

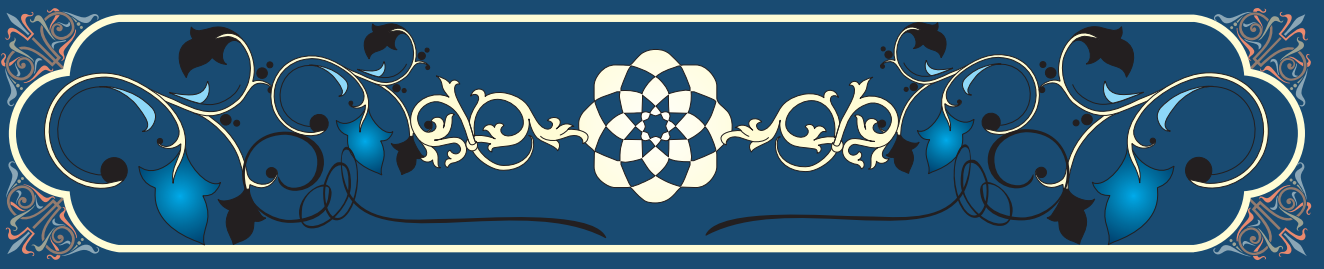
# أَخْلَاقُ حَمَلَةِ الْقُرْآنِ

للشيخ أبي بكر الآجري

## THE CHARACTER OF AMBASSADORS OF THE QURAN

Translated by  
M. Riyaadh Obaray

Edited by  
M. Saleem Gaibie



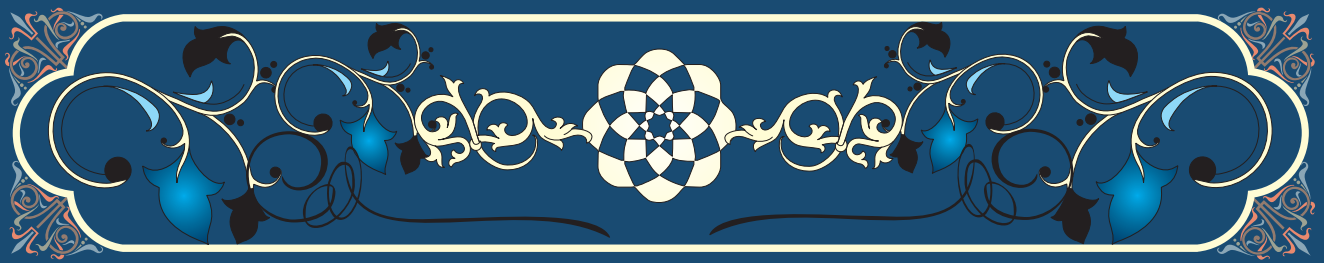
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للشيخ أبي بكر الآجري



الترجم:

محمد رياض بن أرشاد أباري



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لِلشَّيْخِ أَبِي بَكْرٍ الْأَجْرِيِّ

## The Character of Ambassadors of The Quran

Translated by:  
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## Foreword

This translation was completed by Muḥammad Riyāḍ Obaray on 20 June 2016/14 Ramaḍān 1437. My editing of his translation was completed on 27 January 2020. We relied upon the manuscript that Sheikh Ghānim Qaddūrī Ḥamad primarily used in his editing of the text with the transmission of Sheikh Abū al-Faḍl Ja‘far al-Hamdānī to the author.

Subsequent to Muḥammad Riyāḍ’s translation, we came across the translation of brother Usama Hasan, done under the Al-Qur’an Society, London. It is an excellent translation; may Allah reward him and all those who were involved for their efforts. I have done a brief comparison between our translation and that of brother Usama. Since we relied on different copies of the book, there were subtle variations between the wording of some ḥadīths, discussions of the author and occasionally, the chains of transmission (*sanads*). The reader will also notice that our numbering of the ḥadīth is different to that done by the Al-Qur’an Society.

We translated *ḥaddathanā* as “he narrated to us” and *akhbaranā* as “he reported to us”. We have only included these translations at the start of a *sanad* (transmission chain) – and not throughout the *sanad* – because maintaining it in an English reader makes it tedious and laborious.

We have translated “*ḥamalat al-Qur’ān*” as ambassadors of the Qur’ān instead of the more common *ḥāfiṭh* (memoriser) or bearer of the Qur’ān because an ambassador is someone who stands as a representative of something; in this case, the Qur’ān, while all *ḥuffāth* or bearers do not truly represent the Qur’ān. Furthermore, an ambassador is selected by a higher entity to represent them; in this case, Allah himself. Additionally, ambassador comes from the earlier Latin word “ambactus”, which means

servant. In this case, he is a servant (*khādim*) to the Qur'ān and ultimately to the Will of Allah.

Phrases of glorification and invocation have been added – such as ﷻ (The Mighty and The Glorious), ﷺ (peace and salutations be upon him), ﷻ (may Allah be pleased with him) – even though they are not in the original text. Additionally, we have added topic-headings to clarify discussions in the English translation to facilitate easy identification of discussions for readers.

May Allah benefit all who read this book and make it a means of entrance into Paradise for the translator and editor, their families, students, teachers and all who endure to imbibe the character defined in this work.

M. Saleem Gaibie

## System of Transliteration

Nr	Arabic	English	Nr	Arabic	English
1	أ	ʾ	17	ظ	ṭh
2	ب	b	18	ع	ʿ
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أَ	ā
14	ص	ṣ	30	إِ	ī
15	ض	ḍ	31	ؤ	ū
16	ط	ṭ	32	أَيَّ	ay
			33	أَوْ	ou

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

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

The “al” of the Arabic lām al-taʿrīf is occasionally omitted to maintain flow of the English.



## The Author

He is Abū Bakr Muḥammad ibn al-Ḥusayn ibn ‘Abd Allah al-Ājurri. He was a famous traditionist<sup>1</sup> and a jurisconsult of the Shāfi‘ī school of thought from the fourth hijrī century<sup>2</sup>, though some scholars have claimed that he was a jurisconsult of the Ḥanbalī school of thought.<sup>3</sup> He was born<sup>4</sup> and resided in the western part of Baghdād which was known as Ḍarb al-Ājūr, hence the appellation. He commenced his studies in Baghdād and studied under all of the city’s famous scholars. Thereafter, in 330 A.H, he travelled to Mecca. When he arrived in Mecca, he exclaimed in admiration and said: O’ Allah! Bestow me the favor to remain here for a period of one year. He then heard a voice reply to him by saying: No, let it be a period of thirty years! Thus, he remained and taught in Mecca for a period of thirty years until his death. Al-Imām al-Ājurri was the Imām of the Ḥaram of Mecca and passed away on Friday 1 Muḥarram 360 A.H at the age of 96; he was buried in Mecca.<sup>5</sup> He was posthumously vindicated to the highest degree by both the scholars of ḥadīth and jurisprudence<sup>6</sup>.

### His teachers

- Abū Muslim Ibrāhīm ibn ‘Abd Allah al-Kajjī
- Abū al-‘Abbās Aḥmad ibn Mūsā ibn Zanjuwayh al-Qaṭṭān
- Abū Shu‘ayb al-Ḥaddānī
- Khalaf ibn ‘Amr al-‘Ukbarī

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<sup>1</sup> *Tadhkirat al-Ḥuffāth*, pg. 936.

<sup>2</sup> *Wafayāt al-A’yān*, Vol 3, pg. 419. *Ṭabaqāt al-Shāfi‘iyyah*, Vol 2, pg.150, *Muḥjam al-Buldan*, vol. 1, pg. 51.

<sup>3</sup> *Mukhtaṣar Ṭabaqāt al-Ḥanābilah*, pg. 332. *Shadharat al-Dhahab* vol. 3, pg. 35.

<sup>4</sup> None of the books containing al-Ājurri’s biography cited the year or date in which he was born.

<sup>5</sup> Al-Khaṭīb al-Baghdādī stated the he saw this written on the tombstone of al-Ājurri. *Tārīkh al-Baghdād*, vol. 2, pg. 243.

<sup>6</sup> Amongst the scholars who vindicated Abū Bakr al-Ājurri’s position as a scholar was; al-Sam‘ānī, al-Khaṭīb al-Baghdādī, Ibn al-Jawzī, al-Dhahabī, Tāj al-Dīn al-Subkī and Ibn Khalkān, who said that Imam al-Ājurri was a jurist, a prudent traditionist, a pious and a righteous person and an individual of exemplary character who wrote many works.

- Abū Khalfah al-Faḍl ibn Ḥabbāb
- Abū Sa'id al-Mufaḍḍal ibn Ḥabbāb al-Jundī
- Hārūn ibn Yūsuf ibn Ziyād
- Aḥmad ibn Ḥusayn ibn 'Abd al-Jabbār al-Ṣūfi
- Qāsim ibn Zakariyyā al-Muṭarriz al-Baghdādī
- Aḥmad ibn Yahyā al-Ḥulwānī
- Abū Bakr Ja'far ibn Muḥammad ibn al-Ḥasan al-Firyābī
- Abū Bakr ibn Abū Dāwūd 'Abd Allah ibn Sulaymān ibn al-Ash'ath al-Sijistānī

### His students

- Abū Nu'aym Aḥmad ibn 'Abd Allah al-Aṣfahānī
- Muḥammad ibn al-Ḥusayn ibn al-Mufaḍḍal al-Qaṭṭān
- Abū al-Ḥasan al-Ḥammāmī
- 'Abd al-Raḥmān ibn 'Umar ibn al-Naḥḥās
- 'Alī ibn Aḥmad al-Muqri'
- Maḥmūd ibn 'Umar al-'Ukbarī
- Abū al-Ḥusayn 'Alī ibn Muḥammad ibn 'Abd Allah ibn Bushrān
- Abū al-Qāsim 'Abd al-Malik ibn Muḥammad ibn 'Abd Allah ibn Bushrān al-Baghdādī

### His works

- *Akhlāq Ḥamlat al-Qur'ān*<sup>7</sup>
- *Akhlāq al-'Ulamā'*

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<sup>7</sup> The book is sometimes referred to as *Akhlāq Ahl al-Qur'ān* opposed to *Akhlāq Ḥamalat al-Qur'ān*.

- *Al-Arbaʿīn fī al-Ḥadīth*
- *Aḥkām al-Nisāʾ*
- *Akḥbār ʿUmar ibn ʿAbd al-Azīz*
- *Al-Taṣdīq bi al-Nathr ilā Allah ʿAzza wa Jall*
- *Al-Sharīʿah*
- *Adab al-Nufūs*

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I transmit this book via a transmission chain (*sanad*) in which every link is a disciple of *Qirā'at*<sup>8</sup>; from our Sheikh ‘Abd Allah ibn Ṣāliḥ ibn Muḥammad al-‘Ubayd, from ‘Abd al-Qādir ibn Karāmat Allah al-Bukhārī (d. 1420/1999)<sup>9</sup>, from Muḥammad ‘Abd al-Bāqī al-Lucknawī (d. 1364/1945)<sup>10</sup>, from Fāliḥ ibn Muḥammad al-Ṭḥāhirī (d. 1328/1910).<sup>11</sup>

(Alternate link) Higher than this: I also received *ijāzah* from Sheikh Ṣalāḥ al-Dīn al-Ḥasanī al-Tijānī.<sup>12</sup> He transmits from Fāliḥ ibn Muḥammad al-Ṭḥāhirī (d. 1328/1910).<sup>13</sup>

Sheikh Fāliḥ ibn Muḥammad al-Ṭḥāhirī transmits from Muḥammad ibn ‘Alī al-Sanūsī (d. 1276/1860)<sup>14</sup>, from Muḥammad ibn ‘Abd al-Salām al-Nāṣirī al-Dar‘ī (d.

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<sup>8</sup> This is referred to in Arabic as *musalsal bi al-qurrā'* i.e. a transmission chain of reciters, students or teachers of the Qur'an and *Qirā'at*.

<sup>9</sup> He studied *Tajwīd* and *Qirā'at*, as well as memorised the *Jazariyyah* and the *Shāṭibiyyah* by Qārī Ghiyāth al-Islām al-Bukhārī. He was also a student of the Mūsā Jār Allah whose commentaries of the *‘Aqilah*, *Nāṭhimat al-Zahr* and the *Tayyibah* are famous. See *al-Tuḥfat al-Madaniyyah*: 100; *Mu‘jam al-Ma‘ājim wa al-Mashīkhāt*: 1/85.

<sup>10</sup> He read the *Shāṭibiyyah* to al-Sayyid ‘Abd Allah ibn al-Sayyid Ḥusayn al-Makkī. He also studied and read the Qur'an with *Tajwīd* to Qārī ‘Abd al-Ḥaqq ibn Kifāt Allah al-Makkī. From the latter he also grasped and heard *Sūrat al-Fātiḥah* – along with other sections of the Qur'an – in all 10 *Qirā'at*. He received *ijāzah* from these two these teachers who both read to Habib al-Raḥmān al-Kāṭhamī. See *al-Is‘ād fī al-Isnād*: 52.

<sup>11</sup> He relates that he read the Qur'an with utmost precision to his teacher, Muḥammad ibn ‘Alī al-Sanūsī, many times. Sheikh Fāliḥ appears in the *ijāzahs* of Sheikh ‘Ubayd Allah al-Afghānī for the narration of Qālūn. Sheikh Ibrāhīm ibn Ṣāliḥ, from Nigeria, mentions that he transmits *Qirā'at* via a student of Sheikh Fāliḥ, Alfā Ḥāshim. See *Husn al-Wafā li Ikhwān al-Ṣafā*: 13; *Thimār Ahl al-Jannah fī al-Ijāzah bi Kutub al-Sunnah*.

<sup>12</sup> He read the Seven *Qirā'at* via the *Shāṭibiyyah* to Sheikh Bakrī al-Ṭarābīshī, the 10 *Qirā'at* via the *Tayyibah* to Sheikh Muḥammad ibn Ismā‘īl al-Hamdānī and Sheikh Aḥmad ‘Abd al-‘Azīz al-Zayyāt. He read the Four *Shādhah Qirā'at* to Sheikh ‘Abd al-Bāsiṭ Ḥāshim.

<sup>13</sup> He transmits from Fāliḥ ibn Muḥammad al-Ṭḥāhirī (d. 1328/1910) because of his grandfather, Abū Ṭālib al-Ḥasanī al-Tijānī (1265/1849-1390/1970), who was a student of Sheikh Fāliḥ. Sheikh Abū Ṭālib requested *ijāzah* from Sheikh Fāliḥ for his children and his grandchildren. So even though Sheikh Ṣalāḥ al-Dīn never met Sheikh Fāliḥ, he received *ijāzah* from him via his grandfather.

1239/1824)<sup>15</sup>, from Muḥammad al-Munayyir al-Samannūdī (d. 1199/1785)<sup>16</sup>, from Abū Ḥāmid Muḥammad al-Budayrī al-Dimyātī (d. 1130/1718)<sup>17</sup>, from Muḥammad al-Baqarī (d. 1111/1699)<sup>18</sup> and ‘Alī al-Shabrāmallisī (d. 1087/1676)<sup>19</sup>, both i.e. al-Baqarī and al-Shabrāmallisī from ‘Abd al-Raḥmān al-Yamanī (d. 1050/1640), from Aḥmad ibn Aḥmad ibn ‘Abd al-Ḥaqq al-Sunbātī (d. 997/1589), from al-Jamāl Yūsuf ibn Sheikh al-Islām Zakariyyā al-Anṣārī (987/1579), from his father, Zakariyyā al-Anṣārī (d. 926/1520)<sup>20</sup>, from Riḍwān al-‘Uqbī (d. 852/1448), from the Sheikh al-Qurrā’ Muḥammad ibn Muḥammad ibn Muḥammad ibn ‘Alī ibn Yūsuf (d. 833/1430)<sup>21</sup> – better known as Ibn al-Jazarī – from Abū al-Ma‘ālī Ibn al-Labbān (d. 776/1374)<sup>22</sup>, from Muḥammad ibn Jābir al-Wādī Āshī (d. 749/1348)<sup>23</sup>.

(Alternate link) Riḍwān al-‘Uqbī (d. 852/1448) also transmits from Abū Ishāq al-Tanūkhī (800/1398), from Muḥammad ibn Jābir al-Wādī Āshī (749/1348), from

<sup>14</sup> He mentions that he grasped the Qur’ān from many teachers. They include Muḥammad ibn ‘Abd al-Salām al-Nāṣirī al-Darī, to whom he read the Seven *Qirā’āt*. See *Husn al-Wafā li Ikhwān al-Ṣafā*: 12; *Fihras al-Fahāris*: 2/848.

<sup>15</sup> He read *Qirā’āt* to his father ‘Alī ibn Nāṣir al-Darī. See *al-Musalsalāt al-‘Ashar* of Muḥammad ‘Alī al-Santūsī for Sheikh Muḥammad ibn ‘Abd al-Salām’s father’s name; it is not mentioned completely in *Husn al-Wafā li Ikhwān al-Ṣafā*: 12. See also *Ithāf al-Zamān bi Asānīd Ahl al-Qur’ān*: 47. He also received *ijāzah ‘āmmah* from Aḥmad ibn ‘Ubayd Allah al-‘Atṭār, al-Amīr al-Kabīr and Muḥammad Munayyir al-Samannūdī. See *Fihras al-Fahāris*: 2/844.

<sup>16</sup> He read *Qirā’āt* to ‘Alī al-Rumaylī. See *Thabat al-Amīr al-Kabīr*: 63; *Mu’jam al-Mukhtaṣṣ*: 685. Al-Amīr al-Kabīr read three *khatms* to Sheikh Muḥammad Munayyir al-Samannūdī: first via the *Shāṭibiyyah*, then via the *Durrah* and thirdly via the *Ṭayyibah*.

