should not make the muşhaf a pillow, nor recline on it, nor throw it while passing it to someone.

The etiquette of putting the muşhaf down

☆ وَمِنْ حُرْمَتِهِ إِذَا وَضَعَ الْمُصْحَفَ أَلَّا يَبْرُكَهُ مَنْشُورًا، وَأَلَّا يَضَعَ فَوْقَهُ شَيْئًا مِنَ

الْكِتَابِ حَتَّى يَكُونَ أَبَدًا عَالِيًا لِسَائِرِ الْكُتُبِ، عَلِمًا كَانَ أَوْ غَيْرَهُ. وَمِنْ حُرْمَتِهِ أَنْ

يَضَعَهُ فِي حِجْرِهِ إِذَا قَرَأَهُ وَعَلَى شَيْءٍ بَيْنَ يَدَيْهِ وَلَا يَضَعَهُ بِالْأَرْضِ.

[الجامع لأحكام القرآن للقرطبي، ج:1، ص:28]

- ◆ Part of honouring the Qur'ān is that when he puts the *muşhaf* away, he should not leave it open, nor place any other book on top of it. It should be above all books,
- ◆ whether those books are of knowledge or any other kind.
- ◆ Part of honouring the Qur'ān is also that when he is reciting it, he should place it in his lap or on something in front of him. He should not put it on the floor.

Opening it and looking at it every day

☆ وَمِنْ حُرْمَتِهِ أَلَّا يُخَلِّيَ يَوْمًا مِنْ أَيَّامِهِ مِنَ النَّظَرِ فِي الْمُصْحَفِ مَرَّةً وَكَانَ أَبُو مُوسَى

يَقُولُ: إِنِّي لَا سَتَحِيْبِي إِلَّا أَنْظُرَ كُلَّ يَوْمٍ فِي عَهْدِ رَبِّي مَرَّةً.

[الجامع لأحكام القرآن للقرطبي، ج:1، ص:28]

♦ Part of honouring the Qur’ān is that no day should pass by without him looking at the *muṣḥaf*.

♦ Abū Mūsā al- Ash‘ariyy رضي الله عنه said, “I feel shy that a day should pass and I have not even looked at the Promise of my Lord even once.”

(Allah has taken the recitation of the Qur’ān as a promise:

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ ۝ [العنكبوت:45]

“Recite, [O Muḥammad], what has been revealed to you of the Book”.

This is Allah's promise.)

Not saying that a sūrah is small

☆ وَمِنْ حُرْمَتِهِ أَلَّا يُقَالَ: سُورَةٌ صَغِيرَةٌ وَكَرِهَ أَبُو الْعَالِيَةِ أَنْ يُقَالَ: سُورَةٌ صَغِيرَةٌ

أَوْ كَبِيرَةٌ وَقَالَ لِمَنْ سَمِعَهُ قَالَهَا: أَنْتَ أَصْغَرُ مِنْهَا، وَأَمَّا الْقُرْآنُ فَكُلُّهُ عَظِيمٌ.

[الجامع لأحكام القرآن للقرطبي، ج:1، ص:31]

Part of honouring the Qur’ān is that one should not say “a small sūrah.”

Abu ul- ‘Āliyah رضي الله عنه disliked that “This is a small sūrah or a big sūrah” be said. When he heard a person saying that, he said, “You are even smaller than that, and all of the Qur’ān is great.”

(Instead of “small”, one should say “short.”)

Du‘ā’s related to the Qur’ān

The du‘ā’ for the Qur’ān becoming the springtime of the heart

♦ اللَّهُمَّ إِنِّي عَبْدُكَ وَإِبْنُ عَبْدِكَ وَإِبْنُ أَمْتِكَ نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ سَتَّائَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي. [السلسلة الصحيحة، ج:1، 199]

O Allah, verily I am Your slave, the son of Your male slave, the son of your female slave. My forelock is in Your hands, Your command continuously prevails over me. Your Decree concerning me is just. I beseech You by every one of Your Names – those which You use to refer to Yourself, or have revealed in Your Book, or have taught to any one of Your creation, or have chosen to keep hidden with You in the unseen – to make the Qur’ān the springtime of my heart, the light of my chest, the dispelling of my sadness, and the deportation of my anxiety.