<sup>17</sup> He read the 10 *Qirā’āt* via the *Ṭayyibah* to both Sheikh ‘Alī al-Shabrāmallisī and Muḥammad al-Baqarī. He also received *ijāzah ‘āmmah* from both of them. See his *thabat*, *al-Jawāhir al-Ghawālī fi Bayān Asānīd al-‘Awālī*.

<sup>18</sup> He mentions in his book, *al-Qawā’id al-Muqarrarah wa al-Fawā’id al-Muharrarah*, that he read *Qirā’āt* to ‘Abd al-Raḥmān al-Yamanī.

<sup>19</sup> He read the 10 *Qirā’āt* to ‘Abd al-Raḥmān al-Yamanī. See his *ijāzah* to Abū al-‘Izz al-‘Ajāmī.

<sup>20</sup> He read *Qirā’āt* to Riḍwān al-‘Uqbī, Fakhr al-Dīn al-Bilbīsī, Ṭāhir ibn Muḥammad al-Nuwayrī, ‘Abd al-Raḥmān ibn ‘Ayyāsh, Abū Bakr al-Qalqīlī, amongst others. See his *thabat*:101.

<sup>21</sup> He mentions 46 teachers to who he read *Qirā’āt* to, amongst them Abū al-Ma‘ālī Ibn al-Labbān, from whom he received *ijāzah ‘āmmah*. See *Jāmi’ Asānīd Ibn al-Jazarī*.

<sup>22</sup> He read *Qirā’āt* to about 17 different teachers. See *Jāmi’ Asānīd Ibn al-Jazarī*:101.

<sup>23</sup> He read *Qirā’āt* to Abū al-Faḍl al-Qāsim ibn Abī Bakr al-Ḥaḍramī al-Labīdī, Abū al-‘Abbās Aḥmad al-Baṭarnī and Abū Muḥammad ‘Abd Allah al-Dilāṣī, amongst others.

Aḥmad ibn ‘Abd Allah Ibn Rislān (d. 701/1302)<sup>24</sup>, from Abū al-Faḍl Ja‘far ibn ‘Alī al-Hamdānī (d. 636/1239)<sup>25</sup> who said: it was related to us – via reading while I listened – from the jurist scholar, Fakhr al-Dīn Abū Ṭāhir Aḥmad ibn Muḥammad ibn Aḥmad ibn Ibrāhīm al-Silafī al-Aṣbahānī (d. 576/1180)<sup>26</sup> in the month of Rabī‘ al-Awwal in the year 570/1174, who said: Abū Bakr al-Turaythīthī (d. 497/1104) related to us – based upon what I read to him on more than one occasion in Baghdad – from Abū al-Ḥasan ‘Alī ibn Aḥmad ibn ‘Umar ibn Ḥafṣ al-Muqri’ al-Ḥammāmī (d. 417/1026)<sup>27</sup>, who said: Abū Bakr Muḥammad ibn al-Ḥusayn ibn ‘Abd Allah al-Ājurri (d. 360/971) related to us in the Sacred Mosque in Mecca in the year 354/965; he said:

That by which speech most deserves to commence with, is the praise of our Noble Master. And the best of praise is that by which the Most Noble has praised Himself with, thus we also praise Him by it:

﴿All praise be to Allah, the one who revealed the book to His slave and placed no crookedness therein, making it upright, to warn of a severe chastisement from His presence and to give glad tidings to the Believers, those who do righteous deeds that truly for them is an excellent reward, they will dwell therein forever.﴾ – Sūrat al-Kahf: 1-3.

﴿All praise be to Allah, to whom belongs whatever is in the Heavens and whatever is in the Earth, and unto Him belongs all praise in the Hereafter. He is Most Wise,

<sup>24</sup> He read the Seven *Qirā’āt* to Ja‘far ibn ‘Alī al-Hamdānī. See *Barnāmaj* if Ibn Jābir al-Wādī Āshi, pg. 106.

<sup>25</sup> He read *Qirā’āt* to ‘Abd al-Raḥmān ibn Khalaf Allah, to al-Yasa’ ibn Ḥazm, Aḥmad ibn Ja‘far al-Ghāfiqī, amongst others. See *Ghāyat al-Niḥayah*: 1/193.

<sup>26</sup> He read *Qirā’āt* to Abū al-Faṭḥ al-Ḥaddād, Abū al-Khaṭṭāb ‘Alī al-Jarrāh, ‘Abd Allah ibn Aḥmad al-Aṣbahānī, Muḥammad ibn ‘Abd Allah al-Wakīl, Abū al-Qāsim ibn al-Faḥḥām, as well as Ibn Siwār. See *Ghāyat al-Niḥayah*: 1/102.

<sup>27</sup> He studied the Qur’ān by many: Abū Bakr al-Naqqāsh, Hibat Allah ibn Ja‘far, Ibn Haytham, ‘Abd al-‘Azīz al-Wāthiq bi Allah, Aḥmad al-Warrāq, ‘Abd Allah al-Nakh-khās, Aḥmad al-Walī, Abū Bakr ibn Miqsam, Ismā‘īl al-Nahāwandī, amongst others. See *Ghāyat al-Niḥayah*: 1/521.

Most Aware. He knows whatever enters the Earth, whatever sprouts forth from it, whatever descends from the sky and whatever ascends to it, He is the Most Merciful, the Oft-Forgiving. ﴿﴾ – Sūrah Saba': 1-2.

I praise Him for His continuous kindness and His eternal bounties; the praise of one who knows that his Noble Master taught him all that which he did not know and that His Bounty upon him is great. I ask Him for His increased bounty, to grant me gratitude towards the favours that He has bestowed, ﴿﴾ Indeed He is the Possessor of Magnificent Bounty. ﴿﴾ – Sūrah Āl 'Imrān: 174.

May Allah bestow His blessings upon Muḥammad, His slave, His Messenger, His Prophet, His trustee over His Revelation and His slaves; such a blessing that will please him and be a source of forgiveness for us. And may He bestow His blessing upon his entire family; as well as send an abundance of pure peace upon him and his family.

Thereafter, I say: In Allah I place my reliance for divine enablement and veracity in word and deed. There is no power except by Allah, Most High, Most Glorious:

Allah ﷻ revealed the Qur'ān upon His Prophet ﷺ and taught him the virtue of that which He had revealed upon him. He taught His creation through His Book as well as on the tongue of His Messenger, that the Qur'ān is a protection for whomsoever holds fast onto it, a shield against the fire for whomsoever follows it, a beacon of light for whomsoever seeks illumination with it, a cure for whatever is in the hearts, a guidance and a mercy onto the believers.

Thereafter, Allah – Most Noble – commanded His creation to believe in it and act by its command, thus treating that which it permits as permissible, and treating that which it prohibits as prohibited; they should believe in its allegories and they should reflect upon its lessons by saying: ﴿We believe in it, it is all from our Lord.﴾ – Sūrah Āl ‘Imrān: 7.

Furthermore, He has promised salvation from the Fire and admittance to Paradise for reciting it and acting upon it. He encouraged His creation that when they are reciting His Book, to ponder deeply and to reflect upon it with their hearts. And when they hear it from others, they should listen attentively. He has promised them a magnanimous reward, thus unto Him belongs all praise.

He taught His creation that whoever recites the Qur’ān intending to trade with his Noble Master, for indeed He will compensate him with a profit after which there will be no profit<sup>28</sup> and He will allow him to recognise the blessing of this trade in this world and the Hereafter.

Abū Bakr رضي الله عنه said: All of that which I have mentioned, including that which I shall mention – if Allah wills – is explained in the Book of Allah ﷻ, in the Sunnah of His Messenger ﷺ, from the statements of his Companions رضي الله عنهم and other learned scholars رضي الله عنهم. I will mention that which occurs to me to mention – if Allah Most High wills – and Allah is the One who grants divine enablement for that.

Allah ﷻ said: ﴿Indeed those who recite the Book of Allah, who establish Prayer, spend from that which We granted them, secretly and openly, they hope for a trade that will never be at a loss, so that He may reward them fully and so that He may

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<sup>28</sup> Such a profit which cannot be equated.



increase them from His bounty. Indeed He is Oft-Forgiving, Most Accepting of thanks. ﴿ – Sūrah Fāṭir: 29-30.

He ﷺ said: ﴿Indeed this Qurʾān guides to that which is most upright and gives glad tidings to the believers who do righteous deeds, that indeed for them will be a great reward. And verily those who do not believe in the Hereafter, We have prepared for them a painful punishment.﴾ – Sūrat al-Isrāʾ: 9-10.

He ﷺ said: ﴿And We revealed from the Qurʾān that which is a cure and a mercy for the believers, and which does not increase the wrongdoers except in loss.﴾ – Sūrat al-Isrāʾ: 82.

He ﷺ said: ﴿O mankind, indeed there has come unto you a warning from your Lord, a cure for that which is in your hearts, a guidance and a mercy for the believers.﴾ – Sūrah Yūnus ﴿﴾: 57.

He ﷺ said: ﴿O mankind, there has come unto you a proof from your Lord and We revealed to you a clear light, thus, those who believe in Allah and hold fast onto Him, soon He will admit them to mercy and a bounty from Him and He will guide them to Himself by a straight path.﴾ – Sūrat al-Nisāʾ: 174-175.

He ﷺ said: ﴿Hold fast onto the rope of Allah, all together, and do not be divided. And remember the bounty of Allah upon you: when you were enemies, and He brought your hearts together; then you, with his bounty, became brothers. And you were at the brink of a pit of Fire, the He saved you from it. This is how Allah makes clear His signs for you, so that you may be guided.﴾ – Sūrah Āl ʿImrān: 103. The rope of Allah is the Qurʾān.

He ﷺ said: ﴿Allah has sent down the best of speech, a Book, resembling each other, oft-repeated. The skins of those who fear their Lord shiver from it. Then, their skins and hearts soften towards the remembrance of Allah. That is the guidance of Allah, He guides with it whomsoever He wishes, whoever Allah has led astray, for him there is no guide.﴾ – Sūrat al-Zumar: 23.

He ﷺ said: ﴿A Blessed Book, We have revealed it unto you, that they may ponder its signs deeply, and that people of understanding may be reminded.﴾ – Sūrah Ṣād: 29.

He ﷺ said: ﴿Thus We revealed it, an Arabic Qurʾān, and We have explained therein such warnings so that they may be God conscious or that it serves as a reminder unto them.﴾ – Sūrah Ṭāhā: 113.

Thereafter, Allah ﷻ promised that whoever listened to His speech and excelled in etiquette when listening to it with beautiful reflection, adhering to the obligation of following it as well as acting upon it, that He will give him glad tidings from Him of every goodness, and He has promised him the most excellent of reward due to that.

Hence He ﷺ says: ﴿So give glad tidings to My Slaves, Those who listened to the Word and follow it to the best of their capability, it is they whom Allah had guided and they are the possessors of understanding.﴾ – Sūrat al-Zumar: 17-18.

He ﷺ says: ﴿And turn to your Lord and submit to Him before the punishment comes to you, thereafter, you will not be helped. Until Before the punishment comes to you suddenly whilst you do not perceive.﴾ – Sūrat al-Zumar: 54-55.

Muḥammad ibn al-Ḥusayn عليه السلام said: The entire speech of our Lord is excellent for whoever recites it and whoever listens to it. This is only – and Allah know best – a

characteristic of people who, when they hear the Qurʾān, they follow of the Qurʾān, excellently (executing it) in order to draw near to Allah ﷻ via that which their Noble Master had signified for them. They seek by this His pleasure and hope for His mercy, having heard Allah ﷻ saying: ﴿When the Qurʾān is being recited, listen attentively to it and remain silent so that you may be shown mercy.﴾ – Sūrat al-Aʿrāf: 204.

Thus, their excellence in listening causes them to ponder regarding that which is for them or against them, having heard Allah saying: ﴿So remind with the Qurʾān, those who fear My warning.﴾ – Sūrah Qāf: 45.

Indeed Allah informed us about the jinn, regarding their excellence in listening to the Qurʾān, their response to that which encouraged them to it. Thereafter, they returned to their kindred and admonished them regarding that which they had heard of the Qurʾān, with the most excellent admonishment possible. Allah ﷻ said: ﴿Say: It has been inspired to me that a group of jinn listened, then they said, verily we heard an amazing recitation, it guides to rightful conduct, thus we believe in it and we shall never ascribe any partner with our Lord.﴾ – Sūrat al-Jinn: 1-2.

He ﷻ said: ﴿And when directed to you a group of jinn, listening to the Qurʾān, so when they attended it, they said: “Be silent.” Thus, when it was completed, they turned to their people, warning them by saying: “O people, indeed we have heard a book which was revealed after Mūsā, confirming what came before it, it guides to the truth and the straight path, O people, respond to the caller of Allah and believe in Him.”﴾ – Sūrat al-Aḥqāf: 29-30.

Muḥammad ibn al-Ḥusayn عليه السلام said: Indeed Allah ﷻ stated in Sūrah Qāf ﴿By the Glorious Qurʾān﴾ that which shows to us the significance of what He has created of the Heavens and the Earth, whatever lies between them, and the amazing matters of His Wisdom in His creation. Then He mentions death, including the enormity of its reality, the Fire and the importance of its matter, Paradise, as well as what He has prepared therein for His close friends. He says: ﴿For them, will be whatever they desire therein; and with Us there is more...﴾. Subsequently He says: ﴿Verily in that is a reminder for whoever has a heart or lends a hearing whilst he is a witness.﴾ – Sūrah Qāf: 35, 37. Thus He – of Majestic remembrance – informs that the listener with his ears should witness with his heart whatever he recites or listens to, so that he may derive benefit of his recitation of the Qurʾān as well as from his listening to one who recites it.

Thereafter, Allah ﷻ urges His creation to ponder deeply regarding the Qurʾān and He ﷻ says: ﴿Do they not ponder deeply regarding the Qurʾān or are there locks upon their hearts.﴾ – Sūrah Muḥammad ﷺ: 24. He ﷻ says: ﴿Do they not ponder deeply regarding the Qurʾān? Were it from other than Allah, they would certainly have found in it many contradictions.﴾ – Sūrat al-Nisāʾ: 82.

Muḥammad ibn al-Ḥusayn عليه السلام said: Do you not see – may Allah bestow His mercy upon you – the Noble Master, how He encourages His creation to ponder regarding His speech. Whoever ponders upon His speech, will recognise his Lord ﷻ; he will recognise His great Authority and Power and His supreme Superiority over the believers. He will recognise all that which is due upon him of the mandatory acts of worshipping Him. Thereby, he imposes upon himself to strictly adhere to fulfilling its

duty. And he is wary of all that which his Noble Master has warned against; he is eager only to that which He encouraged.

Whoever possesses these characteristics whilst reciting the Qur'ān or when listening attentively to it from others, the Qur'ān will be a cure for him, he will be enriched without money, he will be honoured without possessing any relatives, he will find solace where others have anxiety, his concern when he commences with reciting a sūrah will be: "When will I be admonished by that which I recite?" His objective will not be: "When will I complete this sūrah?" His only objective will be: "When will I understand the address of Allah, Most Sublime in His Majesty? When will I restrain myself? When will I learn a lesson?" This is because the recitation of the Qur'ān is an act of worship, and as such, an act of worship cannot be done with heedlessness. Only Allah grants divine enablement to do this.

(1) Abū Bakr 'Abd Allah ibn Muḥammad ibn 'Abd al-Ḥamīd al-Wāsiṭī narrated to us from Zayd ibn Akhram, from Muḥammad ibn al-Faḍl, from Sa'īd ibn Zayd, from Abū Ḥamzah, from Ibrāhīm, from 'Alqamah, from 'Abd Allah i.e. Ibn Mas'ūd رضي الله عنه, who said:

**“Do not scatter it (the Qur'ān) like inferior dates. And do not chant it rapidly like verses of poetry. Pause at its wonders, move the hearts by it and do not let your concern be (reaching) the end of the sūrah.”**

(2) Abū Bakr also narrated to us from al-Ḥasan ibn Muḥammad ibn al-Ṣabbāḥ al-Za'farānī, from 'Abd al-Wahhāb ibn 'Aṭa' who said: I heard Abū 'Ubaydah al-Najāī saying that he heard al-Ḥasan<sup>29</sup> stating:

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<sup>29</sup> He is the famous Ḥasan al-Baṣrī.

**“Adhere to the book of Allah ﷻ. Follow whatever similitudes lie therein and become a people of perception regarding it. He subsequently said: May Allah bestow His mercy upon a slave who presents himself as well as his actions to the book of Allah. If he conforms to the book of Allah, he praises Allah and requests Him for more, but if he opposes the book of Allah, he rebukes himself and repents quickly.”**

(3) Abū ‘Abd Allah Aḥmad ibn al-Ḥasan ibn ‘Abd al-Jabbār al-Ṣūfī narrated to us from Shujā‘ ibn Makhḥad, from Ibn ‘Ulayyah, from Ziyād ibn Mikhrāq, from Mu‘āwiyah ibn Qurrah, from Abū Kinānah that Abū Mūsā al-Ash‘arī رضي الله عنه gathered those who recited the Qur’ān and they were close to 300 in number. He glorified the Qur’ān and said:

**“Indeed this Qur’ān could be a reward for you, or it could be a burden upon you. So follow the Qur’ān and do not let it follow you; for whoever follows the Qur’ān, it will land him in the Gardens of Paradise. As for one who the Qur’ān follows, it smites him at the back of his neck and it will hurl him into the Fire.”**

(4) Abū Muḥammad Yaḥyā ibn Muḥammad ibn Ṣā‘id related to us from al-Ḥusayn ibn al-Ḥasan al-Marwazī, from Ibn al-Mubārak<sup>30</sup>, from Sālim al-Makkī, from al-Ḥasan who said:

**“Whoever wishes to truly know who he is, then let him present himself to the Qur’ān.”**

(5) Abū Muḥammad also narrated to us that al-Ḥusayn informed them, from ‘Abd Allah,<sup>31</sup> from ‘Abd al-Malik ibn Abī Sulaymān, from ‘Aṭa’, as well as Qays ibn Sa’d, both from Mujāhid رضي الله عنه regarding the statement of Allah ﷻ:


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<sup>30</sup> He is the famous ‘Abd Allah ibn al-Mubārak.

﴿They recite it as it should truly be recited.﴾ – Sūrat al-Baqarah: 121. He said: “They practice it as it ought to be practiced.”

(6) Abū ‘Abd Allah Aḥmad ibn al-Ḥasan ibn ‘Abd al-Jabbār al-Ṣūfī related to us from Shujā‘ ibn Makhlad, from Abū Mu‘āwiyah al-Ḍarīr, from ‘Abd Rabbihī ibn Ayman, from ‘Aṭā’, who said:

**“The Qur’ān only consists of lessons, the Qur’ān only consists of lessons.”**

Muḥammad ibn al-Ḥusayn  said: Before I mention the character of the fraternity of the Qur’ān and the manners that befit them, I will mention the virtues of the ambassadors of the Qur’ān so that they may be eager to recite it, to practice upon it and to be humble before those from whom they learned it, or those to whom they have taught it.

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<sup>31</sup> Referring to ‘Abd Allah ibn al-Mubārak.

## Chapter One: – The Virtues of the Ambassadors of the Quran

(7) Abū al-‘Abbās Ḥāmid ibn Muḥammad ibn Shu‘ayb al-Balkhī narrated to us; he said: Ya‘qūb al-Dawraqī narrated to us; he said: ‘Abd al-Raḥmān ibn Mahdī narrated from ‘Abd al-Raḥmān ibn Budayl, from his father, from Anas ibn Mālik رضي الله عنه, who said that the Messenger of Allah ﷺ said:

**“From amongst man there are those who are the family of Allah.” It was said: “Who are they O Messenger of Allah?” He replied: “The fraternity of the Qur’ān; they are the family of Allah and His chosen ones.”**

(8) Abū Bakr ‘Abd Allah ibn Muḥammad ibn ‘Abd al-Ḥamīd al-Wāsiṭī reported to us; he said: Ziyād ibn Ayyūb narrated to us from Abū ‘Ubaydah al-Ḥaddād from ‘Abd al-Raḥmān ibn Budayl, from his father, from Anas رضي الله عنه, who said that the Messenger of Allah ﷺ said:

**“Indeed Allah has a family.” It was asked: “Who are they O Messenger of Allah?” He replied: “The fraternity of the Qur’ān, they are the family of Allah and His chosen ones.”**

(9) Abū Ja‘far Aḥmad ibn Yaḥyā al-Ḥulwānī narrated to us from Yaḥyā ibn ‘Abd Ḥamīd al-Ḥimmānī, from Ḥammād ibn Shu‘ayb, from ‘Āṣim رضي الله عنه, from Zirr رضي الله عنه, from ‘Abd Allah ibn ‘Amr رضي الله عنه, from the Prophet ﷺ, who said:

**“It will be said to the companion of the Qur’ān on the Day of Resurrection: ‘Recite, and ascend in ranks; recite as you used to recite in the world, for certainly your station will be by the last verse you recite.’”**



(10) Abū ‘Abd Allah Aḥmad ibn al-Ḥasan ibn ‘Abd al-Jabbār al-Ṣūfī reported to us that Shujā‘ ibn Makhlad narrated to us from al-Faḍl ibn Dukkayn, from Sufyān, from ‘Āṣim رضي الله عنه, from Zirr رضي الله عنه, from ‘Abd Allah ibn ‘Amr رضي الله عنه, from the Prophet صلى الله عليه وسلم, who said:

**“It will be said to the companion of the Qur’ān: ‘Recite, and ascend; recite as you used to recite in the world, for certainly your station will be by the last verse you recite.’”**

Muḥammad ibn al-Ḥusayn رضي الله عنه said:

It has been reported from Umm al-Dardā’ رضي الله عنها that she said:

**“I asked ‘Ā’ishah رضي الله عنها regarding the one who would enter Paradise from those who recited the Qur’ān; what is his virtue over the one who did not recite the Qur’ān?**

**‘Ā’ishah رضي الله عنها replied: ‘Indeed the number of ranks of Paradise is equivalent to the number of verses of the Qur’ān. So one who enters Paradise from those who recited the Qur’ān, there will be none above him.’”**

(11) Abū al-Faḍl Ja‘far ibn Muḥammad al-Ṣandalī narrated to us from al-Ḥasan ibn Muḥammad ibn al-Za‘farānī, from ‘Alī ibn ‘Āṣim, from Ibrāhīm al-Hajarī, from Abū al-Aḥwaṣ, from ‘Abd Allah ibn Mas‘ūd رضي الله عنه, who said that Messenger of Allah صلى الله عليه وسلم said:

**“Learn this Qur’ān, and recite it, for certainly you will be rewarded upon its recitation: with every letter ten good deeds. Take heed! I do not say that ‘Alif Lām Mīm’ [is one letter]. But ‘Alif’ is a letter, ‘Lām’ is a letter and ‘Mīm’ is a letter. Indeed this Qur’ān is the banquet of Allah, so learn from the banquet of Allah as much as you are able to. This Qur’ān is the rope of Allah; it is the clear light; it is the beneficial cure; it is a salvation for whoever follows it and it is a protection for**

**whoever holds fast onto it: he does not go crooked so that should be corrected. Its wonders do not cease, nor does it depreciate from much repetition.”**

(12) Abū ‘Abd Allah Aḥmad ibn al-Ḥasan ibn ‘Abd al-Jabbār al-Ṣūfī reported to us that Shujā‘ ibn Makhlad narrated us from Ḥajjāj ibn al-Minhāl, from Ḥammād ibn Salamah, from ‘Aṭā’ ibn al-Sā’ib, from Abū al-Aḥwaṣ and Abū al-Bukhtarī, that Ibn Mas‘ūd رضي الله عنه said:

**“Learn the Qur’ān, and recite it, for certainly you will be rewarded for it. Indeed for every letter of it, ten (rewards). I do not say that ‘Alif Lām Mīm’ is ten (rewards), but rather, that ‘Alif’ is ten (rewards), ‘Lām’ is ten (rewards) and ‘Mīm’ is ten (rewards).”**

(13) Abū Bakr ‘Abd Allah ibn Abī Dāwūd narrated to us from Abū al-Ṭāhir Aḥmad ibn ‘Amr, Ibn Wahb who said that Yaḥyā ibn Ayyūb reported to him from Khālīd ibn Yazīd, from Tha‘labah ibn Abī al-Kanūd, from ‘Abd Allah ibn ‘Amr ibn al-‘Āṣ رضي الله عنه who said:

**“Whoever collects (memorises) the Qur’ān has certainly undertaken a great matter. Indeed prophethood has been inserted between his shoulder blades,<sup>32</sup> except that he does not receive revelation. Thus, it is not befitting for the ambassador of the Qur’ān to display harshness with those show harshness, nor should he display ignorance with those who show ignorance because the Qur’ān is in his bosom.”**

(14) Abū Bakr ibn Abī Dāwūd also narrated to us from Abū al-Ṭāhir who said that Ibn Wahb reported to us from Maslamah ibn ‘Alī, from Zayd ibn Wāqid, from Makhūl, from Abū Umāmah al-Bāhilī who raised it to the Prophet ﷺ, who said:

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<sup>32</sup> It has been inserted in his heart.

“Whoever recites a quarter of the Qur’ān, he has been given a quarter of prophethood; whoever recites a third of the Qur’ān, he has been given a third of the prophethood; whoever recites two-thirds of the Qur’ān, he has been given two-thirds of prophethood; and whoever recites the entire Qur’ān, he has been given (all of) prophethood, except that he does not receive any revelation.”

## Chapter Two: -

### The Virtues of Those Who Learn the Quran and Teach It

(15) Abū Shu‘ayb ‘Abd Allah ibn al-Ḥasan al-Ḥarrānī narrated to us from ‘Alī ibn al-Ja‘d, who said: Shu‘bah reported to us from ‘Alqamah ibn Marthad, who said: I heard Sa‘d ibn ‘Ubaydah relating from Abū ‘Abd al-Raḥmān al-Sulamī رضي الله عنه, from ‘Uthmān ibn ‘Affan رضي الله عنه. Shu‘bah said: I asked him (‘Alqamah): [does he relate this] from the Prophet ﷺ? He replied: Yes. He said:

**“The best of you are those who learn the Qur’ān and teach it.”**

Abū ‘Abd al-Raḥmān رضي الله عنه said:

“So this is what causes me to sit in this seat of mine”

He taught (the Qur’ān) from the caliphate of ‘Uthmān رضي الله عنه until the amirate of al-Ḥajjāj.

(16) Abū Ja‘far Aḥmad ibn Yaḥyā al-Ḥulwānī narrated to us, he said: Fayḍ ibn Wathīq narrated to us from ‘Abd al-Wāḥid ibn Ziyād, from ‘Abd al-Raḥmān ibn Ishāq, from al-Nu‘mān ibn Sa‘d, from ‘Alī ibn Abī Ṭālib رضي الله عنه, who said that the Messenger of Allah ﷺ said:

**“The best of you are those who learn the Qur’ān and teach it.”**

(17) Abū al-Khubayb al-‘Abbās ibn Aḥmad al-Burtī narrated to us from ‘Abd Allah ibn Mu‘āwiyah al-Jumahī, from al-Ḥārith ibn Nabḥān, from ‘Āṣim ibn Bahdalah رضي الله عنه, from Muṣ‘ab ibn Sa‘d, from his father, who said that the Messenger of Allah ﷺ said:

**“The best of you are those who learn the Qur’ān and teach it.”**

He took my hand and seated me in my congregation to teach the Qur’ān.

(18) Abū al-Faḍl Ja‘far ibn Muḥammad al-Ṣandalī narrated to us from Zuhayr ibn Muḥammad, who said: ‘Abd Allah ibn Yazīd al-Muqri’ reported to us; he said that Mūsā ibn ‘Alī ibn Rabāḥ narrated to us; he said: I heard my father say: I heard ‘Uqbah ibn ‘Āmir رضي الله عنه saying: the Messenger of Allah صلى الله عليه وسلم came out to us whilst we were in Ṣuffah<sup>33</sup> then said:

“Which one of you would like to go to Buṭḥān or al-‘Aqīq<sup>34</sup> everyday and bring two high-humped, dazzling she-camels, gaining them without any sin or severing family ties? He said: We all replied: Every one of us would love that O Messenger of Allah. He صلى الله عليه وسلم said: For one of you to go to the mosque in the morning so as to learn two verses from the Book of Allah is better for him than two she-camels; three are better than three; four are better than four; and (any number of verses are better than) an equal number of camels.”

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<sup>33</sup> “Ṣuffah” is the name of a raised platform in the Prophet’s صلى الله عليه وسلم Mosque in Medina.

<sup>34</sup> Markets were held in Buṭḥān and al-‘Aqīq – two areas near Medina – in which camels were traded.

## Chapter Three: -

### The Virtues of Gathering in the Mosque to Study the Quran

(19) Al-Firyābī narrated that Ishāq ibn Rāhaway reported to us from Jarīr i.e. Ibn ‘Abd al-Ḥamīd, from al-A‘mash رضي الله عنه, from Abū Ṣāliḥ, from Abū Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said:

**“No people sit together in one of the houses from amongst the houses of Allah to recite the Book of Allah, and study it amongst themselves, except that the angels encompass them, mercy envelopes them and Allah mentions them to those in His presence. Those whose deeds slows him down, his lineage/affiliations does not speed him up.”**

(20) Al-Firyābī also narrated from Abū Bakr ibn Abī Shaybah from Abū Mu‘āwiyah, from al-A‘mash, from Abū Ṣāliḥ, from Abū Hurayrah رضي الله عنه, who said that the Messenger of Allah ﷺ said:

**“No people gather in one of the houses of Allah to recite the Book of Allah and to study it amongst themselves, except that tranquility descends upon them, mercy envelopes them, the angels encompass them and Allah mentions them to those in His presence.”**

(21) Al-Firyābī narrated to us from Minjāb ibn al-Ḥārith, from Abū al-Aḥwaṣ, from Hārūn ibn ‘Antarah, from his father, who said:

**“I said to Ibn ‘Abbās: ‘Which deed is the most virtuous?’ He replied: ‘The remembrance of Allah is the greatest. No people sit in one of the houses of Allah ﷻ to study the Book of Allah, conveying it amongst themselves, except that the angels**

shade them with their wings whilst they remain the guests of Allah as long as they continue in this manner, until they delve into another discussion.”

## Chapter Four: – Mentioning the Character of the Fraternity of the Quran

Muḥammad ibn al-Ḥusayn عليه السلام said:

It is befitting for the one whom Allah – Most High – has taught the Qur’ān and has honoured him above others – whom He did not make ambassadors of His book – and that He loves that he is from the fraternity of the Qur’ān, the family of Allah عليه السلام, His chosen ones; (He loves that they are) from those who He has promised a great bounty, as we have mentioned previously; and to be from those about who Allah عليه السلام says:

**﴿They recite it as it ought to be recited.﴾** – Sūrat al-Baqarah: 121.

It is said in the explanation (of this verse): “They practise it as it ought to be practiced.”

And to be from amongst those who the Prophet عليه السلام said:

**“The one who recites the Qur’ān whilst he is an expert in it, will be amongst the noble scribes (angels), and the one who recites the Qur’ān whilst it is difficult upon him, for him will be two rewards.”**

Bishr ibn al-Ḥārith said: I heard ‘Īsā ibn Yūnus saying:

**“When the slave completes a rendition (*khatm*) of the Qur’ān, the angel kisses him between his eyes.”**

Thus, it is required that he makes the Qur’ān a spring for his heart, and he rebuilds with it (the Qur’ān) that which is broken of his heart. He should adopt the etiquette of the Qur’ān, and personify noble character which distinguishes him from the rest of the people who do not recite the Qur’ān.



The first matter that befits him is to employ God-consciousness, in private and publicly, by exercising caution with regards to his food, his drink, his dress and his earnings. He should be aware of his era as well as the corruptions of its people, so that he may be wary of them regarding his religion; focused on his own circumstances, and having the concern to reform whatever is corrupt in his own affairs by safeguarding his tongue and reserving his words.

If he speaks, he speaks with knowledge when he sees speech to be correct. If he remains silent, he remains silent with knowledge when he sees silence to be correct. He seldom delves into those things which do not concern him. He fears from his tongue things more severe than he fears from his enemy. He imprisons his tongue as he imprisons his enemy to protect himself from its evil and its bad consequences. He seldom laughs at those matters at which people laugh at, due to the bad consequences of laughter. If he is pleased by something which is in accordance with the truth, he smiles. He dislikes joking, fearing frivolity. So is he jokes, he speaks the truth. He has an accommodating countenance and is pure in speech.

He does not praise himself for (qualities) that he has; how then for (qualities) that he does not have? He is wary of his inner-self (*nafs*), that it will overpower him for that which he desires, of those things that will anger his Master. He does not backbite anyone; he does not look down upon anyone; he does not abuse anyone; he does not rejoice with the affliction of others; he does not transgress upon anyone, nor envies him. He does not have bad thoughts about anyone, except for one who deserves it. He envies with knowledge, he presumes with knowledge. He speaks with regards to a person's flaws with knowledge, and remains silent about a person's real nature with knowledge.

He has made the Qurʾān, the Sunnah and Fiqh his guide to every good and beautiful character, by safeguarding all his limbs from that which has been prohibited. If he walks, he walks with knowledge; and if he sits, he sits with knowledge. He strives hard so that people are safe from his tongue and his hand. He does not behave ignorantly: if someone behaves ignorantly towards him, then he is forbearing. He does not oppress: if he is oppressed, then he forgives. He does not transgress: if he is been transgressed upon, then he has patience. He restrains his anger to please his Lord and to enrage his enemy. He is humble in himself: when the truth is spoken to him, he accepts it, whether it is from one younger or older.

He seeks stature from Allah ﷻ and not from creation. He despises arrogance, fearing for his self from it. He does not earn by the Qurʾān, nor does he like that his needs be fulfilled by it. He does not aspire through it to the sons of kings, nor sit with it amongst the rich so that they may honour him.

If people earn plenty from the world without understanding and perception, he earns a little *with* understanding and knowledge. If the people wear fine and luxurious clothes, he wears that which is lawful (*ḥalāl*) and conceals his private parts. If his circumstances ease, then he eases; and if they tighten, he tightens. He is contented with a little, so it suffices him. He cautions himself from the world against that which will overwhelm him.

He follows the obligations of the Qurʾān and the Sunnah. He eats food with knowledge, he drinks with knowledge, he dresses with knowledge, he sleeps with knowledge, he has union with his spouse with knowledge, he accompanies his

brethren with knowledge, visiting them with knowledge, seeking their permission to enter upon them with knowledge and he treats his neighbour with knowledge.

He adopts upon himself the honouring of his parents, he lowers his wings to them, he lowers his voice to their voices, he expends his wealth for them, he looks at upon them with the eyes of respect and mercy, he prays for their longevity, he thanks them in their old age. He does not become irritated by them, nor does he look down upon them. If they seek his assistance upon a matter of obedience, he helps them, and if they seek his assistance upon a matter of disobedience, he does not obey them, but is gentle with them in his disobedience of them: he displays good etiquette so that they may return from the disliked matter that they intended, which was not befitting for them to do. He maintains family ties and dislikes severing them. Whoever severs ties with him, he does not sever ties with them. Whoever disobeys Allah regarding it/him, he obeys Allah regarding it/them.