♦ كَمَا أَنَّ الرَّبِيعَ سَبَبُ ظُهُورِ أَنْبَارِ رَحْمَةِ اللَّهِ تَعَالَى وَأَحْيَاءِ الْأَرْضِ بَعْدَ مَوْتِهَا، كَذَلِكَ الْقُرْآنُ سَبَبُ ظُهُورِ تَأْيِيرِ لُطْفِ اللَّهِ مِنَ الْإِيمَانِ وَالْمَعَارِفِ وَزَوَالِ ظُلُمَاتِ الْكُفْرِ وَالْجَهْلِ وَالْهَمِّ. [مرعاة المفاتيح، ج:8، ص:207]

- ♦ Just as spring is a means of the appearance of the effects of Allah's mercy, The Most High, and a means of the earth's revival after its death, similarly the Qur’ān is a means of the appearance of
- ♦ the effect of Allah's kindness, such as *īmān*, knowledge, and understanding, and a means of the removal of the darkness of disbelief, ignorance, and worry.

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AL-HUDA at a Glance

AL-HUDA International Welfare Foundation Pakistan is diligently imparting knowledge of Qur'an and Sunnah and serving people through a variety of social welfare programs since 1994.

Educational Programs

Courses of varying durations are offered to impart authentic Islamic education while focusing on moral and character development of the students. The courses include:

- Taleem al-Qur'an Diploma Course
- Tahfeez al Qur'an Course
- Taleem e Deen Course
- Summer Courses
- Tadabbur al-Qur'an Course
- Taleem al Tajweed Certificate Course
- Tafheem e Deen Course
- Reality Touch Course
- Sawt al-Qur'an Course
- Taleem al-Qiraa'at al-'asharah al-Sughra
- Hayya alal Falah Course
- Courses via Social Media
- Fahn al Qur'an Certificate Course
- Taleem al Hadith Certificate Course
- Correspondence Courses
- Roshni ka Safar
- Roshni ki Kiran

Hamaray Bachchay Courses: • Manar al Islam • Miftah al Qur'an • Miftah al Qur'an

Al-Huda International School provides academic education from nursery till O Levels along with education of Qur'an and Sunnah.

Social Welfare Programs

Al-Huda contributes to the society through the following projects and services:

- Assistance For Deserving
- Marriage Bureau
- Sacrifice (Sadqa, Aqiqah, Eid al Adha - Qurbani Project)
- Prisoners Support Program
- Free Medical Camps
- Free Dispensary
- Earth Quake Relief
- Winter Protection Drive
- OSC School
- Provision for Water
- Social Counseling
- Funeral Services (Ghusl e Mayyat)
- Tree Plantation
- Hospital Program
- Emergency Relief
- Crises Relief
- Educational Program
- Rural Area Program
- Ramadan Ration Project
- Umrah Service
- Ta'am al Miskeen
- Vocational Centre
- Public Health
- Clinic Facility
- Flood Relief
- Rehabilitation and Constructions
- Al-Huda Guloona (Orphanage)
- Urban Area Program
- Construction of Masjids

Mass Communication

To further facilitate the masses, a variety of print and electronic media products are widely available.

- **Al-Huda Publications** produces and publishes authentic Islamic content in Urdu, English and various regional languages in form of books, cards, and pamphlets.
- **Media Production** team prepares a wide range of audio and video resources. They are made available on TV, radio and social mediums free of cost on topics including Qur'an, hadith, seerah, fiqh as well as various subjects including character development and social issues.
- **Al-Huda Apps:**
 - Quran for All
 - Asmaa' Allah al-Husna
 - Zade Rah
 - Miftah Al-Quran pro
 - Quran in Hand
 - Quranic & Masnoon Duas
 - Sonay Jagnay Kay Azkaar
 - Miftah Al-Quran
 - Learn Quran
 - Wa Iyyaka Nastaeen
 - Supplications for Traveling
 - My Alhuda Online
 - AlhudaLive
 - Dua Kijay

- Websites: www.alhudapk.com, www.farhathashmi.com
- Facebook: www.facebook.com/DrFarhatHashmi
- Youtube: www.youtube.com/drfarhathashmiofficial/
- Telegram: <http://t.me/ThePearlsofWisdom>

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The Messenger of Allah ﷺ said:
'Allah has His own people among mankind.'
They said: 'O Messenger of Allah, who are they?'
He said: 'The people of the Qur'an, the people
of Allah and those who are closest to Him.'
[Sunan Ibn Majah: 215]

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