He accompanies the believers with knowledge; he sits with them with knowledge. He benefits whoever accompanies him, being a good companion for those who he sits with. If he teaches another, he is gentle with them. He is not harsh with one who falters, nor does he embarrass him. He is gentle in all his affairs, extremely patient in teaching goodness. The learner finds comfort in him and the one sitting with him finds happiness. His company brings goodness. He educates his company with the etiquette of the Qur'ān and the Sunnah.

If he is afflicted with difficulties, then the Qur'ān and the Sunnah are his instructors. He grieves with knowledge, he cries with knowledge, he has patience with knowledge,

he purifies with knowledge, he prays (*ṣalāh*) with knowledge, he gives alms (*zakāh*) with knowledge, he gives charity (*ṣadaqah*) with knowledge, he fasts (*ṣawm*) with knowledge, he performs pilgrimage (ḥajj) with knowledge, he fights (*jihad*) with knowledge, he earns with knowledge, he spends with knowledge, he eases in matters with knowledge, he withholds with knowledge; the Qur'ān and the Sunnah taught him these etiquette.

He scrolls through the pages of the Qur'ān in order to teach himself proper etiquette; and is not pleased with himself if he fulfills that which has been made obligatory by Allah with ignorance. He has made knowledge and understanding his guide towards all goodness.

When he studies the Qur'ān, it is with presence of understanding and intellect; his aspiration is understanding that which Allah has imposed upon him by following that which He commanded, and abstaining from that which He prohibited. His aspiration is not: when will I complete the Sūrah? His aspiration is: when will I be enriched by Allah so that I may not be in need of anyone other than Him? When will I be from those who are god-conscious? When will I be from those who do good? When will I be from those who have complete reliance on Him? When will I be from those who humble themselves? When will I be from those who are patient? When will I be from those who are truthful? When will I be from those who are fearful? When will I be from those who are hopeful?

When will I have no attachment to the world? When will I yearn for the Hereafter? When will I repent from sins? When will I recognise the continuous favors? When

will I be grateful for them? When will I understand the address of Allah, exalted is His Majesty? When will I understand that which I am reciting? When will I overcome my inner-self (*nafs*) regarding its base desires? When will I truly strive towards Allah? When will I safeguard my tongue? When will I lower my gaze? When will I guard my chastity? When will I truly be ashamed of Allah? When will I be preoccupied with my faults? When will I reform that which is corrupt in my affairs? When will I call myself to account?

When will I prepare provisions for the day of my resurrection? When will I be pleased with Allah? When will I have trust in Allah? When will I be cautioned by the warnings of the Qur'ān? When will I be preoccupied with His remembrance instead of the remembrance of other than Him? When will I love that which He loves? When will I abhor that which He abhors? When will I be sincere towards Allah? When will I devote my deeds sincerely for Him?

When will I reduce my vain hopes? When will I prepare for the day of my death; when my time of death is unknown to me. When will I build for the life of my grave? When will I ponder about death and its severity? When will I ponder upon my solitude with my Lord? When will I reflect on my return to Him?

When will I take caution of that which He has warned me about: a fire; it's heat is severe, its depth is great and its grief is lengthy. Its inhabitants will not die so that they may be given rest, their punishment will not be withdrawn and their tears will not be shown mercy. Their food will be *Zaqqūm* and their drink will be scolding water. Everytime their skins are burnt away, it will be replaced with another so that

they may taste the punishment. At that time, they will regret, when regret will not benefit them; they will gnaw their fingertips out of regret in their deficiencies in obeying Allah, and their embarking upon His disobedience. Thus, one of them will say: ﴿Alas, how I wish I had sent something forth for my life.﴾ – Sūrat al-Fajr: 24. Another will say: ﴿O my Lord, return me, so that I may do righteous deeds in that which I have neglected.﴾ – Sūrat al-Mu'minūn: 99-100. Another person will say: ﴿Woe to us, what is with this book; it does not omit any minor or major matter, except that it has been recorded﴾ – Sūrat al-Kahf: 49. Another will say: ﴿Woe to me, how I wish I had not taken such-and-such a person as a close friend.﴾ – Sūrat al-Furqān: 28. A group from amongst them will say whilst their faces will be perplexing the various punishments afflicting them: ﴿Alas, if only we obeyed Allah and we obeyed the Messenger.﴾ – Sūrat al-Aḥzāb: 66.

So, this fire, O community of muslims, O ambassadors of the Qur'ān, Allah has warned the believers regarding it on more than one occasion in His Book as a mercy from Him to the believers. He ﷺ says:

﴿O you who believe, save yourselves and your families from a fire whose fuel is man and stone. Upon it are angels who are stern and severe; they do not disobey Allah regarding that which He commands them, and they do as they are ordered.﴾ – Sūrat al-Tahrīm: 6.

He ﷺ said:

﴿Fear the fire that has been prepared for the disbelievers.﴾ – Sūrah Āl 'Imrān: 131.

He ﷺ said:

﴿O you who believe: be conscious of Allah, and let each soul see what it has sent forth for tomorrow. Be conscious of Allah, indeed Allah is aware of all that you are doing.﴾ – Sūrat al-Ḥashr: 18.

Then, He has warned the believers against being heedless regarding that which He had made compulsory upon them, and what He has entrusted to them not to lose. And that they should safeguard His limits that He entrusted upon them. They should not be like those who transgressed against His command and so He punished them with various types of punishment.

He ﷺ said:

﴿And do not be like those who forgot Allah, so He caused them to forget themselves, they are the transgressors.﴾ – Sūrat al-Ḥashr: 19.

He then informed the believers that the companion of the fire and the companions of the Garden are not equal: the companions of the Garden are indeed the successful ones. He ﷺ said:

﴿The companions of the fire and the companions of the Garden are not equal, the companions of the gardens are the successful ones.﴾ – Sūrat al-Ḥashr: 20.

Thus, when the intelligent believer recites the Qur'ān, he presents himself to it so it becomes a mirror in which he sees which of his actions are beautiful and which are ugly. Therefore, whatever his Master warns him against, he is wary of it; whatever He

instills fear regarding its consequences, he fears; whatever his Master encourages him in, he aspires and hopes for it.

So, whoever fits this description, or close to this description, then indeed he has recited it as it ought to be recited, and he has attended to it as it ought to be attended to. The Qur'an will become a witness, an intercessor, a comfort and a protector for him. Whoever possesses these characteristics, he benefits himself and his family. He will return with all goodness upon his parents, his children, in this world and in the Hereafter.

(22) Abū Bakr 'Abd Allah ibn Sulaymān al-Sijistānī narrated to us, that Abū al-Ṭāhir Aḥmad ibn 'Amr said: Ibn Wahb informed us that Yaḥyā ibn Ayyūb informed me, relating from Zabbān ibn Fā'id, from Sahl ibn Mu'ādh al-Juhanī, from his father, that the Messenger of Allah ﷺ said:

**“Whoever recites the Qur'an and practices upon it, his parents will be adorned with a crown on the Day of Ressurrection, its light will be more radiant than the rays of the sun in one of the houses of this world, were it to exist here. So what are your thoughts regarding the one who practiced upon it?”**

(23) Abū 'Abd Allah Aḥmad ibn al-Ḥasan ibn 'Abd al-Jabbār al-Ṣūfī informed us that Shujā' ibn Makhlad narrated to us from Ya'lā ibn 'Ubayd, from al-A'mash رضي الله عنه, from Khaythamah, who said:

**“A woman passed by 'Isa ibn Maryam عليه السلام and said: 'Glad tidings be to the lap that has carried you and the breast which you suckled from.' 'Isā responded: 'Glad tidings to the one who recites the Qur'an and acts upon it.”**



(24) ‘Umar ibn Ayyūb al-Saqāṭī narrated to us from ‘Ubayd Allah ibn ‘Umar al-Qawārīrī, from Abū Aḥmad al-Zubayrī, from Bashīr ibn Muhājir, from ‘Abd Allah ibn Buraydah, from his father, that the Prophet ﷺ said:

**“The Qur’ān will come to a man on the Day of Ressurrection like a pale, haggard person and he will say to him: ‘Who are you?’ It will respond: ‘I am the one who made you days thirsty and you nights sleepless.’”**

(25) Abū Bakr ‘Abd Allah ibn Sulaymān narrated to us from Abū al-Ṭāhir Aḥmad ibn ‘Amr, who related to us from ‘Abd Allah ibn Wahb that Mūsā ibn Ayyūb informed him, from his paternal uncle, Iyās ibn ‘Āmir that ‘Alī ibn Abī Ṭālib ﷺ said to him:

**“Truly, if you were to remain, you would note that the Qur’ān will be recited by three groups of people: a group for Allah the Exalted, another group for this world and one group for argumentation. So, whoever seeks through it, will attain.”**

Muḥammad ibn al-Ḥusayn ﷺ said:

I have mentioned the character of the group who recite the Qur’ān seeking Allah ﷻ through their recitation. I will now mention the two groups who seek the world and argumentation through their recitation. I will describe their characteristics so that those who are wary of Allah – Majestic is His Might – may take caution against them.

## Chapter Five: - The Character of those who Recite the Quran not seeking Allah ﷻ

Muhammad ibn al-Husayn رضي الله عنه said:

As for he who recites the Qur'ān for worldly gain or for the people of this world, part of his character is that he is a mere memoriser of the letters of the Qur'ān and one who neglects its limits; feeling important within himself and arrogant towards others.

Truly, he has taken the Qur'ān as merchandise by which he earns a living from the wealthy and by which he seeks to fulfill his needs. He respects the people of this world and deems the poor as insignificant. If he teaches one who is wealthy, he is gentle with him out of greed for his worldly possessions. If he teaches one who is poor, he rebukes him and is harsh towards him because he does not have any worldly possessions to feed his greed. He uses the Qur'ān to make the poor his personal servants and is haughty amongst the wealthy with it. If he has a good voice, he loves to recite to the kings and lead them in prayers, out of greed for their worldly possessions. If the poor ask him to lead them in prayer, it is burdensome upon him due to their lack of worldly possessions. Thus, his only goal is to seek worldly gain from wherever it has settled.

He prides himself over others because of the Qur'ān. He justifies his superiority over others who are lesser in what they have memorised by virtue of the Qirā'āt that he has (studied), or his additional knowledge of uncommon Qirā'āt; which if he understood, is obliged not to recite them. So you would see him wandering about arrogantly,

speaking much and indiscriminately; he will criticise all those who are not able to retain the Qur'ān as he did, and if he knows of anyone who has the same memory capacity as his, he seeks to find fault in them.

He is arrogant in his sitting posture and pompous when teaching others. There is no place for humility in his heart. He laughs excessively and delves into matters that do not concern him. He is distracted from those who are learning by him by conversing with his companions; he listens more attentively towards their discussions instead of listening to those upon whom he has undertaken an obligation to listen to. He gives the impression that he is able to memorise whatever he has heard, thus he is more desirous of the discussions of people than the speech of the Lord ﷺ. He is not humble when listening to the Qur'ān, nor does he cry or become sad. He does not bother to reflect regarding that which is recited to him, though he has been encouraged to do so.

He is desirous of the world and that which would draw one closer to it; thus he is angered or pleased only for the world.

If an individual falls short regarding his due right, he says: "One should not fall short in the rights of the fraternity of the Qur'ān; their needs should be fulfilled." He seeks to fulfill his rights from the people, but does not fulfill the due right which Allah has over it.

He is angry towards others, assuming that it is for the sake of Allah, but does not become angry with himself for the sake of Allah. He does not care about his earning,

whether it is unlawful or lawful. The world has become great in his heart: if unlawful earnings escape him, he grieves at its loss.

He does not adopt the etiquette of the Qurʾān, nor does he reproach himself regarding its promises and warnings. He is frivolous and heedless of that which he recites as well as that which is recited to him. His only concern is the memorisation of the letters; so if he falters in a single letter, it saddens him that his reputation amongst people might diminish and therefore his position by them might be damaged. Thus, you will see him saddened and sorrowful about it, whilst he is neglectful about what he has violated between himself and Allah; regarding that which He commands and prohibits in the Qurʾān, without any concern about it.

His character in many of his affairs is like the character of the ignorant, who have no knowledge. He does not discipline himself by acting upon those things which the Qurʾān enjoins upon him, when he hears Allah, The Exalted, saying:

﴿“And whatever the Messenger had given you, hold onto it, and whatever he has prohibited for you, abstain from it.”﴾ – Sūrat al-Ḥashr: 7.

Thus, it is mandatory upon him to counsel himself to knowledge so that he may recognise all that which the Messenger of Allah has prohibited, and then abstain from it.

He bears little insight to that knowledge which is incumbent upon him regarding that which is between him and Allah ﷻ, yet he is extremely concerned regarding that knowledge which beautifies him in the sight of the people of the world so that they may honour him through it. He bears little knowledge regarding that which is lawful

and which is unlawful that Allah and His Messenger have encouraged him to learn, so that he partakes from the lawful with knowledge and leaves that which is unlawful with knowledge. He is not desirous of having knowledge regarding the favours of Allah, nor the knowledge of gratitude towards the Bestower of favours.

His recitation of the Qur'ān indicates pride within himself and contrived beautification to those who are listening to him. He has no humility to manifest upon his limbs. When he studies the Qur'ān or it is studied by him, his concern is: when will it finish and not when will he understand. Upon recitation, he does not reflect the given similitudes of the Qur'ān, nor does he pause at the promises and warnings. He takes himself to account over the pleasure of creation whilst he is not concerned about the anger of the Lord of the worlds.

He loves to be known for much study, whilst he publicises his completion of the Qur'ān (*khatm*) in order to earn their respect. He is infatuated by the beautiful praise of those who do not know him and happy with false praise. His actions are the actions of the people of ignorance: he follows his desires regarding that which his inner-self likes, not caring about that which the Qur'ān has prohibited.

If he teaches others, he becomes angry at those who recite to others besides him. If one from amongst the fraternity of the Qur'ān is mentioned in his presence as being righteous, he dislikes it; and if one is mentioned with disapproval, he is pleased. He ridicules those who are inferior to him, and holds in contempt those who are superior to him. He searches for the faults of the fraternity of the Qur'ān in order to

reduce their status, and raise himself. He wishes that others err, and he proceeds correctly.

Whoever possesses these qualities, indeed he has exposed himself to the wrath of his Generous Master. And worse than that is when he externally displays the signs of those who are righteous through his recitation of the Qur'ān, despite him internally neglecting that which was due to Allah, and has embarked upon that which his Noble Master has forbidden him. All of this is due to his love for position and his inclination towards the world.

He is afflicted by self-amazement at his preservation of the Qur'ān as well as others pointing him out with their fingers. If one of the people of the world, or its kings, becomes ill and he is requested to recite a rendition (*khatm*) over him, he hurries to do it and is pleased about it. If a poor, unknown person is ill and he is requested to recite a rendition over him, he finds it burdensome upon himself. He memorises the Qur'ān and recites it with his tongue whilst he neglects many of its injunctions.

His character is the character of those who are ignorant: when he eats, he does so without knowledge; when he drinks, he does so without knowledge, when he sleeps, he does so without knowledge; when he dresses, he does so without knowledge; and when he is intimate with his spouse, he does so without knowledge. When he accompanies people, visits them, greets them or he seeks their permission to enter upon them, all of these occur without knowledge from the Book or the Sunnah.

Better than him is one who has only memorised a portion of the Qur'ān but seeks from himself to fulfill that which Allah ﷻ has made incumbent upon him regarding knowledge of fulfilling His obligatory duties and abstaining from His prohibitions, even though no one cares about him and fingers do not point him out.

Muḥammad ibn Ḥusayn رضي الله عنه said:

Whoever has these characteristics becomes an affliction for every afflicted one, for when he acts upon a character that does not befit someone like him, the ignorant will follow his example. So when an ignorant person is criticised, he responds: “such-and-such a person who is a bearer of the Book of Allah did this, so we have more right to do so.” Therefore, whoever is in such a position, has exposed himself to a serious matter, the proof has been established against him and he has no excuse unless he repents.

The only thing that has moved me to explain these ugly characteristics is sincere advice to the fraternity of the Qur'ān, so that they hold themselves with noble morals and steer away from low character. Allah is the One who grants us and them divine enablement towards integrity.

Know – may Allah have mercy upon us and you – I have narrated reports regarding that which I have mentioned, indicating that which I dislike for the fraternity of the Qur'ān. I shall now mention that which comes to mind, so that the reader of our book may sincerely advise himself upon his recitation of the Qur'ān; imposing upon himself that which is compulsory. And Allah, Most High, is the One who grants us divine enablement.

(26) Abū Bakr Ja‘far ibn Muḥammad al-Firyābī narrated to us from Ibrāhīm ibn al-‘Alā’ al-Zubaydī, from Baqiyyat ibn al-Walīd who related from Shu‘bah, from Sa‘īd al-Jurayrī, from Abū Naḍrah, from Abū Firās, from ‘Umar ibn al-Khaṭṭāb رضي الله عنه who said:

**“Indeed a time has passed by us when we did not see anyone learn the Qur’ān except for the sake of Allah, Most High. As for now, I fear that men learn it for the sake of people and what they possess. Therefore, only intend Allah, Most High, with your recitation and your actions, for indeed we used to recognise you because the Messenger of Allah ﷺ was amongst us, the revelation used to descend and Allah would inform us of your news. As for today, the Messenger of Allah ﷺ has passed and the revelation has seized. Thus, I only recognise you through what I say now: whoever does good outwardly, we will love him for it and we will think good of him; and whoever commits evil outwardly, we will dislike him for it and we will think bad of him. Your secrets are between you and Allah ﷻ.”**

(27) Abū Bakr Muḥammad ibn Yaḥyā ibn Sulaymān al-Marwazī narrated to us from ‘Ubayd Allah ibn Muhammad al-‘Ayshī, from Ḥammād ibn Salamah who said: al-Jurayrī informed us, relating from Abū Naḍrah, from Abū Firās that ‘Umar ibn al-Khaṭṭāb رضي الله عنه said:

“O people! ...” and he mentioned a report similar to that of al-Firyābī.

Muhammad ibn al-Husayn رضي الله عنه said:

If ‘Umar ibn al-Khaṭṭāb رضي الله عنه feared that the people who recited the Qur’ān during that period would incline towards the world, then what would your perception be of them today? The Prophet ﷺ informed us that there will be a group who recite the Qur’ān, establishing it the way an arrow is made to stand upright, seeking haste through it



and not postponing it i.e. they will seek through it the hasty reward of this world and not seek the reward of the Hereafter through it.

(28) Abū Muḥammad al-Ḥasan ibn ‘Alaway al-Qaṭṭān narrated to us from Khalaf ibn Hishām al-Bazzār, from Khālīd ibn ‘Abd Allah al-Wāsiṭī, who related from Ḥumayd al-A‘raj, from Muḥammad ibn al-Munkadir, from Jābir ibn ‘Abd Allah ﷺ who said:

“The Messenger of Allah ﷺ came out while we were reciting the Qur’ān. Amongst us were non-Arabs as well as Arabs. He listened attentively and said:

**‘Recite, for all of it is good. Soon there will come a people, they will establish it the way an arrow is made to stand upright, seeking haste through it and not postponing it.’”**

(29) Abū Muḥammad ibn Yaḥyā ibn Muḥammad ibn Ṣā‘id narrated to us from al-Ḥusayn ibn al-Ḥasan al-Marwazī, who informed us from Ibn al-Mubārak, from Mūsā ibn ‘Ubaydah al-Rabadhī, who related from ‘Abd Allah ibn ‘Ubaydah – he is his brother (the brother of Mūsā ibn ‘Ubaydah) – that Sahl ibn Sa‘d al-Sā‘idī said:

“Whilst we were reciting, the Messenger of Allah ﷺ came out to us and said:  
**‘All Praise be to Allah! The Book of Allah is one, amongst you are the best of you; amongst you are the fair-skinned and the dark-skinned. Recite the Quran! Recite, before a people will come, they will establish its letters the way an arrow is made to stand upright; it will not surpass their throats, seeking a hasty reward through it and not postponing it.’”**

(30) Abū Muḥammad also narrated to us from al-Ḥusayn ibn al-Ḥasan that Ibn al-Mubārak informed them from Mūsā ibn ‘Ubaydah, from Muḥammad ibn Ibrāhīm ibn

al-Ḥārith, who related from Ibn al-Hād, from al-ʿAbbās ibn ʿAbd al-Muṭṭalib ﷺ, who said that the Messenger of Allah ﷺ said:

**“This religion will become dominant to the extent that the oceans will be crossed and steeds will be unleashed in the path of Allah. Then a people will come who recite the Qurʾān; when they have recited it, they will say: ‘We have recited the Qurʾān, who is more proficient in its recitation than us? Who is more knowledgeable regarding it than us?’ He then turned to his companions and asked: Do you see any good in these people? They replied: ‘No.’ He said: They are from amongst you and they are from this nation; they are the fuel of the fire.”**

(31) Abū Bakr ʿAbd Allah ibn Muḥammad ibn ʿAbd al-Ḥamīd al-Wāsiṭī narrated to us from Zuhayr ibn Muḥammad who said that ʿAbd Allah ibn Muḥammad informed them that Ibn Numayr related from Mūsā ibn ʿUbaydah, from Muḥammad ibn Ibrāhīm, from Ibn al-Hād, that al-ʿAbbās ibn ʿAbd al-Muṭṭalib ﷺ said that the Messenger of Allah ﷺ said; and he mentioned the ḥadīth similarly.

(32) Ibn ʿAbd al-Ḥamīd also narrated to us from Zuhayr ibn Muḥammad that Abū Nuʿaym informed them that Ismāʿīl ibn Ibrāhīm ibn al-Muhājir said: “I heard my father relating from Mujāhid ﷺ, from Ibn ʿUmar ﷺ who said:

**“Truly we were the beginning of this nation. There would be a man who was amongst the choicest of the companions of the Messenger of Allah ﷺ, who only had one sūrah or so of the Qurʾān with him, yet the Qurʾān was heavy upon them and they were granted sustenance of acting according to it. Truly the last of this nation; the Qurʾān will be light upon them to the extent that a child as well as non-Arabs will recite it, but they will not act upon it.”**

(33) Ibn ‘Abd al-Ḥamīd narrated from Zuhayr ibn Muḥammad that Sa‘īd ibn Sulaymān informed them that Khālīd i.e. al-Wāsiṭī related that ‘Aṭā’ ibn al-Sā’ib said: “Abū ‘Abd al-Raḥmān ﷺ used to instruct us in recitation. One day he said to us: ‘Abd Allah ibn Mas‘ūd ﷺ said that the Messenger of Allah ﷺ said:

**‘Certainly a group will inherit this Qur’ān, who will drink it as if they are drinking water; it will not go beyond their throats.’”**

(34) Abū Muḥammad Yaḥyā ibn Muḥammad ibn Ṣā‘id narrated to us from al-Ḥusayn ibn al-Ḥasan al-Marwazī that Ibn al-Mubārak informed them, from Ma‘mar, from Yaḥyā ibn al-Mukhtār, from al-Ḥasan ﷺ, who said:

**“Surely this Qur’ān is being recited by slaves and children who have no knowledge of its interpretation for they have not followed the matter from its beginning. Allah ﷻ says: ﴿“A Book, We revealed it to you, blessed, so that they ponder its verses.”﴾ To ponder over its verses is no more than to follow its instruction. And Allah knows best. Alas, by Allah, it is not memorisation of its letters and transgressing its limits; to the extent that one of them will say: I have recited the entire Qur’ān without missing a single letter. But, by Allah, he has missed all of it, for the Qur’ān is not seen in his character, nor in his actions; to such an extent that one of them will say: Indeed I am able to recite a sūrah in one breathe. By Allah, these are not reciters (*qurrā’*), nor men of knowledge (*‘ulamā’*), nor spiritual leaders, nor are they God-conscious. Since when did reciters (*qurrā’*) say things like this? May Allah not make their like widespread amongst the people.”**

(35) Abū Muḥammad also narrated to us that al-Ḥusayn informed them, from ‘Abd Allah ibn al-Mubārak, from ‘Abd al-Malik ibn Abī Sulaymān, from ‘Aṭā’ and Qays ibn

Sa'd, that Mujāhid related regarding the statement of Allah ﷺ: ﴿“ They recite it as it truly should be recited.”﴾ He said: They practice it as it should truly be practiced.”

(36) Abū al-Faḍl al-‘Abbās ibn Yūsuf al-Shaklī narrated to us from al-‘Alā’ ibn Sālim, from Shu‘ayb ibn Ḥarb, from Mālik ibn Mighwal, who related that al-Musayyib ibn Rāfi‘ said: ‘Abd Allah ibn Mas‘ūd ؓ said:

**“It befits the ambassador of the Qur’ān to be known by his night when people are asleep, by his day when the people are feasting, by his caution when people are mixing, by his humility when people are haughty, by his sadness when people are joyous, by his weeping when people are laughing and by his silence when people are chattering.”**

Muḥammad ibn al-Ḥusayn ؓ said:

All of these reports indicate to that which we mentioned previously that it is befitting for the people of the Qur’ān to be distinct in their character from others besides them who have not learnt the knowledge that they have learnt. When difficulty befalls them, they seek shelter from Allah, Most Noble, regarding it and they do not seek shelter from creation regarding it. Allah ﷺ is foremost in their hearts, for they have inculcated the etiquette of the Qur’ān and the Sunnah; thus they are role models whose actions are followed because they are the elite of Allah and His family: ﴿They are the party of Allah. Behold! Indeed the party of Allah, they are successful.﴾ - Sūrat al-Mujādalah: 22.

(37) Abū al-Faḍl Ja‘far ibn Muḥammad al-Ṣandalī narrated to us from al-Faḍl ibn Ziyād, from ‘Abd al-Ṣamad ibn Yazīd, who said: I heard al-Fuḍayl ibn ‘Iyād رضي الله عنه saying:

**“It befits an ambassador of the Qur’ān that he is not in need of any of creation, whether it be the caliph, or anyone beneath him. Instead, it is fitting that the needs of creation be upon him.”**

He (‘Abd al-Ṣamad ibn Yazīd) said: I heard al-Fuḍayl رضي الله عنه saying:

**“The ambassador of the Qur’ān is the bearer of the banner of Islam, it does not befit him to indulge in idleness with those who indulge in idleness, nor should he be heedless with those who are heedless, nor should he indulge in frivolity with those who indulge in frivolity.”**

(38) He (‘Abd al-Ṣamad ibn Yazīd) said: I heard al-Fuḍayl رضي الله عنه saying:

**“The Qur’ān was certainly revealed to be acted upon, but the people have taken its recitation as an action i.e. its lawful should be treated as lawful, its prohibitions should be treated as prohibited, and they should pause at its allegorical meanings.”**

(39) Ja‘far ibn Muḥammad al-Ṣandalī narrated to us: I heard Abū al-Ḥasan Muḥammad ibn Muḥammad ibn Abī al-Ward saying:

**“Ḥudhayfah al-Mar‘ashī wrote to Yūsuf ibn Asbāt: it has reached me that you have sold your religion for two coins; you stopped at a milk-seller and asked him: how much is this? He replied: for you, one sixth. So you said: no, one eighth. He said: it is yours; since he knew you. Remove from your head the contentment of the heedless, wake up from the slumber of the dead and know that whoever recites the Qur’ān and**

**thereafter gives preference to the world is not safe from being among those who mock  
the signs of Allah.”**

(40) Abū Muḥammad ‘Abd Allah ibn Ṣāliḥ al-Bukhārī informed us that Makhlad ibn al-Ḥasan ibn Abī Zumayl narrated to them that Abū al-Malīḥ said: Maymūn ibn Mihrān used to say:

**“If the fraternity of the Qur’ān were to be righteous, then all people would be  
righteous.”**

(41) Abū Muḥammad ‘Abd Allah ibn Ṣāliḥ al-Bukhārī informed us that ‘Abdat ibn ‘Abd al-Raḥīm al-Marwazī narrated to them that ‘Abd Allah ibn Yazīd al-Muqri’ informed them that Ḥaywah i.e. Ibn Shurayh said: Bashīr ibn Abī ‘Amr al-Khawlanī narrated to me that al-Walīd ibn Qays narrated to him that he heard Abū Sa‘īd al-Khudrī رضي الله عنه saying:

**“There will be later generations after 60 years who will waste their Prayers (*ṣalāh*) and they will follow their desires; then soon they will meet their destruction. Thereafter, there will be later generations who will recite the Qur’ān but it will not go beyond their throats. Three types of people will recite the Qur’ān: a believer, a hypocrite and a sinner. Bashīr said: I then asked al-Walīd: Who are these three types? He replied: The hypocrite disbelieves in it, the sinner eats by earning from it and the believer is a  
believer in it.”**

(42) Abū Bakr ibn Abī Dāwūd narrated to us, from Iṣḥāq ibn Ibrāhīm ibn Zayd, from Sa‘d ibn al-Ṣalt, from al-A‘mash, who related from Khaythamah, that al-Ḥasan رضي الله عنه said:

“Imrān ibn Ḥuṣayn and myself passed by a man who was reciting Sūrah Yūsuf ﷺ. Imrān then stopped and listened to his recitation. When the man finished, he began to beg. Then Imrān said: *‘Innā Lillahi wa innā ilayhi rāji‘ūn’*. And he stated: Go away, for indeed I heard the Messenger of Allah ﷺ say: Whoever recites the Qur’ān, let him ask Allah through it, for soon there will come a group who will recite the Qur’ān and they will ask the people by it.”

(43) Abū Bakr ibn ‘Abd al-Ḥamīd al-Wāsiṭī narrated to us, from Ya‘qūb ibn Ibrāhīm al-Dawraqī, from Yazīd ibn Hārūn who said that Sharīk ibn ‘Abd Allah informed them that Manṣūr related from Khaythamah, from al-Ḥasan رضي الله عنه, who said:

“I was walking with Imrān ibn Ḥuṣayn – each of us holding the hand of his companion – when we passed by a beggar reciting the Qur’ān. Imrān sat with his garment wrapped around him, listening to the Qur’ān. When the man finished, he began to beg. So Imrān said: Go away from us, for I heard the Messenger of Allah ﷺ say: Recite the Qur’ān and ask Allah ﷻ through it, for indeed after you, there will be a group who will recite the Qur’ān and they will ask the people by it.”

(44) Abū ‘Abd Allah Muḥammad ibn Aḥmad al-Sawānī narrated to us, from Miqdām ibn Dāwūd al-Miṣrī, from Asad ibn Mūsā, from ‘Abd Allah ibn Wahb, who related from al-Māḍī ibn Muḥammad, from Abān, from Anas ibn Mālik رضي الله عنه, who said that the Messenger of Allah ﷺ said:

“The ambassadors of the Qur’ān will be brought on the day of Resurrection, and Allah ﷻ will say: You are the preservers of My Speech; I will take you to account as I take the Prophets to account, except for the matter of revelation.”

Muḥammad ibn al-Ḥusayn عليه السلام said:

In this there is a message for whoever reflects upon it. So be conscious of Allah عز وجل, glorify the Qurʾān, protect it, and sell what perishes for that which lasts. And Allah عز وجل is the Bestower of divine enablement for that.



## Chapter Six: -

### The Character of the Teacher when he sits to Teach for the sake of Allah ﷻ: the Etiquette befitting him

Muḥammad ibn al-Ḥusayn عليه السلام said:

It befits the one whom Allah, Most High, has taught His Book, that he likes to sit in the mosque, teaching the Qur'ān for the sake of Allah, Most High, thereby taking advantage of the statement of the Prophet ﷺ:

“The best of you are those who learn the Qur'ān and teach it.”

Thus, it is befitting that he adopts of the noble character which indicates to his virtue, his sincerity; that he is humble within himself when he sits in his gathering and he should not be haughty within himself.

I prefer for him that he faces the Qiblah in his gathering, due to the statement of the Prophet ﷺ:

“The most virtuous gatherings are those which face the Qiblah.”

He should be humble to the one whom he is teaching the Qur'ān and greet him in a beautiful manner. It is befitting that he treats every person whom he teaches in accordance to what is best for his like. If the young, elderly, a child, the rich or the poor is learning by him, then it is required that he fulfills everyone's rights completely and that he holds onto fairness if he intends Allah by his teaching of the Qur'ān.

Therefore, it is not befitting of him to draw the rich closer while he repels the poor. If he does this, then he is unjust in his actions; and his duty is to treat them both fairly.

Furthermore, it is befitting for him to take precaution against himself of having humility towards the rich while being haughty upon the poor. Rather, he should be humble towards the poor, drawing him closer in his gathering and showing affection towards him, thereby endearing himself towards Allah.

(45) Abū Bakr ibn Abī Dāwūd narrated to us, from Ishāq ibn al-Jarrāh al-Adhanī and Muḥammad ibn ‘Abd al-Malik al-Daḡīqī, both of them from Ja‘far ibn ‘Awn who said that Abū Ja‘far al-Rāzī informed them, from al-Rabī‘ ibn Anas regarding the statement of Allah ﷻ:

**﴿And turn not your cheek (face) away from people (out of disdain).﴾ – Sūrah Luqmān: 18. He said: “The rich and the poor should be equal before you when teaching.”**

(46) Ibn Abī Dāwūd narrated to us from Bishr ibn Khālid al-‘Askarī, from Shabābah i.e. Ibn Sawwār, who related from Abū Ja‘far al-Rāzī, from al-Rabī‘ ibn Anas, from Abū al-‘Āliyah, regarding the statement of Allah ﷻ:

**﴿And turn not your cheek (face) away from people (out of disdain).﴾ – Sūrah Luqmān: 18. He said: “The rich and the poor should be equal before you when teaching.”**

Muḥammad ibn al-Ḥusayn رضي الله عنه said:

He should understand in this, the etiquette that Allah ﷻ taught his Prophet صلى الله عليه وسلم when he instructed him to bring the poor nearer, ﴿And do not let your eyes go beyond them.﴾ – Sūrat al-Kahf: 28. This happened when some people intended the world and so wished from the Prophet صلى الله عليه وسلم to bring their sitting close to him to raise

them above the others who were poor. The Prophet ﷺ acceded to their request, not because he wanted the world, but in order to bring their hearts closer to Islam. Allah then guided His Prophet ﷺ to the most noble etiquette before Him; by instructing him to bring the poor closer, open up to them and have patience with them. And to distance the rich who incline towards the world. The Prophet ﷺ then did this.

This is a fundamental principle required by whoever sits to teach the Qur’ān, or other knowledge: he must inculcate in it his character and impose it upon himself, if he intends Allah by it.

I shall mention what has been narrated regarding this, so that the reader of our book may understand that which will draw him closer to Allah ﷻ: teaching recitation for the sake of Allah ﷻ, and expecting his reward from Allah – Majestic is His Might – not from creation.

(47) Abū al-Qāsim ‘Abd Allah ibn Muḥammad ibn ‘Abd al-‘Azīz narrated to us from Aḥmad ibn Muḥammad ibn Yaḥyā ibn Sa‘īd al-Qaṭṭān, from ‘Amr ibn Muḥammad al-‘Anqazī, from Asbāṭ, who related from al-Suddī, from Abū Sa‘īd al-Azdī – who was the reciter (*al-qāri’*) of al-Azd – from Abū al-Kunūd, from Khabbāb ibn al-Aratt ﷺ regarding the statement of Allah: ﴿And not turn away those who invoke their Lord, morning and evening, seeking His pleasure...﴾ until His ﷻ saying: ﴿...and thus become of the unjust.﴾ – Sūrat al-An‘ām: 52. He (Khabbāb ﷺ) explained: al-Aqra‘ ibn Ḥābis al-Tamīmī and ‘Unyaynah ibn Ḥiṣn al-Fazārī came and found the Messenger of Allah ﷺ with Ṣuhayb, Bilāl, ‘Ammār, and Khabbāb ﷺ, amongst groups of poor believers. The two (al-Aqra‘ and ‘Uyaynah) said: We would like you to

set aside a sitting for us by which the Arabs will recognise us. We come to you and feel ashamed that the Arabs should see us with these slaves. So when we come to you, keep them away from us – or words to that effect. Then when we are finished, sit with them if you so wish. He (the Prophet ﷺ) replied: All right. They said: Then write for us a covenant over you. So he called for a parchment and called for ‘Alī ﷺ to write while we were sitting to one side. Then Jibrīl ﷺ descended and conveyed: ﴿And turn not away those who invoke their Lord, morning and evening, seeking His pleasure. You are not at all accountable for them, and they are not at all accountable for you, that you shun them and become of those unjust.﴾ – Sūrat al-An‘ām: 52. He then referred to al-Aqra‘ and ‘Uyaynah saying: ﴿Thus did we test some of them with others, that they say: ‘Is it these (poor believers) whom Allah has favoured from amongst us?’ Does Allah not know best those who are grateful?﴾ – Sūrat al-An‘ām: 53. He ﷺ then says: ﴿When they come to you, those who believe in Our signs, then say: ‘Peace be upon you. Your Lord has written (prescribed) mercy upon Himself’﴾ – Sūrat al-An‘ām: 54. So we drew near to him until we placed our knees against his knees. The Messenger of Allah ﷺ used to sit with us until when we wished to go, he would stand and leave us. Then Allah Exalted revealed: ﴿And keep yourself (O Muḥammad ﷺ) patient with those who call upon their Lord morning and evening, seeking His pleasure. And do not let your eyes go beyond them, desiring the adornment of the worldly life.﴾ – Sūrat al-Kahf: 28. He (Allah) is saying: (do not allow) your eyes to go beyond them and seek to sit with the nobles. ﴿And do not follow him whose heart We have made heedless from Our remembrance.﴾ i.e. ‘Uyaynah and al-Aqra‘ ﴿who follows his desires and his matter is transgressing.﴾ – Sūrat al-Kahf: 28. He then presented for them the similitude of the two men and the similitude of the worldly life. He (Khabbāb ﷺ) said: So then we used to sit with the

Prophet ﷺ until we reached the time when he would usually get up; then we would make our way, and leave him to get up.

Muḥammad ibn al-Ḥusayn ؓ said:

Those who are most entitled to use this after the Messenger of Allah ﷺ is the fraternity of the Qurʾān when they sit to teach the Qurʾān, seeking by it the pleasure of Allah ﷻ.

(48) Al-Firyābī narrated to us from Yazīd ibn Khālīd ibn Mawhab al-Ramlī, from ʿĪsā ibn Yūnus who related that Hārūn ibn Abī Wakīʿ said: I heard Zādhān Abū ʿUmar saying:

**“I entered upon Ibn Masʿūd ؓ and I found that the sellers of silk and Yemeni cloths had preceeded me to the gathering, so I called out to him: ‘O ʿAbd Allah, because I am a blind man you have drawn these people close and you have kept me far away.’ He (Ibn Masʿūd ؓ) said: ‘Bring him closer.’ So I drew closer until there was no one sitting between me and him.”**

Muḥammad ibn al-Ḥusayn ؓ said:

I prefer for him that whenever someone who wishes to learn recitation from him, whether the student is young, a child or an elderly person, that he tests each one of them before teaching them Sūrat al-Baqarah. He should test him in order to ascertain what he has of al-Fātiḥah, to the amount of a quarter, a seventh or more than that by which he is able to fulfill his Prayer (*ṣalāh*) and can be suitable to lead Prayers if required. If he knows this well and his learning has been from the elementary Qurʾānic schools, he has corrected and rectified his pronunciation such that it is


suitable for him to fulfill his obligations, then he should begin teaching him from Sūrat al-Baqarah.

And, I prefer for the one who teaches, that when someone is reciting to him, he listens attentively and should not be preoccupied in any conversations or anything like it. In this way, it is more likely that the student will benefit from his recitation. Likewise, the teacher will also benefit. He should reflect over that which he hears from another, for sometimes his listening to the recitation of the Qurʾān from another will have extra benefit and a tremendous reward. He should implement the statement of Allah ﷻ: ﴿When the Qurʾān is being recited, listen attentively to it and observe silence so that you may be shown mercy.﴾ – Sūrat al-Aʿrāf: 204. So, if he does not engage in conversation with anyone and he observes silence, mercy from Allah will grasp him and it will be more beneficial for his student. The Prophet ﷺ said to ‘Abd Allah ibn Mas‘ūd: “Recite to me.” He asked: O Messenger of Allah ﷺ, should I recite you when it was revealed to you?” He ﷺ replied: “Verily, I love to hear it from another.”



(49) Al-Firyābī narrated to us from Muḥammad ibn al-Ḥasan al-Balkhī that ‘Abd Allah ibn al-Mubārak informed them, from Sufyān who related from Sulaymān i.e. al-Aʿmash رضي الله عنه, from Ibrāhīm, from ‘Abidah, from Ibn Mas‘ūd رضي الله عنه who said: The Messenger of Allah ﷺ said to me:



**“Recite to me. So I asked: O Messenger of Allah ﷺ, should I recite you when it was revealed to you? He replied: Truly, I love to hear it from another. He said: So I commenced with Sūrat al-Nisā’. When I reached: ﴿So how (will it be) when We bring forth a witness from every nation, and We bring you as a witness over these?﴾ –**

**Sūrat al-Nisā': 41. He said: I saw his eyes overflowing shedding tears, and he said to me: Enough."**

Muḥammad ibn al-Ḥusayn  said:

I prefer for the one who is teaching, that during the time of study, there should not be more than one student reciting to him at any time, for this will be more beneficial for everyone. However, if he is reciting (for them), then there is no harm in him reciting to a group.

It befits the teacher, that when the student recites the Qur'ān and errs or makes a mistake, not to be harsh with him, but rather he should be gentle with him; not to be angry at him, but to be patient with him. For I fear that if he is angry at him, he will be repelled from him and is likely not to return to the mosque. It has been related from the Prophet  that he said: "Teach and do not be harsh, for surely a teacher is better than a harsh critic. And he  said: You have only been sent to make matters easy, you have not been sent to make matters difficult.

(50) Ḥammād ibn Shu'ayb al-Balkhī narrated to us from Bishr ibn al-Walīd [alternate transmission chain] 'Umar ibn Ayyūb al-Saqāṭī narrated to us from al-Ḥasan ibn 'Arafah; both (Bishr and al-Ḥasan) said: Ismā'īl ibn 'Ayyāsh narrated to us from Ḥumayd ibn Abī Suwayd, who related from 'Aṭā' ibn Abī Rabāḥ, from Abū Hurayrah  that the Messenger of Allah  said:

**"Teach, and do not be harsh, for indeed a teacher is better than a harsh critic."**

(51) Abū al-Qāsim ‘Abd Allah ibn ‘Abd al-Azīz narrated to us from ‘Alī ibn al-Ja’d that Shu‘bah informed them that Abū al-Tayyāh said: I heard Anas ibn Mālik رضي الله عنه narrating from the Prophet صلى الله عليه وسلم that he said:

**“Make matters easy, and do not make them difficult. Be calm and do not repel.”**

(52) Abū ‘Abd Allah Aḥmad ibn al-Ḥasan ibn ‘Abd al-Jabbār al-Ṣūfī narrated to us from Muḥammad ibn Bakkār, from ‘Anbasah ibn ‘Abd al-Wāḥid who related from ‘Amr ibn ‘Āmir al-Bajalī that ‘Umar ibn al-Khaṭṭāb رضي الله عنه said:

**“Learn knowledge, and learn calmness and forbearance for the sake of knowledge. Humble yourselves towards those whom you teach, and let those whom you teach humble themselves to you. Do not be tyrannical people of knowledge, lest your knowledge will not spread due to your ignorance.**

Muḥammad ibn al-Ḥusayn رضي الله عنه said:

Whoever has these qualities, those learning to recite by him, will benefit from him. Then I say: it befits the one who teaches the Qur’ān for the sake of Allah, to safeguard himself from seeking to having his needs fulfilled by one who learns the Qur’ān from him. He should not take him as a servant, nor burden him with a need to be fulfilled. I prefer for him that when he has a need, he entrusts it to one who does not learn the Qur’ān from him. I prefer for him that he protects the Qur’ān from being used to fulfill his needs. If he is in need, he should ask his Generous Master to fulfill it. So if one brother fulfills it for him without him asking, he should thank Allah who saved him from asking another and succumbing to the people of the world. And if he makes it easy for him to fulfill his need, then he should thank the one at whose hands this occurs, for this is requisite upon him.



Several reports have been narrated that provide evidence for what I have said. I shall now mention them so that the reader of our book may increase in awareness, if Allah, Most High, so wills.

(53) Abū al-Faḍl al-‘Abbās ibn Yūsuf al-Shaklī narrated to us from Ishāq ibn al-Jarrāḥ al-Adhanī, from al-Ḥasan ibn al-Rabī‘ al-Būrānī who said:

“I was with ‘Abdullah ibn Idrīs, so when I proceeded to leave, he said to me: ‘Ask about the price of potash’ (in the market). After I had walked out, he sent for me to return and said: ‘Do not ask (about the price) because you write down ḥadīth from me, and I dislike to ask that my need be fulfilled by one who hears ḥadīth from me.’”

(54) Abū al-Faḍl narrated to us from Ishāq ibn al-Jarrāḥ that Khalaf ibn Tamīm said:

“My father died whilst he had an outstanding debt. So I came to Ḥamzah al-Zayyāt رضي الله عنه and I requested him to ask the creditor to waive part of my father’s debt. Ḥamzah رضي الله عنه said to me: ‘Woe onto you! He is one who learns the Qur’ān from me. I dislike to even drink water from the house of one who learns the Qur’ān from me.’”

(55) Ja‘far ibn Muḥammad al-Ṣandalī narrated to us from al-Faḍl ibn Ziyād that ‘Abd al-Ṣamad ibn Yazīd said: I heard Fuḍayl ibn ‘Iyād رضي الله عنه saying:

“It befits an ambassador of the Qur’ān that he should not be in need of any person, be that person a caliph, or anyone lower than him. Rather, the people should be in need of him.”

(56) Ḥāmid ibn Shu‘ayb al-Balkhī narrated to us from Surayj ibn Yūnus, from Ishāq ibn Sulaymān al-Rāzī and Abū al-Naḍr, who both relate from Abū Ja‘far al-Rāzī, from al-Rabī‘ ibn Anas, who said:

**“It has been recorded in the Torah; teach free of charge, as you were taught free of charge.”**

(57) Abū ‘Abd Allah Aḥmad ibn al-Ḥasan ibn ‘Abd al-Jabbār al-Ṣūfī reported to us that Shujā‘ ibn Makhlad narrated to them that Ismā‘īl ibn Ibrāhīm related from Hishām al-Dastuwā‘ī, from Yaḥyā ibn Abī Kathīr, from Abū Rāshid al-Ḥubrānī, from ‘Abd al-Raḥmān ibn Shibl, who said that the Messenger of Allah ﷺ said:

**“Recite the Qur’ān, without going to extremes in it, nor falling short regarding it. Do not eat by it and do not increase your wealth by it.”**

(58) Abū al-‘Abbās Aḥmad ibn Sahl al-Ushnānī narrated to us from Bishr ibn al-Walīd, from Fulayḥ ibn Sulaymān who related from ‘Abd Allah ibn ‘Abd al-Raḥmān ibn Ma‘mar, from Sa‘īd ibn Yasār, from Abū Hurayrah رضي الله عنه, who said that the Messenger of Allah ﷺ said:

**“Whoever learns knowledge that should be sought for the pleasure of Allah; he learns it in order to attain possessions of the world, he will not even smell the fragrance of the Garden on the day of Resurrection.”**

(59) Abū ‘Abd Allah Muḥammad ibn Makhlad reported to us that Muḥammad ibn Ismā‘īl al-Ḥassānī narrated to them, from Wakī‘, from Sufyān, from Wāqid, the client of Zayd ibn Khulaydah, who related from Zādhān, who said:

**“Whoever recites the Qur’ān thereby seeking sustenance from the people, he will come on the Day of Resurrection with his face being only bone; with no flesh on it.”**

(60) Abū Muḥammad Yaḥyā ibn Muḥammad ibn Ṣā’id narrated to us from Shu‘ayb ibn Ayyūb, from ‘Abd Allah ibn Numayr, from Mu‘āwiyah al-Naṣrī [who related from Nahshal]<sup>35</sup>, from al-Daḥḥāk, from al-Aswad ibn Yazīd – and ‘Alqamah according to others, besides Shu‘ayb, whilst I did not see Shu‘ayb mention ‘Alqamah<sup>36</sup> – who said: ‘Abd Allah i.e. Ibn Mas‘ūd رضي الله عنه said:

**“Were the people of knowledge to protect knowledge, and were they to place it in front of those who deserved it, they would become the leaders of the people of their time. However, they have expended it for the people of this world to gain some of their world. Thus, they have become humiliated in the eyes of the people. I heard your Prophet ﷺ saying: ‘Whoever makes all his concerns into one concern; the concern of the Hereafter, Allah ﷻ will suffice him for his worldly concerns, and whoever is fully-occupied by his concerns regarding the conditions of this world, Allah does not care in which of its valleys he perishes.”**


(61) Abū ‘Abd Allah Muḥammad ibn Makhḥad narrated to us from Ibrāhīm ibn Maḥdī, from Aḥmad ibn ‘Abd Allah ibn Khayrūn, from al-‘Abbās ibn Bakkār al-Ḍabbī, from ‘Īsā ibn ‘Umar al-Naḥwī who said: I came until I stood in the presence of al-Ḥasan, so I heard him say:

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<sup>35</sup> The narrator, Nahshal, is missing in this chain of transmission. He has been added based on his name appearing in transmission-chain in other sources.

<sup>36</sup> The narrator Shu‘ayb does not mention ‘Alqamah transmitting from ‘Abd Allah ibn Mas‘ūd رضي الله عنه. Other narrators make mention of ‘Alqamah into the transmission-chain, transmitting from ‘Abd Allah ibn Mas‘ūd رضي الله عنه.

“The reciters of this Qur’ān are of three types: a person who recites it and treats it as merchandise, moving it from one town to another; a person who recites it and establishes its letters whilst he transgresses its limits, and says: ‘By Allah! I do not miss a single letter of the Qur’ān.’ May Allah fill the graveyards with such people and rid the houses of them, for I swear by Allah, they are more arrogant than a king on his throne or a preacher on his pulpit. (The third is) A person who recites it, spending his nights awake, his days thirsty and withholds his desires; such people who kneel in their hooded cloaks whilst they remain in their prayer-chambers. It is because of them that Allah prevents the enemies from us and it is due to them that Allah showers us with rain. This class of people of the Qur’ān is rarer than red sulphur.”

Muḥammad ibn al-Ḥusayn  said:


The reports which convey this meaning are many. My intention with this is sincere advice to the fraternity of the Qur’ān, so that their efforts may not be nullified. If they are to seek worldly honour via it (the Qur’ān) then they will be deprived of honour in the Hereafter; for they would have spent the Qur’ān for the people of the world, out of desire for their world. May Allah give refuge to the ambassadors of the Qur’ān from this. Thus, it befits the one who sits and teaches the Qur’ān to the Muslims, that he adopts the etiquette of the Qur’ān, hopeful of his reward from Allah, Most High. He should allow the Qur’ān to absolve him from ever being in need of any of creation, be humble within himself so that he may be elevated by Allah, Majestic is His Might.

(62) ‘Alī ibn Ishāq ibn Zāṭiyā narrated to us from ‘Ubayd Allah ibn ‘Umar al-Qawārīrī, from Ḥammād ibn Zayd who said: I heard Ayyūb saying:

**“It befits a person of knowledg to place ash on his head, humbling himself before**

**Allah, Majestic is His Might.”**

## Chapter Seven: - Mention of the Manners of One who Learns the Quran from a Teacher

Muḥammad ibn al-Ḥusayn  said:

Whoever recites the Qur'ān to a teacher and receives instruction in it, it befits him to display good character whilst sitting before him. He should humble himself in his sitting and should be attentive towards his teacher. If the teacher reprimands him, he should bear it. If he scolds him, he should also bear it. Be gentle towards him, hold him in awe and be modest before him.

I prefer that the student receives instruction in what he knows he can preserve accurately, as he knows his own capability. If he knows that is unable to manage learning more than five verses (at a time), then he should not ask for more. And if he knows that he is unable to manage three verses, then he should not request five. If the teacher instructs him with only three verses, and he knows that he is capable of managing five verses, then he should request the teacher as gently as possible to increase his instruction. But, should the teacher refuse (to increase), then he should not annoy him with repeated requests. He should have patience with the intention of the teacher for him; for if he does this, it will lead to him receiving increased instruction from his teacher, if Allah wills.

It does not befit him to become annoyed at his teacher, lest the latter might have no regard for him. When the teacher instructs him, he should thank him for that, pray for him and hold him in high esteem.

He should not be rough towards his teacher if the teacher is harsh upon him. He should honour his teacher, even if his teacher does not display honour to him. You should be modest before your teacher, even if he does not display modesty towards you. You should compel yourself to fulfill his right upon you, for then it is likely that he will recognise your rights. For indeed, the fraternity of the Qurʾān are people of goodness, vigilant and manners; aware of the rights upon themselves. So if he is heedless of the right that is due to you, do not be heedless of his right due upon you, for Allah ﷻ has commanded you to recognise the right of the person of knowledge, commanded you to obey the people of knowledge, and likewise, this was also commanded by the Messenger ﷺ.

(63) Abū Shuʿayb ʿAbd Allah ibn al-Ḥasan al-Ḥarrānī narrated to us from Aḥmad ibn ʿĪsā al-Miṣrī, from ʿAbd Allah ibn Wahb, who related from Mālik ibn Khayr al-Ziyādī – of the people of Yemen – from Abū al-Qabīl al-Maʿāfirī, from ʿUbādah ibn al-Ṣāmit ﷺ, who said that the Messenger of Allah ﷺ said:

**“He is not from my nation, the one who does not honour our elders, who does not have mercy on our youngsters or who does not recognise our people of knowledge.”**

Aḥmad ﷺ said: “It means that he does not recognise their rights.”

(64) Al-Firyābī narrated to us from Qutaybah ibn Saʿīd, from Ibn Lahīʿah, who related from Jamīl al-Aslamī, from Sahl ibn Saʿd al-Sāʿidī, who said that the Messenger of Allah ﷺ said:

**“O Allah, let a time not find me, nor let me find a time, when neither a person of knowledge will be followed, nor will people be ashamed in the presence of a**

**forbearing person. Their hearts are the hearts of an illiterate, while their tongues are the tongues of the eloquent.”**

(65) Ibrāhīm ibn al-Haytham al-Nāqid narrated to us from Abū Ma‘mar al-Qaṭrī, from Sufyān, from al-Zuhrī, who related from Abū Salamah, who said:

**“Had I been gentle towards Ibn ‘Abbās, I would have definitely gained knowledge from him.”**

(66) Aḥmad ibn Sahl al-Ushnānī رضي الله عنه narrated to us from al-Ḥusayn ibn ‘Alī ibn al-Aswad, from Yaḥyā ibn Ādam, from Shurayk, who related from Layth, from Mujāhid, regarding the statement of Allah ﷻ: ﴿Obey Allah, obey the Messenger, and (obey) those in authority amongst you.﴾ – Sūrat al-Nisā’: 59. He explained: “They are the people of understanding and knowledge.”

(67) Yaḥyā ibn Adam رضي الله عنه narrated to us from Mufaḍḍal ibn Muhalhal, who related from Muḡhīrah, from Ibrāhīm, similarly.

Muḡammad ibn al-Ḥusayn رضي الله عنه said:

Thereafter, it befits the one who is being taught by the teacher not to go beyond that instruction if he likes to receive instruction from that teacher. If he sits with another (teacher), he should not receive instruction from him except what he received from his (first) teacher. I mean: he should not receive a mode of recitation that is different to the mode he received from his teacher, for this is more suitable for him and more correct for his recitation. Indeed the Messenger of Allah ﷺ said: “Recite as you have been taught.”



(68) Abū Muḥammad Yahyā ibn Muḥammad ibn Ṣāʿid narrated to us from Abū Hishām al-Rifāʿī, from Abū Bakr ibn ʿAyyāsh رضي الله عنه, from ʿĀṣim رضي الله عنه, who related from Zirr رضي الله عنه, from ʿAbd Allah i.e. Ibn Masʿūd رضي الله عنه who said:

“I said to a man: Teach me thirty verses of al-Aḥqāf. He instructed me differently to what the one who initially instructed me. So I brought both of them to the Messenger of Allah ﷺ and he became angry while ʿAlī ibn Abī Ṭālib رضي الله عنه was sitting and he responded: He ﷺ said to you: ‘Recite as you have been taught.’”

(69) Ibn Ṣāʿid also narrated to us from Aḥmad ibn Sinān al-Qaṭṭān, from Yazīd ibn Hārūn that Sharīk informed them from ʿĀṣim رضي الله عنه, from Zirr رضي الله عنه, from ʿAbd Allah رضي الله عنه, who said:

“The Messenger of Allah ﷺ instructed me in the recitation of a sūrah. So I entered the mosque and said: ‘Is there anyone amongst you who can recite?’ One of the people stood up and said: ‘I can.’ He then recited the sūrah that the Messenger of Allah ﷺ had taught me. However, he recited it different to the manner the Messenger of Allah ﷺ taught me. So we – both of us – proceeded to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah, we have differed in our recitation.’ The face of the Messenger of Allah ﷺ changed, then ʿAlī رضي الله عنه responded: ‘Verily, the Messenger of Allah ﷺ says: Those before you only perished because of their disunity, so every person should recite as he was instructed.’”

Muḥammad ibn al-Ḥusayn رضي الله عنه said:

Whoever is content with the instruction of a teacher and does not go beyond it, is likely to remain steadfast upon it; and I prefer this for him. If the teacher sees the student learning that which he did not instruct him to learn, the teacher will not value

his instruction, it will become burdensome upon him and the consequences of this are not praiseworthy.

I prefer for him that when he recites to his teacher that he does not stop his recitation, so that it is the teacher who decides when he should stop. Should a need arise while the teacher intended for him to take one hundred verses from him, and he chooses to stop at fifty verses, then he should inform the teacher of his excuse beforehand so that it is the teacher who stops his recitation.


It befits him that he pays attention to the one instructing or teaching him, and he should not be distracted by others. If the teacher becomes occupied by conversing with someone, it is important that the student ceases recitation during that period until the teacher returns to listening to him.

I prefer that when he has completed his recitation to the teacher and he is in the mosque, wishing to leave, he should leave with dignity and he should rehearse on the way what he has been instructed in. If he prefers to remain behind and recite to another, then he may do so. If he remains in the mosque, but not in the presence of his teacher, he should then perform some Prayers and earn goodness, by either remembering Allah, Most High, thanking Him for that which He had taught him of His Book, or sit confining himself in the mosque. He should dislike exiting the mosque, fearing that his sight falls upon something which is not lawful for him, or that he accompanies someone whose company is not good. Thus, the ruling – should he remain sitting in the mosque – is that he should discipline himself lest he delves into matters that does not concern him. He should take precaution against violating people's honour, engaging in worldly discussions and unnecessary talks. This is

because the soul might incline towards that which I have mentioned, despite it not deriving any benefit and it will have undesirable consequences.

He should display such noble character in his staying and in his leaving so that he may resemble the fraternity of the Qur'ān. Allah ﷻ is the Divine Enabler for this.

## Chapter Eight: – The Etiquette of Reciters when they recite the Quran which is not befitting for them to ignore

Muḥammad ibn al-Ḥusayn  said:

I prefer for whoever intends to recite the Qurʾān – be it during the day or during the night – that he ritually purifies himself and that he uses a toothstick (*miswāk*). This is done in order to honour the Qurʾān, for he is going to recite the Speech of the Lord ﷺ. This is (also) because the angels draw near to him when he recites the Qurʾān. The angel draws close to him, and if he used a toothstick, the angel places his mouth upon the mouth of the reciter. So everytime he recites a verse, the angel takes it with his mouth. And if he did not use a toothstick, the angel distances himself from the reciter.

Therefore, it is not befitting of you, O fraternity of the Qurʾān, that the angel distances itself from you. So utilise correct etiquette, for every one of you dislikes to sit with his brothers if he has not used a toothstick.

I prefer that he recites often from a *muṣḥaf* due to the added virtue of one who recites from it. It is not befitting for one to carry a *muṣḥaf* except when he is in a state of ritual purity. And if he wishes to recite from it whilst he is not in the state of minor ritual purity, then there is no harm in doing so; however, he should not touch it. Rather, he should turn the pages with something and he should only touch it (the *muṣḥaf*) when he is in the state of ritual purity.

It befits the reciter that if he passes wind while reciting, he should pause his recitation until the wind has passed. Thereafter, if he wishes to perform ablution and continue

his recitation whilst being in the state of ritual purity, then this act is more virtuous. And if he continues reciting without being in the state of ritual purity, then there is no harm in doing so. Should he yawn while he is reciting, then he should pause his recitation until he has completed his yawning.

Neither should one who is in the state of major ritual impurity, nor one who is experiencing a menstruation cycle, recite the Qur'ān, whether it be a verse, or a single letter. However, there is no harm if they glorify (*tasbīḥ*), praise (*taḥmīd*) or exalt (*takbīr*) Allah, or pronounce the call to Prayer (*adhān*).

I prefer for the reciter to discipline himself regarding the prostrations of the Qur'ān. Whenever he passes by a place prostration, he should prostrate. In the Qur'ān there are 15 places of prostration. It is said that there are 14, while others have said that there are 11. The view that I have chosen is that he should prostrate whenever he passes by a prostration, for then he will please his Lord ﷻ and it would infuriate his enemy, Satan.

It is related from Abū Hurayrah رضي الله عنه that the Prophet ﷺ said: “When the son of Adam recites a (verse of) prostration and then prostrates, Satan departs from him weeping, saying ‘Woe to him! The son of Adam was ordered to prostrate and he prostrated, so for him is the Garden. I was ordered to prostrate but I disobeyed, so for me is the Fire.’”

I prefer for the one rehearsing his recitation whilst walking in the street, then comes across a prostration, to face the Qiblah and indicate a prostration by lowering his head. Similarly, if he is riding (an animal etc.), rehearsing his recitation and comes

across a prostration, he should prostrate by indicating with his head towards the Qiblah, if that is possible.

I prefer for one who is sitting and reciting, to face the Qiblah if that is possible, due to the statement of the Prophet ﷺ: “The best sittings are those where the Qiblah is faced.”

I also prefer that one who recites the Qur’ān, that he recites with sadness and cries if he is able to; if he is not able to cry, then he should attempt to cry.

I also prefer for him to reflect upon his recitation, to ponder about what he recites, and to lower the glance away from whatever distracts the heart. I love most that he should abandon every preoccupation until his period of study is complete, so that his mind may be attentive and that he should not be occupied with anything else besides the Speech of his Master.

I prefer that when he is studying and a verse of mercy passes by him, that he should pray to his Generous Master. When a verse of punishment passes by him, he should seek Allah’s ﷻ refuge from the Fire. When he passes by a verse of the transcendence of Allah – and He is elevated above what the people of falsehood say – he should glorify Allah, Majestic is His Might, and extol him. If drowsiness overcomes him while he is reciting, the ruling is that he should stop reciting and rest until he can recite (later) when he understands what he is reciting.

Muḥammad ibn al-Ḥusayn رضي الله عنه said:

All that I have instructed the reciter of the Qur’ān to do is in accordance with the Sunnah and the statements of the people of knowledge. I shall mention of it what comes to mind, if Allah wills.

(70) Al-Firyābī narrated to us from Qutaybah ibn Sa‘īd, from Layth ibn Sa‘d, from ‘Uqayl ibn Khālid, who related that al-Zuhrī said: the Messenger of Allah ﷺ said:

**“Whenever one of you cleans his mouth with a toothstick and thereafter stands to recite, an angel surrounds him listening to the Qur’ān, until it places its mouth against his mouth. No verse exits his mouth except that it enters the mouth of the angel. If he stands to recite and has not cleansed his mouth with a toothstick, then the angel surrounds him but does not place its mouth against his mouth.”**


(71) Al-Firyābī narrated to us from Qutaybah, from Sufyān ibn ‘Uyaynah, who related from al-Ḥasan ibn ‘Ubayd Allah al-Nakha‘ī, from Sa‘d ibn ‘Ubaydah, from Abū ‘Abd al-Raḥmān al-Sulamī ؓ that ‘Alī ؓ used to encourage him to use it and command it i.e. the toothstick. And he would say:

**“Truly, when a man stands to pray, an angel draws close to him, attentively listening to the Qur’ān, thus it continues to draw close to him until it places its mouth against his mouth so that no verse is uttered except that it enters into the angel.”**

(72) Abū Muḥammad ‘Abd Allah ibn al-‘Abbās al-Ṭayālīsī narrated to us from Ishāq ibn Maṣṣūr al-Kawsaj who said:


**“I asked Aḥmad ؓ regarding recitation without ablution? He replied: “There is no harm in doing so, but only one with ablution should read from a *muṣḥaf*.” Ishāq i.e. Ibn Rāḥaway said: It is as he said; this is an example that has been set and followed (*sunnah masnūnah*).”**

(73) Abū Naṣr Muḥammad ibn Kurdī narrated to us from Abū Bakr al-Marwazī who said:



**“Sometimes Abū ‘Abd Allah (Imam Aḥmad ibn Hanbal ) would recite from a *muṣḥaf* whilst he was not in the state of ritual purity, but he would not touch it. Instead, he would make use of a stick – or another object – in his hand to turn the pages.”**

(74) ‘Abd Allah ibn al-‘Abbās al-Ṭayālīsī narrated to us from al-Musharraf ibn Abān, from Ibn ‘Uyaynah, who related from Zurzur, who said:

**“I said to ‘Aṭā’: If I recite the Qur’ān, and wind exits from me? He replied: ‘Pause the recitation until the wind has passed.’”**

(75) Abū Muḥammad Yaḥyā ibn Muḥammad ibn Ṣā‘id narrated to us that al-Ḥusayn ibn al-Ḥasan al-Marwazī informed them that ‘Abd Allah ibn al-Mubārak informed them that ‘Uthmān ibn-Aswad narrated to them from Mujāhid , who said:

**“If you yawn while reciting, pause until the yawning departs you.”**

(76) Aḥmad ibn Yaḥyā al-Ḥulwanī reported to us from Muḥammad ibn al-Ṣabbāḥ al-Dawlābī, from Wakī‘, who related from Hishām, from his father, from ‘Ā’ishah  that the Messenger of Allah  said:

**“If one of you feels drowsy, then he should rest. For otherwise one of you will intend to seek forgiveness but will curse himself instead.”**

(77) Abū al-Qāsim ‘Abd Allah ibn Muḥammad ibn ‘Abd al-‘Azīz narrated to us from ‘Alī ibn al-Ja‘d, from Shu‘bah, who was informed by ‘Amr ibn Murrah, who said: I heard ‘Abd Allah ibn Salamah saying:



**“I entered upon ‘Alī ibn Abī Ṭālib ؑ who then said: ‘Nothing would veil – or he said nothing would prevent – the Messenger of Allah ﷺ from reciting the Qur’ān, except major ritual impurity.’”**

(78) Aḥmad ibn Yaḥyā al-Ḥulwānī informed us that Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥammāmī narrated from Ismā‘īl ibn ‘Ayyāsh, who related from Mūsā ibn ‘Uqbah, from Nāfi‘, from Ibn ‘Umar ؓ that the Messenger of Allah ﷺ said:

**“The one who is in the state of major ritual impurity and the menstruating one should not recite any portion of the Qur’ān.”**

Muḥammad ibn al-Ḥusayn ؓ said:

All that I have mentioned, it befits the fraternity of the Qur’ān to inculcate these etiquette and not be heedless of them. When they terminate their recitation of the Qur’ān, then they should introspect and take account of themselves. If they show acceptance to that which their Noble Master has encouraged them to do – of their duty regarding fulfilling His obligations and abstaining from His prohibitions – then they should praise Him for that and thank Allah ﷻ upon enabling them to do it. If they learn that they, within themselves, are turning away from that which their Noble Master has encouraged them to do, caring little about it, then they should seek Allah’s forgiveness for their shortcomings and they should implore Him to move them from this state that does not befit the fraternity of the Qur’ān – nor will their Master be pleased with this for them – to a state that will please Him. For truly, He will not abandon the one who seeks refuge by Him.

Whoever fulfills this description will find the benefit of reciting the Qur'an in all of his affairs and all that he loves of the Qur'an will return to him in this world and the Hereafter, if Allah wills.

(79) Abū Muḥammad Yaḥyā ibn Muḥammad ibn Ṣā'id narrated to us that al-Ḥusayn ibn al-Ḥasan al-Marwazī narrated from 'Abd Allah ibn al-Mubārak that Hammām informed them that Qatādah said:

**“No-one sits with this Qur'an except that he stands up from it with either a gain or a loss. For this is a decree of Allah which He has decreed: ﴿As a cure and a mercy for the believers, and it does not increase the wrongdoers except in loss.﴾ – Sūrat al-Isrā':**

82.

(80) Ibrāhīm ibn Mūsā al-Khūzī informed us that Yūsuf ibn Mūsā al-Qaṭṭān narrated from 'Amr ibn Ḥumrān, who related from Sa'd, from Qatādah, regarding the statement of Allah ﷻ: ﴿The pure land, its plants sprout forth by the permission of its Lord.﴾ – Sūrat al-A'rāf: 58. He explained: The pure land is the believer who heard the book of Allah, preserved it, held onto it and took benefit from it; he is like this land that is irrigated by rainfall so it sprouts and produces vegetation. As for ﴿And the land which is corrupted, nothing grows except with hardship.﴾ i.e. with difficulty. This is the example of a disbeliever who heard the Qur'an but has not understood it, he did not hold onto it, nor did he benefit from it; he is like this corrupt land that is irrigated by rainfall but it does not sprout forth anything, nor does it produce any vegetation.

## Chapter Nine: – Reciting the Quran with a Beautiful Voice

(81) Al-Firyābī informed us that Şafwān ibn Şāliḥ narrated to them from Muḥammad ibn Shu‘ayb that al-Awzā‘ī informed them from Ismā‘īl ibn ‘Ubayd Allah who narrated that Faḍālah ibn ‘Ubayd said that the Messenger of Allah ﷺ said:

**“Allah is certainly more attentive to a man who has a beautiful voice when reciting the Qur’ān than the owner of a slave-girl is towards his slave-girl when she is singing.”**

Al-Awzā‘ī said: “By attentive is meant, to listen attentively.”

(82) Al-Firyābī narrated to us from Abū Qudāmah and ‘Amr ibn ‘Alī, both from Yaḥyā ibn Sa‘īd, who related from Shu‘bah that Ṭalḥah ibn Muşarrif narrated to him from ‘Abd al-Raḥmān ibn ‘Awsajah, from al-Barā’ ibn ‘Āzib ؓ that the Messenger of Allah ﷺ said:

**“Adorn the Qur’ān with your voices.”**

(83) Ja‘far al-Şandalī narrated to us from Şāliḥ ibn Aḥmad ibn Ḥanbal, that asked his father about the statement of the Messenger of Allah ﷺ: “Adorn the Qur’ān with your voices”; what does this mean? He (Imam Aḥmad ibn Ḥanbal ؓ) replied:

**“To adorn it is to beautify it.”**

Muḥammad ibn al-Ḥusayn ؓ said:

It befits one whom Allah has granted a good voice with the Qur’ān to know that Allah ﷻ has favoured him with magnificent goodness. So he should recognise the value of that which Allah ﷻ has favoured him. He should therefore recite it for the sake of Allah and not for the sake of creation. He should be wary of inclining towards wanting to be heard so that listeners appreciate him, desiring the world and inclining

towards earning praise and fame from the people of the world; and desiring to lead prayers in the presence of kings rather than leading prayers for the general public.

Whoever's self inclines towards that which I have forbidden him from, I fear that his good voice will be an affliction against him. His good voice will only benefit him when he has consciousness of Allah ﷻ, in private and in public; and when his aim is that people hear the Qur'an from him so that the people of heedlessness might wake up from their slumber, and desire that which Allah ﷻ has encouraged them to seek and refrain from that which He has prohibited. Whoever has these qualities, will benefit from his good voice and people will benefit from him.

(84) 'Umar ibn Ayyūb al-Saqāṭī narrated to us from 'Ubayd Allah ibn 'Umar al-Qawārīrī, from 'Abd Allah ibn Ja'far, from Ibrāhīm ibn Ismā'īl, who related from Abū al-Zubayr, from Jābir رضي الله عنه who said that the Messenger of Allah ﷺ said:

**“Truly, the person having the best voice with the Qur'an is one whom, when you hear him recite, you will think that he fears Allah ﷻ.”**

(85) Al-Firyābī narrated to us from Muḥammad ibn al-Ḥasan al-Balkhī, from Ibn al-Mubārak that Yūnus ibn Yazīd informed them from al-Zuhrī, who said: It has reached us that the Messenger of Allah ﷺ said:

**“Of the people having the best voice with the Qur'an is one who, when you hear him recite, you are made to think that he fears Allah.”**

Muḥammad ibn al-Ḥusayn رضي الله عنه said:

I dislike recitation with melodies and formulated musical voices, for these are disliked by many of the people of knowledge, such as Yazīd ibn Hārūn, al-Aṣma'ī, Aḥmad ibn Hanbāl, Abū 'Ubayd al-Qāsim ibn al-Sallām, Sufyān ibn 'Uyaynah, and several other

people of knowledge ﷺ. They (rather) advise the reciter to be sad and attempt to cry when reciting, and be humble from his heart.

(86) Al-Firyābī narrated to us from al-Haytham ibn Ayyūb al-Ṭālaqānī, from al-Walīd ibn Muslim, who related from Abū Rāfi‘ Ismā‘īl ibn Rāfi‘ that Ibn Abī Mulaykah informed him from ‘Abd al-Raḥmān ibn al-Sā’ib, who said: Sa’d ibn Mālik came to us after he had lost his eyesight. I went to greet him and he asked who I was, so then I introduced myself. He then responded: Welcome, O son of my brother. It reached me that you have a beautiful voice with the Qur’ān, I heard the Messenger of Allah ﷺ saying:

**“Truly, this Qur’ān descended with sadness, so when you recite it, weep. If you do not weep, then attempt to weep; and chant it, for whoever does not chant it, is not from us.”**

(87) Al-Firyābī narrated to us from Ismā‘īl ibn Sayf ibn ‘Aṭā’ al-Riyāḥī, from ‘Awn ibn ‘Amr – the brother of Riyāḥ al-Qaysī – from Sa’īd al-Jurayrī, who related from ‘Abd Allah ibn Buraydah, from his father, who said that the Messenger of Allah ﷺ said:

**“Recite the Qur’ān with sadness, for it was revealed with sadness.”**

Muḥammad ibn al-Ḥusayn ﷺ said:

I prefer for the one who recites the Qur’ān to be sad and attempt to cry at the time of his recitation, and for his heart to be humbled. He should reflect over the promises and warnings to bring about sadness. Have you not heard Allah’s description of those who have this quality and Him informing us of their virtue? He ﷺ said: ﴿Allah has sent down the best of speech, a Book, resembling each other, oft-repeated. The skins of those who fear their Lord shiver from it. Then, their skins and hearts soften towards the remembrance of Allah.﴾ – Sūrat al-Zumar: 23. Thereafter, He condemns those people who listen to the Qur’ān without their hearts being humbled to it. Thus,

He said: ﴿Do you then wonder at this Speech? You laugh and you do not weep? Wasting your time in vanities?﴾ – Sūrat al-Najm: 59-61, i.e. frivolously.

Then, it befits the one who recites the Qurʾān to do so with “*tartīl*”, as Allah ﷻ said: ﴿And recite the Qurʾān with *tartīl*.﴾ – Sūrat al-Muzzammil: 4. It is said regarding the commentary of this verse: make it clear and lucid.

Know that when he recites it slowly, rhythmically and clearly (i.e. with *tartīl*), the listeners will benefit from him, and he will also benefit by it, because he has recited it as he was commanded. Allah ﷻ said: ﴿And it is a Qurʾān which We have divided so that you may recite it to the people gradually.﴾ – Sūrat al-Isrāʾ: 106. It is said: at intervals.

(88) Abū Muḥammad Yaḥyā ibn Muḥammad narrated to us from Abū al-Khaṭṭāb Ziyād ibn Yaḥyā, from Mālīk ibn Suʿayr, from Ibn Abī Laylā, who related from al-Ḥakam, from Miqṣam, from Ibn ʿAbbās ؓ regarding the verse: ﴿And recite the Qurʾān with *tartīl*.﴾ He said: “Make it clear and lucid.”

(89) Jaʿfar ibn Muḥammad al-Ṣandalī narrated to us that Abū Bakr ibn Zanjuwayh reported to them that ʿAbd al-Razzāq narrated to them that Sufyān informed them, relating from ʿUbayd al-Mukattib, from Mujāhid ؓ regarding the statement of Allah ﷻ: ﴿And it is a Qurʾān which We have divided so that you may recite it to the people gradually.﴾ – Sūrat al-Isrāʾ: 106. He said: At intervals.

(90) Jaʿfar ibn Muḥammad al-Ṣandalī narrated to us that al-Ḥasan ibn Muḥammad al-Zaʿfarānī informed them that Ismāʿīl ibn ʿUlayyah narrated that Ayyūb related from Abū Jamrah al-Ḍubaʿī, who said: I said to Ibn ʿAbbās ؓ: “I am a swift reciter for I recite the entire Qurʾān in three days.” He responded: “Were I to recite al-Baqarah in

one night, pondering upon it, reciting it slowly and rhythmically, is more preferable to me than reciting it as you have said.”

(91) Ja‘far also narrated to us from Abū Bakr ibn Zanjuwayh, from Muḥammad ibn Yūsuf, from Sufyān that ‘Ubayd al-Mukattib said: Mujāhid رضي الله عنه was asked regarding a man who recited al-Baqarah and Āl ‘Imrān, and a man who only recited al-Baqarah; their recitation, bowing, prostration and sitting were equal in length. Which one of them was more virtuous? He replied: The one who recited al-Baqarah only. He then recited: ﴿And it is a Qur’ān which We have divided so that you may recite it to the people gradually.﴾ – Sūrat al-Isrā’: 106.

Muḥammad ibn al-Ḥusayn رضي الله عنه said:

All of that I have said befits the fraternity of the Qur’ān to inculcate in their character – all the excellent etiquette which I have encouraged – and to shun all the ill-manners that I have discouraged.

Allah is then Enabler for us and them towards the path of righteous conduct.

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## إجازة الكتاب

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَا بَعْدُ:  
فَقَدْ رَغِبَ إِلَيَّ الْأَخُ الْفَاضِلُ / رَغِبْتَ إِلَيَّ الْأَخْتُ الْفَاضِلَةُ:

.....  
وَسَمِعَ/سَمِعْتُ/قَرَأَ/قَرَأْتُ عَلَيَّ "أَخْلَاقَ حَمَلَةَ الْقُرْآنِ" لِلشَّيْخِ أَبِي بَكْرٍ الْأَجْرِيِّ فَأَخْبَرْتُهُ/فَأَخْبَرْتُهَا بِأَبِي  
أَرْوِي هَذَا الْكِتَابَ عَنْ شَيْخِي عَلِيِّ بْنِ مُحَمَّدٍ تَوْفِيقِ النَّحَّاسِ، عَنْ وَالِدِهِ الشَّيْخِ مُحَمَّدٍ تَوْفِيقِ النَّحَّاسِ،  
عَنْ شَيْخِهِ مُحَمَّدِ بَحِيثِ الْمُطِيعِيِّ مُفْتِي مِصْرَ فِي عَصْرِهِ، وَهُوَ عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ أَحْمَدَ عَلِيَّش  
الْمَالِكِيِّ الْأَزْهَرِيِّ، عَنْ شَيْخِهِ مُحَمَّدِ الْأَمِيرِ الصَّغِيرِ، عَنْ وَالِدِهِ وَشَيْخِهِ الْإِمَامِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ الشَّهِيرِ  
بِالْأَمِيرِ الْكَبِيرِ، عَنْ شَيْخِهِ نُورِ الدِّينِ عَلِيِّ الصَّعِيدِيِّ الْعَدَوِيِّ الْمَالِكِيِّ، عَنْ شَيْخِهِ مُحَمَّدِ عَقِيلَةَ الْمَكِّيِّ،  
عَنْ حَسَنِ الْعُجَيْبِيِّ، عَنْ الْمُعَمَّرِ أَبِي الْوَفَا أَحْمَدَ بْنِ مُحَمَّدِ الْعَجَلِ، عَنِ الْإِمَامِ يَحْيَى بْنِ مُكْرَمِ الطَّبْرِيِّ،  
عَنِ الْقَاضِي زَكَرِيَّا الْأَنْصَارِيِّ، عَنِ الْخَافِظِ ابْنِ حَجْرٍ الْعَسْقَلَانِيِّ.

(ح) وَأَعْلَى مِنْهُ: أَرْوِيهِ عَنْ شَيْخِي الْمُسْنِدِ الْمُقْرِي عَبْدِ اللَّهِ بْنِ صَالِحِ بْنِ مُحَمَّدِ الْعُبَيْدِ، قَالَ: وَقَدْ  
أَخْبَرَنَا بِهِ جَمَاعَةٌ مِنْهُمْ: الشَّيْخُ الْمُحَدَّثُ مُحَمَّدُ إِسْرَائِيلَ النَّدَوِيُّ بِقِرَاعَتِي عَلَيْهِ فِي الْكُوَيْتِ، عَنْ  
عَبْدِ الْحَكِيمِ الْجِيَوْرِيِّ.

ح. وَأَخْبَرَنِي الْعَلَامَةُ الْمُحَدَّثُ ظَهِيرُ الدِّينِ الْمُبَارَكْفُورِيُّ قِرَاءَةً عَلَيْهِ فِي عُمَرَ ابَادَ بِمَدْرَاسَ بِالْهِنْدِ،  
عَنْ أَحْمَدَ اللَّهِ الْقُرَشِيِّ، كِلَاهُمَا (الْجِيَوْرِيُّ وَالْقُرَشِيُّ) عَنْ نَذِيرِ حُسَيْنِ الدَّهْلَوِيِّ، عَنْ مُحَمَّدِ إِسْحَاقَ  
الدَّهْلَوِيِّ، عَنْ جَدِّهِ لِأُمِّهِ الشَّاهِ عَبْدِ الْعَزِيزِ بْنِ وَلِيِّ اللَّهِ الدَّهْلَوِيِّ، عَنْ وَالِدِهِ، عَنْ أَبِي طَاهِرِ الْكُورَانِيِّ،  
عَنْ وَالِدِهِ، عَنْ الصَّغِيِّ الْقُشَاشِيِّ، عَنْ الشَّمْسِ الرَّمْلِيِّ، عَنْ شَيْخِ الْإِسْلَامِ زَكَرِيَّا الْأَنْصَارِيِّ، عَنِ  
الْخَافِظِ ابْنِ حَجْرٍ قَالَ: قَرَأْتُهُ عَلَى الْعِمَادِ أَبِي بَكْرٍ بْنِ إِبْرَاهِيمَ الْقَرَضِيِّ، بِسَمَاعِهِ عَلَى الشَّرْفِ عَبْدِ اللَّهِ  
بْنِ الْحَسَنِ بْنِ الْخَافِظِ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَحْمَدَ الْعِرَاقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ خَطِيبِ الْمَوْصِلِ،  
أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ عَلِيِّ الطَّرَيْثِيِّ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ عُمَرَ الْحَمَائِيِّ أَخْبَرَنَا  
الْمُصَنِّفُ.

ح. وَعَالِيَا بِثَلَاثِ دَرَجَاتٍ أَخْبَرَنِي الشَّيْخُ الصَّالِحُ الْمُعَمَّرُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ بْنِ الشَّيْخِ عَبْدِ الرَّحْمَنِ بْنِ حَسَنِ بْنِ الْإِمَامِ الْمُجَدِّدِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ قِرَاءَةً عَلَيْهِ بِالرِّيَاضِ، عَنْ مُحَمَّدِ بْنِ فَارِسٍ، عَنِ الشَّيْخِ عَبْدِ الرَّحْمَنِ بْنِ حَسَنِ، عَنْ جَدِّهِ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الشَّمْرِيِّ، عَنْ أَبِي الْمَوَاهِبِ الْحَنْبَلِيِّ، عَنِ النَّجْمِ الْعَزِّيِّ، عَنِ الْبَدْرِ الْعَزِّيِّ، عَنْ أَبِي الْفَتْحِ الْمِزِّيِّ الْإِسْكَندَرِيِّ، عَنْ عَائِشَةَ بِنْتِ مُحَمَّدِ بْنِ عَبْدِ الْهَادِي الْمَقْدِسِيِّ، عَنْ أَبِي الْعَبَّاسِ الْحَجَّارِ، عَنْ جَعْفَرِ بْنِ عَلِيِّ الْهَمْدَانِيِّ، أَخْبَرَنَا أَبُو طَاهِرٍ السَّلْفِيِّ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ فِي شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةِ سَبْعِينَ وَخَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ الطَّرِيفِيُّ فِيمَا قَرَأْتُ عَلَيْهِ غَيْرَ مَرَّةٍ مِنْ أَصْلِ سَمَاعِهِ بِبَغْدَادَ أَخْبَرَنَا أَبُو الْحَسَنِ الْحَمَائِيُّ أَخْبَرَنَا أَبُو بَكْرٍ الْأَجْرِيُّ بِمَكَّةَ فِي الْمَسْجِدِ الْحَرَامِ سَنَةَ أَرْبَعٍ وَخَمْسِينَ وَثَلَاثِمِائَةٍ.

ح. وَأَعْلَى بِأَرْبَعِ دَرَجَاتٍ أَخْبَرَنِي الْمُحَدِّثُ الْمُعَمَّرُ أَحْمَدُ بْنُ نَصْرِ التُّعْمَانِيُّ قِرَاءَةً عَلَيْهِ بِالْمَدِينَةِ لِبَعْضِهِ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكُنِّيُّ إِجَازَةً، عَنِ الْوَجِيهِ الْكُزْبَرِيِّ، عَنْ صَالِحِ بْنِ مُحَمَّدِ الْفُلَائِيِّ، عَنْ مُحَمَّدِ بْنِ سَنَةَ الْفُلَائِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْوَلَاتِيِّ، عَنْ مُحَمَّدِ بْنِ أَرْكَمَاشِ الْحَنْفِيِّ، عَنِ الْحَافِظِ ابْنِ حَجْرٍ بِهِ.

(ح) وَأَعْلَى مِنْهُ: أَرْوَاهُ عَنْ شَيْخِي صَاحِبِ الدِّينِ الْحَسَنِ التَّجَانِي، عَنِ الشَّيْخِ عَبْدِ اللَّهِ السُّكْرِيِّ، عَنِ الْوَجِيهِ الْكُزْبَرِيِّ بِسَنَدِهِ الْمَذْكُورِ.

وَأَوْصِي الْمَجَازَ/ الْمَجَازَةَ بِتَقْوَى اللَّهِ فِي السَّرِّ وَالْجَهْرِ، وَأَنْ لَا يَنْسَانِي فِي الدَّعَوَاتِ، وَأَنْ يَجْتَهِدَ فِي تَحْصِيلِ الْعِلْمِ النَّافِعِ وَبِحِدْمَةِ الْقُرْآنِ وَالْحَدِيثِ، وَأَسْأَلُ اللَّهَ أَنْ يَقْبَلَ مِنَّا أَعْمَالَنَا وَأَنْ يَرْزُقَنَا الصَّدَقَ وَالْإِخْلَاصَ، إِنَّهُ سَمِيعٌ مُجِيبٌ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى الْمَبْعُوثِ رَحْمَةً لِّلْعَالَمِينَ.

تاريخ:

توقيع: