

**40 ḤADĪTH**  
**ON THE**  
**VIRTUES OF THE QUR'ĀN**

**A Commentary,  
Grammatical Analysis,  
and Advices**

**MUHAMMAD RIYAADH OBARAY**

Second Print 2024

By al-Tanzil Institute of Quranic Sciences

Cape Town

Western Cape

South Africa

info@al-tanzil.co.za

riyaadh786@gmail.com

Copyright © 2024 Muhammad Riyaadh Obaray

**All rights reserved.** Any part of this publication may be reproduced for teaching purposes, provided that it is not altered or modified in any way and that the copyright notice remains intact. The afore-mentioned excludes all book stores and publishers.

Any use of this publication in short courses or workshops requires the author's express written authorisation and permission.

For permission requests or any other inquiries, please contact: [riyaadh786@gmail.com](mailto:riyaadh786@gmail.com)

Moreover, the author endeavours for this publication to serve as a *ṣadaqat al-jāriyah* for all living and deceased Muslims. As such, all profits generated from the publication will be utilised to offset the expenses of underprivileged students or teachers of the Qur'an, prioritising those within the Cape Town region and, subsequently, abroad.

**Terms and conditions apply.**



الإِغْتِصَامُ

بِحَبْلِ اللَّهِ الْمَتِينِ

شَرْحُ

فَيْضِ الْمُعِينِ

محمد رياض بن أمشاد أبلرعي

# Contents

<b>Acknowledgements</b> .....	<b>1</b>
<b>System of Transliteration</b> .....	<b>2</b>
<b>Foreword</b> .....	<b>3</b>
<b>Introduction</b> .....	<b>4</b>
<b>Mullā ‘Ali al-Qāri’</b> .....	<b>8</b>
Our link to the author.....	10
<b>Introduction</b> .....	<b>11</b>
Ḥadīth 1.....	14
Ḥadīth 2.....	20
Ḥadīth 3.....	25
Ḥadīth 4.....	29
Ḥadīth 5.....	32
Ḥadīth 6.....	37
Ḥadīth 7.....	39
Ḥadīth 8.....	45
Ḥadīth 9.....	49
Ḥadīth 10.....	54
Ḥadīth 11.....	58
Ḥadīth 12.....	62
Ḥadīth 13.....	67
Ḥadīth 14.....	73
Ḥadīth 15.....	76
Ḥadīth 16.....	80
Ḥadīth 17.....	83
Ḥadīth 18.....	87
Ḥadīth 19.....	92
Ḥadīth 20.....	96
Ḥadīth 21.....	100
Ḥadīth 22.....	103
Ḥadīth 23.....	107

Ḥadīth 24.....	108
Ḥadīth 25.....	112
Ḥadīth 26.....	116
Ḥadīth 27.....	121
Ḥadīth 28.....	126
Ḥadīth 29.....	130
Ḥadīth 30.....	134
Ḥadīth 31.....	138
Ḥadīth 32.....	142
Ḥadīth 33.....	146
Ḥadīth 34.....	150
Ḥadīth 35.....	154
Ḥadīth 36.....	157
Ḥadīth 37.....	161
Ḥadīth 38.....	162
Ḥadīth 39.....	166
Ḥadīth 40.....	169
إجازة الكتاب.....	175

*In recognition of the immeasurable commitment made by my esteemed teacher and mentor in the study of Ḥadīth, Shaykh Yāsīn ‘Abbās, in nurturing my intellectual development, I bestow upon this endeavour my profound dedication.*

مُقِرُّ بِالَّذِي قَد كَانَ مِنِّي  
وَعَفْوِكَ إِن عَفْوَتَ وَحُسْنَ ظَنِّي  
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنِّ  
عَضَضْتُ أَنَامِلِي وَقَرَعْتُ سِيِّي  
لَسَرُّ النَّاسِ إِن لَمْ تَعْفُ عَنِّي

إِلَهِي لَا تُعَذِّبْنِي فَإِنِّي  
وَمَا لِي حِيلَةٌ إِلَّا رَجَائِي  
وَكَمْ مِنْ زَلَّةٍ لِي فِي الْخَفَايَا  
إِذَا فَكَّرْتُ فِي نَدَمِي عَلَيْهَا  
يَظُنُّ النَّاسُ بِي خَيْرًا وَإِنِّي

قال محمد رياض بن أورشاد: **قَوْلَ اللَّهِ** - مَا أَنَا بِخَيْرِكُمْ، وَفِيكُمْ مَنْ هُوَ خَيْرٌ مِنِّي ...

## Acknowledgements

Allah ﷻ, the Magnanimous, the Most Gracious, the All-Knowing, and the Wisest, deserves all praise and thanks. May His choicest salutations be upon His final Messenger, *Sayyid al-Qurrā' wa Imām al-Mujawwidīn*, Muḥammad ﷺ, his family and his luminary Companions. I also thank Him for the countless bounties that He bestowed upon me.

My deepest gratitude goes to the late Imām Sirāj Willenberg [May Allah bestow His mercy upon him], who introduced me to the study of the Holy Qur'ān, as well as Ḥāfiṭh 'Adnān Khaṭīb, at whose hands I completed the memorisation of the Holy Qur'ān. In the same breath, I convey my sincere gratitude and admiration to my life's inspiration, my revered mentor, Qāri' Muḥammad Salīm Gaibie, for the knowledge and wisdom he has imparted to me. Without his guidance, advices, continuous encouragement, expertise and insight encompassing the various subject matters in the field of Qirā'āt, a work of this nature would not have been possible.

In addition, I thank my parents, Arshād and Sakīnah, for their love, guidance, encouragement, and continuous support. My profound gratitude goes to my cherished wife, Sumaiya, and my children for their patience and the countless hours they have sacrificed in my pursuit of acquiring and imparting knowledge.

Thank you to all my instructors at both Dār al-'Ulūm Newcastle and Dār al-'Ulūm al-'Arabiyyah al-Islāmiyyah, Strand, as well as the staff at al-Tanzīl.

Special thanks to Faḥmī Londt for the beautiful cover design. Lastly, I express my profound appreciation to my students, for their active engagement, diligent efforts, prayers and continuous, unwavering support.

## 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	أ	ā
14	ص	ṣ	30	يَـ	ī
15	ض	ḍ	31	وُـ	ū
16	ط	ṭ	32	أَيَّـ	ay
			33	أَوَّـ	aw

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

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

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

## Foreword

While Allah ﷻ and His Messenger ﷺ consider the study of any facet of the Qurʾān profoundly meritorious and among the most exceptional acts of worship, intellectualism often advocates for a rational analysis of various aspects of religion, sometimes downplaying fundamental elements of Islam, such as the study of Qurʾānic recitation. Hence, it becomes imperative for those committed to memorising and studying the Qurʾān to recognise the elevated stature, duty, and role bestowed upon them by Allah ﷻ.

Booklets such as “*40 Ḥadīth of Mullā ‘Ali al-Qārī*” stand as invaluable additions to the curriculum for individuals undertaking the memorisation or study of the Qurʾān, serving as a reminder of the responsibilities entailed in this unique and auspicious endeavour. This work complements “*Fatḥ al-Karīm*” by ‘Ali al-Ḍabbāʿ, which predominantly addresses the etiquette of approaching the Qurʾān, the conduct of its reciter, the student-teacher relationship, and the teacher’s demeanour toward the student, among other topics. The present translation focuses exclusively on the virtues associated with the Qurʾān, aiming to inspire students, scholars, and laymen alike not only to read and memorise the Qurʾān but also to embark on its comprehensive study and implementation.

**M. Riyaadh Obaray and M. Saleem Gaibie**

## Introduction

The genre of 40 Ḥadīth collections and compilations stands as a pivotal and discernible facet within the expansive domain of Islamic literature, representing a meticulous curation of ḥadīth chosen for their pertinence and profound significance across diverse dimensions of Islamic faith—spanning ethics, morals, spirituality, and beyond.

Originating in the second century, this genre witnessed seminal contributions from esteemed scholars, including ‘Abd Allah ibn al-Mubārak<sup>1</sup> [d. 181 A.H], Muḥammad ibn Aslam al-Ṭūsī<sup>2</sup> [242 A.H], Ibrāhīm ibn ‘Ali al-Dhuhālī, among others.<sup>3</sup> These foundational works laid the groundwork for the subsequent evolution of the genre, with scholars throughout history building upon their insightful contributions. Among the most notable 40 Ḥadīth collections is *al-Arba‘ūn al-Nawwawīyyah* by al-Nawwawī, profoundly impacting Islamic scholarship through its exploration of sincerity, humility, and good character. Similarly, al-Khaṭīb al-Baghdādī’s *al-Arba‘ūn al-Khaṭībīyyah*, addressing subjects such as the importance of good deeds, the virtue of patience, and the significance of seeking knowledge, has also significantly influenced Islamic scholarship. Classical and contemporary scholars, including the late Muftī Ṭāhā Karān and my esteemed teacher, Qārī’ Muḥammad Salīm Gaibie, have compiled numerous other notable 40 Ḥadīth collections, each presenting a distinctive perspective on Islamic thought and practice, thus contributing to the rich and diverse tradition of Islamic scholarship within this genre.

This present work serves as a commentary on the 40 Ḥadīth on the Virtues of the Qur’ān by Mullā ‘Ali al-Qārī’, colloquially known as *Fayḍ al-Mu‘īn*. Crafted during my instruction of two students, Āminah and Sājidah De Wet, this commentary has been disseminated and imparted by them to their students at the *Dār al-Amān Institute* in Tafelsig, Mitchells Plain. The methodology encapsulated in this work is the culmination of years of teaching, embodying my accumulated knowledge and

---

<sup>1</sup> In the preamble to his compilation of *40 Ḥadīth*, al-Nawwawī, alongside al-Kattānī in his seminal work, *al-Risālat al-Mustatrafah*, assert that ibn al-Mubārak served as the inaugural compiler within this particular genre.

<sup>2</sup> Ibn Hajar al-‘Asqalānī and al-Alā‘ī, in crediting al-Ṭūsī, attribute the commencement of this genre to him, recognising him as the pioneer compiler within this specific category. *al-Mu‘jam al-Mufahharas*: 209. *al-Fawā‘id al-Majmū‘ah*: 1/438.

<sup>3</sup> *al-Arba‘ūn al-Buldāniyyah*: 26. *al-‘Ilal al-Mutanāhiyah*: 1/118.

insights. A grammatical analysis, indispensable for a profound understanding of these pivotal Prophetic traditions, accompanies the commentary on the aḥādīth. Furthermore, insights and advice from Islamic and psychological perspectives are presented, enhancing readers' comprehension of these timeless traditions. As a dedicated teacher in the study of the Qur'ān, I envision this book serving as an invaluable resource for students, teachers, scholars, and anyone with an interest in Qur'ānic studies.

I firmly believe that studying the Qur'ān is a lifelong journey, transcending mere memorisation—a misconception harboured by some. Notably, memorising the Qur'ān constitutes a foundational step and acts as a gateway to genuine scholarship. Therefore, this book aspires to be a guiding companion along that transformative journey. My fervent prayer is that readers discover a profound and contemplative resource within its pages, inspiring them to persist in studying and exploring the Qur'ān and Islamic tradition.

The genre of 40 Ḥadīth collections and compilations retains its enduring significance in Islamic literature. Compiled and studied for centuries by classical scholars, these collections persist as subjects of scholarly inquiry today, providing invaluable insights into the teachings and practices of the Islamic faith and playing a pivotal role in shaping Islamic thought and practices over the centuries.

Notably, the deliberate title selection of the commentary as [الإِعْتِصَامُ بِحَبْلِ اللَّهِ الْمَتِينِ] *vis-à-vis* the 40 Ḥadīth expounding on the virtues of the Qur'ān is a discerning choice fraught with profound connotations. This Arabic expression, denoting “**Holding Fast onto the Firm Rope of Allah ﷻ**,” encapsulates a thematic underpinning reflective of unity, resilience, and unwavering dedication to the divine precepts elucidated in the Qur'ān.

In selecting this nomenclature, a deliberate endeavour is undertaken to communicate the quintessence of a secure and tenacious connection to the divine guidance espoused in the Qur'ān. The words [حَبْلٍ] and [الْمَتِينِ], as an adjective compound [*murakkab tawṣīfī*], connoting “**the firm rope**”, assume metaphorical import, emblematic of the Qur'ān as an enduring fount of strength, equilibrium, and guidance amidst life's

intricacies and complexities. It beckons readers to metaphorically embrace this robust tether, emblematic of an unwavering commitment to the doctrinal tenets and ethical imperatives enshrined in the Qur’ān.

Moreover, the use of the term [الإِعْتِصَامُ], signifying “**holding fast**”, conveys an implicit insistence on deliberate and conscientious exertion. It connotes an active and engaged interaction with the Qur’ān, transcending mere perusal to signify a substantive, purposive engagement. By invoking this term, readers are enjoined to traverse beyond superficial comprehension, cultivating a resolute integration of Qur’anic principles into the fabric of their lives.

In effect, this chosen title serves as a summons to conscientious action, beseeching individuals to fortify their nexus with the Qur’ān, acknowledging it as a lodestar of sagacity and direction across the multifarious domains of existence. Within a milieu fraught with vicissitudes and distractions, [الإِعْتِصَامُ بِحَبْلِ اللَّهِ الْمَتِينِ] assumes the character of a luminous guidepost, orienting readers towards a stalwart commitment to the paradigmatic precepts enshrined in the Qur’ān, thereby fostering a more profound apprehension and veneration of its virtues.

Lastly, we fervently implore Allah ﷻ to forgive our transgressions and accept our sincere endeavour. May it serve as a source of salvation for us in the Hereafter and as a perpetual charity [*ṣadaqat al-jāriyah*] for all Muslims, both those who are alive and those who have passed away.

تَرَكْتُ التَّوَمَّ رِيَّ فِي الْيَّايِ      لِأَجْلِ رِضَاكَ يَا مَوْيَ الْمَوَالِي  
فَوَفَّقَنِي إِلَى تَحْصِيلِ عِلْمٍ      وَبَلَّغَنِي إِلَى أَقْصَى الْمَعَالِي

Commencement: 11 March 2023/Completion: 15 April 2023 – Revised: November – December 2023

أَنْظُرُ بِعَيْنِ الرَّحْمَةِ يَا رَبِّ لِإِحْمَدٍ      رِيَاضِ الْفِكْرِ بِالْأَنْوَارِ وَالْحِجَالِ  
إِحْفَظْهُ وَاعْفِرْ لَهُ وَأَمَلْهُ رَحْمَةً      وَأَسْكِنَهُ الْجَنَّاتِ بِالثُّمُورِ وَالتَّعَمِّ

In Islamic literature, there's a genre so  
great,  
Of 40 Ḥadīth collections, scholars  
celebrate.  
With wisdom and guidance on various  
themes,  
These sayings of the Prophet ﷺ  
illuminate our dreams.

Though the Prophet ﷺ never spoke of  
this genre by name,  
His ﷺ teachings and sayings are its  
very frame.

He ﷺ encouraged his followers to  
learn and transmit,  
So the genre of 40 Ḥadīth collections  
they did permit.

***Memorise forty Ḥadīth***, the Prophet  
ﷺ did proclaim,  
***And Allah will raise you as a scholar***,  
with no shame.

On Judgment Day, his ﷺ intercession  
will be sought,  
So the study and transmission of his  
ﷺ teachings will be brought,

With each Ḥadīth carefully chosen for  
relevance and weight,  
These collections provide a  
comprehensive guide so great.

From ethics, morals, spirituality, to  
theology,  
The genre of 40 Ḥadīth collections  
reveals Islamic philosophy.

So let us reflect and study these  
teachings with care,  
For the genre of 40 Ḥadīth collections  
offers guidance rare.

May we deepen our understanding of  
the Islamic faith,  
And may the wisdom of the Prophet  
ﷺ in our hearts be engraved.

**-M.R.O-**

## Mullā ‘Ali al-Qāri’

He is Nūr al-Dīn Abū al-Ḥasan ‘Ali ibn Sulṭān Muḥammad al-Qāri’ al-Harawī al-Makkī. He was born in the city known as Hirah in Khurasān, better known as Afghanistan, in the year 930 A.H. He memorised the Qur’ān as well as mastered the science of Tajwīd under the guidance of al-Muqri’ Mu‘īn al-Dīn ibn al-Ḥafīṭh Zayn al-Dīn al-Harawī. He also studied under numerous scholars who were based in Hirah. After that, he travelled to Makkah and studied under the guidance of Aḥmad ibn Ḥajar al-Haytamī. He decided to remain in Makkah, where he taught until his demise in the month of *Shawwāl* 1014/1606.<sup>4</sup>

Mulla ‘Ali al-Qāri’ was a prolific Ḥanafī scholar<sup>5</sup>, a master in the field of Ḥadīth, Qur’ānic Exegesis, Qirā’āt, Tārīkh [history] and Taṣawwuf. He was given the title of “al-Qāri’”<sup>6</sup>, which means “the reciter or teacher” due to his proficiency in the science of Qirā’āt. He was also a famous calligrapher who wrote a copy of the Qur’ān every year.

### Teachers:

- 1) Aḥmad ibn Ḥajar al-Haytamī<sup>7</sup>
- 2) ‘Ali al-Muttaqī al-Hindī<sup>8</sup>
- 3) ‘Aṭīyyah al-Sulamī<sup>9</sup>
- 4) Mīr Kalan<sup>10</sup>
- 5) ‘Abd Allah al-Sindī<sup>11</sup>

---

<sup>4</sup> Scholars hold divergent views regarding the passing of Mullā ‘Ali al-Qāri’. Some posit that he died either in the year 1010 A.H or 1016 A.H, whereas others assert that he passed away in 1044 A.H. Nevertheless, the most accurate position is that he departed from this world in 1014 A.H and was laid to rest in *Maqbarah al-Ma’lah*

<sup>5</sup> *Risālat al-Basmalah*: 35. Mullā ‘Ali al-Qāri’ explicitly refers to himself as being a Ḥanafī.

<sup>6</sup> At times he would refer to himself as “*al-Muqri’*” – the teacher – instead of “*al-Qāri’*”.

<sup>7</sup> He was Shihāb al-Dīn Abū al-‘Abbās Aḥmad ibn Muḥammad ibn ‘Ali ibn Muḥammad ibn ‘Ali ibn Ḥajar al-Haytamī al-Shāfi‘ī, died 973 A.H. He was a student of *Shaykh al-Islām* Zakariyyā al-Anṣārī (d. 925 A.H), Shihāb al-Dīn al-Ramlī (d. 923 A.H) and Abū al-Ḥasan al-Bakrī. *Shadharāt al-Dhahab*: 8/123 – 134.

<sup>8</sup> He was the infamous author of *Kanz al-Ummāl fi Sunan al-Aqwal wa al-Af’āl*, ‘Alā’ alDīn ‘Ali ibn Ḥusām al-Dīn al-Hindī (d. 975 A.H). *Shadharāt al-Dhahab*: 8/399.

<sup>9</sup> He was Zayn al-Dīn ‘Aṭīyyah ibn ‘Ali ibn Ḥasan al-Sulamī al-Shāfi‘ī (d. 982 A.H). *al-A‘lām*: 4/238.

<sup>10</sup> He was Muḥammad Sa‘īd al-Ḥanafī (d. 983 A.H). *al-Munjid fi al-A‘lām*: 53.

<sup>11</sup> He was ‘Abd Allah al-Sindī al-Makkī al-Ḥanafī (d. 984 AH). He too was a student of Ibn Ḥajar al-Haytamī. al-Haytamī would consult with him regarding matters of Arabic grammar (*Naḥw*). *Shadharāt al-Dhahab*: 8/403.

6) Quṭb al-Dīn al-Makkī<sup>12</sup>

### Students:<sup>13</sup>

- 1) ‘Abd al-Qādir al-Ṭabarī<sup>14</sup>
- 2) ‘Abd al-Raḥmān al-Murshidī<sup>15</sup>
- 3) Muḥammad ibn Farrūkh al-Murawī<sup>16</sup>

### Literary works:

- 1) *Anwār al-Qur’ān wa Asrār al-Furqān*
- 2) *al-Bayyināt fī Bayān al-Āyāt*
- 3) *Takhrīj Qirā’āt al-Bayḍāwī*
- 4) *Sharḥ al-Shāṭibiyyah*
- 5) *al-Ḍābiṭiyyah li al-Shāṭibiyyat al-Lāmiyyah*
- 6) *Fayḍ al-Mu’īn ‘alā Jam‘ al-Arba‘īn fī Faḍl al-Qur’ān al-Mubīn*
- 7) *al-Minaḥ al-Fikriyyah fī Sharḥ al-Muqaddimat al-Jazariyyah*
- 8) *al-Hibat al-Saniyyat al-‘Aliyyah ‘alā Abyāt al-Shāṭibiyyat al-Rā’iyyah*

---

<sup>12</sup> He was Muḥammad ibn ‘Alā’ al-Dīn Aḥmad ibn Muḥammad Quṭb al-Dīn al-Nahrawālī al-Hindī al-Makkī al-Ḥanafī, famously known as al-Quṭbī (d. 990 A.H). *Shadharāt al-Dhahab*: 420. *al-Badr al-Ṭālī*: 2/57.

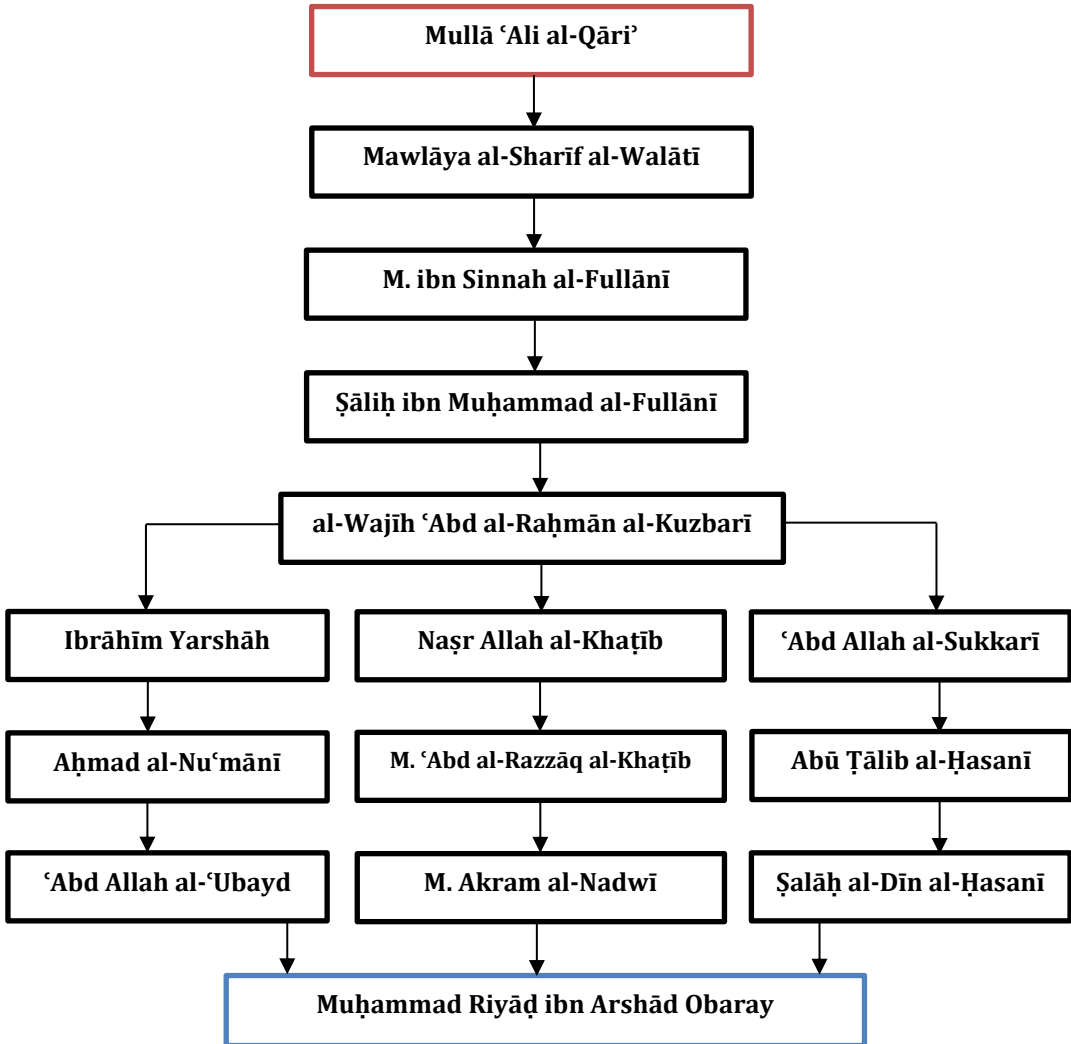
<sup>13</sup> Mullā ‘Alī al-Qārī had many students, but it is uncertain whether he had any students in his hometown. Most of his students studied under his tutelage when he was in Makkah.

<sup>14</sup> He was ‘Abd al-Qādir ibn Muḥammad ibn Yahyā al-Ḥusaynī al-Ṭabarī al-Shāfi‘ī al-Makkī, died 1033 A.H. *al-Badr al-Ṭālī*: 2/57. He was known as *Imām al-‘Ā’immat al-Ḥijāz* – the leading scholar in all of Ḥijāz. *Khulāṣat al-Athar*: 2/457 – 464. *Hadiyyat al-‘Ārifin*: 2/166.

<sup>15</sup> He was ‘Abd al-Raḥmān ibn ‘Īsā ibn Murshid al-‘Umarī al-Murshidī al-Makkī al-Ḥanafī. He was a *muftī* of the *Ḥanafīyyah*. He died of asphyxiation on the eve of *Jumu‘ah* on 11 *Dhū al-Ḥijjah*, 1037 A.H. *Khulāṣat al-Athar*: 2/369.

<sup>16</sup> He was Abū ‘Abd Allah Muḥammad ibn ‘Abd al-‘Aṭṭīm al-Makkī al-Ḥanafī ibn al-Maqdisī al-Mirūz al-Mullā Farrūkh ibn ‘Abd al-Muḥsin al-Rumī al-Murawī. He was an *Imām* of the *Ḥanafī Maqām* as well as a *khatīb* in Masjid al-Ḥarām (d. 1061 A.H). *Hadiyyat al-‘Ārifin*: 3/312.

## Our link to the author



## Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ زِدْنِي عِلْمًا يَا كَرِيمُ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الْفُرْقَانَ، وَنَزَلَ الْقُرْآنَ، وَأَنْعَمَ عَلَيْنَا بِالْإِيمَانِ، وَأَتَمَّ لَنَا بِالْإِحْسَانِ. وَالصَّلَاةَ وَالسَّلَامَ  
الْأَيْمَانَ الْأَكْمَلَانَ عَلَى سَيِّدِ الْخَلْقِ، وَسَدِّدِ الْحَقِّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ مِنْ بَنِي عَدْنَانَ، وَعَلَى آلِهِ الْكِرَامِ،  
وَأَصْحَابِهِ الْفَخَّامِ فِي كُلِّ زَمَانٍ وَمَكَانٍ.

أَمَّا بَعْدُ:

فَيَقُولُ خَادِمُ كِتَابِ اللَّهِ الْقَدِيمِ، وَحَدِيثِ نَبِيِّهِ الْكَرِيمِ، الْمُحْتَاجُ إِلَى بَرِّ رَبِّهِ الْبَارِيَّ عَلِيِّ بْنِ سُلْطَانَ مُحَمَّدٍ  
الْقَارِي:

هَذِهِ أَرْبَعُونَ حَدِيثًا فِي فَضَائِلِ الْقُرْآنِ، وَمَنْ تَلَاهُ عَلَى وَجْهِ الْإِحْسَانِ يَقْدِرُ الْإِمْكَانِ.

### Translation

O My Lord, Most Gracious, increase me in knowledge. All praise be to Allah ﷻ, the One who revealed the Criterion and sent down the Qur'an, the One who blessed us with belief, who completed beneficence for us. May His most complete salutations and peace be upon the master of all creation, the chain of the truth – Muḥammad ﷺ, the son of 'Abd Allah, from the tribe of 'Adnān – upon his noble family as well as his illustrious Companions in every era and abode.

Thereafter, says the one who is the servant of the everlasting Book of Allah ﷻ, as well as the Tradition of His Noble Prophet ﷺ, the one who is dependent on the grace of his Lord – The Creator – 'Ali ibn Sulṭān Muḥammad al-Qāri':

*“These are forty ḥadīth on the virtues of the Qur'an for those who recite it with sincerity and to the best of their ability.”*

## Panoptic Commentary

The presented passage functions as a supplication and prelude to a compendium containing forty ḥadīths expounding on the virtues of the Qur’ān. A detailed examination showcases the ensuing pivotal facets:

**Supplication:** Commencing with a fervent supplication, the paragraph directs its entreaty to the Almighty, Allah ﷻ, employing the address “**O My Lord, Most Gracious.**” This initial gesture establishes a tenor of humility, manifesting a profound acknowledgement of divine mercy. The use of the term “**Most Gracious**” reflects an acknowledgement of Allah’s ﷻ benevolence and compassion. The specified entreaty, “**increase me in knowledge,**” articulates the speaker’s ardent yearning for spiritual and intellectual elevation as well as a heightened comprehension.

**Praise to Allah:** Subsequent to the supplication, the narrative seamlessly transitions into an encomium onto Allah ﷻ. Essential phrases such as “**All praise be to Allah ﷻ**” serve to venerate Allah ﷻ as the Revelator of the Criterion [Qur’ān] and the Bestower of belief. It also emphasises Allah’s ﷻ role as the sole source of divine guidance through the Qur’ān. The inclusion of “**completing beneficence**” accentuates the entirety of Allah’s ﷻ benevolence and blessings and underscores the idea that Allah’s ﷻ blessings are comprehensive and all-encompassing.

**Salutations to the Prophet:** Following the encomium onto Allah ﷻ, the paragraph extends salutations and peace to the Prophet Muḥammad ﷺ, delineating him as the preeminent figure among all of creation and the linchpin of truth. The genealogical linkage to the tribe of ‘Adnān provides a historical context, grounding the Prophet Muḥammad ﷺ within a lineage. The inclusion of “**his noble family**” and “**illustrious Companions**” extends the invocation of salutations and peace to those closely associated with the Prophet ﷺ, showcasing their importance.

**Introduction of the Author:** The ensuing segment is presented in the first person and introduces the author, identified as ‘Ali ibn Sulṭān Muḥammad al-Qāri’. The author characterises himself as a servant devoted to the timeless Book of Allah ﷻ and the Tradition of His Noble Prophet ﷺ. The aphorism “**the servant of the everlasting Book of Allah ﷻ**” signifies a deep connection to the Qur’ān, highlighting its perpetual nature. By aligning himself with “**the Tradition of His Noble Prophet,**” the author

emphasises a steadfast commitment to the teachings and practices of the Prophet ﷺ. This introduction accentuates the authors' profound connection to the Qur'an and the Prophetic tradition.

**Statement of Purpose:** Culminating with a definitive statement of purpose, the author declares the compilation to encompass “**forty ḥadīth on the virtues of the Qur'an.**” Notably, the intended audience is specified—“**those who recite with sincerity and to the best of their ability**”. This delineation showcases the compilation's focused exploration of the merits of an authentic and earnest engagement with the Qur'an.

### **Synoptic Commentary**

The paragraph adeptly intertwines elements of supplication, encomium onto Allah ﷻ, salutations upon the Prophet ﷺ, the introduction of the author, and a statement of purpose. This strategic interweaving establishes an ambience of spiritual reverence, effectively laying the groundwork for the subsequent compilation of ḥadīths elucidating the virtues of the Qur'an. The language employed exudes respect, invoking sentiments of awe and gratitude towards Allah ﷻ and His Messenger ﷺ. The emphasis on sincerity and earnest effort in Qur'ānic recitation augments the spiritual profundity of the impending compilation.

## Ḥadīth 1

وَعَنْ عُثْمَانَ بْنِ عَفَّانٍ رضي الله عنه ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

رواه أحمد، وأصحاب الكتب الستة.

### Translation

It has been reported on the authority of ‘Uthmān ibn ‘Affān رضي الله عنه, that the Prophet ﷺ said: “**The best of you is he who learns the Qur’ān and teaches it.**” – related by Aḥmad and the authors of the six canonical ḥadīth books.

Ibn Mājah narrates in a variation to the text on the authority of Ibn Mas‘ūd رضي الله عنه with the wording, “**The choicest among you is he who reads the Qur’ān and teaches it.**”

وَرَوَاهُ ابْنُ أَبِي دَوَادٍ عَنِ ابْنِ مَسْعُودٍ رضي الله عنه، وَلَفْظُهُ: «خَيْرُكُمْ مَنْ قَرَأَ الْقُرْآنَ وَأَقْرَأَهُ»

### Commentary

The ḥadīth literature frequently references a ḥadīth of the Prophet Muḥammad ﷺ regarding the excellence of those who engage in learning and teaching the Qur’ān. In some instances, the ḥadīth employs the conjunction “**and**” between the verbs “**learns**” and “**teaches**,” signifying that the greatest reward is for the individual who both learns the Qur’ān and imparts that knowledge to others. Conversely, in alternative texts, the ḥadīth employs the conjunction “**or**” in lieu of “**and**,” altering the meaning to showcase that the most virtuous among believers is the one who either learns the Qur’ān or teaches it to others. In this latter version, the reward is equally substantial for both actions, deeming them virtuous.

The centrality of the Qur’ān in our lives, and its preservation and dissemination being contingent on faith, makes the inherent value of learning or teaching the Qur’ān self-evident and requires no further elucidation. Nevertheless, the degrees of learning the Qur’ān vary, encompassing a spectrum from a rudimentary understanding of the words to a comprehensive grasp of their accurate recitation, meaning, and significance.

It is apparent that the Qurʾān, being the verbatim Speech and Word of Allah ﷻ, holds precedence over all other forms of discourse, a notion reinforced by additional ḥadīths to be cited subsequently. Consequently, reciting, reading, and teaching the Qurʾān are deemed vastly superior to all other pursuits.

The ḥadīth unequivocally indicates that those who learn and teach the Qurʾān rank among the best within the Muslim Ummah. Notably, the ḥadīth makes no gender distinction, emphasising that both men and women bear equal responsibility for the acquisition and dissemination of Qurʾānic knowledge.

Classical ḥadīth commentators, including al-Nawawī and Ibn Ḥajar al-ʿAsqalānī, have provided insights into this ḥadīth. al-Nawawī, in his commentary on *Ṣaḥīḥ Muslim*, asserts that this ḥadīth showcases that those who learn and teach the Qurʾān should be accorded respect and honour as the best among people. Ibn Ḥajar al-ʿAsqalānī, in his commentary on *Ṣaḥīḥ al-Bukhārī*, contends that this ḥadīth encourages Muslims to prioritise the learning and teaching of the Qurʾān above all other forms of knowledge.

Consequently, the ḥadīth elucidates two fundamental canonical concepts:

- 1) The imperative to educate oneself.
- 2) The obligation to educate others.

The concept of acquiring knowledge and educating oneself holds paramount significance in Islam, with the Qurʾān containing numerous verses that underscore the importance of education, such as “**Read! In the name of your Lord who created.**”

Furthermore, education is not solely about acquiring knowledge but also entails applying that knowledge for personal and societal benefit. Islam encourages individuals to utilise their knowledge and skills in the service of communities and contribute to societal betterment. The ḥadīth, “**The best of people are those who are most beneficial to people,**” highlights the significance of utilising one’s knowledge and skills for the betterment of others.

## Grammatical Analysis:

The ḥadīth is meticulously crafted in proper Arabic grammar, demonstrating grammatical accuracy, and the Arabic employed exhibits characteristics of conciseness, clarity, and eloquence. The language adheres to a formal and grammatically sound structure, maintaining a discernible subject-verb-object structure.

Commencing with the first word of the ḥadīth, [عَنِ], a preposition denoting “**narrated by**” or “**on the authority of**”. It serves to identify the source of the narration, in this context, ‘Uthmān رضي الله عنه transmitting from the Prophet Muḥammad ﷺ. Additionally, the word [عَنِ] is derived from the verb [عَنَّ - يُعْنَعُنُ].

The subsequent word [النَّبِيِّ] denotes the Prophet Muḥammad ﷺ, with the definite article [ال] preceding it, serving as the definite article “**the**”. Significantly, this article specifies which prophet is being referenced.

Following this is the phrase [قَالَ ﷺ], a commonplace expression in ḥadīth literature, meaning “**the Prophet ﷺ said**”. The verb is presented in the past tense, followed by a colon, indicating the imminent presentation of a direct quote from the Prophet ﷺ. Additionally, the symbol [ﷺ] serves as an abbreviation for the honorific expression “*Ṣallā Allāh ‘alayhī wa Sallam*”, signifying “**May Allah place salutations and peace upon him ﷺ**”. Notably, this symbol is employed to convey reverence for the Prophet ﷺ.

Transitioning to the essence of the ḥadīth, designated as the *matn* of the ḥadīth, the word [خَيْرِكُمْ], which in this context is translated as “**the best of you**”. However, the word [خَيْرٌ] signifying “**good**” or “**best**”, coupled with the plural form of the attached suffix [كُمْ] conveys “**of you**”. The composite word [خَيْرِكُمْ] serves to showcase the significance of learning the Qur’ān.

The word [مَنْ] denoting “**who**” operates as a relative pronoun, succeeding the verb [تَعَلَّمَ], rendered in the past tense and signifying “**to learn**”. This indicates completion of the learning act while insinuating a continual process, implying that learning should extend throughout one’s lifetime. The verb originates from the root word [عَلِمَ - يَعْلَمُ], connoting “**to know**”.

The object of the verb [تَعَلَّمَ] is the definite word [الْقُرْآنَ], and finally, the concluding word [وَعَلَّمَهُ] employs the past tense of the verb [عَلَّمَ], signifying “to teach”. The object of this verb is indicated by the singular form of the attached suffix [هُ], which means “it”, in reference to the Qur’ān.

Additionally, the word [تَعَلَّمَ] is succeeded by the conjunction [وَ], meaning “and”, thus linking the phrase [خَيْرُكُمْ مَن تَعَلَّمَ الْقُرْآنَ] to the subsequent phrase [وَعَلَّمَهُ]. This conveys the imperative aspect of learning and imparting knowledge of the Qur’ān.

The phrasing of the ḥadīth uses an active voice, emphasising the importance of taking action. The Prophet ﷺ did not simply say that the best of you are those who “know” the Qur’ān, which is another false notion held by some, but he instead referred to those who actively learn and teach it. Moreover, it highlights the idea that knowledge is not just meant to be acquired but should also be shared with others.

Grammatically, this ḥadīth is a paradigm of a proficient preposition, article, pronoun, and verb usage in Arabic. It showcases the imperative role of maintaining a structured subject-verb-object format in constructing Arabic sentences.

In terms of phrasing, the ḥadīth employs parallelism to emphasise the paramountcy of learning and teaching the Qur’ān. Repeating the verbs on distinct scales and deploying conjunctions engender a harmonious and symmetrical framework, accentuating the mutually reinforcing essence of learning and teaching.

In summation, the ḥadīth employs the comparative form of the adjective [خَيْرُكُمْ], signifying that those who learn and teach the Qur’ān are superior to others. It utilises the verb form [تَعَلَّمَ] to denote the act of learning and the verb form [عَلَّمَ] to signify the act of teaching. Both verbs, positioned in the past tense, signify that the act of learning and teaching has already occurred.

### **Benefits and Sage Advice:**

This ḥadīth offers sage advice by showcasing the paramount significance of acquiring knowledge and imparting it to others, with a specific emphasis on knowledge related to the Qur’ān. It establishes that teaching the Qur’ān is the most noble endeavour, meriting divine reward from Allah ﷻ. Additionally, the ḥadīth advocates prioritising the study of the Qur’ān above all other forms of knowledge, positioning it as the cornerstone of Islamic belief and practice.

From a psychological perspective, this ḥadīth accentuates the communal dimension of learning and support. Engaging in learning and teaching the Qur’ān transcends individual worship, becoming a collective endeavour. By participating in this communal pursuit, individuals can strengthen interpersonal bonds, fostering mutual growth in knowledge and faith.

### **Harmonising the Ḥadīth:**

The first ḥadīth showcases the significance not only of acquiring knowledge of the Qur’ān but also of disseminating this knowledge to others. Conversely, the second ḥadīth emphasises acquiring proficiency in the correct recitation of the Qur’ān, reciting it regularly, and sharing this specific aspect of knowledge with others.

Grammatically, the primary distinctions between the two ḥadīth lie in the choice of verbs. The first ḥadīth employs the verb **تَعَلَّمَ** (ta‘allama), signifying “**to learn**”, and **عَلَّمَ** (‘allama), meaning “**to teach**,” while the second ḥadīth opts for the verb **قَرَأَ** (qara‘a), denoting “**to recite**” and **أَقْرَأَ** (aqr‘a), signifying “**to teach its recitation**.” Using different verbs accentuates the divergent facets of Qur’anic knowledge highlighted by each ḥadīth. The former showcases the importance of comprehending and internalising the Qur’ān and the imperative to share that acquired knowledge. In contrast, the latter stresses the significance of precise and regular Qur’anic recitation and the responsibility to impart the skill of correct recitation to others.

Commentaries by classical ḥadīth scholars validate these nuanced distinctions in meaning. al-Nawwawī, a renowned ḥadīth scholar, elucidates that the former highlights the significance of gaining knowledge and its dissemination. Conversely, the latter prioritises recitation and instructs others in its correct recitation.

In summation, both ḥadīth converge on the pivotal importance of learning and teaching the Qurʾān, yet they spotlight slightly different dimensions of Qurʾanic knowledge. The deliberate choice of varied verbs in the two ḥadīth delineates these nuanced differences, contributing to a more comprehensive understanding of the significance of Qurʾanic knowledge.

## Ḥadīth 2

وَعَنْ عَبْدِ اللَّهِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ، فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ: ﴿الْم﴾ حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ، وَلَا مٌ حَرْفٌ، وَمِيمٌ حَرْفٌ».

رواه الترمذي، قال: حديث حسن صحيح.

### Translation

It has been reported on the authority of ‘Abd Allah ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ, that the Messenger of Allah ﷺ said: “Whoever recites one letter of the book of Allah will receive a reward, and one reward is equal to tenfold (the like thereof). I do not say that ﴿الْم﴾ Alif Lām Mīm is one letter, but rather, that Alif is a letter, Lām is a letter, and Mīm is a letter.” – related by al-Tirmidhī. He classified the ḥadīth as *ḥasan*, *ṣaḥīḥ*.

### Commentary

This profound ḥadīth showcases the extraordinary merit inherent in the sacred act of reciting the Qur’ān, elevating it beyond a mere quantitative exercise focused on the count of letters or words. Instead, it delineates that the intrinsic value of each letter is distinct, standing apart from the cumulative recitation. Unlike many other righteous deeds, where the reward is contingent on completing the entire act, Qur’ān recitation uniquely allows for recognising partial acts. Thus, each independently recited letter becomes a virtuous deed, carrying its own weight of divine merit. In consonance with the divine promise, the Allah ﷻ magnifies the reward for each such deed, asserting:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

“Whoever brings forth a good deed, for him will be tenfold the like thereof.”

The Qur’ānic context adds depth to this reward, with the tenfold increase considered a minimal augmentation. The benevolence of Allah ﷻ is portrayed as boundless, affirmed by the Qur’ānic declaration:

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ

“Allah multiplied [the reward] for whomsoever He desires.”

This divine pledge accentuates the limitless nature of divine generosity, transcending human comprehension.

The Prophet’s ﷺ elucidation delves into the intricate nature of Qur’anic letters, particularly exemplified by his clarification regarding Alif Lām Mīm. These letters should not be regarded as a singular unit but as three separate entities. Alif is a letter, Lām is a letter, and Mīm is a letter, each contributing individually to the accumulation of thirty good deeds. However, scholars of ḥadīth differ on whether the reference to ﴿الْم﴾ pertains to the beginning of *Sūrat al-Baqarah* or *Sūrat al-Fīl*, thereby influencing the calculation of the reward. If considered the commencement of *Sūrat al-Baqarah*, with only three letters counted as written, the reward would be thirty.

Conversely, if regarded as the commencement of *Sūrat al-Fīl*, the cumulative letters Alif, Lām, and Mīm at the beginning of *Sūrat al-Baqarah* would amount to nine, resulting in a reward of ninety good deeds. Recognising this distinction is essential to grasp the nuanced significance of reciting Alif, Lām, Mīm in both *sūrahs* [chapters]. When appearing at the start of *Sūrat al-Baqarah*, Alif, Lām, Mīm, these letters denote the *ḥurūf al-muqaṭṭa‘āt* [disjointed letters] necessitating the explicit pronunciation of each one to attain the reward of ninety good deeds—articulated as Alif (أَلِف), Lām (لَام) Mīm (مِيم).

Moreover, the ḥadīth extends the stipulated reward beyond the mere enunciation of individual letters to include the meticulous recognition of each letter’s phonetic and graphic attributes. Accurate pronunciation per distinct articulation is emphasised, showcasing the depth of engagement required in the recitation process. This underscores the integral role of both auditory and visual dimensions in appreciating the Qur’anic text.

Esteemed classical ḥadīth commentators and scholars, including al-Nawawwī, al-Bukhārī, and Muslim, have bestowed considerable attention on this foundational ḥadīth. Their consensus reinforces the magnitude of the reward associated with Qur’anic recitation, emphasising the paramount importance of regular engagement

with the Qur'an. al-Nawawī, in his commentary on *Ṣaḥīḥ Muslim*, positions this ḥadīth as a potent source of motivation, encouraging Muslims to diligently recite the Qur'an, even if the lexical meanings elude immediate understanding. Ibn Kathīr, a venerable Qur'anic exegete, highlights the exponential multiplication of rewards, elucidating that each recited letter's reward is decupled. This showcases the profound magnitude of the recompense entailed in the act of Qur'anic recitation.

### **Grammatical Analysis:**

A meticulous grammatical analysis reveals the complexity and beauty of the Arabic language within the structure of this ḥadīth.

Commencing with a conditional statement, [مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ], denoting “**Whoever recites one letter of the book of Allah ﷻ**”, the grammatical nuances are both intricate and purposeful. The word [مَنْ] functions as a relative pronoun, referring to an unspecified individual. The verb [قَرَأَ], expressed in the past tense, translates to “**read.**”

Subsequently, the word [حَرْفًا] signifies “**letter,**” and [مِنْ] conveys “**from.**” The phrase [مِنْ كِتَابِ اللَّهِ] denotes “**from the Book of Allah ﷻ,**” signifying the Qur'an. A grammatical nuance evident in the ḥadīth is the deployment of the word [حَرْفًا]. This singular form, rooted in the Arabic verb [حَرَفَ], connoting “**to divide**” or “**to separate**”, is employed to denote a discrete unit of speech or writing, such as a letter or a sound. The ḥadīth accentuates the profound value and reward associated with even the most diminutive unit of the Qur'anic text, exemplified by a singular letter.

Furthermore, the ḥadīth underscores the significance attributed to each discrete letter within the Qur'an, elucidating the precision and import of the Arabic language. In Arabic, each letter carries a substantive meaning and fulfils a distinct purpose. This grammatical feature showcases the meticulous composition and intricacy of the Qur'anic text, accentuating the imperative of paying meticulous attention to each letter during recitation or study.

Additionally, the ḥadīth elucidates that the combination “**Alif, Lām, Mīm**” does not constitute a singular letter; instead, each constituent letter within this combination, namely “**Alif,**” “**Lām,**” and “**Mīm,**” is individually recognised. This revelation

accentuates the precision and meticulous attention to detail inherent in Arabic, wherein each letter possesses its unique value and significance.

From a grammatical standpoint, the [فَلَهُ بِهِ حَسَنَةٌ] bears significance. The word [بِهِ], meaning “**with it**”, serves as a preposition, affixed to the pronoun [هُ], denoting “**it**”, signifying that the individual receives a reward for Qur’ānic recitation. Concurrently, the word [حَسَنَةٌ], denoting “**a reward**”, assumes the nominative case, positioning it as the subject of the word [فَلَهُ], connoting “**so, for him**”.

Thirdly, the strategic use of conjunction is a pivotal grammatical tool in Arabic, facilitating the logical and cohesive connection of phrases and ideas. The ḥadīth employs the conjunction [وَ] to establish a link between the phrase [أَلْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا] and the preceding text. The word [بِعَشْرِ], denoting “**by ten**”, functions as an adverb modifying the word [أَمْثَالِهَا], signifying “**its like**”, thereby conveying that the reward for Qur’ān recitation undergoes a tenfold multiplication.

Fourthly, the ḥadīth concludes with the phrase [لَا أَقُولُ], meaning “**I do not say.**” Succeeding this expression are the Arabic letters [الْم], recognised as the *al-ḥurūf al-muqatta’āt* [disjointed letters]. The Prophet’s ﷺ elucidation states that he is not asserting the individuality of each of these letters but advocates for their separate consideration. The grammatical construct is noteworthy, utilising the verb [أَقُولُ] in the present tense, denoting that the Prophet ﷺ is contemporaneously delivering a statement. Moreover, the incorporation of the negative particle [لَا] showcases the Prophet’s ﷺ disavowal of a prevalent misconception concerning the Qur’ān.

Finally, the phrase [وَلَكِنَّ أَلِفَ حَرْفٌ، وَلَا مَ حَرْفٌ، وَمِيمٌ حَرْفٌ] within the ḥadīth delineates the specific letters employed in the Qur’ān. This phrase characterises the Arabic alphabet’s letters, underscoring the significance of each letter in the Qur’ān. Noteworthy is the utilisation of the Arabic letters Alif, Lām, Mīm, as these letters are distinctive to the Qur’ān, emphasising its miraculous nature. The ḥadīth employs the word [حَسَنَةٌ] to describe the reward for reciting the Qur’ān, designating “**a good deed**” in Arabic, thereby accentuating the virtue and righteousness associated with reciting the Qur’ān.

In summation, this ḥadīth serves as a poignant reminder to Muslims of the profound importance of reading the Qurʾān, unveiling the intricacies and eloquence inherent in the Arabic language.

### **Benefits and Sage Advice:**

The ḥadīth imparts multifaceted insights and sagacious advice. Primarily, it highlights the significance of Qurʾānic recitation and the consequential substantial rewards it attracts. Secondly, it advocates for a comprehensive understanding of the Qurʾān, emphasising its divine origin and role as a guiding source for humanity. Thirdly, the ḥadīth showcases the profound value accorded by Allah ﷻ to even the minutest virtuous acts, emphasising the need to appreciate the significance of seemingly inconspicuous deeds and to amass a multitude of good deeds diligently. Conclusively, the ḥadīth highlights the Qurʾān's miraculous nature.

Moreover, it imparts several psychological advantages. Firstly, promoting regular Qurʾānic reading and recitation fosters a serene and calming effect on the mind and soul. Secondly, it instils optimism and hope, as individuals are consistently reminded of the splendid rewards awaiting them for their virtuous deeds. Thirdly, it cultivates a communal spirit and sense of brotherhood among Muslims, encouraging collective Qurʾānic recitation and mutual support in pursuing righteousness. Lastly, it serves as a crucial reminder to engage in consistent Qurʾānic recitation and the continual accrual of virtuous deeds.

### Ḥadīth 3

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَرْفَعُ بِهَذَا الْقُرْآنِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ».

رواه مسلم وابن ماجه.

#### Translation

It has been reported on the authority of ‘Umar ibn Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, that the Prophet ﷺ said: “**Indeed Allah elevates a nation via this book and belittles others through it.**” – related by Muslim and Ibn Mājah.

#### Commentary

The ḥadīth under consideration unveils the elevated status bestowed upon adherents of the Qur’ān who steadfastly follow its teachings, ensuring their ascent to positions of prestige, reverence, and eminence both in this temporal life and the Hereafter. Conversely, those who deviate from the guidance provided by the Qur’ān face the ominous prospect of humiliation, a decree pronounced by Allah ﷻ in both realms—in this world as well as the next. This foundational principle finds resonance in various Qur’anic verses, encapsulated by the poignant declaration:

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

*“Through this Book, many are led astray and many are guided by it.”*

Furthermore, al-Ghazālī, in his seminal work *Iḥyā’ ‘Ulūm al-Dīn*, expounds on the transformative impact of Qur’anic recitation. He narrates that reciting a Qur’anic verse invokes angelic blessings upon the reader while cautioning that reciting specific verses may result in angelic condemnation or curses. Scholars further posit that inadvertent self-invocation of curses may transpire if a reciter selects verses resonant with their transgressions, such as those invoking Allah’s ﷻ curse upon wrongdoers. The historical episode of ‘Umar ibn Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ appointing a Qur’anic reciter, an enslaved individual, to a gubernatorial position serves as an illustrative example. This act vividly demonstrates the Qur’ān’s power to either exalt or debase individuals, affirming its unparalleled capacity to shape destinies. In essence, the Qur’ān wields a

profound influence, promising rewards for adherents and retribution for those who disregard its precepts.

### Grammatical Analysis:

The grammatical structure and articulation of this ḥadīth exhibit a tapestry of linguistic elements, attesting to the eloquence and precision of the Arabic language in effectively conveying nuanced meanings:

- 1) **Emphatic Particle:** The initial deployment of [إِنَّ] at the onset of the sentence serves as an emphatic particle, accentuating the veracity of the statement. This linguistic element is commonly employed to introduce pivotal information or emphasise a particular point, showcasing the paramount significance of the Qurʾān in either elevating or debasing individuals.
- 2) **Verb Forms:** The use of two distinct verb forms, derived from the roots [رَفَعَ] and [وَضَعَ], merits attention. The verbs [يَرْفَعُ] and [يَضَعُ], both employing the third person singular masculine form of the present tense, signify Allah’s ﷻ continuous action of raising or elevating and lowering or humbling, respectively. These verb forms encapsulate the dynamism and perpetual nature of Allah’s ﷻ actions in relation to the Qurʾān.
- 3) **Preposition:** The preposition [بِ] in [بِهَذَا الْقُرْآنِ] denotes “with this Qurʾān,” introducing a pronoun in the accusative case and specifying the object of the action. This prepositional usage enhances precision, elucidating the Qurʾān as the instrumental means through which Allah ﷻ elevates or debases individuals.
- 4) **Noun and Adjective:** The noun [أَفْوَامًا], derived from the root [قَوَّمَ], in the accusative case, designates those elevated or exalted by Allah ﷻ through the Qurʾān. The adjective [آخِرِينَ], also in the accusative case, pertains to those lowered or debased, adding specificity to the depiction of Allah ﷻ actions and the Qurʾān’s impact on diverse groups.
- 5) **Demonstrative Pronoun:** The use of the demonstrative pronoun [هَذَا], referencing the Qurʾān, accentuates its proximity in terms of time, place, or

significance. This pronoun highlights the Qur'ān as the focal point of the ḥadīth, showcasing its pivotal role in the context of Allah's ﷻ actions.

- 6) **Verb Tense and Particle:** The verb [تَعَالَى], derived from the root [عَالَ], in the third person singular masculine form of the present tense, signifies the continuous and perpetual nature of Allah's ﷻ attribute of exaltation.

The ḥadīth incorporates several salient features of Arabic grammar, encompassing verb forms, prepositions, nouns and adjectives, demonstrative pronouns, verb tenses, and particles. These linguistic components contribute to the precision, clarity, and emphasis of the intended meaning, elucidating the Arabic language's efficacy in conveying Islamic teachings. The ḥadīth thus underscores the pivotal role of the Qur'ān in elevating or debasing individuals in the sight of Allah ﷻ, serving as a poignant reminder of the significance of studying, understanding, and internalising its teachings.

#### **Benefits and Sage Advice:**

The ḥadīth imparts multifaceted insights and sage counsel, offering profound lessons for believers. It primarily showcases the importance of engaging in Qur'ānic recitation, emphasising the commensurate vast reward associated with this practice. Secondly, the ḥadīth indirectly elucidates the sacred stature accorded to the Arabic language and its alphabet within the Islamic paradigm. Therefore, it encourages Muslims to cherish and study the language to gain a deeper understanding of the Qur'ān. Thirdly, the ḥadīth advocates for a profound understanding of the Qur'ān, positing it as Allah's ﷻ divine guidance for humanity. Consequently, comprehending and internalising the Qur'ān assumes a pivotal role in one's spiritual journey.

Furthermore, the ḥadīth serves as a poignant reminder that Allah's ﷻ recompense extends generously to even ostensibly modest deeds. It admonishes against underestimating the value inherent in seemingly inconspicuous actions, prompting a conscientious effort to amass virtuous deeds assiduously. The ḥadīth, in its totality, highlights the miraculous character of the Qur'ān, alluding to its divine and extraordinary nature.

Beyond its doctrinal implications, the ḥadīth unfolds psychological dividends. Firstly, it fosters a regular practice of reading and reciting the Qurʾān, positing this habit as a source of tranquillity for the mind and soul. Secondly, it instils hope and optimism, perpetually underscoring the promise of magnificent rewards awaiting those who diligently engage in virtuous deeds. Thirdly, it nurtures a communal ethos, encouraging Muslims to collectively recite the Qurʾān and fortify mutual support in pursuing righteousness. Ultimately, the ḥadīth constitutes an indispensable reminder to engage in Qurʾānic recitation and conscientiously accumulate virtuous deeds regularly. Its linguistic eloquence and profound teachings encapsulate spiritual and communal dimensions within the Islamic framework, guiding believers on a path of virtue, enlightenment, and divine favour.

## Ḥadīth 4

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: مَنْ شَغَلَهُ الْقُرْآنُ عَنِ ذِكْرِي وَمَسْأَلَتِي، أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ. وَفَضْلُ كَلَامِ اللَّهِ تَعَالَى عَلَى سَائِرِ الْكَلَامِ، كَفَضْلِ اللَّهِ تَعَالَى عَلَى خَلْقِهِ».

رواه الترمذي، قال: حديث حسن صحيح.

### Translation

It has been reported on the authority of Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “The Lord – the Blessed and the Sublime – says: ‘Whoever the Qur’ān preoccupies from My remembrance and My supplication, I will give him better than that which I have given to those who ask.’” The superiority of the Speech of Allah over all other speeches is like the superiority of Allah over His creation.” – related by al-Tirmidhī, who said the ḥadīth is *ḥasan, ṣaḥīḥ*.

### Commentary

The ḥadīth under consideration unfolds a profound discourse on the divine recompense bestowed upon those wholly immersed in the dedicated pursuit of acquiring and disseminating knowledge related to the Qur’ān. This engagement encompasses correct recitation, a comprehensive understanding of its substantive content, and the pedagogical aspects of imparting its teachings. The recipients of this conspicuously augmented divine reward find themselves in stark juxtaposition to those predominantly engaged in the repetitive entreaty or imploration of Allah ﷻ for favours. The former cohort, owing to their profound absorption in the multifaceted endeavours of Qur’ānic study, instruction, and application, finds themselves with limited temporal capacity for supplication to Allah ﷻ.

A corollary ḥadīth, resonating thematically with the above discourse, elucidates the divine calculus of recompense. It posits that Allah ﷻ, confers a markedly enhanced reward upon individuals solely devoted to the Qur’ān, thereby allocating scant time to the act of supplication. This distinctive reward stands in stark contrast to the recompense accorded to an ever-grateful servant of Allah ﷻ who, while consistently

expressing gratitude through supplication, remains notably less enmeshed in the immersive study and scholarly propagation of the Qur'an. This dialectical comparison showcases the intrinsic merit of an unwavering commitment to Qur'anic scholarship, positing it as a distinguished priority in divine compensation.

### **Grammatical Analysis:**

The linguistic composition of the ḥadīth exemplifies a profound grammatical structure, showcasing the eloquence and aesthetic richness inherent in the Arabic language.

Firstly, the use of the verb [شَغَلَهُ], denoting “**whoever is preoccupied with**” or “**whoever is fully engrossed in the Qur'an**” in the past tense signifies absolute absorption and undivided attention to the Qur'an. This grammatical choice implies that genuine engagement with the Qur'an necessitates unwavering dedication, discipline and concentrated focus.

Secondly, the word [أَعْطَيْتُهُ], signifying “**I will give him**” or “**I will grant him**”, is articulated in the past tense, accentuating the certainty and immediacy of Allah's ﷻ reward. Moreover, the past tense form implies that the reward was already bestowed, highlighting the immediate recompense granted to those who prioritise the study and dissemination of the Qur'an.

Thirdly, the word [أَفْضَلَ], translated as “**better**”, in its comparative form, elucidates that the reward promised by Allah ﷻ transcends the ordinary favours granted to those who merely seek general supplications.

Conclusively, the phrase [فَظُلُّ كَلَامِ اللَّهِ تَعَالَى عَلَى سَائِرِ الْكَلَامِ] conveys “**the superiority of the Speech of Allah over all other speech**”. The use of the superlative [سَائِرِ الْكَلَامِ] signifies “**all other speech**”, accentuating that the discourse of Allah ﷻ is unparalleled and unmatched.

In summation, this ḥadīth serves as a testament to the beauty and precision of the Arabic language, effectively conveying meaning and emphasising the pivotal role of the Qur'an in our lives. The strategic use of specific verbs, tenses, and comparative forms, coupled with the simile at the end, constructs a coherent and impactful

message, inspiring and motivating individuals to wholeheartedly engage in the study and practical application of the Qur'ān.

### **Benefits and Sage Advice:**

The ḥadīth elucidates the imperative of maintaining equilibrium between Qur'ānic recitation and supplication to Allah ﷻ. It serves as a poignant reminder that the overarching objective of engaging in the recitation, acquisition, and dissemination of the Qur'ān is to secure Allah's ﷻ pleasure and reward, transcending a perfunctory fulfilment of ritualistic obligations inherent in recitation. Additionally, the ḥadīth accentuates the intrinsic worth of the Qur'ān, positing that those who accord it precedence will be endowed with a reward surpassing that granted to those who petition or implore for it.

From a psychological perspective, the ḥadīth instils mindfulness, fostering a concentrated focus on the present moment. Through complete immersion in the Qur'ān, individuals may derive a profound sense of tranquillity and purpose, thereby positively impacting their mental well-being.

Moreover, the ḥadīth showcases the magnificence and potency of the Arabic language. The linguistic composition and structure of the ḥadīth itself stand as a source of inspiration and awe, particularly for those with an appreciation for the intricacies inherent in Arabic grammar and syntax.

In summation, the ḥadīth highlights the criticality of prioritising the Qur'ān, advocating for an equilibrium between recitation and spiritual contemplation. Simultaneously, it acknowledges the inherent beauty and potency encapsulated within the Arabic language. As believers strive for divine favour, this discourse stands as a beacon, guiding them toward immersive Qur'ānic scholarship and a profound connection with the Speech of Allah ﷻ.

## Hadīth 5

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرَجَةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ».

وَفِي رِوَايَةٍ: «مَثَلُ الْفَاجِرِ» بَدَلُ «الْمُنَافِقِ».

رواه أحمد، والبخاري، ومسلم، وأبو داود، والترمذي، والنسائي، وابن ماجه.

### Translation

It has been reported on the authority of Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “The similitude of a believer who recites the Qur’ān is like a citron<sup>17</sup>, its smell is fragrant and its taste is sweet. The similitude of a believer who does not recite the Qur’ān is like a date<sup>18</sup>, it bears no smell, yet its taste is sweet. The similitude of a hypocrite who recites the Qur’ān is like basil<sup>19</sup>, its smell is fragrant, but its taste is bitter. The similitude of a hypocrite who does not recite the Qur’ān is like colocynth<sup>20</sup>, it bears no smell, and its taste is bitter.”

In a variation: “The similitude of a transgressor” is a substitute for (the word) “hypocrite” – related by Aḥmad, al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

<sup>17</sup> Examples of citron or citrus fruits encompass oranges, naartjies, lemons, and the like.

<sup>18</sup> *Tamar* is dried dates whereas “*ruṭab*” denotes fresh dates.

<sup>19</sup> Belonging to the mint family, it is classified as a herb. Alternative designations for this herb include Thai basil and sweet basil.

<sup>20</sup> Resembling a watermelon vine, it produces small, hard fruits with a bitter pulp. Commonly known as bitter apple, bitter cucumber, desert gourd, and wild gourd, this plant is indigenous to the Mediterranean Basin, Asia, and Turkey, specifically in the regions of Izmir, Nubia, and Trieste.

## Commentary

The ḥadīth accentuates the significance of Qur'ānic recitation and delineates distinct outcomes for believers and hypocrites, employing similes to vividly illustrate the consequences of engaging or abstaining from Qur'ānic recitation.

The believer, committed to reciting the Qur'ān, is likened to a citron—a fruit possessing both a pleasing fragrance and a sweet taste. This metaphor symbolises the believer's embodiment or internalisation of Qur'ānic teachings, resulting in the manifestation of virtuous character and righteous conduct.

Conversely, the believer who, despite not reciting the Qur'ān, exhibits commendable qualities is analogised to a date with a sweet taste but lacking fragrance. This simile represents the believer who, although devoid of Qur'ānic knowledge and recitation, adheres to its principles and displays commendable virtues.

In contrast, the hypocrite, reciting the Qur'ān with an outward semblance of piety but lacking genuine faith, is likened to basil—a herb with a pleasant fragrance but a bitter taste. This metaphor encapsulates the outwardly virtuous yet insincere nature of the hypocrite who fails to internalise true faith.

Finally, the hypocrite neglecting or refraining from Qur'ānic recitation is metaphorically equated to colocynth—an acrid fruit bereft of sweetness and fragrance. This simile showcases the hypocrisy of those who not only lack faith but also neglect the fundamental duty of Qur'ānic recitation. The reference to colocynth accentuates the bitter ramifications of forsaking the Qur'ān, resulting in the forfeiture of divine guidance, wisdom, and blessings. It serves as a poignant warning against the hypocrisy of individuals professing Islam while neglecting their essential obligations to Allah ﷻ.

In summation, this ḥadīth underscores the imperative of regular Qur'ānic recitation and comprehension, portraying it as a fount of guidance and enlightenment for believers while concurrently cautioning against the hypocrisy prevalent among those who either disregard or misappropriate its teachings.

## Grammatical Analysis:

The ḥadīth, employing eloquent Arabic language, is a captivating exemplification of linguistic finesse, adeptly encapsulating profound meanings within concise and vivid phrases. Formulated through the adept use of similes, the ḥadīth draws parallels between believers and hypocrites, those who engage or disengage from Qur'ānic recitation, with each persona metaphorically likened to specific fruits or herbs. This technique accentuates disparities in their actions, attitudes, and approaches toward the Qur'ān.

Grammatically, the ḥadīth employs diverse structures and rhetorical devices, enriching its clarity and aesthetic appeal. The particle [ك] (**like**) introduces similes, a prevalent Arabic rhetorical device fostering vivid imagery and comparisons. Additionally, the use of the relative clause [الَّذِي] (**who**) delineates the distinctive traits of believers and hypocrites, while the participial phrase [لَيْسَ لَهَا] (**not for it**) poignantly describes the absence of fragrance in the date and colocynth, creating a stark contrast between similes. Furthermore, the singular noun form [الْأُتْرُجَّةَ] (**citron**) conveys the notion of a unique and precious individual possessing both sweet aroma and taste. Conversely, the hypocrite who recites the Qur'ān is likened to [الرَّيْحَانَةَ] (**basil**), a collective noun implying a lack of individuality, with the bitterness of taste reflecting their hypocrisy.

Moreover, the ḥadīth comprises succinct and straightforward sentences, utilising varied grammatical structures to convey its message effectively. These sentences, structured as similes, intricately compare believers engaged in Qur'ānic recitation with those who are not, as well as hypocrites, both reciting and abstaining from recitation.

Additionally, the ḥadīth artfully incorporates the following grammatical structures:

- 1) **Adjective-Noun Agreement:** The use of adjective-noun agreement such as “**the similitude of a believer**”, “**the similitude of a hypocrite**”, “**the fragrant smell**”, “**the sweet taste**”, “**the bitter taste**”, and “**the lack of smell.**” accentuates the distinct qualities possessed by the simile objects, differentiating them effectively.
- 2) **Verb Agreement:** The uses of verb agreement in phrases such as “**recites the Qur’ān**”, “**does not recite the Qur’ān**”, “**bears no smell**”, and “**bears no fragrance**” reinforces the performed action and clarifies the subject’s status.
- 3) **Prepositional Phrases:** The use of prepositional phrases, as in “**like citron**”, “**like a date**”, “**like basil**”, and “**like colocynth**”, showcases the similes’ significance in characterising believers and hypocrites.

### **Benefits and Sage Advice:**

From an Islamic perspective, the ḥadīth imparts multifaceted salient benefits and offers sagacious counsel to believers. Firstly, it showcases the importance of reciting and comprehending the Qur’ān, portraying it as the fount of guidance and illumination for all adherents. Simultaneously, it issues a cautionary note against the semblance of religiosity displayed by individuals who recite the Qur’ān merely for ostentation, lacking genuine faith within their hearts. Secondly, the ḥadīth advocates for cultivating a pure heart and intention, discouraging actions impelled solely by ambition, worldly aspirations, or the pursuit of recognition. The simile of the date, symbolising a believer not engaged in Qur’ānic recitation but possessing sweetness, represents the believer who, although devoid of Qur’ānic knowledge, adheres to its principles and displays commendable virtues.

From a psychological perspective, the ḥadīth accentuates the criticality of inner purity and sincerity while cautioning against the perils of hypocrisy and insincerity. Its employment of metaphorical language serves as a potent cognitive tool, aiding believers in internalising and retaining the profound message more effectively.

Furthermore, the ḥadīth encourages believers to pursue excellence in conduct and attitude, advocating a rejection of mediocrity and complacency. This is vividly

illustrated through diverse similes, which portray Qur'ān-reciting believers akin to the citron—a unique and precious fruit exuding both sweet aroma and taste—while those neglecting, misusing and misapplying it parallel the date or colocynth, bereft of fragrance or taste or both—fragrance and taste.

In summation, this ḥadīth stands as a compelling testament to the beauty and eloquence inherent in the Arabic language, coupled with the intricacies of its grammatical structures and rhetorical devices. From Islamic and psychological perspectives alike, the ḥadīth imparts valuable insights and advice, underscoring the imperative of internal purity and sincerity and urging believers to pursue excellence in their actions and attitudes.

## Hadith 6

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأَثْرَجَةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ، وَلَا رِيحَ لَهَا، وَمَثَلُ الْجَلِيسِ الصَّالِحِ، كَمَثَلِ صَاحِبِ الْمِسْكِ، إِنْ لَمْ يُصَبَّكَ مِنْهُ شَيْءٌ أَصَابَكَ مِنْ رِيحِهِ، وَمَثَلُ الْجَلِيسِ السُّوءِ، كَمَثَلِ صَاحِبِ الْكَبِيرِ، إِنْ لَمْ يُصَبَّكَ مِنْ سَوَادِهِ، أَصَابَكَ مِنْ دُخَانِهِ».

رواه وأبو داود.

### Translation

It has been reported on the authority of Anas رضي الله عنه that the Messenger of Allah ﷺ said: “The similitude of a believer who recites the Qur’ān is like a citron, its smell is fragrant, and its taste is sweet. The similitude of a believer who does not recite the Qur’ān is like a date, it bears no smell, yet its taste is sweet. The similitude of a transgressor who recites the Qur’ān is like basil, its smell is fragrant, but its taste is bitter. The similitude of a transgressor who does not recite the Qur’ān is like colocynth, it bears no smell, and its taste is bitter. The example of a righteous company is like a trader of musk; if you receive none of the musk itself, at least you’d be affected by its scent. The example of bad company is like a blacksmith (who uses the bellow), if you are not afflicted by its black soot, you will be affected by its smoke.” – related by Abū Dāwūd.

### **Harmonising the Ḥadīth:**

This ḥadīth, alongside its antecedent, shares akin thematic content albeit displaying nuanced distinctions in phraseology. Both ḥadīth analogously equate the Qur'ān-reading believer to a fragrant fruit, juxtaposed against the Qur'ān-neglecting hypocrite or profligate likened to a bitter or insipid fruit or plant.

### **Use of the term *fājir* over *fāsiq* in the Ḥadīth:**

The ḥadīth in question introduces the term [فَاجِرٌ] as opposed to [فَاسِقٌ], delineating nuances within Islamic terminology. Both designations, [فَاجِرٌ] as opposed to [فَاسِقٌ], characterise individuals engaged in sinful conduct, yet distinctions in their connotations exist.

The term *fājir* broadly denotes one involved in major transgressions, particularly those entailing personal morality and sexual ethics, such as adultery or fornication. It also encompasses individuals openly defiant of Allah's ﷻ decrees, displaying a conspicuous absence of remorse for their actions.

Conversely, *fāsiq* delineates an individual disobedient to Allah's ﷻ commands, albeit not necessarily to the magnitude of a *fājir*. It commonly describes individuals who publicly or openly violate Islamic precepts, persisting in disobedience despite their awareness of its consequences. Additionally, the term extends to those infringing upon the rights of others, encompassing actions such as fraud or oppression.

In broader terms, *fājir* assumes a more stringent connotation than *fāsiq*, implying a heightened degree of moral corruption and depravity. Nonetheless, both denote deviation from Islamic rectitude, signalling the imperative of repentance and guidance.

## Ḥadīth 7

وَعَنْ عَائِشَةَ   قَالَتْ: قَالَ رَسُولُ اللَّهِ  : «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ، وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، فَلَهُ أَجْرَانِ».

وَفِي رِوَايَةٍ: «الَّذِي يَقْرَأُ الْقُرْآنَ، وَهُوَ يَتَشَتَّدُ عَلَيْهِ لَهُ أَجْرَانِ».

رواه البخاري، و مسلم، واللفظ له. وأبو داود، والترمذي، والنسائي، وابن ماجه.

### Translation

It has been reported on the authority of ‘Ā’ishah   who said, “The Messenger of Allah   said: **“The expert reciter of the Qur’ān will be among the noble and obedient scribes (the angels), and he who stammers whilst it is difficult upon him, for him will be two rewards.”**

In a variation: **“The one who recites the Qur’ān whilst it is hard upon him, for him will be two rewards.”** – related by al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

### Commentary

The phrase **“the expert reciter of the Qur’ān”** pertains to an individual proficient in reciting and memorising the sacred text. Notably commendable is the mastery of its meanings and significance. The assertion **“will be among the noble and obedient scribes”** alludes to angels who disseminate the Qur’ān through their recitation, akin to the reciter. Consequently, the angels and the reciter share a common vocation, executing the same divine duty. Alternatively, this phrase may imply that the reciter will attain the status of such angels on the Day of Judgment.

The phrase **“stammers whilst it is difficult upon him, for him will be two rewards”** signifies that the reciter receives one reward for recitation and another for persevering in reading the Qur’ān despite encountering difficulties. However, this should not be misconstrued to suggest that the reward for such an individual surpasses that of a skilled reciter, for the latter is entitled to a considerably greater reward. Indeed, the adept reciter may even find himself in the company of special angels. The elucidation

regarding one who stammers in reciting the Qurʾān pertains to the toil associated with faltering, and the challenges inherent in reciting the Qurʾān carry a distinct reward. Consequently, reciting the Qurʾān should not be relinquished, even if stammering is considered a valid excuse.

In a ḥadīth relayed by Mullā ‘Ali al-Qārī through al-Ṭabarānī and al-Bayhaqī, the individual unable to memorise the Qurʾān proficiently due to a weak memory yet remains steadfast and committed to learning will receive a twofold reward. Similarly, one earnestly aspiring to commit the Qurʾān to memory but lacking the capability, yet persisting in their efforts, will be acknowledged by Allah ﷻ to be among the *ḥuffāth* on the Day of Judgement.

### Grammatical Analysis:

The ḥadīth manifests a captivating and eloquent expression, showcasing the linguistic depth and grammatical prowess inherent in the Arabic language. Several grammatical nuances contribute to the precision and eloquence of the wording and phrasing.

- 1) **Use of the Intensive Form:** The phrase *وَالَّذِي يَقْرَأُ الْقُرْآنَ، وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ* exemplifies the deployment of the intensive form [*tafʿīl*] in Arabic, a linguistic construct designed to underscore the vigor of the verb’s action. In the context of this ḥadīth, the intensive form is strategically employed to accentuate the exertion and challenges entailed in the act of reciting the Qurʾān. The word *وَيَتَتَعْتَعُ*, signifying “to stutter” or “to stumble” during recitation, coupled with *شَاقٌّ* conveys the notions of “difficult” or “burdensome”. Through the strategic deployment of the intensive form, the ḥadīth highlights the imperative of earnestly and correctly engaging in Qurʾānic recitation.
- 2) **Employment of the Passive Voice:** The adoption of the passive voice in the phrase *فَلَهُ أَجْرَانِ* represents an additional grammatical asset within the Arabic language. Although the phrase translates to “for him will be two rewards,” the strategic utilisation of the passive voice serves to showcase that Allah ﷻ confers these rewards and that the individual does not independently earn them. This grammatical choice infuses a sense of humility into the statement,

reinforcing the overarching acknowledgement that all rewards ultimately emanate from Allah ﷻ.

- 3) **Noteworthy Usage of Pronouns:** The strategic deployment of pronouns in this ḥadīth deserves attention. The segment **وَالَّذِي يَفْرَأُ الْقُرْآنَ** employs the relative pronoun **الَّذِي**, signifying “**who**” or “**that which**” seamlessly linking back to the individual engaged in the recitation of the Qur’ān. This pronoun choice instils a personalised quality into the statement, emphasising that the reward is specifically designated for the individual undertaking Qur’ānic recitation. Additionally, the phrase **وَهُوَ عَلَيْهِ شَاقٌّ** uses the pronoun **عَلَيْهِ**, connoting “**upon him**”, accentuating the arduous nature of Qur’ānic recitation. The discerning use of these pronouns contributes clarity and specificity to the statement.
- 4) **Metaphoric Elevation:** The culminating aspect of the ḥadīth involves the incorporation of metaphor to delineate the reward inherent in Qur’ānic recitation. While the literal interpretation of **فَلَهُ أَجْرَانِ** is “**for him will be two rewards**,” the metaphorical underpinning suggests a manifold multiplication of the reward. This metaphorical layer enriches the statement, imparting depth and resonance that renders it more memorable and impactful.
- 5) **Strategic Usage of Nouns:** The ḥadīth strategically incorporates several nouns, such as **الْقُرْآنَ** (**the Quran**), **السَّفَرَةَ** (**travellers**), **الْكِرَامِ** (**noble**), and **الْبَرِّرَةَ** (**pious**), to enhance clarity and conciseness in conveying its message. These nouns serve as focal points, delineating critical aspects of the virtuous deeds and individuals alluded to in the ḥadīth, thereby contributing to a nuanced understanding of its intended meaning.
- 6) **Precision in Verb Selection:** In the context of the ḥadīth, a judicious selection of verbs imparts precision and potency to the narrative. Noteworthy instances include **يَفْرَأُ** (**reads**), **يَتَتَعَنَّعُ** (**stumbles**), and **يَتَشَتَّدُ** (**struggles**). Through their precision, these verbs imbue the ḥadīth with dynamism, rendering it more captivating and memorable for its audience.
- 7) **Use of Pronouns:** The strategic employment of pronouns, such as **هُوَ** (**he**), **لَهُ** (**for him**), and **عَلَيْهِ** (**upon him**), imparts a personalised touch to the

message. This deliberate use of pronouns establishes a connection with the audience, rendering the ḥadīth more relatable and resonant.

- 8) **Adroit Use of Descriptive Adjectives:** The ḥadīth adeptly incorporates adjectives, notably **شاقٌّ** (**difficult**), to delineate the circumstances surrounding the recitation of the Qur'ān. This inclusion emphasises the requisite effort and dedication indispensable for attaining the associated reward.
- 9) **Unique Deployment of the Dual Form:** Noteworthy is the utilisation of the dual form **أَجْرَانِ** in the ḥadīth, a distinctive grammatical feature signifying two objects or individuals. In this context, the dual form signifies the two rewards conferred upon the reciter of the Qur'ān, thereby showcasing the magnanimity and abundance inherent in Allah's ﷻ rewards.
- 10) **Strategic Use of Present Tense Verbs:** The ḥadīth strategically employs present tense verbs, imbuing the message with immediacy and urgency. This temporal choice enhances the statement's impact, impressing upon the audience the urgency and imperative nature of conscientious Qur'ānic recitation.

In summation, the ḥadīth is a testament to the eloquence and aesthetic appeal of the Arabic language. The judicious utilisation of grammatical features such as the intensive form, passive voice, pronouns, adjectives, dual form, and present tense verbs collectively underscore the paramount significance of engaging in Qur'ānic recitation with unwavering dedication and precision.

### **Benefits and Sage Advice:**

The ḥadīth, rooted in both Islamic and psychological insights, delineates salient benefits and offers invaluable counsel. It highlights that adept recitation of the Qur'ān elevates the reciter to an esteemed status among the noble and obedient scribes, denoting the angelic entities. Furthermore, it posits that an individual encountering difficulties and stumbling in the process of Qur'ānic recitation, despite the challenges, stands to receive a twofold reward.

From an Islamic perspective, this ḥadīth accentuates the imperativeness of proficient and conscientious Qur'ānic recitation. It enjoins individuals to refine their recitation

skills, aspiring for excellence and mastery in navigating the sacred text. Mastery in Qur'ānic recitation, according to the ḥadīth, not only signifies an elevated spiritual status among the angels but also manifests as a conduit for spiritual rewards and blessings.

Additionally, the ḥadīth provides psychological insights, particularly in acknowledging the hurdles some individuals encounter during Qur'ānic recitation. It empathetically recognises that the act of recitation may pose challenges, such as stammering, stuttering, or pronunciation difficulties. In doing so, the ḥadīth extends solace and assurance to those facing such challenges, affirming that their persistent efforts in recitation hold profound value and will be reciprocated with twofold rewards and will not be in vain.

Psychologically, this ḥadīth also highlights the concept of intrinsic motivation and the paramount significance of personal growth. It advises individuals not to be disheartened by initial challenges in Qur'ānic recitation but instead encourages persistent effort. By navigating the arduous aspects of recitation, individuals can hone their skills, surmount impediments, and accrue greater rewards.

Moreover, the ḥadīth espouses a growth mindset, urging individuals to perceive challenges as avenues for growth and improvement. It dissuades individuals from being deterred by difficulties, championing persistence in the face of adversity. As showcased in the ḥadīth, struggling with the Qur'ān is framed as a catalyst for accruing additional rewards, a principle extendable to various facets of life. This imparts a broader lesson on the indispensability of perseverance and resilience in confronting life's challenges.

In essence, the ḥadīth imparts vital lessons from both Islamic and psychological perspectives. It highlights the pivotal role of proficiency in Qur'ānic recitation, conferring an esteemed status among the angels. Simultaneously, it acknowledges the tribulations faced by those grappling with recitation challenges, offering encouragement and assuring them of bountiful rewards. From a psychological perspective, the ḥadīth showcases the significance of intrinsic motivation, personal growth, and cultivating a growth mindset. By internalising and applying these

teachings, individuals can enhance their recitation skills, surmount challenges, and cultivate resilience across various facets of their lives.

## Ḥadīth 8

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «قُلْتُ: يَا رَسُولَ اللَّهِ ﷺ أَوْصِنِي. قَالَ ﷺ: عَلَيْكَ بِتَقْوَى اللَّهِ. فَإِنَّهَا رَأْسُ الْأَمْرِ كُلِّهِ، قُلْتُ: يَا رَسُولَ اللَّهِ ﷺ زِدْنِي. قَالَ ﷺ: عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ، فَإِنَّهُ نُورٌ لَكَ فِي الْأَرْضِ، وَنُورٌ لَكَ فِي السَّمَاءِ».

رَوَاهُ ابْنُ حِبَّانَ، وَصَحَّحَهُ فِي حَدِيثِ طَوِيلٍ، وَرَوَاهُ ابْنُ الصَّرِيصِ، وَأَبُو يَعْلَى عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكَ بِتَقْوَى اللَّهِ. فَإِنَّهَا جَمَاعٌ كُلُّ خَيْرٍ، وَعَلَيْكَ بِذِكْرِ اللَّهِ، وَتِلَاوَةِ الْقُرْآنِ، فَإِنَّهُ نُورٌ لَكَ فِي الْأَرْضِ، وَذِكْرٌ لَكَ فِي السَّمَاءِ، وَاحْزِنْ إِلَّا مِنْ خَيْرٍ، فَإِنَّكَ بِذَلِكَ تَغْلِبُ الشَّيْطَانَ».

### Translation

It has been reported on the authority of Abū Dharr رضي الله عنه who said: “I said: O Messenger of Allah ﷺ, advise me. He said: Be conscious of Allah, for it is the core of all matters. I said: O Messenger of Allah ﷺ, give me more (advice). He said: Recite the Qur’ān, for indeed it will be a light for you on the earth and a light for you in the heavens.” – related by Ibn Ḥibbān in a lengthy ḥadīth. He deemed it *ṣaḥīḥ*.

Ibn al-Ḍurays and Abū Ya’lā narrate it via the authority of Abū Sa’īd: “Be conscious of Allah, for surely it is the gatherer of all good, ascribe yourself to the remembrance of Allah and the recitation of the Qur’ān, for it will be a light for you on earth and a tribute for you in the heavens. Limit your tongue to only speak good, for through this (act) you will overpower Shayṭān.”

### Commentary

The ḥadīth showcases the foundational role of the fear of Allah ﷻ [*taqwāh*] in shaping virtuous conduct. An individual adorned with this fear steers clear of sinful actions, finding solace and ease, as Allah ﷻ promises deliverance from every hardship and provisions from unforeseen sources to those who fear Him ﷻ.

Moreover, some ḥadīth assert that the Qurʾān serves as a beacon of enlightenment. When recited within a household, it radiates like stars to the inhabitants of the heavens. Despite the succinctness of this ḥadīth within a more extensive narration, it proves adequate for our present discussion. Additionally, the Prophet ﷺ, in appointing an *amīr* [leader] or governor, would caution against dismissing the supplication of the oppressed, as there exists no barrier between it and Allah ﷻ. It is further conveyed that an astute individual should allocate their time into three segments: devoted to Allah’s ﷻ worship, self-reflection, and livelihood pursuits.

Furthermore, one should exercise prudence in speech, avoid frivolous discourse, and minimise non-essential travel, reserving it for three legitimate purposes: securing provisions for the Hereafter, earning a livelihood, or engaging in permissible recreation. When queried about the content of booklets revealed to various Prophets, the Messenger of Allah ﷺ disclosed that those given to Prophet Ibrāhīm contained proverbs and admonitions, while those assigned to the Prophet Mūsā comprised solely of admonitions. Concludingly, the Prophet ﷺ counsels that nurturing the fear of Allah ﷻ is paramount for spiritual success and highlights the indispensability of reciting the Qurʾān and engaging in the remembrance of Allah ﷻ for its attainment.

### **Grammatical Analysis:**

The ḥadīth, sourced from Ibn Ḥibbān’s *Ṣaḥīḥ* collection, showcases the significance of God-consciousness [*taqwāh*] and the recitation of the Qurʾān. The Arabic language employed in the ḥadīth incorporates several grammatical features that enhance the clarity and precision of its message. Key linguistic elements include:

- 1) The use of the preposition [عَلَيْكَ] at the outset of the ḥadīth functions as an imperative command, denoted as “upon you”. This imperative command imparts a sense of obligation or duty, underscoring the weightiness of the Prophet’s ﷺ sapient advice. In this context, it directs individuals to uphold the fear of Allah ﷻ, accentuating the importance of piety and mindfulness.
- 2) The construction of the phrase [بِتَقْوَى اللَّهِ] involves the preposition [بِ] followed by the noun [تَقْوَى] and the proper noun [اللَّهُ]. This structure signifies the source or cause of something, showcasing that *taqwāh* serves as the foundation or origin of all goodness.

- 3) The use of the word [رَأْس] in the phrase [فَإِنَّهَا رَأْسُ الْأَمْرِ كُلِّهِ] conveys the meaning of “**head**” or “**foundation**.” This emphasises that *taqwāh* is an indispensable aspect of Islam, forming the basis for all other facets of religion.
- 4) The construction of the phrase [عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ] involves the preposition [بِ] followed by the noun [تِلَاوَةٍ], and the definite article [الْقُرْآنِ]. This *idāfī* construction indicates that the recitation of the Qur’ān is a means of acquiring divine guidance and enlightenment.
- 5) The phrase [فَإِنَّهُ نُورٌ لَكَ فِي الْأَرْضِ، وَنُورٌ لَكَ فِي السَّمَاءِ] incorporates the word [نُورٌ], signifying “**light**” or “**illumination**.” This phrase showcases the benefits of reciting the Qur’ān, including enlightenment in both this world and the Hereafter.
- 6) The imperative verb [وَاحْزَنْ إِلَّا مِنْ خَيْرٍ] in the phrase [وَاحْزَنْ], denotes “**to be sad**” or “**to grieve**.” The phrase indicates that one should not feel sad or worried except for a good reason. This phrase asserts that one should refrain from sadness or worry unless prompted by a valid reason, accentuating the importance of maintaining a positive outlook and attitude.

In summation, the judicious application of the Arabic language and grammar in this ḥadīth accentuates the paramount importance of *taqwāh* and the recitation of the Qur’ān. The precise and succinct language employed in the ḥadīth effectively communicates a clear and meaningful message, urging individuals to prioritise spiritual growth and cultivate a positive perspective in life.

### **Benefits and Sage Advice:**

The ḥadīth imparts invaluable advice to those seeking guidance on leading a successful life in this world and the Hereafter. It encompasses a multitude of grammatical and linguistic advantages while offering practical, sagacious advice on fortifying one’s connection with Allah ﷻ and navigating the snares of Shayṭān.

From an Islamic perspective, the ḥadīth showcases the paramount significance of *taqwāh* [God-consciousness] as the cornerstone of virtuous deeds. The Prophet ﷺ is reported to have said: “**Indeed, the best of advice is to have *taqwāh* of Allah, as it is the foundation of all goodness.**” This proclamation underscores *taqwāh*’s central role in

Islamic teachings, urging individuals to pursue it for success in this worldly life and the Hereafter.

Moreover, the ḥadīth advocates the recitation of the Qur'ān as a conduit for acquiring knowledge and spiritual enlightenment. The Prophet ﷺ is reported to have said: **“Upon you is to recite the Qur'ān, for it is a source of light for you in this life and in the Hereafter.”** This declaration accentuates the Qur'ān's pivotal role as a fount of guidance and inspiration, encouraging regular recitation and contemplation of its profound meanings.

From a psychological perspective, the ḥadīth provides practical insights into managing emotions and mitigating negative thoughts and feelings. The Prophet ﷺ is reported to have said: **“Do not be sad, except for a good reason, for indeed, sadness weakens the heart and brings nothing but harm.”** This assertion underscores the significance of fostering a positive attitude and discouraging excessive worry and anxiety that may lead to psychological distress and impede effective functioning.

Additionally, the ḥadīth advocates the remembrance of Allah ﷻ and seeking refuge in Him as practical and effective strategies to overcome negative emotions and shield oneself from the influence of Shayṭān. The Prophet ﷺ is reported to have said: **“Upon you is to remember Allah and seek refuge in Him, for indeed, it is a means of protection for you from the tricks of Shayṭān.”** This proclamation accentuates the importance of cultivating a close connection with Allah ﷻ, seeking His protection, and relying on His guidance in all facets of life.

In conclusion, the ḥadīth imparts invaluable counsel for individuals striving to enhance their spiritual and psychological well-being. Its emphasis on *taqwāh*, Qur'anic recitation, positivity, and seeking refuge in Allah ﷻ provides a comprehensive framework for achieving success in this worldly life and the Hereafter. Adhering to these teachings enables individuals to lead fulfilling and purposeful lives, effectively surmounting the challenges and impediments encountered on their journey.

## Ḥadīth 9

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْقُرْآنُ شَافِعٌ مُشَفَّعٌ، وَمَا حَلَّ مُصَدَّقٌ، مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ، وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ إِلَى النَّارِ».

رواه ابن حبان في صحيحه، والبيهقي في شعبه عنه، والبيهقي عن ابن مسعود.

### Translation

It has been reported on the authority Jābir رضي الله عنه that the Prophet ﷺ said: “**The Qur’ān is an intercessor whose intercession is well received, and a disputant whose dispute is upheld; whoever places it in front of him, it will guide him to Paradise and whoever places it behind his back, it will drive him to the fire.**” – related by Ibn Ḥibbān in his *Ṣaḥīḥ* and al-Bayhaqī in his *Shu‘ab* though al-Bayhaqī transmits it via the authority of Ibn Mas‘ūd.

### Commentary

The significance of the Qur’ān interceding on behalf of individuals in the divine court of Allah ﷻ holds profound importance. The belief posits that every individual will be scrutinised for their actions on the Day of Judgment, and their destiny will be determined based on their deeds. However, the Qur’ān can intercede for those who diligently followed its teachings, regularly recited its verses, and earnestly implemented its injunctions throughout their lives. This intercession is not exclusive to particular individuals but extends to anyone demonstrating devotion to the Qur’ān and adhering to its precepts.

Furthermore, the ḥadīth underscores the paramount significance of adhering to the teachings of the Qur’ān. Characterised as a guiding force, the Qur’ān directs individuals toward righteousness and ultimate salvation. It serves as an encompassing source of guidance, offering insights into various facets of life and functioning as a reservoir of inspiration and wisdom.

The expression “**whoever places it in front of him, it will guide him to Paradise**” accentuates the pivotal role of reciting and acting upon the Qur’ān. The belief

maintains that adherence to the Qur’ān’s teachings and principles is the key to achieving salvation and securing entry into Paradise.

Conversely, the phrase “**whoever places it behind his back, it will drive him to the fire**” pertains to those who neglect and dismiss the Qur’ān, consequently facing condemnation to the fire of Hell. Numerous ḥadīths articulate warnings for those who disregard the Qur’ān. For instance, al-Bukhārī narrates a ḥadīth wherein the Prophet ﷺ witnessed punishments in Jahannam, including an individual whose head was crushed by a rock due to negligence in reciting or acting upon the Qur’ān. Subsequently, this punishment is depicted as perpetual and everlasting.

Conclusively, the Qur’ān is an unparalleled blessing, and neglecting its guidance carries the weight of severe repercussions. May Allah ﷻ, in His infinite mercy, shield us from such retribution.

### **Grammatical Analysis:**

The ḥadīth elucidates the grammatical nuances of the Arabic language, employing diverse grammatical forms and structures to articulate its message effectively. The first grammatical structure employed is the adjective-noun combination, elucidating [الْقُرْآنُ] as [شَافِعٌ مُشَفِّعٌ], signifying “**an intercessor and one who is interceded on behalf of**”. This construction accentuates the pivotal, central, and unparalleled role of the Qur’ān in our lives.

Furthermore, it showcases the utilisation of Arabic morphology, facilitating the formation of intricate and precise verb forms. For instance, the phrase [شَافِعٌ مُشَفِّعٌ] is a verbal noun derived from the verb [شَفَّعَ], connoting “**to intercede**”. The selection of this specific verbal noun conveys the profound concept that the Qur’ān can intercede on behalf of its reciter—a potent theological concept in Islam.

Moreover, the deployment of the particle [مُصَدِّقٌ] in this ḥadīth highlights another grammatical advantage of Arabic. This word, derived from the verb [صَدَّقَ], meaning “**to confirm**”, signifies that the Qur’ān is not merely a confirmation but a validated truth that is irrefutable.

Additionally, the ḥadīth employs rhetorical devices such as parallelism and antithesis to underscore its message. Notably, the phrases [شَافِعٌ مُشَفَّعٌ] and [وَمَاجِلٌ مُصَدَّقٌ] constitute parallel constructions, wherein both [شَافِعٌ] and [مُشَفَّعٌ] are paired. This parallelism showcases that the Qurʾān encapsulates not a singular attribute but a fusion of healing, intercession, and confirmation. Correspondingly, the grammatical structure of the phrase [وَمَاجِلٌ مُصَدَّقٌ] employs the passive participle, delineating [مَاجِلٌ] as [مُصَدَّقٌ], thereby accentuating the Qurʾān's authenticity and reliability as a fount of guidance.

Another employed grammatical structure is the relative clause, where the phrase [مَنْ جَعَلَهُ أَمَامَهُ] (**whoever places it in front of him**) is followed by the verb [فَادَهُ] (**will lead him**) and the preposition [إِلَى] (**to**). This construction accentuates the advantageous effects of placing the Qurʾān ahead in all facets of life.

The fourth grammatical structure is the comparative particle, where the phrase [وَمَنْ جَعَلَهُ خَلْفَهُ] (**whoever places it behind his back**) is juxtaposed with the word [أَمَامَهُ] (**in front of him**) using the particle [خَلْفَهُ] (**behind**). This structure highlights the adverse consequences of neglecting the Qurʾān and its mandates.

Lastly, the ḥadīth's meticulous application of precise and eloquent Arabic grammar serves to underscore the significance and benefits of the Qurʾān in our lives. The various grammatical structures employed showcase the Qurʾān's role as an intercessor, its authenticity, the advantages of keeping it close, and the application of its laws and mandates. These linguistic structures exemplify the depth and intricacy of the Arabic language, enabling the conveyance of profound wisdom and insight.

### **Benefits and Sage Advice:**

In addition to its linguistic merits, the ḥadīth proffers invaluable counsel and guidance from both an Islamic and psychological perspective. It highlights the pivotal role of the Qurʾān in guiding individuals towards Paradise while cautioning against neglect and disregard for its teachings.

From an Islamic perspective, it highlights the profound significance of the Qurʾān in our lives. The Qurʾān is the verbatim Word of Allah ﷻ, revealed to the Prophet

Muḥammad ﷺ as guidance for humanity. However, it stipulates God-consciousness as a prerequisite for its guidance:

هُدًى لِّلْمُتَّقِينَ

*“A guidance for the God-conscious.”*

Furthermore, it accentuates the Qur’ān as a wellspring of healing, intercession, and confirmation, possessing the potential to steer individuals towards Paradise. This underscores the imperative of studying and comprehending the Qur’ān to lead a purposeful, meaningful, and righteous life.

Conversely, ḥadīth vehemently admonishes the act of neglecting the Qur’ān and abandoning adherence to its teachings. The declaration “**whoever places it behind his back, it will drive him to the fire**” serves as a stark reminder that neglecting the Qur’ān may yield adverse consequences both in this life and the Hereafter. This accentuates the critical importance of regularly reciting, studying and implementing the Qur’ān’s teachings daily.

From a psychological perspective, the ḥadīth underscores the importance of cultivating a positive and proactive mindset. The assertion “**whoever places it in front of him, it will guide him to Paradise**” implies that those prioritising the Qur’ān and integrating it as a focal point in their lives will be led towards positive outcomes. This highlights the importance of setting goals and channelling efforts toward constructive actions contributing to desired outcomes.

Moreover, the ḥadīth encourages individuals to assume accountability for their actions and decisions. The phrase “**whoever places it in front of him, it will guide him to Paradise**” intimates that individuals wield the power to make choices that profoundly influence their lives. This accentuates the importance of acknowledging and taking charge of one’s decisions and actions, working purposefully towards positive outcomes.

In summation, the ḥadīth imparts sage advice and guidance from both Islamic and psychological perspectives. It underscores the pivotal role of the Qur’ān in guiding individuals towards Paradise while sounding a cautionary note against neglecting its

teachings. Additionally, it showcases the importance of fostering a positive and proactive mindset, taking ownership of one's actions and decisions, and actively working towards positive outcomes. These teachings are universally applicable, offering guidance and inspiration to individuals from all walks of life.

## Ḥadīth 10

وَعَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ...».

رواه مسلم.

### Translation

It has been reported on the authority of Abū Umāmah al-Bāhili رضي الله عنه who said: ,I heard the Messenger of Allah ﷺ saying: “**Recite the Qur’an, for it will come as an intercessor for its companion on the Day of Judgement...**” – related by Muslim.

### Commentary

This ḥadīth showcases the paramount importance of reciting and actively engaging with the Qur’an, elucidating its role not only as a source of guidance in this life but also as a conduit for salvation in the Hereafter.

Esteemed classical commentators on ḥadīth have accentuated the significance of this particular narration in motivating Muslims to read and immerse themselves in the contents of the Qur’an. al-Nawwawī, for instance, underscores that the Prophet’s ﷺ directive [إِقْرَأُوا الْقُرْآنَ] “**Recite the Qur’an**” constitutes a universal command to all Muslims to actively engage in reading and studying the Qur’an. He further expounds that the Qur’an, in turn, will intercede on behalf of those who have earnestly undertaken this task. al-Nawwawī posits that the efficacy of the Qur’an’s intercession is contingent upon the reader’s sincerity and commitment to adhering to its teachings. Numerous scholars have echoed the importance of reciting the Qur’an, contemplating its meanings, and diligently implementing its lessons into daily life.

In a similar vein, Ibn Rajab al-Ḥanbalī, another venerable commentator, accentuates the correlation between reading the Qur’an and its subsequent intercession on the Day of Judgment. He posits that the Qur’an will advocate for those who have actively read and studied it, implying a substantial benefit accruing to them on the Day of Judgment.

In summation, this ḥadīth accentuates the imperative of engaging in the regular reading and study of the Qur’ān, showcasing its role as a medium of intercession for its devotees on the Day of Judgment. Classical commentators underscore its pivotal significance as a reminder of the critical importance of actively involving oneself with the Qur’ān, recognising it as a source of guidance and salvation in the transient life and the Hereafter.

### **Grammatical Analysis:**

The ḥadīth incorporates numerous noteworthy grammatical features and benefits. Firstly, the imperative verb [اِقْرَأُوا], signifying “**read**,” is employed to underscore the critical importance of reading and reciting the Qur’ān, directed explicitly towards a plural audience. This grammatical construct is prevalent in both the Qur’ān and ḥadīth, where the imperative serves to impart a sense of urgency and significance.

Secondly, the word [قُرْآن] is prefixed by the definite article [ال], denoting the specific and unparalleled nature of the Qur’ān as the sacred scripture of Islam. This grammatical feature is frequently employed in Arabic to accentuate a particular noun’s significance, definitiveness, or uniqueness.

Thirdly, the use of the emphatic particle [فَاتِنَةً] showcases the consequence or benefit of reading the Qur’ān, specifically, its intercession on behalf of its readers on the Day of Judgment. This particle serves as a link between the two components of the ḥadīth, accentuating the cause-and-effect relationship between reading the Qur’ān and the ensuing intercession.

Fourthly, the deployment of the word [شَفِيعًا] in the accusative case signifies that the Qur’ān will function as an intercessor for its companions on the Day of Judgment. This grammatical structure is a customary feature in Arabic, where the accusative case denotes the direct object of a verb.

Lastly, the use of the phrase [لِأَصْحَابِهِ] highlights the Qur’ān’s distinctive connection with its companions, referring to those who regularly read and engage with it. This phrase also imparts a sense of exclusivity and reward to the Qur’ān’s intercession, underscoring the necessity of fostering a close and consistent relationship with the Qur’ān to reap its benefits in the Hereafter.

Classical ḥadīth commentators and scholars have also expounded upon the grammatical and linguistic features of this ḥadīth. For instance, al-Nawwawī highlights that the use of [شَفِيعًا] showcases the Qurʾān’s potency to intercede for its readers. At the same time, Ibn Rajab al-Ḥanbalī showcases the significance of regularly and sincerely engaging with the Qurʾān to merit its intercession on the Day of Judgment. Additionally, al-Qurtūbī observes that the use of the word accentuates the Qurʾān’s authority and power as an intercessor on the Day of Judgment. Simultaneously, Ibn Ḥajar al-ʿAsqalānī highlights the importance of regularly reciting and comprehending the Qurʾān to derive benefits from its intercession.

### **Benefits and Sage Advice:**

In addition to its linguistic merits, the ḥadīth imparts a plethora of benefits and counsel from both Islamic and psychological standpoints.

From an Islamic perspective, this ḥadīth accentuates the paramount importance of regular reading and engagement with the Qurʾān. It elucidates that the Qurʾān, besides being a fount of guidance and sagacity in this worldly life, assumes the role of an intercessor for its adherents on the Day of Judgment. This accentuates the profound value and significance of the Qurʾān in the life of a believer, urging them to accord priority to its study and practical application in their daily lives.

Moreover, the ḥadīth accentuates the communal dimension of Qurʾanic involvement, extending the command to recite the Qurʾān to the entire community of believers. This underscores the necessity of fostering a community of Qurʾanic scholars and learners, encouraging believers to mutually support and glean knowledge from one another in their quest for understanding and implementing the Qurʾān.

From a psychological perspective, the ḥadīth underscores the imperative of seeking solace and tranquillity in the Qurʾān during times of adversity and stress. Reciting and engaging with the Qurʾān is posited as having a therapeutic impact on the psyche and soul, offering a means of finding solace and serenity in moments of turmoil. Furthermore, the Qurʾān’s pledge of intercession on the Day of Judgment serves as a source of comfort and impetus for believers, motivating them to deepen their connection with the Qurʾān to secure its intercession in the Hereafter.

In conclusion, it serves as a powerful reminder of the profound value and significance of the Qur'ān in the life of a believer. It furnishes guidance and incentives for believers to engage with the Qur'ān regularly and earnestly. From both Islamic and psychological perspectives, the ḥadīth elucidates the Qur'ān's multifaceted role as a font of guidance, wisdom, solace, and intercession, showcasing the imperative of nurturing a close and consistent relationship with the Qur'ān to harvest its benefits in this life and the Hereafter.

## Ḥadīth 11

وَعَنْ سَهْلِ بْنِ مُعَاذِ الْجُهَيْنِيِّ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَرَأَ الْقُرْآنَ، وَعَمِلَ بِمَا فِيهِ أَلْبَسَ وَالِدَاهُ تاجًا يَوْمَ الْقِيَامَةِ، ضَوْؤُهُ أَحْسَنَ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا، لَوْ كَانَتْ فِيكُمْ، فَمَا ظَنَنْتُمْ بِالَّذِي عَمِلَ هَذَا؟».

رواه أبو داود، والحاكم وقال: صحيح الإسناد.

### Translation

Sahl ibn Mu‘ādh al-Juhanī on the authority of his father رَضِيَ اللَّهُ عَنْهُ who said that the Messenger of Allah ﷺ said: “Whoever reads the Qur’ān and practices upon it, Allah will make his parents wear a crown on the day of Resurrection, it’s light will be brighter than the rays of the sun contained in the houses of the temporary world – if this were possible – so what are your thoughts regarding the one who acted upon this?” – related by Abū Dāwūd and al-Ḥākim; al-Ḥākim deemed it’s *isnād* to be *ṣaḥīḥ*.

### Commentary

This ḥadīth showcases the profound significance of not only reciting but also implementing the teachings of the Qur’ān. It accentuates explicitly the notion that demonstrating reverence for one’s parents is intricately linked to diligent recitation and adherence to Qur’ānic injunctions. The envisioned reward for such a virtuous act is depicted as a luminous crown, surpassing the sun’s radiance. This simile poignantly communicates the concept that proximity and consistent engagement enhance the attachment and appreciation for virtuous actions.<sup>21</sup>

---

<sup>21</sup> This assertion showcases that honouring one’s parents is not merely a moral obligation but can be realised by actively engaging with and implementing the teachings of the Qur’ān. It suggests that the Qur’ān guides how individuals should fulfil their ethical duties towards their parents. The imagery employed to describe the reward for such honourable conduct symbolically represents the spiritual and divine blessings awaiting those who prioritise Qur’ānic injunctions related to parental respect. Metaphorically depicting the reward as a luminous crown emphasises its exceptional nature and divine brilliance. The simile, comparing this radiant crown to something that outshines the sun’s radiance, conveys a profound idea. The sun, universally recognised as a symbol of brilliance and illumination, is surpassed by the metaphorical crown in luminosity. This implies that the reward for honouring parents, symbolised by the crown, is unparalleled brilliance, exceeding even the most radiant aspects of the natural world. Moreover, the simile subtly conveys the concept that closeness and consistent engagement with virtuous actions, represented by the crown, deepen the emotional and spiritual attachment to these actions. Just as something held close is better perceived and appreciated, the reward for honouring parents becomes more significant and valued when one remains steadfast in their commitment to these principles.

Moreover, the ḥadīth extols the pedagogical value of instilling Qur’ānic knowledge in one’s offspring, whether through memorisation or reading. Additional ḥadīths accentuate the consequential benefits, such as the forgiveness of sins and an elevated status in Paradise for those who undertake this responsibility. The caution against neglecting this duty due to unwarranted fears of dependency highlights the gravity of potential consequences, including the deprivation of eternal rewards and being held accountable by Allah ﷻ.

The imperative to safeguard oneself and one’s dependents against such negligence reinforces the paramount importance of imparting divine knowledge to one’s children. The reciprocal relationship between the virtuous deeds, forgiveness, and injunctions fulfilled by the child and the subsequent elevation of the parent’s rank in Paradise is a compelling incentive. Conversely, the stark warning that the child’s misdeeds would be imputed to the parent’s account showcases the imperative urgency to prioritise divine knowledge over materialistic or mundane pursuits.

In addition, venerable scholars such as al-Nawwawī and Ibn Kathīr have expounded upon the profound implications of this ḥadīth. Their scholarly commentary underscores that this ḥadīth serves as a testament to the indispensable role of not only comprehending the Qur’ān but also embodying its teachings to attain the zenith of rewards in the Hereafter. Furthermore, they showcase the enduring value of demonstrating kindness and respect towards one’s parents, acknowledging the immense reward intertwined with such virtuous conduct.

### **Grammatical Analysis:**

The ḥadīth is concise yet precise, a hallmark of Prophetic sayings, and can be linguistically analysed to reveal its grammatical nuances:

- 1) **Conditional Clause Usage:** The ḥadīth commences with the dependent clause [مَنْ قَرَأَ الْقُرْآنَ], translating to “**whoever recites the Qur’ān.**” This employment of the conditional clause signifies that the mentioned reward hinges on a specific action—reciting the Qur’ān and applying its teachings.
- 2) **Past Tense Usage:** The phrase [وَعَمِلَ بِمَا فِيهِ], denoting “**and acted upon what is in it,**” incorporates the past tense verb [عَمِلَ], indicating the completion of the

action. This accentuates the significance of not merely reading the Qurʾān but also implementing and internalising its teachings in one’s life.

- 3) **Passive Voice Usage:** The phrase [الْأَيْسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ], signifying “**a crown will be given to his parents on the Day of Judgment**” employs the passive voice. This suggests that the reward for acting upon the Qurʾān will be bestowed upon the parents of the individual who acts, emphasising the importance of treating parents with respect and kindness.
- 4) **Conditional Particle Inclusion:** The word [لَوْ] in the phrase [لَوْ كَانَتْ فِيكُمْ] functions as a conditional particle, indicating a hypothetical situation contrary to reality. This phrase showcases the magnitude of the reward for crowning one’s parents with a crown on the Day of Judgment, described as more radiant than the sun’s rays.
- 5) **Superlatives Deployment:** The phrase [ضَوْؤُهُ أَحْسَنَ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا] translating to “**its radiance will be more brilliant than the sun’s radiance in the houses of the world,**” uses the comparative form [أَحْسَنَ]. This highlights the superiority of the reward mentioned in the ḥadīth, emphasising the importance of acting upon the teachings of the Qurʾān.
- 6) **Rhetorical Question Closure:** The ḥadīth concludes with a rhetorical question, [فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ هَذَا؟] denoting “**so what are your thoughts regarding the one who acted upon this?**” This question underscores the significance of contemplating the actions of those who adhere to the teachings of the Qurʾān and encourages individuals to strive towards performing virtuous deeds. Additionally, the use of the word [ظَنُّكُمْ], derived from the root [ظَنَّ], signifies “**to think,**” thus posing a question to the ḥadīth listeners, demonstrates the importance of critical thinking in Islamic scholarship.

In conclusion, the ḥadīth employs various grammatical structures—such as the conditional clause, past tense, passive voice, superlatives, and rhetorical questions—to effectively convey its message. These linguistic features highlight the importance of reciting and implementing the teachings of the Qurʾān, treating parents with respect and kindness, and emphasising the unparalleled reward granted to those who act upon the Qurʾānic instruction.

### **Benefits and Sage Advice:**

In addition to its linguistic benefits, from an Islamic perspective, this ḥadīth highlights the significance of not only reciting the Qur'ān but also actively incorporating its teachings into one's life. Islam places considerable emphasis on filial obedience towards parents, and this ḥadīth serves as a poignant reminder of this inherent obligation. The vivid imagery employed, wherein parents are envisioned to be crowned on the Day of Judgment, and the radiance of their crown is equated with the sun's rays, accentuates the substantial reward entailed in dutiful conduct towards one's parents.

From a psychological perspective, the ḥadīth accentuates the importance of harbouring respect, gratitude, and affection for one's parents. Obedience to parental directives holds religious significance and contributes positively to an individual's psychological well-being. Empirical research attests that individuals fostering positive relationships with their parents generally manifest elevated levels of life satisfaction, self-esteem, and overall psychological wellness.

Moreover, the ḥadīth prompts individuals to introspect their actions and the repercussions on others. It serves as a poignant reminder that our deeds carry consequences in both the present life and the Hereafter. The rhetorical query posed at the ḥadīth's conclusion, **“so what are your thoughts regarding the one who acted upon this?”** strategically employs a device to stimulate contemplation and self-evaluation.

In summation, this ḥadīth functions as a memorandum, showcasing the imperative of filial obedience towards parents and its affirmative influence on an individual's spiritual and psychological dimensions. Additionally, it accentuates the value of self-reflection and introspection in shaping one's conduct.

## Ḥadīth 12

وَعَنْ أَبِي بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ، وَتَعَلَّمَهُ، وَعَمِلَ بِهِ، أُلْبِسَ وَالِدَاهُ يَوْمَ الْقِيَامَةِ تَاجًا مِنْ نُورٍ، ضَوْؤُهُ مِثْلَ ضَوْءِ الشَّمْسِ، وَيُكْسَى وَالِدَاهُ حُلَّتَانِ لَا تَقُومُ بِهِمَا الدُّنْيَا، فَيَقُولَانِ: لِمَ كَسَيْنَا هَذَا؟، فَيُقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ».

رواه الحاكم وقال: صحيح على شرط مسلم.

### Translation

It has been reported on the authority of Abū Buraydah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “Whoever recites the Qur’ān, studies it and practices upon it, Allah will make his parents wear a crown on the day of Resurrection, it’s radiance will be like the rays of the sun and He will clothe his parents in two robes the like of which does not exist in this world. Both of them will say: Why have we been clothed like this? It will be said: Because of your child’s hold of the Qur’ān.” – related by al-Ḥākim, he has deemed the ḥadīth to be *ṣaḥīḥ* according to the criteria set by Muslim.

### Commentary

This ḥadīth accentuates the paramount significance of reciting, comprehending, and implementing the teachings of the Qur’ān, promising substantial rewards for those who engage in these actions. The metaphorical representations of the crown of light and two garments symbolise the honour and elevated status destined for the parents of individuals who actively participate in the recitation and application of the Qur’ān, particularly on the Day of Judgment.

Scholars, notably al-Nawwawī in his work *Riyāḍ al-Ṣāliḥīn*, elucidate that the rewards emanating from the recitation, learning, and practical application of the Qur’ān transcend individual boundaries, extending to encompass the parents. This extension is rooted in the acknowledgement of the pivotal role parents play in nurturing their children’s connection to the Qur’ān, a contribution that Allah ﷻ deems worthy of reward. al-Nawwawī, however, contends in his commentary on *Ṣaḥīḥ Muslim* that the crown of light and garments are not mere symbols but tangible rewards bestowed upon the parents of those dedicated to the Qur’ān. He showcases the ḥadīth’s

additional function as a reminder to accord due respect and honour to one's parents, recognising the profound value of their guidance, sage counsel, and upbringing.

Similarly, al-Qurṭubī, in his commentary on the ḥadīth, underscores the imperative of imparting Qur'ānic knowledge to children and highlights the attendant rewards. He further delineates the ḥadīth's revelation of the interconnectedness of actions and consequences, wherein the virtuous deeds of an individual not only accrue personal benefits but also extend to positively impact their loved ones.

In summation, this ḥadīth serves as a poignant reminder of the centrality of reciting, learning, and embodying and internalising the teachings of the Qur'ān, underscoring the substantial rewards awaiting those who undertake these endeavours. It also accentuates the pivotal role of parents in guiding their children toward the Qur'ān and illuminates the reciprocal compensation destined for them. Consequently, it issues a call to prioritise and perpetually strive towards aligning with the teachings of the Qur'ān in daily life.

### **Grammatical Analysis:**

The ḥadīth exhibits several grammatical nuances that contribute depth and sophistication to its linguistic structure:

Primarily, the deployment of the past tense verb [قَرَأَ], signifying “**recited**”, showcases the completion of the act of reading the Qur'ān, underscoring the imperative of regular recitation.

Secondly, the use of the past tense verb [تَعَلَّمَ], denoting “**learnt**”, accentuates the acquisition of Qur'ānic knowledge that has already taken place and emphasises the value of continuous learning and education.

Thirdly, the past tense verb [عَمِلَ], representing “**acted**”, accentuates the necessity of translating and realising acquired knowledge into practice, integrating Qur'ānic teachings into daily life.

Notably, the passive form of the verb [أُلْحِيسَ], meaning “**adorned**”, signifies that an external agent or being, namely Allah ﷻ, executes the action of embellishing the

parents with a crown of light. This construction highlights the belief in Allah ﷻ as the ultimate bestower of blessings and rewards.

Similarly, the passive form of the verb [يُكْسَى], signifying “**clothed**”, accentuates the belief in Allah ﷻ as the ultimate provider of clothing and sustenance, as the garments bestowed upon the parents surpass worldly provisions.

Additionally, the use of the word [حُلَّتَانِ], denoting “**garments**”, emphasises that each parent receives a distinct garment, showcasing the individuality and significance of each parent in the sight of Allah ﷻ.

In summation, the intricate wording and phrasing of the ḥadīth yield a multitude of grammatical intricacies, enriching the meaning and significance of this narration. Employing past tense verbs highlights the importance of consistent Qur’ānic recitation, learning, and practical application. Simultaneously, the passive voice highlights the belief in Allah ﷻ as the ultimate source of blessings and the dual structure of the word “**garments**” the individuality and importance of each parent in the sight of Allah ﷻ.

### **Benefits and Sage Advice:**

In addition to its linguistic merits, this ḥadīth offers significant insights and guidance from both an Islamic and psychological perspective.

Primarily, it underscores the paramount importance of engaging with the Qur’ān through reading, learning, and practical application. This showcases the Qur’ān’s role as a crucial source of guidance, advocating its comprehension and integration and internalisation into daily life. The resulting benefits extend beyond the individual to encompass their parents, as the positive consequences of their actions reverberate on the Day of Judgment.

Secondly, the ḥadīth accentuates the profound significance of demonstrating respect and honour towards parents. It posits that a child’s virtuous deeds contribute to the happiness and contentment of their parents, exemplified by the symbolic crowning. Consequently, the ḥadīth motivates individuals to conscientiously cultivate obedience and filial duty towards their parents.

Thirdly, the ḥadīth introduces the concept of divine reward and punishment, elucidating that adherence to Allah's ﷻ commands yields a magnificent reward on the Day of Judgment. Conversely, negligence and dereliction of duties incur due consequences. This is a crucial reminder for individuals to be mindful of their actions and actively strive for self-improvement.

From a psychological perspective, the ḥadīth emphasises the importance of imbuing life with purpose and direction. Encouraging individuals to aspire to higher objectives and pursue loftier goals fosters a sense of fulfilment and satisfaction, providing life with profound meaning and purpose.

Moreover, the ḥadīth extols the virtues of positive thinking and optimism. The remarkable reward promised for virtuous deeds, leading to the adorned crowns, catalyzes positive outlooks. It inspires individuals to focus on the affirmative aspects of their actions, fostering a mindset that accentuates positivity over negativity.

In summation, this ḥadīth imparts sapient advice from both Islamic and psychological perspectives. It underscores the significance of engaging with the Qur'ān, honouring parents, striving towards higher purposes, and maintaining a positive outlook. By adhering to these teachings, individuals can navigate a more meaningful and purposeful existence in this world and the Hereafter.

### **Harmonising the Ḥadīth:**

Both ḥadīth highlight the profound paramount importance of engaging with the Qur'ān through both reading and practical application, outlining the consequential rewards in the Hereafter. Simultaneously, they accentuate the imperative of treating parents with kindness and utmost respect.

The first ḥadīth posits that parents, through the actions of their child who diligently reads and adheres to the Qur'ān, will be adorned with crowns on the Day of Judgment. These crowns are metaphorically described as surpassing the radiance of the sun's rays within the earthly abode of the virtuous individual who reads and acts upon the teachings of the Qur'ān. This imagery signifies the honour and reward bestowed upon parents due to their offspring's commitment to the Qur'ān.

The subsequent ḥadīth further accentuates the parents' recompense, portraying them adorned with crowns of light and garments unparalleled in earthly existence due to their exceptional radiance and beauty. The parents, astonished by this reward, are enlightened that it stems from their child's diligent study, practical application, and internalisation of the Qur'ān.

Notably, no apparent contradiction exists between these two ḥadīth; instead, they complement each other harmoniously. Collectively, they highlight the paramount significance of acquiring, reciting, and embodying the teachings of the Qur'ān. Simultaneously, they stress the crucial virtue of treating parents with kindness and reverence. These ḥadīth reinforce a unified message advocating the simultaneous pursuit of knowledge and virtuous conduct for a comprehensive spiritual and ethical foundation.

## Hadīth 13

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَجِيءُ صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ، فَيَقُولُ الْقُرْآنُ: يَا رَبِّ حُلِّهِ، فَيُلْبَسُ تَاجَ الْكِرَامَةِ، وَيَقُولُ: يَا رَبِّ زِدْهُ، فَيُلْبَسُ حُلَّةَ الْكِرَامَةِ، وَيَقُولُ يَا رَبِّ ارْضَ عَنْهُ، فَيَرْضَى عَنْهُ. فَيَقَالُ: اقْرَأْ، وَاْرُقْ، وَيُزَادُ بِكُلِّ آيَةٍ حَسَنَةً».

رواه الترمذي، وحسنه، وابن حُرَيْمَةَ، والحاكم، وقال: صحيح الإسناد.

### Translation

It has been reported on the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “The companion of the Qur’ān will come on the day of Resurrection, and the Qur’ān will say: O my Lord, endow him, so he will be made to wear a crown of honour. And it will say: O my Lord, increase him. Thus he will be endowed with robes of honour. And it will say, O my Lord, be pleased with him, and He will be pleased with him. It will be said: Read and ascend in rank, and he will increase with every verse with a reward.” – related by al-Tirmidhī. He has deemed the ḥadīth to be *ḥasan*. It is also related by Ibn Khuzaymah and al-Ḥākim; al-Ḥākim has deemed it’s *isnād* to be *ṣaḥīḥ*.

### Commentary

In the reported ḥadīth, the Prophet ﷺ delineated the elevated status of the “companion of the Qur’ān”, proclaiming their directive to read and ascend in rank, with their final abode determined by the last verse they recited. Commonly understood as referring to *ḥāfiṭh al-Qur’ān*, an individual who has memorised the Qur’ān, this interpretation is reinforced by Mullā ‘Ali al-Qārī’. He asserts that this honour is exclusive to *ḥuffāṭh* and posits that the afore-mentioned ḥadīth does not apply to someone lacking Qur’ānic memorisation.

Mullā ‘Ali al-Qārī’ underscores two pivotal points. Firstly, he explicates that the term “companion of the Qur’ān” explicitly denotes a *ḥāfiṭh al-Qur’ān*. Secondly, he references a ḥadīth transmitted by Aḥmad ibn Ḥanbal in his *Musnad*, wherein the Prophet ﷺ reportedly said: “Until he recites whatever is with him [of the Qur’ān].”

This indicates that the term primarily encompasses individuals who have committed the Qurʾān to memory, although it may also include those who regularly recite it.

Nevertheless, Mullā ‘Ali al-Qāri’, in his *Mirqāt al-Maṣābīh*, observes that this ḥadīth does not extend to a reciter whom the Qurʾān accurses, as per another ḥadīth mentioning that some readers and reciters of the Qurʾān are cursed by it. Therefore, mere recitation devoid of adherence to its correct tenets does not assure acceptance by Allah ﷻ. Therefore, comprehension and adherence to all Qurʾānic teachings are requisites to attain the status of a “**companion of the Qurʾān.**”

Per Islamic principles, “*tartīl*” signifies reciting the Qurʾān under specific elocutionary regulations and guidelines. Prudent articulation of the Arabic alphabet is paramount to ensure proper enunciation of words in the Qurʾān. Differentiating between letters such as [ط] and [ث], for instance, hinges on the precise articulation and unique characteristics of each letter, commonly referred to as *makhārij* and *ṣifāt*. Additionally, knowledge of *waqf wa al-ibtidāʾ*, stopping and continuing recitation appropriately, is imperative to preclude inappropriate or improper stops or pauses.

Moreover, observing, or *itmām al-ḥarakāt*, the correct pronunciation of vowel sounds is essential, ensuring precise completion of vowel sounds. *Nabr*, or lexical stress, entails the slight elevation of the voice on specific letters within a word, further contributing to the clarity and impactful delivery of Qurʾānic verses, influencing the listener’s heart.<sup>22</sup>

Additionally, the reciter must infuse their voice with a tone to augment the efficacy of their recitation, a process known as *maqām*. This entails crafting a natural melody in the voice that resonates with the listener, thereby moving the soul more effectively. Pivotal elements such as *tashdīd*, the doubling of a letter, and *madd*, the prolongation of the sound of the letters of *madd*, contribute to the splendour and grandeur of the Qurʾān and necessitate precise execution.

---

<sup>22</sup> For a more profound insight into the subject, we recommend consulting our scholarly publication, “*Nabr-Lexical Stress: Its Methodological Application in the Qurʾān*.” This scholarly work extensively explores the concept of *Nabr*, a linguistic process involving a subtle elevation of the voice to ensure accurate pronunciation and lexical stress in Qurʾān recitation. Our publication thoroughly analyses pertinent concepts and their practical applications, providing a comprehensive examination of various facets within this domain. By referring to our research, readers will engage in a detailed exploration of the methodological nuances of *Nabr*, acquiring valuable insights to augment their knowledge and understanding. We, therefore, extend encouragement to all individuals with an interest in this field to consult our work for further elucidation.

The reciter's heart must be responsive to the various verses, indicating Allah's ﷻ mercy and admonishments. Therefore, for effective Qur'an recitation, one must meticulously attend to all the afore-mentioned elements, ensuring a profound and impactful delivery.

Furthermore, Umm Salmah ؓ described the Prophet's ﷺ recitation of the Qur'an as clear in all vowel sounds and with distinct pronunciation in each letter. Ibn 'Abbās, for instance, preferred to recite shorter *suwar* with due diligence than longer *suwar* without the same attention to detail. According to commentators, the reciter will ascend to a higher degree in Paradise for each verse recited with propriety. The number of verses in which an individual is well-versed corresponds to their rank and status in Paradise, with the most skilled reciter capable of attaining the highest degree.

Consequently, the ḥadīth asserts that no degree in Paradise is more elevated than that achieved by the reciter of the Qur'an, and scholars have concurred that there are six thousand verses in the Qur'an, with disagreement over the number of verses beyond that figure.<sup>23</sup>

In my interpretation, the afore-mentioned ḥadīth implies a distinct connotation. The elevation alluded to in the ḥadīth cannot merely pertain to the number of verses recited by an individual, regardless of whether they are recited with or without due diligence. Rather, the ḥadīth indicates an elevation of a different kind, one tied to an individual's inner experience and contingent on their recitation being executed with due diligence. Consequently, the individual can recite the Qur'an in the same manner as they did in this worldly realm. Mullā 'Ali al-Qāri' narrates a ḥadīth that claims that if an individual recites the Qur'an in this world, the Qur'an will remember them in the Hereafter; otherwise, they will forget it.

There exist individuals among us who, due to the religious enthusiasm of their parents, have memorised the Qur'an during their childhood. However, due to their own carelessness and negligence, they have either forgotten the Qur'an or some parts of it or ceased reciting it with the desired frequency.

---

<sup>23</sup> To acquire an in-depth understanding of the subject at hand, we guide the reader to peruse our scholarly publication titled "The Verse-Terminals."

In conclusion, the ḥadīth states that the Prophet ﷺ mentioned that an individual who passes away while striving and toiling to commit the Qurʾān to memory will be elevated and reckoned with the *ḥuffāth al-Qurʾān*.

### **Grammatical Analysis:**

The ḥadīth cited above serves as a splendid and eloquent illustration of the Arabic language, renowned for its intricacy and richness in grammar and syntax. It exemplifies this characteristic through its articulate and precise utilisation of Arabic grammar.

For instance, the employment of the word [يَجِيءُ] in the introductory phrase signifies that the arrival of the reciter of the Qurʾān on the Day of Judgment is an assured and definite event. In the present tense, the verb signifies that this event will unequivocally transpire in the future.

Another grammatical facet of the Arabic language is evident in the use of the word [صَاحِبٌ] to depict the individual who memorises and recites the Qurʾān. This word conveys a sense of ownership and companionship, accentuating the intimate relationship between the reciter and the Qurʾān.

Similarly, the use of the imperative form [حَلِّهِ] and [زِدْهُ] in the subsequent phrases denote a direct command and entreaty to Allah ﷻ to bestow the reciter with the rewards of the Qurʾān. This imperative form is a potent linguistic tool, conveying a sense of urgency and significance in the supplication.

Furthermore, the ḥadīth employs the grammatical structure of [إِقْرَأْ، وَارْقَ] to underscore the importance of reciting and studying the Qurʾān. The imperative form [إِقْرَأْ] commands the recitation of the Qurʾān, while [وارقَ] in the verbal form signifies the continuation of the recitation while ascending.

Finally, the use of the word [يُرْدَادُ] in the concluding phrase, in the present tense, implies that the rewards of the reciter of the Qurʾān will persistently increase with each verse recited. This use of the present tense imparts the notion of an ongoing process, showcasing the significance of consistent and continual recitation of the Qurʾān.

In conclusion, the ḥadīth is a superb exemplification of how the unique grammatical structure of the Arabic language can effectively convey precise meanings and nuances. Its eloquent and precise deployment of Arabic grammar highlights the importance of language in elucidating the essence of religious teachings and emphasises the centrality of the Qurʾān in Islam.

### **Benefits and Sage Advice:**

In addition to its linguistic merits, this ḥadīth, from an Islamic perspective, underscores the significance of reciting and memorising the Qurʾān. It accentuates the substantial reward and prestige awaiting those who wholeheartedly dedicate themselves to the Qurʾān and its teachings. Furthermore, it draws attention to recitation's spiritual and emotional benefits, fostering a sense of peace and tranquillity within the heart.

Moreover, the ḥadīth advocates for the recitation of the Qurʾān with clarity, precision, and beauty, in addition to showcasing the importance of investing time in comprehending the meaning and context of its verses. It urges individuals to strive for proper pronunciation and intonation.

From a psychological perspective, it highlights the importance of leading a meaningful and purposeful life. The Qurʾān, offering guidance and direction, is seen as a source that can instil a sense of purpose and fulfilment. Additionally, it highlights the importance of cultivating a positive self-image and a robust sense of self-worth, symbolised by adorning garments of honour and prestige. The ḥadīth also showcases the role of self-discipline, persistence, and effort in achieving spiritual and emotional growth. The arduous process of memorising and reciting the Qurʾān fosters discipline and commitment, contributing to enhanced self-esteem, confidence, and resilience—critical factors for psychological well-being.

Moreover, the ḥadīth accentuates the significance of nurturing a positive relationship with Allah ﷻ. It underscores the importance of seeking Allah's ﷻ pleasure and approval, promoting a life that aligns with His pleasure. This connection fosters inner peace and contentment as individuals feel linked to a higher purpose and power.

In summation, the ḥadīth imparts valuable guidance, stressing the importance of engaging with the Qurʾān through recitation and memorisation, aspiring to excellence in recitation, and seeking Allah's ﷻ pleasure and approval. From a psychological standpoint, it showcases the significance of leading a purposeful life, maintaining a positive self-image, and cultivating a strong relationship with Allah ﷻ.

## Ḥadīth 14

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْعَاصِ   قَالَ: قَالَ رَسُولُ اللَّهِ  : «يُقَالُ: إِقْرَأْ، وَارْقَ، وَرَتَّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا».

رواه الترمذي، وحسنه، وأبو داود، وابن ماجه، وابن حبان في صحيحه، وقال الترمذي: حديث حسن صحيح.

### Translation

It has been reported on the authority ‘Amr ibn al-‘Āṣ   that the Messenger of Allah   said: “It will be said to the companion of the Qur’ān: read and ascend in rank, recite pacingly as you used to recite in this world, for indeed your abode will be at the last verse you recite.” – related by al-Tirmidhī, Abū Dāwūd, Ibn Mājah and Ibn Ḥibbān in his Ṣaḥīḥ. al-Tirmidhī states: the ḥadīth is *ḥasan*, *ṣaḥīḥ*.

### Commentary

The ḥadīth under consideration has undergone a detailed explication within the commentary of its antecedent. This exposition, therefore, serves as an overarching purpose of harmonising and elucidating the interrelation between both narrations.

### Harmonising the Ḥadīth:

Both ḥadīth distinctly showcase the significance of reciting the Qur’ān with meticulous *Tajwīd* [elocutionary laws] and comprehending its teachings. Furthermore, they posit that an individual’s standing in the Hereafter is intricately linked to their relationship with the Qur’ān.

**Ḥadīth 1:** Details the elevated status of an individual referred to as “**the companion of the Qur’ān**” on the Day of Judgment. This person is bestowed with a unique honour, prompting the Qur’ān to beseech Allah   for His pleasure on their behalf—a request that Allah   fulfils. This ḥadīth accentuates the paramountcy of reciting and memorising the Qur’ān in this worldly life, urging individuals to aspire to become true companions of the Qur’ān.

**Ḥadīth 2:** In addition to the insights provided in ḥadīth 1, the second ḥadīth asserts that an individual’s elevated status hinges on the last verse they recite. This

emphasises the holistic significance of the entire Qur’ān, discouraging a selective approach to memorisation and encouraging continued recitation until the end of one’s life. The emphasis remains on reciting with proper *Tajwīd* and understanding.

Harmonisation of these two ḥadīths entails recognising that achieving the status of a companion of the Qur’ān extends beyond mere memorisation. It encompasses the correct recitation and a profound understanding of its contents. The last verse recited by an individual identified as a companion of the Qur’ān reflects their lifelong commitment to understanding and practising the Qur’ān’s teachings. Consequently, both ḥadīth showcase the importance of reciting the Qur’ān with *Tajwīd*, evident in the recurrence of the imperative command “*tartil*.” Moreover, they stress the vital role of understanding the Qur’ān, advocating for a comprehensive approach to becoming a true companion—one achieved not solely through memorisation but sustained through consistent recitation and diligent adherence to its teachings.

### **Grammatical Analysis:**

The ḥadīth exemplifies the excellence of Arabic linguistic proficiency, showcasing precision in grammar and phrasing. The linguistic elements employed are succinct and articulate, with the arrangement of phrases to highlight each action’s significance.

The initial phrase, **يُقَالُ**, denoting “**it will be said**”, employs a passive verb in the present tense, signifying the continuity and perpetuity of the command issued in the subsequent phrases.

Furthermore, the phrase **كَمَا كُنْتُمْ تُرْتَلُّ فِي الدُّنْيَا**, translated as, “**recite pacingly as you used to recite in this world**” reinforces the notion that Qur’ān recitation is an ongoing process. It urges believers to consistently engage in recitation with the same dedication as they did in the world. This expression showcases the imperative of cultivating a robust relationship with the Qur’ān in this life, as it decisively influences the believers standing in the Hereafter.

The concluding phrase, **فَإِنَّ مَنزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا**, meaning “**for indeed your abode will be at the last verse you recite,**” comprises a complex sentence featuring a conditional statement. The introductory use of **فَإِنَّ**, signifying “**for indeed**”, serves as a robust prelude, underscoring the veracity of the ensuing information. The conditional clause,

﴿مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا﴾, emphasising “**your abode will be at the last verse you recite**”, accentuates the significance of complete Qur’anic recitation and the pivotal role of the final verse recited.

The ḥadīth is a masterful illustration of the clarity and conciseness inherent in the Arabic language. The strategic use of imperative verbs and conditional phrases showcases the gravity of the Prophet’s ﷺ directives, while the intricacy of the sentence structure in the concluding portion accentuates the core message. This ḥadīth serves as a poignant reminder of the paramount importance of adhering to proper Qur’anic recitation and acknowledges its profound significance in shaping our lives.

## Ḥadīth 15

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا عَلَى اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ هَذَا الْكِتَابَ، فَقَامَ بِهِ آتَاءَ اللَّيْلِ، وَآتَاءَ النَّهَارِ. وَرَجُلٌ أَعْطَاهُ اللَّهُ تَعَالَى مَالًا، فَتَصَدَّقَ بِهِ آتَاءَ اللَّيْلِ، وَآتَاءَ النَّهَارِ».

رواه البخاري ومسلم.

### Translation

It has been reported on the authority of ‘Abd Allah ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا that the Messenger of Allah ﷺ said: “**There is no envy except upon two (types of people): a man to whom Allah has bestowed this book; thus he recites it during the night as well as during the day; and a man whom Allah has blessed with wealth; thus he spends it in charity throughout the night and day.**” – related by al-Bukhārī and Muslim.

### Commentary

The Qur’ān and ḥadīth unequivocally condemn the malevolent nature of *ḥasad* [jealousy]. Although a superficial allowance for *ḥasad* exists in the case of two individuals, the scholarly community has interpreted this ḥadīth divergently, drawing upon numerous traditions pertaining to *ḥasad*.

Primarily, *ḥasad* has been construed as “*ghibṭah*,” suggesting emulation rather than jealousy. Unlike *ḥasad*, which involves a desire to deprive another of a blessing, whether or not the envious party acquires it, emulation implies a desire to possess something, irrespective of the actual owner’s loss. Given the unanimous prohibition of *ḥasad*, scholars adopt a metaphorical approach, interpreting *ḥasad* as *ghibṭah*. This interpretation permits emulation in worldly matters and encourages it in religious ones.

Secondly, the term *ḥasad* is employed hypothetically, implying that if *ḥasad* were permissible, it would only be deemed permissible in the afore-mentioned cases.

Furthermore, the ḥadīth underscores the significance of dedicating time and resources to acts of worship, specifically the recitation of the Qur’ān and charity. The Prophet

ﷺ stresses the need to eschew envy towards those engaged in these acts, advocating instead for emulation and following in their virtuous footsteps.

Commenting on this ḥadīth, al-Nawwawī underscores its encouragement to engage in Qur’ān recitation and charitable giving, cautioning against the destructive nature of envy.

Similarly, Ibn Rajab al-Ḥanbalī emphasises the ḥadīth’s emphasis on dedicating oneself to worship and charitable endeavours while warning against the perilous trait of envy.

Ibn Ḥajar al-‘Asqalānī, in his commentary on *Ṣaḥīḥ al-Bukhārī*, sees the ḥadīth as a reminder for believers to be content with the blessings bestowed by Allah ﷻ and to steer clear of envy, recognising it as a malady of the heart with the potential to lead to numerous other sins.

In summation, this ḥadīth serves as an exhortation to strive for excellence in acts of worship and charity, concurrently cautioning against the detrimental influence of envy directed at those blessed with such opportunities.

### **Grammatical Analysis:**

The ḥadīth commences with the conjunction [لَا], employed to negate the presence of a particular element, in this case, negating the possibility of envy, thereby showcasing the gravity of this transgression. The phrase [إِلَّا عَلَى اثْنَتَيْنِ] signifies “**except upon two,**” denoting that the permissibility of envy is confined to these specific circumstances.

The word [رَجُلٍ] is iterated twice in the ḥadīth to denote a man, underscoring the linguistic significance of gender in Arabic. However, it does not restrict the ḥadīth to a specific gender but encompasses both males and females. The dual form [اثْنَتَيْنِ] is employed to signify two entities, showcasing the Arabic dual number used when referring to two items or individuals. The Prophet ﷺ explicitly outlines the only two situations where envy is admissible, expressed in the accusative case [إِلَّا عَلَى اثْنَتَيْنِ].

The phrase [أَتَاَهُ اللَّهُ هَذَا الْكِتَابَ] denoting “**whom Allah has bestowed this book,**” and the word [أَتَاءَ] reiterated twice, emphasising the importance of consistent and persistent

Qur'ān recitation. Subsequently, two elements are introduced by the [رَجُلٍ], in the nominative case, signifying a man. The first element is [آتَاهُ اللَّهُ هَذَا الْكِتَابَ], also in the accusative case, indicating Allah's ﷻ bestowal of the Book upon the individual. The past tense verb [فَقَامَ], meaning “**he stood up,**” implies that the action of standing, i.e., reciting the Qur'ān in voluntary prayers, occurred in the person's past.

The phrase [أَعْطَاهُ اللَّهُ تَعَالَى مَالاً] conveys “**whom Allah has given him wealth,**” while the word [تَصَدَّقَ] signifies “**to give in charity,**” highlights the significance of utilising one's wealth for the benefit of others.

Despite the variations in the expressions [وَأَنَاءَ النَّهَارِ] and [اللَّيْلِ، وَأَنَاءَ النَّهَارِ], they convey a singular concept and are reiterated in the ḥadīth, signifying:

- 1) The first person stood up to recite the Qur'ān.
- 2) The second person engaged in charitable acts.

However, both individuals committed to these deeds at night and during the day.

From a grammatical perspective, the ḥadīth employs diverse grammatical cases, including the nominative, accusative, and genitive cases, alongside past tense verbs to denote actions that have transpired.

### **Benefits and Sage Advice:**

In addition to its linguistic benefits, this ḥadīth highlights the imperative of abstaining from envy and jealousy, save for two circumstances where such sentiments find justification.

From an Islamic perspective, the ḥadīth accentuates the significance of acquiring and disseminating knowledge. The Qur'ān is revered as the ultimate guide, with its recitation constituting an act of worship and a conduit for spiritual advancement. Consequently, the ḥadīth advocates the pursuit of knowledge and the regular recitation of the Qur'ān, both diurnally and nocturnally. Likewise, it showcases the importance of philanthropy and the benevolent allocation of wealth to aid those in need, aligning with the Islamic tenets of *zakāh* and *ṣadaqah*. While the former is obligatory, the latter remains voluntary.

Furthermore, the ḥadīth teaches that envy is a pernicious emotion warranting avoidance. In Islam, envy, defined as resentment or bitterness toward another's success or fortune, is deemed a sin and proscribed. The ḥadīth delineates two exceptions where envy is permissible—instances where individuals have been bestowed with the Qur'ān or wealth, with the latter being employed for communal welfare.

From a psychological perspective, the ḥadīth furnishes valuable insights into the detrimental repercussions of envy on individuals and society. Envy can precipitate feelings of discontent, bitterness, and even animosity towards others, adversely impacting mental health and well-being. Stress, anxiety, and depression may ensue, accompanied by social isolation and conflict, as individuals harbour resentment towards those deemed more successful.

Conversely, the ḥadīth showcases the salutary effects of altruism and communal sharing. Acts of charity and assistance can evoke sentiments of joy, contentment, and fulfilment, fostering positive emotional states and bolstering mental resilience. Moreover, such acts fortify social bonds, cultivating a sense of community that engenders greater harmony and social cohesion.

In summation, the ḥadīth imparts invaluable guidance on Islamic principles encompassing knowledge acquisition, charitable giving, and the avoidance of envy. From a psychological standpoint, it elucidates the injurious impact of envy and extols the affirmative outcomes of generosity and communal sharing. Adhering to the precepts of the ḥadīth enables individuals to lead lives imbued with spiritual and psychological fulfilment.

## Ḥadīth 16

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ الْقُرْآنَ، فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ، وَآتَاءَ النَّهَارِ، فَسَمِعَهُ جَارٌ لَهُ، فَقَالَ: يَا لَيْتَنِي أُوتِيْتُ مِثْلَ مَا أُوتِيَ فَلَانٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ. وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يَهْلِكُهُ فِي الْحَلِّ، فَقَالَ رَجُلٌ: لَيْتَنِي أُوتِيْتُ مِثْلَ مَا أُوتِيَ فَلَانٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ.»

رواه البخاري.

### Translation

It has been reported on the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “There is no envy except in two (types of people): a man whom He teaches the Qur’ān; thus he recites it for hours during the day and night to the extent that his neighbour hears him and says: O how I wish I was given similar to that which he was given, then I would do similar to that which he is doing; and a man whom Allah has given wealth; thus he disperses it in doing good to the extent that a man would say: O how I wish I was given similar to that which he was given, then I would do similar to that which he is doing.” – related by al-Bukhārī.

### Commentary

The ḥadīth underscores the Islamic perspective on envy [*ḥasad*], delineating only two scenarios where it finds permissibility: when an individual is endowed with knowledge of the Qur’ān and engages in its continuous recitation day and night and when Allah ﷻ bestows wealth upon an individual who expends it in the path of Allah ﷻ ceaselessly.

Moreover, the ḥadīth elucidates the perils of envy, portraying it as a deleterious emotion capable of inducing a desire for the diminution of blessings granted by Allah ﷻ to others. It advocates vigilance against such sentiments, urging the cultivation of contentment and gratitude for the bestowed blessings.

Commentaries by venerable ḥadīth scholars and commentators, exemplified by al-Nawwawī and Ibn Ḥajar al-‘Asqalānī, echo the central theme of the ḥadīth. They

highlight the imperative of eschewing envy, promoting contentment, and expressing gratitude. Additionally, they categorise envy as a grave sin in Islam, emphasising its potential to catalyse other transgressions such as backbiting, slander, and harm to others.

Ultimately, this ḥadīth functions as a poignant reminder to earnestly pursue contentment and express gratitude for bestowed blessings, concurrently cautioning against the insidious implications of envy. It serves as a moral compass, guiding individuals toward virtuous conduct in this life and the Hereafter.

### **Grammatical Analysis:**

The ḥadīth under consideration yields a multitude of grammatical insights in its formulation. Noteworthy grammatical benefits include:

- 1) The use of the negative particle [لَا] at the inception of the ḥadīth negates the existence of envy, except in two delineated situations. This strategic usage showcases the exceptional nature of these circumstances and accentuates the gravity of envy beyond these confines.
- 2) The employment of the phrase [إِلَّا فِي] serves to specify the two scenarios wherein envy is deemed permissible. This phrase functions as a preposition, denoting exclusivity.
- 3) The word [رَجُلٌ], employed as the subject of the first permissible situation for envy, stands as a singular masculine noun in concordance with the masculine gender of the verb [آتَاهُ].
- 4) The word [عَلَّمَهُ], a transitive verb demanding a direct object, is paired with [الْقُرْآنَ], placed in the accusative case. This congruence ensures alignment with the gender and number of the direct object. Notably, it accentuates the idea that divine knowledge is bestowed via the divine selection of Allah ﷻ.
- 5) The phrase [فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ، وَأَتَاءَ النَّهَارِ] constructed with the present tense verb [يَتْلُوهُ], highlights the continuity and persistence associated with reciting the Qurʾān throughout the day and night. The compound noun [آتَاءَ اللَّيْلِ وَالنَّهَارِ] is an *idāfi* construction.

- 6) The verb [فَسَمِعَهُ], a past tense verb [سَمِعَ], aligns with the gender and number of the direct object represented by the attached pronoun [هُ].
- 7) The phrase [فَقَالَ: يَا لَيْتَنِي أُوتِيْتُ مِثْلَ مَا أُوتِيَ فُلَانٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ] featuring the past tense verb [فَقَالَ], introduces direct speech marked by the colon “:”. The phrase of lamentation [يَا لَيْتَنِي أُوتِيْتُ], conveys remorse and regret.
- 8) The verb [آتَاهُ] in the phrase [رَجُلٍ آتَاهُ اللَّهُ مَالًا] accentuates Allah ﷻ as the ultimate bestower of wealth and provisions, underscoring the necessity for gratitude and acknowledgement of His ﷻ blessings.
- 9) The reiterated use of the phrase [فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ] in both instances of the ḥadīth showcases the significance of emulating the exemplary conduct of others. This phrase, couched in the past tense, signifies actualising virtuous deeds rather than mere intention.
- 10) The phrase [آنَاءَ اللَّيْلِ، وَآنَاءَ النَّهَارِ] specifies the times during which the individual engages in the actions of reciting the Qur’ān or giving charity, emphasising the imperative of consistency and persistence throughout the day and night.

## Hadīth 17

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلُومُهُمُ الْفَرْعُ الْأَكْبَرُ، وَلَا يَنَالُهُمُ الْحِسَابُ، هُمْ عَلَى كَثِيبٍ مِنْ مِسْكِ حَتَّى يَفْرَغَ مِنْ حِسَابِ الْخَلَائِقِ: رَجُلٌ قَرَأَ الْقُرْآنَ ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى، وَأَمَّ بِهِ قَوْمًا، وَهُمْ رَاضُونَ. وَدَاعٍ إِلَى الصَّلَاةِ ابْتِغَاءَ وَجْهِ اللَّهِ عَزَّ وَجَلَّ. وَعَبْدٌ أَحْسَنَ بَيْنَهُ، وَبَيْنَ رَبِّهِ، وَفِيمَا بَيْنَهُ وَبَيْنَ مَوَالِيهِ».

رواه الطَّبْرَانِيُّ فِي الْأَوْسَطِ، وَالصَّغِيرِ بِالإِسْنَادِ لَا بَأْسَ بِهِ، وَفِي الْكَبِيرِ نَحْوَهُ، وَزَادَ فِي أَوَّلِهِ: لَوْ لَمْ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ ﷺ إِلَّا مَرَّةً، وَمَرَّةً، حَتَّى عَدَّ سَبْعَ مَرَّاتٍ لَا حَدَّثْتُ بِهِ. وَلَفْظُ الْكَبِيرِ عَلَى مَا فِي الْجَامِعِ الصَّغِيرِ: «ثَلَاثَةٌ عَلَى كُتْبَانِ الْمِسْكِ يَوْمَ الْقِيَامَةِ، لَا يَلُومُهُمُ الْفَرْعُ، وَلَا يَفْرَعُونَ حَتَّى يَفْرَغَ النَّاسُ: رَجُلٌ تَعَلَّمَ الْقُرْآنَ، فَقَامَ بِهِ يَطْلُبُ وَجْهَ اللَّهِ، وَرَجُلٌ نَادَى فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْسَ صَلَوَاتٍ يَطْلُبُ وَجْهَ اللَّهِ وَمَا عِنْدَهُ، وَمَمْلُوكٌ لَمْ يَمْنَعَهُ رِقُّ الدُّنْيَا عَنْ طَاعَةِ رَبِّهِ».

### Translation

It has been reported on the authority of Ibn ‘Umar رضي الله عنهما that the Messenger of Allah ﷺ said: “There are three individuals who will have no fear of the great terror (Day of Judgment), and neither will reckoning be conferred upon them. They will be on dunes of musk until the reckoning of the rest of creation has been completed: a man who recited the Qur’an for the sake of Allah, lead his community in prayer with it whilst they were pleased with him; a caller who called towards prayer, thereby seeking the pleasure of Allah, the Mighty and the Majestic; and a slave who excelled in his relationship with his Lord and in his relationship with that of his subordinates.” – related by al-Ṭabarānī in *al-Awsaṭ* and in *al-Ṣaghīr* with an *isnād* of which he states “there is no problem with it.” He related similar to this in *al-Kabīr* and added to its start: Ibn ‘Umar رضي الله عنهما said: “Had I not heard this ḥadīth on one occasion and another occasion, until he counted seven times, I would not have transmitted this ḥadīth.” The wording in *al-Kabīr* is similar to in *al-Jāmi‘ al-Ṣaghīr*. “There are three individuals who will be on dunes of musk on the Day of Judgment, they will have no fear of the panic, nor will they be terrified, until the people (have been taken to task): a man who learnt the Qur’an and then upholds it, seeking thereby the pleasure of Allah; a man who calls every day and night to the five prayers, seeking thereby the pleasure of Allah and

**whatever bounties are by Him; and a slave whose condition as a slave in the world did not prevent him from the obedience of his Lord.”**

### **Commentary**

The ḥadīth accentuates the profound gravity, horror, and anguish inherent on the Day of Judgment, asserting that a true believer must remain vigilant and cognisant of its impending reality. Avoiding distress on this ominous day is a blessing, surpassing myriad material pleasures and indulgences. Consequently, those who find joy on the Day of Judgment are deemed remarkably fortunate. Conversely, individuals displaying indifference and dismissing the study and recitation of the Qur’ān as futile pursuits are destined for significant loss and ruin.

Moreover, the ḥadīth delineates the blessed state of those who, in seeking Allah’s ﷻ pleasure, engage in reciting the Qur’ān, lead congregational prayers, issue calls to prayer, and serve their masters with benevolence. The Prophet ﷺ asserts that such individuals will reside upon **“heaps of musk”** on the Day of Judgment, shielded from fear or accountability until the people undergo their due reckoning. This conveys that these individuals will experience a state of tranquillity and security on the Day of Judgment.

The ḥadīth also underscores the paramount importance of striving for Allah’s ﷻ pleasure and undertaking virtuous deeds to secure the rewards of the Hereafter. The explicit mention of the Day of Judgment, characterised by profound scrutiny and accountability, serves as a poignant reminder to believers regarding the gravity of their actions in this temporal life and the consequential outcomes awaiting them in the Hereafter.

In a commentary on this ḥadīth, scholars affirm the pivotal role of seeking Allah’s ﷻ pleasure through the recitation of the Qur’ān and the sincere performance of prayers. al-Suyūṭī underscores that this ḥadīth showcases the paramount significance of seeking Allah’s ﷻ pleasure and devoting oneself to His service during this worldly existence. Ibn Ḥajar al-‘Asqalānī, in *Fatḥh al-Bārī*, elucidates that the ḥadīth imparts the wisdom that the most virtuous deeds are those pursued for the sake of Allah’s ﷻ pleasure, and the rewards awaiting in the Hereafter transcend human imagination.

### Grammatical Analysis:

The ḥadīth elucidated above unveils numerous grammatical intricacies inherent in the Arabic language. Foremost, the language itself exudes inherent beauty and eloquence, manifest in the nuanced wording and phrasing of the ḥadīth. The utilisation of Arabic in religious texts, such as the ḥadīth, has spawned a robust tradition of Arabic grammar and syntax, with scholars dedicating their scholarly pursuits to comprehending and mastering this linguistic realm.

A salient feature of Arabic grammar discernible in the ḥadīth is the deployment of the passive voice in the phrase [لَا يَلُومُهُمُ الْفَرَعُ]. This employment of the passive voice strategically shifts the focus from the subjects to the action itself, thereby highlighting the inevitability of the profound fear and the innocence of those subjected to it.

Further, the Arabic language exhibits a sophisticated system of declension and conjugation, as evidenced in the ḥadīth. Instances abound, such as the utilisation of the noun [الْفَرَعُ] in the accusative form to denote the subjects' non-blameworthy status for the greatest fear and the employment of the present tense verb [يَفْرَعُونَ] to convey their non-panicking demeanour. Such meticulous employment of declension and conjugation facilitates a nuanced and precise articulation of meaning.

The ḥadīth employs adjectives adeptly to evoke emotions and construct vivid imagery. Notably, the phrase [هُمُ عَلَى كَثِيبٍ مِنْ مِسْكٍ] accentuates the splendid reward awaiting those who seek Allah's ﷻ pleasure. The choice of the word [كَثِيبٍ] to characterise a mound of musk attests to the Arabic language's descriptive prowess, conveying not only quantity but also the beauty and purity of the reward. This strategic use of descriptive adjectives creates a mental tableau of the scene, eliciting positive emotions in the audience.

In conclusion, the ḥadīth serves as a lucid exemplar of the Arabic language's aesthetic and intricate nature, featuring a plethora of grammatical structures and vocabulary that elevate its meaning and significance. Emphasising the importance of seeking Allah's ﷻ pleasure through Qur'ān recitation and prayer, the ḥadīth showcases the rewards awaiting those who remain steadfastly obedient to Allah ﷻ despite worldly tribulations. The expressive potency and descriptive finesse inherent in the Arabic

language are palpable in the ḥadīth's phrasing, underscoring the language's richness and aptness for expressing and preserving Islamic teachings.

### **Benefits and Sage Advice:**

In addition to its linguistic benefits, from a psychological perspective, this ḥadīth highlights the significance of imbuing life with a sense of purpose. Individuals who engage in the recitation and teaching of the Qur'ān, propagate the call to prayer, and maintain harmonious relations with their masters manifest a discernible sense of purpose. They actively pursue the goal of pleasing Allah ﷻ and fulfilling their obligations as devout Muslims. Culturing a sense of purpose is intricately linked with heightened well-being and felicity.

Moreover, the ḥadīth accentuates the importance of fostering a profound connection with Allah ﷻ and the earnest endeavour to seek His pleasure. It motivates individuals to partake in acts of worship and unwavering obedience to Allah ﷻ, even if it entails relinquishing worldly indulgences.

Furthermore, this ḥadīth showcases the paramountcy of altruistic service. The acts of teaching the Qur'ān, issuing the call to prayer, and sustaining an affable rapport with one's master all constitute actions that redound to the benefit of others. Service to others is intrinsically linked with heightened well-being and life contentment. Additionally, assisting others is deemed virtuous in Islam and serves as a conduit for accruing rewards in this life and the Hereafter.

In consequence, it also serves as a poignant reminder that individuals shall be held accountable for their deeds on the Day of Judgment, compelling them to strive towards a life consonant with the pleasure of Allah ﷻ.

In summation, the ḥadīth showcases the imperatives of seeking Allah's ﷻ pleasure, infusing life with a sense of purpose, and engaging in acts of service to others. These principles, central to Islamic teachings, are associated with heightened well-being and happiness.

## Hadīth 18

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثًا، وَهُمْ ذُو عَدَدٍ، فَاسْتَفْرَأَهُمْ، فَاسْتَفْرَأَ كُلَّ رَجُلٍ مِنْهُمْ - يَعْنِي مَا مَعَهُ مِنَ الْقُرْآنِ - فَأَتَى عَلَى رَجُلٍ مِنْ أَحَدِيهِمْ سِنًّا، فَقَالَ: مَا مَعَكَ يَا فَلَانُ؟ قَالَ: مَعِيَ كَذَا، وَكَذَا، وَسُورَةُ الْبَقَرَةِ. قَالَ: أَمَعَكَ سُورَةُ الْبَقَرَةِ؟ قَالَ: نَعَمْ، فَقَالَ ﷺ: إِذْهَبِ فَإِنَّتَ أَمِيرُهُمْ. فَقَالَ رَجُلٌ مِنْ أَشْرَافِهِمْ: وَاللَّهِ مَا مَنَعَنِي أَنْ أَتَعَلَّمَ الْبَقَرَةَ إِلَّا خَشْيَةَ آلَا أَقْوَمَ بِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ، وَاقْرَأُوهُ، فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ، فَقَرَأَهُ، وَقَامَ بِهِ كَمِثْلِ جِرَابٍ مَحْشُوٍّ مِسْكَاً، يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمِثْلُ مَنْ تَعَلَّمَهُ، فَيَرْقُدُ، وَهُوَ فِي جَوْفِهِ كَمِثْلِ جِرَابٍ أَوْكِيٍّ عَلَى مِسْكِ».

رواه الترمذي، واللفظ له، وقال: حديث حسن، وابن ماجه مختصراً، وابن حبان في صحيحه.

### Translation

It has been reported on the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ “The Messenger of Allah ﷺ dispatched a delegation of a considerable number. He sought to hear each one of them recite what they had memorised of the Qur’ān. He came across one individual among the youngest of them and said: O so and so, what do you possess of the Qur’ān? He replied: I possess such and such, including Sūrat al-Baqarah. He inquired: do you possess Sūrat al-Baqarah? He replied: Yes. He said: Go, for indeed you are their leader. A man of nobility from amongst them said: By Allah, nothing prevented me from learning al-Baqarah except that I feared I would be unable to uphold it. The Messenger of Allah ﷺ said: Learn the Qur’ān and recite it, for the example of the Qur’ān and that person who learns it, then recites it and stands with it (in prayer), is like an open bag filled with musk, its fragrance spreads everywhere; and the example of one who has learnt it and sleeps whilst it is in his heart, is like a closed bag of musk.” – related by al-Tirmidhī, who states the ḥadīth is *ḥasan*, by Ibn Mājah in brief and Ibn Hibbān in his *Ṣaḥīḥ*.”

## Commentary

The ḥadīth showcases the significance of acquiring and reciting the Qur'ān, elucidating the remarkable rewards bestowed upon those who engage in such pursuits. The Prophet ﷺ, in dispatching a delegation, meticulously assessed the Qur'ānic knowledge of each member. Upon discovering a young individual who had committed *Sūrat al-Baqarah* to memory, the Prophet ﷺ appointed him as the *amīr* [leader] of the delegation. This narrative underscores the inherent value of Qur'ānic knowledge and its transformative capacity to elevate an individual's standing.

Moreover, the ḥadīth accentuates the imperative of actively learning and consistently reciting the Qur'ān. The analogy presented likens the one who recites and engages in prayer to an unsealed vessel brimming with musk, diffusing its fragrance universally. This showcases the dual dimensions of active practice and internalisation of knowledge. In contrast, the one who acquires knowledge and retains it in their heart without implementation is likened to a sealed container of musk. Thus, the ḥadīth highlights the importance of acquiring and integrating knowledge into daily life.

Classical ḥadīth commentators and scholars echo the emphasis on the significance of learning and reciting the Qur'ān. al-Nawwawī asserts that this ḥadīth underscores the virtues of Qur'ānic recitation and highlights the benefits derived from comprehending and contemplating its meanings. He further advocates for the memorisation of substantial portions of the Qur'ān. Similarly, Ibn Ḥajar al-'Asqalānī underscores the importance of memorisation and comprehension of the Qur'ān, emphasising the regular recitation of its verses and the practical integration of its teachings into one's life.

In summation, this ḥadīth serves as a compelling reminder of the significance of learning and reciting the Qur'ān, elucidating its transformative impact on an individual's standing. It showcases the intrinsic value of acquiring and applying knowledge in the fabric of daily life.

## Grammatical Analysis:

The ḥadīth expresses various grammatical nuances, underscoring the eloquence inherent in the Arabic language. It artfully employs grammatical constructs, including

the imperative mood [أَنْتَ أَمِيرُهُمْ], the past tense [فَاسْتَقْرَأَ فَاتَى], and the present tense [تَعَلَّمُوا، وَاقْرَأُوا], to articulate the unfolding actions and events. Additionally, the precise use of Arabic pronouns [مَعَكَ، مَعِيَ، أَنْتَ] and prepositions [مِنْ، عَلَى] contributes to the specificity and accuracy inherent in the language.

The initial grammatical feature worthy of examination is the utilisation of the word [ذُو] in the phrase [ذُو عَدَدٍ], denoting “**having a number**”. Functioning as a demonstrative pronoun, [ذُو], conveys “**possessing**” or “**having**.” In this context, it precisely describes the delegation sent, emphasising the specificity of the numerical composition, contrary to a more general term like [كَثِيرًا] meaning “**many**” or “**a lot**”.

The subsequent grammatical nuance involves the use of the word [مَعَ] in the phrase [مَا مَعَ الْقُرْآنِ], signifying “**with him from the Qur’an**”. Serving as a preposition, [مَعَ], means “**with**” or “**along with**” and denotes association or possession, highlighting the intimate connection between the emissaries and the Qur’an, serving as their guide. This usage further showcases the undertaking of the Qur’anic memorisation during the Prophetic era.

The third grammatical intricacy pertains to the word [سِنًَّا] in the phrase [مِنْ أَحَدِهِمْ سِنًَّا], meaning “**a man among them who was the youngest in age**”. The word [سِنًَّا] denotes “**age**”, and elucidates the youthfulness of the individual. This choice is significant as it highlights the imperative of knowledge acquisition and learning irrespective of age or societal standing.

The fourth grammatical feature centers on word [تَعَلَّمُوا] in the phrase [تَعَلَّمُوا الْقُرْآنَ] signifying “**learn the Qur’an**”. This verb commands and instructs, accentuating the proactive pursuit of knowledge and learning rather than passive reception.

The final grammatical nuance encompasses metaphorical language in the phrase [كَبَيْلٍ] [جِرَابٍ مَحْشُوٍّ مِسْكَاً], meaning “**like a perfume bag**”, **the fragrance of which spreads everywhere**.” Employing metaphorical language, common in Arabic, facilitates concise and poetic comparisons, vividly describing the transformative effect of learning and reciting the Qur’an.



In summation, this ḥadīth accentuates the imperative of learning and reciting the Qurʾān, delineating its multifaceted benefits from both Islamic and psychological dimensions. It imparts valuable lessons on humility and leadership, virtues indispensable for anyone aspiring to succeed.

## Ḥadīth 19

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ، فَقَدْ اسْتَدْرَجَ التُّبُوَّةَ بَيْنَ جَنْبَيْهِ، غَيْرَ أَنَّهُ لَا يُوحَى إِلَيْهِ، لَا يَنْبَغِي لِصَاحِبِ الْقُرْآنِ أَنْ يَجِدَ مَعَ جَدِّ، وَلَا يَجْهَلَ مَعَ جَهْلٍ، وَفِي جَوْفِهِ كَلَامُ اللَّهِ تَعَالَى».

رواه الحاكم، وقال: صحيح الإسناد.

### Translation

It has been reported on the authority of ‘Abd Allah ibn ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “Whoever recites the Qur’ān has secured prophethood in his chest, except that he has not received revelation. It is not befitting for the companion of the Qur’ān to be indignant with those in anger nor indulge in ignorance with those who are ignorant whilst the speech of Allah is embedded in his heart.” – related by al-Ḥākim and he says the *isnād* is *ṣaḥīḥ*.

### Commentary

The ḥadīth showcases the definitive cessation of *wahy* [revelation] with the Prophet Muḥammad ﷺ, rendering any further divine revelation impossible. Nevertheless, as the Qur’ān represents the Speech of Allah ﷻ and consequently, an individual bestowed with such knowledge bears the obligation to align their conduct with piety, refraining from acts of disobedience.

Furthermore, Fuḍayl ibn ‘Iyyād asserts that a *ḥāfiḍh al-Qur’ān*, a memoriser of the Qur’ān, assumes the mantle of Islam’s standard-bearer. Hence, it is incongruous for such an individual to partake in frivolities or associate with those characterised by negligence or indolence.

Moreover, the ḥadīth accentuates the profound significance of reciting the Qur’ān and its transformative impact on an individual’s spirituality. Drawing a parallel between the memorisation of the Qur’ān and proximity to prophethood suggests that the reciter embodies a level of understanding and knowledge akin to the prophets, albeit without direct revelation.

The responsibility of being a companion of the Qur'ān is a central theme, emphasising that a memoriser of the Qur'ān should not harbour a heart tainted with neglect or frivolity. Instead, they are enjoined to exhibit seriousness and responsibility, translating the teachings of the Qur'ān into tangible actions.

Commentators offer nuanced perspectives on the ḥadīth. al-Nawwawī elucidates that the reciter is deemed among the people of the Qur'ān, necessitating behaviour befitting this elevated status. He further contends that the ḥadīth implies a requirement for the reciter to contemplate the Qur'ān's meaning, as mere recitation devoid of comprehension does not foster spiritual development.

Consequently, Ibn Ḥajar al-'Asqalānī posits that the ḥadīth establishes a higher standard for the reciter, demanding purification of the heart and alignment of actions with Qur'ānic teachings. He showcases the imperative to move beyond mere memorisation and recitation, emphasising the vital need to act upon the Qur'ān's directives.

In summation, this ḥadīth accentuates the paramount importance of Qur'ānic recitation and its attendant spiritual benefits. It impresses upon the reciter the weighty responsibility of embodying and internalising the Qur'ān, necessitating a serious and committed adherence to its teachings. The scholarly commentary reinforces the significance of reflective engagement with the Qur'ān's meaning and the imperative of translating its instructions into tangible actions to attain spiritual growth and purify one's heart and conduct.

### **Grammatical Analysis:**

The presented ḥadīth elucidates several grammatical nuances inherent in its structure. Firstly, the utilisation of the past tense verb [اسْتَدْرَجَ] in the ḥadīth signifies the completed action of reading, memorising the Qur'ān, and acquiring prophetic knowledge. This usage showcases the significance of engaging with the Qur'ān in the past while accentuating the ongoing necessity of maintaining a connection with it in the present and future.

Secondly, the prepositional phrase **بَيْنَ جَنْبَيْهِ**, denoting “**between his two sides**”, metaphorically signifies the Qur’ān’s proximity to the memoriser’s heart. This expression highlights the paramount significance of deeply ingraining the Qur’ān within one’s heart and mind.

Thirdly, the phrase **لَا يُوحَىٰ إِلَيْهِ** communicates and asserts that the memoriser of the Qur’ān is not a recipient of divine revelation post-Prophet Muḥammad ﷺ. Instead, they have acquired knowledge originally revealed to the Prophet ﷺ through the Qur’ān. This construction accentuates the finality of prophethood, the exceptional nature of the Qur’ān as the final revelation of Allah ﷻ to humanity, and underscores the imperative of adhering to its teachings.

Fourthly, the use of the word **صَاحِبٍ**, denoting companion or owner, showcases the responsibility associated with being a memoriser of the Qur’ān. It signifies that mere memorisation is insufficient; one must also actively adhere to the Qur’ān’s teachings and carry oneself with the dignity befitting someone who is a companion of the Qur’ān.

Lastly, the phrase **فِي جَوْفِهِ**, meaning “**in his heart**,” accentuates the necessity for the Qur’ān to be deeply ingrained and internalised within the memoriser. This expression underscores the vital importance of memorising the Qur’ān, comprehending its meaning, and manifesting its teachings in all facets of life.

In summation, the meticulous phrasing of the ḥadīth highlights the paramount importance of deeply internalising the Qur’ān in both heart and mind, emphasising the consequential responsibility borne by those who commit it to memory.

### **Benefits and Sage Advice:**

In addition to its linguistic merits, the Qur’ān holds profound significance as the literal Word of Allah ﷻ, with multifaceted benefits emanating from both an Islamic and psychological perspective.

From an Islamic perspective, Qur’ānic reading serves as a conduit to draw nearer to Allah ﷻ, fortifying one’s faith by imparting divine guidance for righteous living per Allah’s ﷻ will. This engagement provides an enriched comprehension of Islamic

principles, fostering a purposeful and fulfilling life. Moreover, the Qur'an encompasses a repository of knowledge and wisdom across various domains, spanning faith, morality, history, and science. Studying its verses facilitates a broader understanding of the world and imparts insights into the human condition through narratives of past prophets and their struggles. Additionally, Qur'anic reading fosters more profound love, appreciation, and connection with the Prophet Muhammad ﷺ elucidating his role as Allah's ﷻ Messenger and showcasing the significance of emulating his teachings.

From a psychological perspective, Qur'anic reading yields tangible benefits. Firstly, it acts as a stress and anxiety alleviator, with verses advocating patience, perseverance, and trust in Allah ﷻ fostering resilience in facing life's adversities. Secondly, it enhances cognitive function, as the complex linguistic structures and poetic verses stimulate the mind, refining memory, concentration, and analytical skills. Studies affirm that regular Qur'anic reading contributes to cognitive enhancement among older adults. Thirdly, it augments emotional well-being by promoting kindness, compassion, and forgiveness, ultimately fostering an improved emotional state and imbuing life with purpose and direction.

In light of these considerations, regular Qur'anic reading is imperative. Therefore, it is crucial to approach the Qur'an with both comprehension and implementation to derive optimal benefits, integrating its teachings into daily life. Deliberate contemplation and reflection during Qur'anic reading deepens the connection with Allah ﷻ and enhances understanding. Prioritising Qur'anic reading over alternative forms of entertainment is paramount, given its dual bestowal of spiritual and psychological advantages. Additionally, accurate recitation is indispensable, as mispronunciation may distort meanings and lead to erroneous misinterpretations.

## Ḥadīth 20

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّيَامُ، وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ، يَقُولُ الصَّيَامُ: رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ وَالشَّرَابَ بِالنَّهَارِ، فَشَفَّعْنِي فِيهِ. وَيَقُولُ الْقُرْآنُ: مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ، فَشَفَّعْنِي فِيهِ، فَيُشْفَعَانِ».

رواه أحمد، وابن أبي الدنيا في كتاب الجوع، والطبراني في الكبير، والحاكم، واللفظ له، وقال: صحيح على شرط مسلم.

### Translation

It has been reported by him (‘Abd Allah ibn ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ) as well that the Messenger of Allah ﷺ said: “Fasting and the Qur’ān will intercede for the slave. Fasting will say: O my Lord, I prevented him from food and drink during the day, so let me intercede for him. The Qur’ān will say: I deprived him of sleep at night, so let me intercede for him; thus both of them will intercede.” – related by Aḥmad, Ibn Abī al-Dunyā in *Kitāb al-Jū‘* (the chapter of hunger), al-Ṭabarānī in *al-Kabīr* and al-Ḥākim. The wording is as related by him (al-Ḥākim), who says the ḥadīth is *ṣaḥīḥ* according to the criteria set by Muslim.

### Commentary

al-Ḥāfiṭh al-Mundharī, in his work *al-Tarḥīb wa al-Tarḥīb*, references the terms *ṭa‘ām* [food] and *sharāb* [drink], whereas the transmission of al-Ḥākim al-Nīsābūrī mentions *shahawāt* [carnal desires] in lieu of *sharāb*. This indicates that fasting, as implied by the ḥadīth, encompasses abstaining from food and restraining oneself from indulging in carnal desires.

Some interpretations extend these restrictions to actions generally considered permissible, like kissing, embracing, or hugging one’s spouse. Certain ḥadīth suggest that the Qur’ān, personified as appearing in youthful form, testifies to keeping the individual awake at night and thirsty during the day. This suggests that a *ḥāfiṭh al-Qur’ān* should engage in reciting it during voluntary nighttime prayers, aligning with the encouragement found in numerous Qur’anic verses. Both the Prophet ﷺ and his Companions exemplified this by dedicating entire nights to Qur’ān recitation.

Instances of remarkable Qurʾān recitation are documented in historical accounts. Notably, ʿUthmān رضي الله عنه is reported to have recited the entire Qurʾān in one *rakaʿah* of his *ṣalāt al-witr*, demonstrating an extraordinary devotion to the scripture. Similarly, ʿAbd Allah ibn Zubayr رضي الله عنه exhibited a profound connection by reciting the entire Qurʾān in a single night, a testament to his spiritual commitment. Saʿīd ibn Jubayr رضي الله عنه in a remarkable display of devotion, recited the entire Qurʾān while performing two *rakaʿāt* in front of the Kaʿbah. Thābit al-Bunānī رضي الله عنه and Abū Hurayrah رضي الله عنه exemplified an unwavering dedication by reciting the entire Qurʾān during both day and night. Ṣāliḥ ibn Kaysān, during his journey for *Hajj*, displayed remarkable commitment by completing two renditions each night. Maṣṣūr ibn Zaʿzān showcased a unique practice, rendering a Qurʾān rendition during a *nafl ṣalāh* before noon, another between Thuhr and ʿAṣr, and yet another during another *nafl ṣalāh*. His emotional engagement was evident through tears, to the extent that his turban became drenched.

The variations in the frequency of completing a Qurʾān rendition among the pious predecessors are noted in the commentary of *Iḥyāʾ ʿUlūm al-Dīn*. al-Shāfiʿī, for instance, completed one rendition during the day, excluding Ramaḍān, while others, including al-Shāfiʿī during Ramaḍān, completed two renditions. Noteworthy figures like Aswad, Ṣāliḥ ibn Kaysān, and Saʿīd ibn Jubayr followed a similar practice. Sulaym ibn ʿAṭṭār surpassed these by completing three renditions daily.

A pinnacle achievement in this regard, as documented by al-Nawwawī in his *Kitāb al-Adhkār*, is attributed to Ibn al-Kātib, who accomplished an astounding eight renditions in a single day and night. Such feats of devotion and commitment underscore the diverse approaches of the pious predecessors to engage with the Qurʾān, serving as inspirations for spiritual dedication and profound connection with the holy scripture.

Aḥmad ibn Ḥanbal, as per Ibn Qudāmah, asserts that there is no fixed limit to daily renditions, contingent on the reciter’s enthusiasm. Abū Ḥanīfah, for example, completed sixty-one renditions during Ramaḍān. Nonetheless, scholars like Ibn Ḥazm al-Ṭḥāhirī caution against completing a rendition in less than three days, contending that such haste undermines reflection on the Qurʾān’s meanings. However, it is

argued that this pertains to the reciter's capacity, as evidenced by a group of *Ṣaḥābah* completing a rendition in less than three days.

Most scholars agree there is no maximum duration for completing a rendition, emphasising convenience within a reasonable timeframe. Suggestions include a maximum of forty days, breaking down to reciting three-quarters of a *juz* daily. Although not obligatory, some propose limiting daily recitation to three-quarters of a *juz*. A ḥadīth in *Majma' al-Zawā'id* asserts "delayed completion in forty nights".

Some scholars advocate weekly renditions, akin to the practice of many Companions, starting on a Friday and concluding the following Thursday with a daily *manzil*. Abū Ḥanīfah recommends a minimum of two renditions annually. Notably, certain ḥadīth mention angelic invocations throughout the day or night based on the timing of completion.

In conclusion, some scholars advise morning recitation during summer and early evenings during winter to maximize the duration of angelic supplication.

### **Grammatical Analysis:**

The lexical and syntactical construction of the ḥadīth holds significant grammatical implications within the Arabic language, manifesting various grammatical nuances.

Primarily, the ḥadīth navigates the Arabic rules of morphology, notably demonstrated in the employment of the word [يَشْفَعَانِ], representing the dual form of [شَفَعَ - يَشْفَعُ]. This dual form conveys that fasting and the Qur'ān will jointly act as intercessors for the servant before Allah ﷻ. This grammatical feature, absent in English, accentuates the linguistic distinctiveness of Arabic. Additionally, the ḥadīth incorporates diverse verb forms, encompassing the past tense, present tense, and imperative. For instance, the phrase [مَنَعْتُهُ الطَّعَامَ وَالشَّرَابَ بِالتَّهَارِ], employs the past tense [مَنَعْتُ] signifying "I abstained" or "I prevented". Furthermore, the imperative form surfaces in [فَشَفِّعْنِي فِيهِ]. Despite this verbal diversity, the word [شَفِيعٌ] consistently characterises the central role of fasting and the Qur'ān in interceding for believers.

Secondly, the ḥadīth incorporates the grammatical device of *iltifāt*, denoting a change in address. This is evident in the phrases [يَقُولُ الصَّيَامُ] and [يَقُولُ الْقُرْآنُ], translating to

“Fasting says” and “The Qur’ān says”, respectively. This shift in address serves to showcase the impact and significance of fasting and the Qur’ān in the presence of Allah ﷻ. Moreover, a direct address to Allah ﷻ occurs when fasting and the Qur’ān state: “رَبِّ إِنِّي.” This direct invocation fosters an intimate and proximate connection between fasting, the Qur’ān, the individual, and Allah ﷻ.

Thirdly, the use of the pronoun “” in the ḥadīth merits attention, appearing in [مَعْتُهُ] and [فَشَفَعَنِي فِيهِ], consistently refers to the individual—the reciter of the Qur’ān.

Furthermore, the ḥadīth incorporates the particle [إِن], indicative of a declarative statement or a conditional clause. In this context, its usage amplifies the servant's assertion to Allah ﷻ, thereby reinforcing the efficacy of the intercession of fasting and the Qur’ān.

### **Benefits and Sage Advice:**

In addition to its linguistic merits, the ḥadīth underscores the significance of two fundamental acts of worship in Islam: fasting and recitation of the Qur’ān. These acts, integral to the Islamic faith, offer profound benefits to believers.

Fasting during the month of Ramaḍān constitutes one of the Five Pillars of Islam, involving abstinence from food, drink, and other physical needs from dawn until sunset. This practice serves as a conduit for various virtues, fostering the development of self-discipline, self-control, and spiritual purification. The ḥadīth accentuates fasting’s role as an intercessor for believers on the Day of Judgment, wherein it will implore Allah’s ﷻ forgiveness and mercy on behalf of the devout.

Similarly, the recitation of the Qur’ān stands as a pivotal act of worship, serving as a means to draw near to Allah ﷻ and attain spiritual elevation. The ḥadīth highlights that the recitation of the Qur’ān, too, assumes the role of an intercessor for believers on the Day of Judgment, beseeching Allah’s ﷻ forgiveness and mercy on their behalf.

## Ḥadīth 21

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ لَا تَرْجِعُونَ إِلَى اللَّهِ تَعَلَىٰ بَشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ – يَعْنِي الْقُرْآنَ – ظَهَرَ مِنْهُ».

رواه والحاكم، وصححه، ورواه أبو داود في مراسيله.

### Translation

It has been reported by Abū Dharr رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “**Indeed you cannot return to Allah with anything better than that which came from Him, that is the Qur’ān, which manifested from Him.**” – related by al-Ḥākim who has authenticated this ḥadīth. Also related by Abū Dāwūd in his *Marāsīl*.

### Commentary

Evident from various ḥadīths is the assertion that attaining closeness to Allah ﷻ is exclusively achievable through the recitation of the Qur’ān. Aḥmad ibn Ḥanbal, in a reported dream, received divine counsel that the most effective means of proximity to Allah ﷻ is through engagement with the Qur’ān. This proximity is attainable whether one recites the Qur’ān with or without comprehension.

Moreover, the ḥadīth showcases the paramount importance of the Qur’ān, portraying it as the most invaluable gift bestowed by Allah ﷻ upon His servants. It accentuates the necessity of reciting, comprehending, and applying the Qur’anic precepts in daily life as a pathway to salvation in the Hereafter. Commentaries on this ḥadīth offer diverse insights. al-Nawwawī, for instance, explicates that the ḥadīth implies the Qur’ān’s status as the preeminent revelation from Allah ﷻ, warranting dedication to its study, recitation, and comprehension. In a similar vein, Ibn Ḥajar al-‘Asqalānī underscores that the ḥadīth signifies the Qur’ān as the most superior form of worship, urging the pursuit of knowledge and wisdom from its verses.

Scholars further stress the imperative of implementing Qur’anic teachings for success in worldly affairs and the Hereafter. al-Qurṭubī highlights that the ḥadīth encourages comprehensive adherence to the Qur’ān’s guidance, encompassing personal conduct, social interactions, and governance. Similarly, Ibn Rajab al-Ḥanbalī underscores that the ḥadīth advocates deep reflection on the Qur’ān and the practical application of its

teachings, leading to proximity, i.e. closeness to Allah ﷻ and the attainment of His pleasure.

In summation, the ḥadīth accentuates the centrality of the Qurʾān in the life of a Muslim. It enjoins a dedicated investment of time and effort to the study and contemplation of the Qurʾān, application of its principles in daily affairs, seeking both guidance and success from Allah ﷻ.

### **Grammatical Analysis:**

The ḥadīth exhibits various grammatical nuances in its construction, showcasing the eloquence inherent in Arabic.

Primarily, the use of the present tense in the phrase [إِنَّكُمْ لَا تَرْجِعُونَ إِلَى اللَّهِ تَعَالَى] accentuates the continuity of the action, conveying the perpetual nature of returning to Allah ﷻ. It imparts the message that the process of turning to Allah ﷻ is an ongoing endeavour, urging a perpetual commitment to enhancing our relationship with Him. Additionally, the incorporation of the negative particle [لَا] precludes the possibility of returning to Allah ﷻ with anything superior to the Qurʾān.

Secondly, the phrase [بِشَيْءٍ أَفْضَلٍ] assumes the comparative form, comparing the act of returning to Allah ﷻ to something superior to what precedes it. This structure accentuates the superiority of turning to Allah ﷻ, underscoring the paramount importance of seeking Allah's ﷻ guidance and mercy.

Thirdly, the strategic use of the pronoun [وَمِمَّا] to reference the Qurʾān, previously mentioned in the ḥadīth, serves a purposeful role. This pronoun efficiently alludes to the Qurʾān without redundancy, contributing to the textual economy and avoiding unnecessary repetition.

Fourthly, the employment of the word [ظَهَرَ] to characterise the Qurʾān is particularly noteworthy. Connoting “**to appear**” or “**become manifest**” suggests that the Qurʾān is neither concealed nor obscure but rather evident and conspicuous. This underscores the imperative of studying and comprehending the Qurʾān, emphasising its role as a lucid guide for all of humanity. Moreover, it signifies that the Qurʾān is not merely a

script but a tangible manifestation of Allah's ﷻ words, making it tangible and discernible.

Finally, the inclusion of the pronoun [يَعْنِي] serves to elucidate the intended meaning of the phrase, explicitly attributing it to the Qur'an. This meticulous employment of language illustrates the precision and clarity inherent in Arabic, enabling nuanced distinctions of meaning.

### **Benefits and Sage Advice:**

Beyond its linguistic facets, the ḥadīth encompasses a plethora of insights and counsel, encompassing from both Islamic and psychological perspectives.

From an Islamic perspective, the ḥadīth underscores the paramount significance of turning to Allah ﷻ in all matters, elucidating that every aspect emanates from Him and ultimately returns to Him. It serves as a poignant reminder that the Qur'an, as the Divine Word of Allah ﷻ, stands as the quintessential fount of guidance. The ḥadīth further motivates perpetual self-betterment and the cultivation of a robust connection with Allah ﷻ, achieved through the pursuit of knowledge, virtuous deeds, and unwavering devotion in acts of worship.

From a psychological perspective, the ḥadīth accentuates the imperative of fostering a growth mindset and incessantly aspiring for self-betterment. It advocates for a relentless pursuit of excellence, discourages complacency, and affirms that continual improvement is feasible in both one's relationship with Allah ﷻ and personal and professional spheres. Moreover, it showcases the pivotal role and intrinsic value of knowledge acquisition and reflection in attaining heightened wisdom and spiritual contentment through learning and introspection.

Ultimately, the ḥadīth advocates the cultivation of a sense of purpose and direction in life, elucidating that every endeavour should be steered towards pleasing Allah ﷻ and seeking His benevolence and forgiveness. It impresses upon the understanding that our ultimate return is to Him, thereby underscoring the transcendent significance of aligning all actions with this ultimate reality.

## Ḥadīth 22

وَعَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ. قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ، وَخَاصَّتُهُ».

رواه النسائي، وابن ماجه، والحاكم، وصححه المنذري.

### Translation

It has been reported on the authority of Abū Dharr رضي الله عنه that the Messenger of Allah ﷺ said: “**Indeed from amongst man there are those who are the family of Allah. They asked: who are they, O Messenger of Allah? He answered: The people of the Qur’ān are the family of Allah and His favoured ones.**” – related by al-Nasā’ī, Ibn Mājah and al-Ḥākim. al-Mundhiri deems the ḥadīth to be *ṣaḥīḥ*.

### Commentary

This ḥadīth showcases the profound significance and elevated status accorded to individuals who dedicate themselves to the study and contemplation of the Qur’ān. Designated as the family of Allah ﷻ, this appellation signifies their exalted position and proximity to Him, manifesting a distinctive favour bestowed by Allah ﷻ upon those immersed in Qur’ānic pursuits.

Insights from classical ḥadīth commentators and scholars further elucidate this narrative. According to al-Nawwawī, the people of the Qur’ān are those who not only recite its verses but also earnestly act upon its teachings and reflect deeply upon its meanings. Ibn Ḥajar al-‘Asqalānī elucidates that the family of Allah ﷻ constitutes individuals beloved to Him, occupying a cherished station in His regard. al-Qurṭubī clarifies that the term “family” in this context transcends blood relations, referring instead to a collective bound by a shared trait—a profound love for and devotion to the Qur’ān.

Thus, this ḥadīth serves as a poignant reminder of the immense value and divine reward inherent in dedicating oneself to the study, contemplation, and internalisation of the Qur’ān. It accentuates the imperative of aspiring to be counted among the family of Allah ﷻ—an exclusive cohort cherished by Him and bestowed with an exceptional standing in His divine sight.

In summation, it is remarkable that individuals often expend considerable effort to secure access to worldly domains of influence or seek election to assemblies, legislative bodies or parliaments, often at the expense of substantial resources, sometimes sacrificing wealth, comfort, and, at times, familial bonds, personal well-being or even life itself. Regrettably, the pursuit of Qur'ānic knowledge is frequently marginalised, trivialised and perceived by many as inconsequential and squandering time and energy—an expenditure with little merit. The juxtaposition and ultimate outcomes of these divergent paths—worldly acclaim versus devotion to the Qur'ān—are indeed extraordinarily profound.

### **Grammatical Analysis:**

The ḥadīth encapsulates notable grammatical features and benefits in its diction and structure, elevating its intrinsic meaning and significance.

Primarily, the emphatic particle [إِنَّ] at the outset serves to underscore the veracity and significance of the forthcoming statement. This linguistic device accentuates the truthfulness and importance of the ensuing content.

Secondly, the phrase [لِلَّهِ أَهْلِيْنَ], which translates to “**for Allah is a family,**” employs the word [أَهْلِيْنَ], derived from the root [أَهْل], signifying “**family**” or “**household**”. In its genitive construction, it conveys possession, accentuating the intimate connection between Allah ﷻ and the people of the Qur'ān.

Thirdly, the use of the phrase [مِنَ النَّاسِ] denoting “**from among the people.**” highlights that the people of the Qur'ān constitute a select group chosen explicitly by Allah ﷻ from the entirety of humanity.

Fourthly, the Companions inquiry, [مَنْ هُمْ يَا رَسُولَ اللَّهِ؟], translates to “**Who are they, O Messenger of Allah ﷺ?**” Signifying the Companions' keenness and earnestness in ascertaining who the family of Allah ﷻ might be. The word [هُمْ] denoting “**they**” serves to specify this select group—the people of the Qur'ān.

Fourthly, the phrase [أَهْلُ الْقُرْآنِ], an *idāfi* compound, conveys “**the people of the Qur'ān,**” encompassing those who recite, memorise, and apply its teachings—

internalising the Qurʾān. It accentuates the imperative commitment to the comprehensive study and contemplation of Allah’s ﷻ divine Words.

Finally, the word [وَحَاصَّةٌ], meaning “**special**” or “**exclusive**,” in the phrase [وَحَاصَّةٌ] signifies the unique and privileged status of the people of the Qurʾān as a distinctly select group in the sight of Allah ﷻ.

In conclusion, employing a question-and-answer format—a prevalent rhetorical technique in Arabic—the ḥadīth strategically emphasises its core message, engaging the listener’s attention. The grammatical nuances in its wording and phrasing accentuate the intimate relationship between Allah ﷻ and the people of the Qurʾān, underscoring the paramount significance of wholeheartedly dedicating oneself to the profound study and contemplation of His divine Speech.

### **Benefits and Sage Advice:**

In addition to its linguistic merits, the ḥadīth offers sagacious advice and imparts a plethora of insights from both an Islamic and psychological perspective.

From an Islamic perspective, this ḥadīth underscores the paramount significance of the Qurʾān in the fabric of our daily lives. Amidst the common and prevalent trivialisation of Qurʾānic study, whether through memorisation or exploration of its variant readings, being among the “**people of the Qurʾān**” signifies an unparalleled and exclusive connection with Allah ﷻ. This is an aspiration that every Muslim should earnestly pursue. It is essential to understand that embodying the essence of a person of the Qurʾān, i.e. internalising the Qurʾān, transcends and goes beyond mere recitation, memorisation and study; rather, it encompasses a profound understanding and practical application of its teachings in daily life—its internalisation.

Moreover, a psychological perspective of the ḥadīth reveals the Quran’s soothing impact on the human psyche. Regular engagement with the Qurʾān induces a sense of peace, serenity, and tranquillity. Moreover, consistent recitation contributes to enhanced memory, concentration, and cognitive function. Integrating the recitation and study of the Qurʾān into daily routines can thus yield manifold benefits for the body, mind, and soul.

The ḥadīth serves as a poignant reminder of the imperative of prioritisation and the intrinsic value of time. In a world where many prioritise material pursuits or are often fixated on pursuits of worldly wealth, fame, ambition, accolades, and power and thus trivialise the study of the Qur’ān, the ḥadīth redirects attention to the ultimate honour—being considered among the people of the Qur’an, the family of Allah ﷺ, His elite. This redirection prompts introspection and a reevaluation of endeavours, urging the recalibration of efforts towards spiritual excellence, emphasising the transcendence of spiritual pursuits over scant materialism.

## Ḥadīth 23

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «مَنْ قَرَأَ الْقُرْآنَ لَمْ يُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَذَلِكَ قَوْلُهُ تَعَالَى:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَفَلِينَ ﴿١٠٠﴾ إِلَّا الَّذِينَ آمَنُوا بِهِ قَالُوا الْقُرْآنَ».

رواه الحاكم، وقال: صحيح الإسناد.

### Translation

It has been reported on the authority of Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا who said: “Whoever recites the Qur’ān will not be brought back to miserable old age, and this relates to His word: ‘Then we will reduce him to the lowest of the low, except those who believe.’ He said: except (those who believe are) those who recited the Qur’ān.” – related by al-Ḥākim, who says its *isnād* is *ṣaḥīḥ*.

### Commentary

The ḥadīth under review is categorised as *mawqūf*, signifying a statement attributed to Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا.

In the context of the ḥadīth, the word [قَرَأَ] is construed as [حَفِظَ], denoting “to memorise”. Consequently, the statement accentuates the significance of committing the Qur’ān to memory. According to Ibn ‘Abbās’s رَضِيَ اللَّهُ عَنْهُمَا exegetical perspective on the verse mentioned above, the memorisation of the Qur’ān confers immunity against senility.

This assertion highlights the profound esteem accorded to Qur’ān memorisation within Islamic tradition. It accentuates the conviction that memorising the Qur’ān is pivotal in safeguarding its teachings and ensuring the cognitive acumen and mental sharpness of the individual undertaking this noble endeavour.

## Ḥadīth 24

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ، وَأَصْحَابُ اللَّيْلِ».

رواه البيهقي في الشعب الإيمان، وابن أبي الدنيا.

### Translation

It has been reported on the authority of Ibn ‘Abbās رضي الله عنهما that the Messenger of Allah ﷺ said: “**The noblest of my nation are the bearers of the Qur’ān and the companions of the night.**” – related by al-Bayhaqī in *Shu‘ab al-Īmān* and Ibn Abī al-Dunyā.

### Commentary

This concise ḥadīth holds profound significance as it designates the noblest individuals within the Muslim community as those who bear the Qur’ān and engage in nightly devotion, signifying a commitment to prayer and worship during the nocturnal hour.

The essence of this ḥadīth showcases the intrinsic connection between knowledge and spirituality in Islam. Considering the Qur’ān as the divine Speech of Allah ﷻ and the ultimate source of guidance, individuals who commit it to memory and comprehend its meaning ascend to the apex of nobility within the community. Their possession of such knowledge and guidance renders them capable of benefiting others, aligning with the core values of Islamic teachings.

Within the framework of Islamic theology, Allah ﷻ stands as the supreme authority and sovereign ruler over all of creation. The Qur’ān explicitly asserts the sovereignty of Allah ﷻ over the universe, asserting His omnipotence and the submission of all existence to His divine will and command.

The bearers of the Qur’ān, those who memorise and comprehend its contents, emerge as among the most esteemed members of the Muslim community. They shoulder the divine Speech of Allah ﷻ, wielding knowledge and guidance that holds the potential to enlighten and guide others. In this context, the bearers of the Qur’ān can be analogously regarded as the nobility in Allah’s ﷻ kingdom, executing His will and acting as His earthly representatives. Their fidelity to Allah ﷻ and adherence to His commands mirror the allegiance expected of human nobility to their sovereign.

Furthermore, the ḥadīth accentuates the significance of nocturnal worship, specifically the voluntary prayer, *Tahajjud*. This observance manifests dedication and allegiance to Allah ﷻ, providing a platform for individual introspection and spirituality.

The elucidation provided by esteemed classical ḥadīth commentators and scholars further underscores the import of this ḥadīth. al-Nawwawī asserts that those who bear the Qurʾān occupy the community's most esteemed and revered status. He elucidates that the people of the night are those who devote their nights to acts of worship and reflection, seeking the pleasure and forgiveness of Allah ﷻ. Additionally, Ibn Ḥajar al-ʿAsqalānī expounds upon the notion that the people of the night engage in diverse forms of worship, encompassing prayer, Qurʾānic recitation, and the remembrance of Allah ﷻ. He also highlights that this ḥadīth instils an encouragement to pursue excellence in both knowledge and spirituality, recognising them as integral constituents of a prosperous and gratifying life.

In summation, the ḥadīth accentuates the paramount role of knowledge and spirituality in Islam. The bearers of the Qurʾān and the adherents of nocturnal worship stand as the vanguard of the Muslim community, possessing invaluable knowledge and participating in worship and contemplation that draw them closer to Allah ﷻ. This ḥadīth serves as a poignant reminder to prioritise knowledge and spirituality, urging a relentless pursuit of excellence in both spheres.

### **Grammatical Analysis:**

From a grammatical perspective, the ḥadīth exhibits several noteworthy features in its wording and phrasing.

Primarily, the word [أَشْرَافٌ], a plural noun that is derived from the Arabic root [أَشْرَفَ], conveys notions of nobility, honour, and distinction. By employing this word to characterise the bearers of the Qurʾān and those engaged in nocturnal prayers, the ḥadīth underscores the elevated status and honour these individuals hold in the sight of Allah ﷻ and the broader Muslim community.

Secondly, the phrase [أُمَّتِي], a possessive pronoun translating to “**my nation**”, emphasises that the bearers of the Qurʾān and those devoted to nocturnal prayers are

integral members of the Muslim community, holding a unique and special place in the esteem of the Prophet Muḥammad ﷺ.

Thirdly, the phrase [حَمَلَةُ الْقُرْآنِ], an *idāfi* compound comprising [حَمَلَةٌ], denoting “bearers” or “carriers,” and [الْقُرْآنِ], referring to the Qur’ān, accentuates the centrality of the Qur’ān in Islam and showcasing the esteemed position of those who carry its verses within the Muslim community.

Similarly, the phrase [أَصْحَابُ اللَّيْلِ], another *idāfi* compound formed by the word [أَصْحَابٌ], signifying “companions” or “associates,” and the word [اللَّيْلِ], which means “night,” designates individuals engaged in voluntary nocturnal prayers, an esteemed and virtuous practice in Islam.

Furthermore, the ḥadīth, structured as a nominal sentence, unfolds as follows:

- The subject, [أَشْرَافُ أُمَّتِي], denotes “**the noble ones of my nation.**”
- The predicate, [حَمَلَةُ الْقُرْآنِ، وَأَصْحَابُ اللَّيْلِ], signifies “**the bearers of the Qur’ān and the people of the night.**”
- The conjunction [وَ], linking the two phrases, [حَمَلَةُ الْقُرْآنِ] and [أَصْحَابُ اللَّيْلِ], accentuates a connection and interrelationship between the two groups, underscoring the significance of both the bearers of the Qur’ān and those devoted to night prayers in the community.

Moreover, the sentence’s grammatical structure, commencing with the subject and concluding with the predicate, aligns with conventional Arabic literary norms, enhancing the eloquence and lucidity of the ḥadīth.

### **Benefits and Sage Advice:**

Beyond its linguistic virtues, the ḥadīth imparts a plethora of insights from both Islamic and psychological perspectives.

From an Islamic perspective, the ḥadīth accentuates the pivotal role of the Qur’ān and its bearers within the Muslim community. Those who carry the Qur’ān are esteemed as the noblest members, underscoring the profound significance of Qur’anic memorisation and recitation in Islamic practice. Furthermore, the ḥadīth showcases

the value of engaging in nocturnal prayers, specifically *Tahajjud*, a voluntary act seeking closeness to Allah ﷻ and fostering spiritual devotion.

The ḥadīth proffers guidance on time management, urging a focus on activities of immense merit in the sight of Allah ﷻ, such as Qur'ān recitation and nocturnal prayers. This directive encourages a concentrated effort toward spiritual advancement and the pursuit of proximity to Allah ﷻ.

From a psychological perspective, the ḥadīth yields manifold benefits. Primarily, the recitation of the Qur'ān is noted for its tranquillising effect on the mind and body, mitigating stress and anxiety while fostering feelings of happiness and contentment.

Additionally, waking for *Tahajjud* prayer in the nocturnal hours confers mental and emotional well-being. Discipline and self-restraint contribute to a heightened sense of purpose and motivation, fostering heightened self-esteem and a positive outlook on life.

Moreover, the ḥadīth advocates the cultivation of social circles comprising like-minded individuals aligned in values and aspirations. Such social synergy aligns with findings indicating that such networks positively impact mental health and contribute to psychological well-being.

In summation, the ḥadīth showcases the paramount importance of the Qur'ān and its adherents, advocating spiritual development, disciplined practices, and nurturing social support in fostering holistic well-being.

## Ḥadīth 25

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِقْرَأُوا الْقُرْآنَ وَاعْمَلُوا بِهِ، وَلَا تَجْعَلُوا عَنْهُ، وَلَا تَعْلَمُوا فِيهِ، وَلَا تَأْكُلُوا بِهِ، وَلَا تَسْتَكْثِرُوا بِهِ».

رواه أحمد، وأبو يعلى، والطبراني، والبيهقي.

### Translation

It has been reported on the authority of ‘Abd al-Raḥmān ibn Shibl al-Anṣārī رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said: “**Recite the Qur’ān, act upon it, do not neglect it, nor be excessive in it, nor eat through it and do not demand excessively through it.**” – related by Aḥmad, Abū Ya‘lā, al-Ṭabarānī and al-Bayhaqī.

### Commentary

This ḥadīth underscores the imperative of reciting and implementing the teachings of the Qur’ān while concurrently cautioning against both excessive use and neglect.

The initial segment of the ḥadīth advocates the recitation and practical application of the Qur’ān. Recital holds a central place in Islamic worship, considering the Qur’ān as a divine guide to be followed. Embodying the Qur’ān’s teachings in daily life is pivotal for cultivating righteousness and leading a purposeful life.

Conversely, the latter part of the ḥadīth issues a stern warning against extremes—excessive use and neglect—of the Qur’ān. An undue emphasis on usage risks trivialising the Qur’ān, while negligence may lead to a lack of guidance and direction. Furthermore, the ḥadīth cautions against exploiting the Qur’ān for material gains, such as its commercialisation or demanding excessive compensation for its recitation.

The ḥadīth’s stress on the judicious application of the Qur’ān underscores the necessity for equilibrium in one’s approach to Islam. It serves as a reminder to eschew extremes and adhere to the middle path, as advocated by both the Qur’ān and the Prophet Muḥammad ﷺ.

Classical ḥadīth commentators offer additional insights into the nuanced meaning and significance of this ḥadīth. Ibn Rajab al-Ḥanbalī elucidates the ḥadīth’s admonition against instrumentalising the Qur’ān merely as a means to an end, emphasising its

role as a comprehensive life guide. He accentuates the significance of contextual understanding and practical application of Qur'anic verses in daily life.

Furthermore, al-Nawwawī elucidates that the ḥadīth advocates a quest for equilibrium and moderation in one's engagement and relationship with the Qur'ān, urging avoidance of both neglect and excess. He further accentuates the ḥadīth's caution against exploiting the Qur'ān for worldly gains. By emphasising the need for reverence, al-Nawwawī underscores the sacred nature of the Qur'ān, discouraging any trivialisation or casual treatment of this sacred text.

### **Grammatical Analysis:**

The structure of the ḥadīth revolves around a directive command and four prohibitions; each delineated with a specific grammatical framework that enhances the nuanced meaning and impact of the message.

Commencing with the imperative verb [إِقْرَأُوا], which is addressed in the plural form, the ḥadīth issues a command to all Muslims. This imperative imparts a sense of urgency and underscores the paramount importance of engaging in the recitation of the Qur'ān. The accusative case of the word [الْقُرْآنَ] designates it as the object of the verb [إِقْرَأُوا], emphasising the centrality of the Qur'ān in this command.

Subsequently, the imperative verb [وَأَعْمَلُوا] reinforces the call to action and showcases the importance of acting upon the Qur'ān. The attached pronoun in [بِهِ] in reference to the Qur'ān, signifies that actions should be deeply rooted in the teachings of the Qur'ān.

The negative imperative [لَا تَجْفُوا] admonishes against neglecting the Qur'ān. The word [عَنْهُ], constituting a preposition and an attached pronoun, denoting “**from it**,” cautions against ignoring any aspect of the Qur'ān.

The negative imperative [لَا تَغْلُوا] warns against excessive devotion to the Qur'ān. The word [فِيهِ], constituting a preposition and an attached pronoun, denoting “**in it**” or “**regarding it**,” cautions against exceeding the limits set by the Qur'ān.

The negative imperative [لَا تَأْكُلُوا] metaphorically cautions against using the Qur’ān for personal gain. The present tense accentuates the ongoing nature of this prohibition or using it as a means to an end. The word [بِهِ] constituting a preposition and an attached pronoun, denoting “**with it**” or “**through it,**” refers back to the Qur’ān.

Concluding with the negative imperative [لَا تَسْتَكْبِرُوا], this prohibition warns against seeking excessive worldly gains through the Qur’ān. The preposition and the attached pronoun in [بِهِ] again refer back to the Qur’ān.

In summation, the ḥadīth employs imperative verbs and negative imperatives meticulously to stress the significance of recitation and application of the Qur’ān while cautioning against neglect, excess, and misuse. The use of pronouns and prepositions elucidates the object of each verb and delineates the prescribed limits set by the Qur’ān.

### **Benefits and Sage Advice:**

In addition to its linguistic merits, the ḥadīth imparts a plethora of insights and offers sage counsel from both an Islamic and psychological perspective.

From an Islamic perspective, the ḥadīth showcases the pivotal role of the Qur’ān as the paramount source of guidance. It advocates for the reading of the Qur’ān and emphasises the imperative to act upon its teachings. Furthermore, a cautionary note is sounded against excessive recitation, emphasising the potential for misconstrued veneration of the Qur’ān rather than the profound message encapsulated within its verses. Additionally, a prohibition is outlined against leveraging the Qur’ān for livelihood, signifying a stance against its commercialisation and reducing its spiritual essence to a mere means of financial or materialistic gain.

From a psychological perspective, the ḥadīth advocates for a judicious and measured approach to religious practices. The directive to refrain from excessiveness is a precaution against becoming overly engrossed in spiritual endeavours to the detriment of other essential facets of life, such as interpersonal relationships and self-care. Simultaneously, admonishing against leveraging the Qur’ān for “**worldly gain**” underscores the significance of maintaining sincere intentions and eschewing materialistic pursuits in religious practices.

Furthermore, the ḥadīth aligns with psychological principles of behaviour change by accentuating the centrality of action. Merely acquiring knowledge or reading is insufficient for sustainable transformation; consistent and deliberate action toward realising goals is indispensable for enduring success. In this context, the directive to “**act upon**” the Qur’ān emerges as a clarion call to action, reinforcing the imperative of integrating the Qur’anic teachings into the fabric of daily life.

## Ḥadīth 26

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ مَرَّ عَلَى قَارِيٍّ يَقْرَأُ ، ثُمَّ سَأَلَ ، فَاسْتَرْجَعَ ، ثُمَّ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَنْ قَرَأَ الْقُرْآنَ ، فَلْيَسْأَلِ اللَّهَ بِهِ ، فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَأُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ» .

رواه الترمذي وقال: حديث حسن.

### Translation

It has been reported on the authority of ‘Imrān ibn Ḥusayn رَضِيَ اللَّهُ عَنْهُ that he passed by a reciter who was busy reciting; thereafter, he would ask (seeking to be remunerated). He remarked: *innā lillah wa innā ilayhi rāji‘ūn*. Then he said: “I heard the Messenger of Allah ﷺ saying: Whoever recites the Qur’ān, so let him ask Allah through it (the Qur’ān) for indeed soon there will come a people who will recite the Qur’ān and they will ask the people with it.” – related by al-Tirmidhī who said the ḥadīth is *ḥasan*.

### Commentary

The ḥadīth conveyed by the Prophet ﷺ, accentuates the imperative for Qur’ān reciters to entreat Allah ﷻ for reward, eschewing any remuneration from people for their recitation. Additionally, it anticipates a future scenario wherein individuals would engage in Qur’ānic recitation exclusively for worldly gain, employing it as a tool for deception and manipulation.

Within the purview of this ḥadīth, the phrase “**worldly gain**” denotes the utilisation of Qur’ānic recitation as a means to secure materialism, influential advantages or favours from others. This encompasses soliciting financial or social benefits in exchange for reciting the Qur’ān or leveraging one’s recitation to acquire influence and power.

Moreover, “**worldly gain**” may extend to pursuing reputation and acclaim. Reciting the Qur’ān for name and fame involves the intention to garner acknowledgement, popularity, or status among people rather than solely seeking the pleasure and reward of Allah ﷻ. Such ulterior motives may manifest in showcasing vocal prowess and recitative skills or flaunting knowledge of the Qur’ān, thereby deviating from sincere and humble engagement with its teachings for spiritual development. Consequently,

seeking worldly gain through Qur'ān recitation is deemed a manifestation of hypocrisy, conflicting with the fundamental tenets of Islam that advocate sincerity, piety, and unwavering devotion to Allah ﷻ.

It is worth noting that Jahannam's lowest and most severe abyss is strictly reserved for hypocrites. Nevertheless, a ḥadīth affirms the Prophet's ﷺ assertion that a Qur'ān reciter will be among the foremost individuals consigned to the inferno. Furthermore, an authentic ḥadīth in *Musnad Aḥmad* delineates that a substantial portion of the hypocrites within the Ummah of the Prophet Muḥammad ﷺ will originate from the ranks of the Qurra'. May Allah ﷻ augment our sincerity and shield us from the ignominy and retribution of the Hereafter.

Commentators on the ḥadīth have underscored the pivotal significance of reciting the Qur'ān with sincerity, coupled with seeking recompense exclusively from Allah ﷻ. They further accentuate the imperative for reciters to delve into the meanings of the verses they recite and align their actions with the teachings encapsulated therein. This discernment and practical application of the Qur'ān distinguishes between authentic reciters and those who engage in recitation solely for ephemeral worldly gains.

In light of this, al-Nawwawī expounded upon the ḥadīth, elucidating its emphasis on the quest for Allah's ﷻ reward and mercy through the Qur'ān, alongside the peril inherent in pursuing worldly gain through such recitation. Furthermore, he highlights that beseeching Allah ﷻ through the medium of the Qur'ān constitutes a form of *tawassul*, wherein proximity, i.e. closeness to Allah ﷻ is sought through an intermediary or means, specifically, the Qur'ān in this context.

In summation, this ḥadīth functions as a poignant reminder regarding the primacy of sincerity and intention in acts of worship, with a particular focus on the recitation of the Qur'ān. Simultaneously, it issues a cautionary note against the perils of seeking material gains through reciting the Qur'ān, underscoring the imperative to comprehend and implement its teachings.

## Grammatical Analysis:

The ḥadīth exhibits linguistic intricacy through its adept utilisation of Arabic grammar and phrasing. A meticulous breakdown and analysis of the grammatical features of the ḥadīth elucidate its linguistic richness:

- 1) **Verb Tenses:** The ḥadīth employs a judicious mix of past and future verb tenses. Notably, the past tense manifests in the phrase [سَمِعْتُ رَسُولَ اللَّهِ], denoting “**I heard the Messenger of Allah**”. Conversely, the future tense is deployed in the phrase [سَيَجِيءُ أَقْوَامٌ], signifying “**soon a people will come**”.
- 2) **Imperative Verb:** An imperative verb features prominently in [فَلْيَسْأَلِ], translating to “**so let him ask**”. This imperative instructs or commands the reader or reciter of the Qur’ān to undertake this specific course of action.
- 3) **Nouns:** Several pivotal nouns, such as [الْقُرْآنَ], which means “**the Qur’ān**”, [اللَّهُ], which is one of the names of Allah ﷻ, and [النَّاسَ] which means “**the people**”. These nouns are integral to the ḥadīth, playing a fundamental role in conveying its message.
- 4) **Pronouns:** Pronouns are strategically employed throughout the ḥadīth to reference distinct individuals and entities. For instance, [و] in [بِهِ], meaning “**through it**”, pertains to the Qur’ān. The implicit pronoun [هُمْ] in [يَقْرَأُونَ الْقُرْآنَ] conveys “**they will recite the Qur’ān**” alluding to the future cohort.
- 5) **Prepositions:** Prepositions delineate the relationships between various words in the ḥadīth. An illustration is the preposition [عَلَى] in [عَلَى قَارِيٍّ], denoting “**on a reciter**” elucidating that the reciter is the object of the sentence.
- 6) **Particles:** Particles are interspersed throughout the ḥadīth, each bearing distinct semantic nuances. The particle [فَ] initiates the phrase [فَإِنَّهُ سَيَجِيءُ] conveying “**for indeed soon there will come,**” and serves to denote causality or consequence.

In addition to the previously delineated grammatical insights:

The nominal clause denoted by the phrase **مَنْ قَرَأَ الْقُرْآنَ** assumes the role of the subject concerning the imperative verb **فَلْيَسْأَلْ**, thereby compelling the reader of the Qur'an to solely and exclusively invoke and entreat Allah ﷻ through it.

The conjunction **فَ** signifies a consequential linkage, elucidating that beseeching Allah ﷻ through the Qur'an will definitely yield the benefits articulated in the latter part of the ḥadīth.

The particle **إِنَّ** employed introduces the latter segment of the ḥadīth, accentuating a deliberate emphasis on the subsequent content. The **هُ** pronoun corresponds to the antecedent mention of the Qur'an in the ḥadīth. The verb encompasses the prefix **سَ**, denoting the *sīn* of *istiqbāl*, signifying and anticipating a future event. The verb **يَجِيءُ** is conjugated in the present/future tense, denoting a forthcoming period when individuals will engage in the recitation of the Qur'an with the sole objective of soliciting through it.

Additionally, the noun **أَقْوَامٌ**, plural of **قَوْمٌ**, serves as the subject of the verbs **يَقْرَأُونَ** and **يَسْأَلُونَ**, both situated in the present/future tense. This grammatical structure underscores the contemporaneous act of these individuals actively soliciting others through the medium of the Qur'an.

### **Benefits and Sage Advice:**

The ḥadīth elucidates a multitude of benefits and offers sagacious counsel, showcasing the significance of reciting the Qur'an and exclusively seeking means and divine rewards from Allah ﷻ within an Islamic framework. It issues a stern cautionary admonition against the instrumentalisation of the Qur'an for mundane pursuits, serving as a poignant reminder of the impending scrutiny in the Hereafter, contingent upon the purity of their intentions and the righteousness of their actions.

Moreover, the ḥadīth functions as a poignant exhortation to approach the Qur'an with unparalleled humility and unfeigned sincerity, imploring guidance and blessings from Allah ﷻ. It propels individuals towards cultivating a more profound

comprehension of the Qurʾān, advocating its utilisation as a conduit for spiritual purification and directional guidance.

From a psychological perspective, the ḥadīth imparts a lesson on the imperative quality of sincerity in one's actions and intentions. It advocates a redirection of focus toward spiritual ascension and a heightened connection with Allah ﷻ, eschewing the pursuit of external validation or acclaim. It serves as a persistent reminder to exercise vigilance over our intentions and actions, recognising their determinant role in shaping our ultimate destiny in the Hereafter. Additionally, the ḥadīth showcases the intrinsic value of imbuing one's actions with purpose or objective. The recitation of the Qurʾān, undertaken with the intent of garnering Allah's ﷻ pleasure and blessings, confers a profound sense of purpose and fulfilment.

In summation, the ḥadīth accentuates the imperative of engaging in Qurʾānic recitation with unwavering sincerity and humility, exclusively seeking recompense from Allah ﷻ and employing it as a conduit for spiritual refinement and guidance. It impresses upon individuals the overarching purpose inherent in their actions and highlights the inexorable accountability awaiting them in the Hereafter.

## Ḥadīth 27

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ».

رواه البخاري، ورواه أحمد، وأبو داود، وابن حبان، والحاكم عن سعد.

قال جمهور العلماء: أي لم يحسن صوته. وقال بعضهم: لم يستغن به عن غيره.

### Translation

It has been reported on the authority of Abū Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: “**He who does not intone the Qur’ān is not from amongst us.**” – related by al-Bukhārī, Aḥmad, Abū Dāwūd, Ibn Ḥibbān and al-Ḥākim on the authority of Sa’d. Most scholars have said it means one who does not beautify his voice. Some have said it means not needing anything besides it (the Qur’ān).

### Commentary

The ḥadīth highlights the significance of reciting the Qur’ān with an aesthetically pleasing voice, positing that the act extends beyond mere comprehension of the textual meaning. Instead, it encompasses the profound spiritual impact of the recitation on both the auditor and the reciter.

In his commentary on the ḥadīth, al-Nawwawī advocates the commendable practice of reciting the Qur’ān with a melodious intonation, coupled with adherence to *Tajwīd* [Laws of Qur’anic Elocution]. According to him, this dual approach enhances the auditory allure of the recitation and amplifies its spiritual efficacy. He further elucidates that the melodious rendition fosters a closer connection between the listener and the text, facilitating ease of memorisation. Notably, the ḥadīth does not proffer the imperative nature of reciting the Qur’ān in a melodious manner; instead, it extols it as a recommended practice, signifying its praiseworthiness without mandating it as obligatory. Thus, reciting the Qur’ān with melodic or tonal inflexion is deemed a *sunnah*, contingent upon the scrupulous adherence to *Tajwīd* rules. However, should a reciter’s vocal proficiency impede compliance with *Tajwīd* regulations, precedence is accorded to the meticulous observance of *Tajwīd* over the mellifluousness of the recitation.

A further elucidation by the classical scholar al-Qurṭubī posits that the ḥadīth not only showcases the aesthetic dimension of Qur’ānic recitation but also implicitly condemns the performance of recitation for ostentatious display or attention-seeking motives. He contends that reciting the Qur’ān with a melodious voice should be an expression of genuine sincerity and humility, driven by the intention to gratify and please Allah ﷻ and garner His reward.

In addition, al-Nawwawī further noted that the ḥadīth highlights the significance of reciting the Qur’ān in the Arabic language, as this is the language in which it was revealed. He also mentioned that it implies a requisite commitment to acquiring proficiency in *Tajwīd* and other facets of Qur’anic recitation, positing that such endeavours contribute substantively to refining the beauty and efficacy of the recitation.

In summation, the ḥadīth highlights the significance of rendering the Qur’ān with both a melodious voice and meticulous adherence to *Tajwīd*. This dual emphasis is portrayed as instrumental in elevating the spiritual resonance of the recitation but also in fostering a more intimate connection between the listener and the sacred text. Moreover, implicit in the ḥadīth is the imperative of approaching Qur’anic recitation with sincerity and humility, coupled with a commitment to mastering applied *Tajwīd* and other intricacies of the recitation process. Adhering to the guidance imparted by this ḥadīth facilitates a profound engagement with the Qur’ān, yielding the attendant spiritual benefits inherent in its recitation.

### **Grammatical Analysis:**

The examined ḥadīth manifests a linguistic simplicity and conciseness inherent in Prophetic traditions, typified by straightforward Arabic grammar. The meticulous selection of word choice and phrasing in the ḥadīth precisely conveys its intended meaning.

The word [قَالَ] denotes “**he said**”, utilising the past tense to signify that the Prophet ﷺ uttered these words. Subsequently, [رَسُولُ اللَّهِ] follows, designating “**Messenger of Allah**” as an honorific attributed to the Prophet ﷺ. Positioned in the nominative case [marfū’], this phrase functions to identify the speaker of the ḥadīth.

Structured as a nominal sentence, the ḥadīth comprises three principal components: the negation [لَيْسَ], the subject [مِنَّا], and the predicate [مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ]. Each element bears distinct grammatical nuances and implications.

The ḥadīth progresses with the expression [لَيْسَ مِنَّا], signifying “**is not one of us**” or “**is not one from us.**” This phrase is expressed in the present tense and negates possessing a specific quality or attribute. Occupying the nominative case, it designates the sentence’s subject—the negation particle. Positioned in the nominative case, it designates the subject of the sentence. Moreover, the employment of the negation particle [لَيْسَ] assumes significance as it imparts a robust and categorical negation. The Prophet ﷺ unequivocally asserts that one cannot be considered a member of the Muslim community unless one adheres to the condition of reciting the Qur’ān with melody. This categorical negation accentuates the significance of melodious Qur’ānic recitation in Islamic practice. As previously alluded, reciting the Qur’ān with melody is categorised as a *sunnah*.

The pronoun [مِنَّا] designates the Muslim community, conveying that the stipulation articulated by the Prophet ﷺ extends universally to all Muslims. Through the use of this word, the Prophet ﷺ emphasises that the act of reciting the Qur’ān with melody is not discretionary or optional but an inherent and indispensable facet of the Muslim community.

The ensuing phrase, [مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ] translates to “**who does not intone the Qur’ān**” and operates as a descriptive clause delineating the persona excluded from the Muslim community. The phrase [مَنْ لَمْ يَتَعَنَّ] embodies a negative conditional sentence, signifying “**he who does not intone.**” This phrase, residing in the nominative case, characterises the sentence’s subject.

Conclusively, the phrase [بِالْقُرْآنِ] in the genitive case [*majrūr*] assumes the role of the verb’s object [يَتَعَنَّ]. It elucidates the melodious recitation’s content, constituting an indispensable element for comprehending the sentence’s import.

In summation, the ḥadīth employs a succinct and straightforward Arabic grammar to convey its intended significance. The meticulous selection of phrasing ensures accurate message communication and facilitates ease of comprehension. Employing

grammatical constructs, such as the genitive case and negative conditional sentence, enriches the ḥadīth, rendering it a compelling declaration. The use of the negation [لَيْسَ] accentuates the imperative nature of melodious Qur'ānic recitation. At the same time, the inclusion of the subject [مِنَّا] showcases the universal applicability of this condition to all Muslims. Furthermore, the predicate [يَتَعَنَّ] accentuates the significance of reciting the Qur'ān in a melodious and pleasing manner, thereby amplifying its spiritual impact.

### **Benefits and Sage Advice:**

The ḥadīth elucidates several benefits and offers sagacious counsel. From an Islamic perspective, it showcases the centrality of integrating Qur'ānic recitation into daily life, suggesting that a devout Muslim derives joy from both reciting and listening to the Qur'ān, refraining from perceiving it as an onerous duty. The use of the term [يَتَعَنَّ], denoting melodious recitation, underscores the import of reciting the Qur'ān with an aesthetically pleasing voice, a practice exemplified by the Prophet Muḥammad ﷺ renowned for his melodic Qur'ānic recitations. While the *sunnah* encourages melodious recitation, the canonical mandate of proper *Tajwīd* in Qur'ānic recitation is imperative.

Within the framework of established jurisprudential norms, a cardinal principle dictates that a *sunnah* practice can never supersede a *farḍ* obligation. Consequently, while the performance of *sunnah* acts is commendable and carries spiritual weight, it must not eclipse the prioritisation of *farḍ* obligations, foundational and obligatory components of Islamic practice. Thus, it becomes incumbent upon individuals to accord precedence to their obligatory duties, executing them with sincerity and dedication while concurrently incorporating *sunnah* practices into their daily routine to garner additional blessings and rewards from Allah ﷻ.

From a psychological perspective, the ḥadīth assumes the role of spiritual and emotional guidance. The act of reciting the Qur'ān, when approached with sincerity and focus, has the potential to instil peace and tranquillity within the mind and soul, akin to a form of meditation and mindfulness. Additionally, Qur'ānic recitation serves as a conduit for seeking guidance, solace, and inspiration, as the scripture abounds with lessons and practical guidance for navigating the complexities of daily life.

In summation, this ḥadīth serves as a poignant reminder of the imperative to integrate the Qur'ān into our daily lives seamlessly and to derive joy from its recitation. It emerges as a fount of spiritual guidance and emotional succour, accentuating the merits of reciting the Qur'ān with a mellifluous voice and delving into its profound messages.

## Ḥadīth 28

وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ يَتَأَكَّلُ بِهِ النَّاسَ، جَاءَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ عَظْمٌ لَيْسَ عَلَيْهِ لَحْمٌ».

رواه البيهقي.

### Translation

It has been reported on the authority of Buraydah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “Whoever recites the Qur’ān seeking with it provision from the people, he will come on the day of Resurrection whilst his face will be skeletal, void of flesh.” – related by al-Bayhaqī.

### Commentary

The ḥadīth accentuates the paramount significance of sincerity in one’s recitation of the Qur’ān. The Prophet ﷺ cautions against the perilous pursuit of worldly gain and acclaim through the recitation of the Qur’ān, underscoring the dire consequences awaiting individuals harbouring such intentions on the Day of Resurrection.

Classical commentators on ḥadīth illuminate the profound importance of sincerity and intention in Qur’ānic recitation. al-Nawwawī expounds that this ḥadīth showcases the imperative nature of reciting the Qur’ān with the sole objective of seeking Allah’s ﷻ pleasure and reward, unequivocally distancing it from ulterior motives grounded in worldly gain. Ibn Hajar al-‘Asqalānī elucidates that the inclusion of the phrase “seeking provision from the people” is a quest for the praise and admiration of others, diametrically opposed to the authentic purpose of Qur’ānic recitation. The term “worldly gains” encompasses wealth, power, stature, recognition, societal status, manipulation, influence or fame.

The metaphorical expression, “he will come on the day of Resurrection whilst his face will be skeletal, void of flesh,” is a poignant literary device, metaphorically elucidating the severe repercussions of insincere Qur’ānic recitation. al-Qurṭubī interprets this metaphor as symbolising the deprivation of blessings and rewards in the Hereafter for the insincere reciter, the skeletal face epitomises extreme physical emaciation and suffering, accentuating the gravity of the impending punishment.

Consequently, this ḥadīth serves as an admonition, urging individuals to engage in Qur’ānic recitation with unadulterated intentions and unwavering devotion to Allah ﷻ, seeking His pleasure and reward exclusively. It serves as a cautionary directive against succumbing to the allure of employing religious acts to acquire worldly provisions or admiration from others. May Allah ﷻ guide us all towards reciting the Qur’ān with unwavering sincerity and profound devotion, accepting our earnest endeavours.

### Grammatical Analysis:

The ḥadīth constitutes a nominal sentence comprising two distinct clauses. The initial clause, [مَنْ قَرَأَ الْقُرْآنَ يَتَأْكُلُ بِهِ النَّاسَ], denoting “**Whoever recites the Qur’ān seeking with it provision from the people**”, is initiated by the relative pronoun [مَنْ], translating to “**whoever**”, and features the past tense verb [قَرَأَ], meaning “**he recited**”, with the word [الْقُرْآنَ] Qur’ān serving as the subject. The word [يَتَأْكُلُ], signifying “**to seek provision**”, is expressed in the present tense and passive voice, with the preposition and attached pronoun [بِهِ] “**with it**” elucidating the Qur’ān’s role as the source for seeking or soliciting provision. The word [النَّاسَ], meaning “**the people**”, functions as the object of the verb.

Furthermore, the phrase [يَتَأْكُلُ بِهِ النَّاسَ] (**seeking with it provision from the people**) employs the present tense verb [يَتَأْكُلُ], accentuating the continual nature of the action. This construction showcases the sustained impact of utilising the Qur’ān as a means to seek provision from people rather than relying on Allah ﷻ for sustenance.

The succeeding clause, [جَاءَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ عَظْمٌ لَيْسَ عَلَيْهِ لَحْمٌ], translates as “**he will come on the day of Resurrection whilst his face will be skeletal, void of flesh**”, commences with the verb [جَاءَ], denoting “**he will come**” rendered in the present/future tense despite its formal past tense appearance. The subject is implicit, understood as [يَوْمَ الْقِيَامَةِ], signifying “**the Day of Judgment**”. The object of the verb is [وَوَجْهُهُ]” translating to “**and his face,**” while the adjective [عَظْمٌ], meaning “**bone**”, describes the facial state. The phrase [لَيْسَ عَلَيْهِ لَحْمٌ], signifies “**will not be covered with flesh, i.e. skeletal**” negates the presence of flesh on the face.

Moreover, this construction delineates the severity of the eschatological repercussions for those who, through Qur'ānic recitation, seek worldly provision from humanity. The deliberate use of the word [وَجْهُهُ] (**his face**) is noteworthy due to its immediate recognition and association with one's identity. Equally significant is the usage of the adjective [عَظْمٌ] (**bone**), suggesting a reduction of the individual's identity and physical form to bare bones, devoid of any flesh or embellishment, as opposed to gaunter.

In summation, the meticulous phrasing in this ḥadīth is highly consequential, employing a suite of rhetorical devices that profoundly impact the reader, accentuating the gravity of insincere intentions in Qur'ānic recitation.

### **Benefits and Sage Advice:**

In addition to its linguistic benefits, from an Islamic perspective, the ḥadīth showcases the significance of engaging in virtuous deeds with unwavering sincerity and a genuinely pure intention. Pursuing worldly gains or materialism through reciting the Qur'ān is deemed insincere and carries potential adverse repercussions in the Hereafter. Instead, the authentic purpose of reciting the Qur'ān lies in seeking the pleasure of Allah ﷻ and attaining spiritual rewards epitomises the genuine purpose of engaging with the sacred text.

Moreover, the ḥadīth concurrently issues a cautionary note against performing acts of worship driven by aspirations for worldly benefits or recognition. Islam advocates for the execution of acts of worship with the sole intention of pleasing Allah ﷻ, admonishing against any semblance of hypocrisy or insincerity within one's actions.

Psychologically, the ḥadīth reminds individuals to direct their focus inward, prioritising their internal spiritual well-being over external material possessions or acclaim. It accentuates that genuine fulfilment and contentment emanate from the conscientious execution of virtuous deeds with sincerity and an untainted intention instead of pursuing external validation or material advantages.

Moreover, the ḥadīth underscores the importance of self-reflection and introspection during one's spiritual journey. It urges individuals to scrutinise their actions' intentions and motivations, fostering a commitment to self-improvement and spiritual advancement.

In summation, the ḥadīth imparts invaluable counsel and direction, urging individuals to approach acts of worship with genuine sincerity and pure intention. It advocates a shift in focus towards internal spiritual well-being over external material pursuits or recognition. It stresses the significance of self-reflection and introspection in one's spiritual odyssey while cautioning against the instrumentalisation of acts of worship solely for worldly gain or acclaim.

## Ḥadīth 29

وَعَنْ عَائِشَةَ   ، أَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ: «قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ، وَقِرَاءَةُ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ أَفْضَلُ مِنَ التَّسْبِيحِ وَالتَّكْبِيرِ، وَالتَّسْبِيحُ أَفْضَلُ مِنَ الصَّدَقَةِ، وَالصَّدَقَةُ أَفْضَلُ مِنَ الصَّوْمِ، وَالصَّوْمُ جُنَّةٌ مِنَ النَّارِ».

رواه الدَّارَقُطْنِيُّ فِي الْإِفْرَادِ، وَابِيهَقِي فِي شَعْبِ الْإِيمَانِ.

### Translation

It has been reported on the authority of ‘Ā’ishah   that he   said: “**The recitation of the Qur’ān in Prayer is superior to its recitation out of Prayer; the recitation of the Qur’ān out of Prayer is superior to *al-tasbīḥ* (saying *subḥān Allah*) and *al-Takbīr* (saying, *Allah Akbar*). *Tasbīḥ* is superior to charity, and charity is superior to fasting, whilst fasting is a protective shield against the fire.**” – related by al-Dāraqūṭnī in *al-Ifrād* and al-Bayhaqī in *Shu‘ab al-Īmān*.

### Commentary

The ḥadīth accentuates the preeminence of reciting the Qur’ān within the context of *ṣalāh* as compared to its recitation outside of the formal prayer setting. This preference arises from the augmented spiritual and physical benefits inherent in reciting the Qur’ān during the performance of a ritual act of worship. Notably, the ḥadīth posits that reciting the Qur’ān outside of *ṣalāh* surpasses the acts of *tasbīḥ* and *takbīr*, forms of Allah’s   remembrance, owing to the Qur’ān’s status as being the verbatim Speech of Allah  , conferring upon it a loftier position among various modes of remembrance.

The ḥadīth further delineates a hierarchical order, asserting that *tasbīḥ* exceeds the virtue of charity, and charity, in turn, surpasses fasting, i.e. voluntary fasting. This ranking is predicated upon the perceived levels of reward and benefits associated with each act of worship. Although fasting serves as a shield against Hellfire, it holds a position deemed less elevated compared to the acts of charity and *tasbīḥ*.

It is imperative to acknowledge that this ḥadīth should not be construed as an exhaustive hierarchy encompassing all acts of worship. Additional narrations indicate

that the superiority of different acts of worship is contingent upon contextual factors and individual circumstances. This contextual variance is illustrated in a ḥadīth narrated by Ibn Mājah, asserting that **“the best charity is given when one is wealthy, and the upper hand is better than the lower hand.”** This ḥadīth accentuates the significance of charitable acts in diverse circumstances and showcases the virtue of giving charity with a magnanimous spirit.

Consequently, the blessings affiliated with Qur’ānic recitation are deemed boundless and inestimable. Per a ḥadīth relayed by al-Ghazālī in his *Ihyā’ ‘Ulūm al-Dīn*, reciting the Qur’ān during *ṣalāh* while standing yields one hundred blessings, while the act of recitation in a seated position garners fifty blessings. Outside of *ṣalāh*, recitation in a state of *wuḍū’* accrues twenty-five blessings, and without *wuḍū’*, ten blessings. Merely listening attentively to the Qur’ān also begets one blessing. The profound magnitude of blessings associated with Qur’ānic recitation remains ineffable.

In summation, the ḥadīth showcases the significance of reciting the Qur’ān within *ṣalāh* and delineates a hierarchy among various acts of worship. However, a nuanced understanding requires consideration of additional narrations and interpretations to discern the distinctive merits of diverse acts of worship.

### **Grammatical Analysis:**

The ḥadīth’s linguistic construction incorporates several grammatical nuances that accentuate the eloquence and precision of the Arabic language.

Initially, the employment of the preposition [فِي] in the phrase [قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ] signifies that Qur’ānic recitation occurs within the act of prayer, showcasing the imperative of integrating the Qur’ān into the ritual prayer.

Secondarily, the comparative structure inherent in the ḥadīth, wherein one act of worship is analogically compared to another, is a rhetorical feature recognised in Arabic rhetoric as [التَّشْبِيهِ] or analogy. The incorporation of comparative adjectives such as [أَفْضَلُ] and [أَحْسَنُ] enhances the depth and significance of the ḥadīth, accentuating the superiority of one act over another.

Moreover, the strategic repetition of the phrase [قِرَاءَةُ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ] at the onset of the ḥadīth and its subsequent recurrence contributes to the aesthetic appeal of the language, establishing a structural framework that aligns with the ḥadīth's comparative format.

Conclusively, the use of the phrase [وَالصَّوْمُ جُنَّةٌ مِنَ النَّارِ] highlights the versatility inherent in the Arabic language. The word [جُنَّةٌ], signifying “**protection**” or “**shield**”, exemplifies the language’s capacity to convey nuanced meanings succinctly.

Significantly, the wording and phrasing of the ḥadīth yield notable grammatical benefits, namely:

- 1) **Noun-Adjective Agreement:** The noun [قِرَاءَةٌ] (**recitation**), being a feminine singular noun, harmoniously aligns with the feminine singular adjective [أَفْضَلُ] (**superior**), adhering to the principles of grammatical concordance in Arabic wherein the adjective mirrors and aligns with the gender and number of the modified noun.
- 2) **Comparative Forms:** The comparative form of the adjective [أَفْضَلُ] permeates various instances in the ḥadīth, elucidating the hierarchical nature of different acts of worship. This comparative form is crafted by prefixing [أَ] to the basic structure of the adjective.
- 3) **Prepositional Phrases:** The ḥadīth employs prepositional phrases to enhance clarity and meaning. Instances like [فِي الصَّلَاةِ] (**in Prayer**) and [فِي غَيْرِ الصَّلَاةِ] (**out of Prayer**) serve to distinguish between the contexts of Qur’ān recitation. The preposition [فِي] (**in**) denotes location or context.
- 4) **Verb Forms:** Diverse verb forms are incorporated in the ḥadīth, spanning the present, past, and verbal nouns. For instance, [قِرَاءَةٌ] (**recitation**) functions as the verbal noun derived from the verb [قَرَأَ] (**to read**), while [صَدَقَةٌ] (**charity**) serves as the verbal noun derived from [صَدَقَ] (**to give in charity**). Integrating distinct verb forms enriches the language, providing variety and depth.

In summation, the ḥadīth’s lexical and syntactical choices embody numerous grammatical benefits, showcasing the intricacy and refinement of the Arabic language.

The adept utilisation of prepositions, comparative structures, repetition, and a versatile vocabulary enhances the eloquence of the ḥadīth and offers insights into the linguistic complexity and richness inherent in Arabic.

### **Benefits and Sage Advice:**

The ḥadīth elucidates several benefits and offers sagacious counsel. From an Islamic perspective, this ḥadīth highlights the paramount importance of reciting the Qurʾān, particularly within the context of prayers. The Qurʾān, regarded as the ultimate guide to success, establishes a profound connection with Allah ﷻ and serves as a conduit for seeking His blessings. Hence, the ḥadīth advocates a heightened frequency of Qurʾān recitation, especially during prayers, as opposed to extraneous moments.

Furthermore, the ḥadīth posits that although reciting the Qurʾān outside of prayers is commendable, its merit is not on par with recitation during prayers. Additionally, the ḥadīth accentuates the importance of *tasbīḥ* (saying **Subḥān Allah**) and *takbīr* (saying **Allah Akbar**), which are standard forms of Allah's ﷻ remembrance.

Moreover, the ḥadīth accentuates the centrality of good deeds in Islam, outlining their order of precedence as follows: Qurʾān recitation, *tasbīḥ*, charity, and fasting. This hierarchy underscores the imperative of executing good deeds with genuine sincerity. Notably, the sequence articulated in this ḥadīth is context-specific, as alternate narrations posit varying hierarchal degrees of superiority contingent upon distinct circumstances.

From a psychological perspective, the ḥadīth accentuates the importance of mindfulness and intentionality in executing virtuous acts. It posits that the value of good deeds extends beyond the act itself to encompass the intention underlying them. By delineating a hierarchical structure for virtuous deeds, the ḥadīth encourages prioritisation and underscores the pursuit of actions yielding optimal benefit.

In summation, the ḥadīth serves as a guiding principle for prioritising and executing virtuous deeds. It showcases the paramountcy of Qurʾān recitation during prayers, the significance of *tasbīḥ* and *takbīr*, and the necessity of infusing and internalising sincerity and intentionality into the performance of virtuous acts.

### Ḥadīth 30

وَعَنْ أَوْسِ بْنِ أَبِي أَوْسٍ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: «قِرَاءَةُ الرَّجُلِ الْقُرْآنَ فِي غَيْرِ الْمُصْحَفِ أَلْفُ دَرَجَةٍ، وَقِرَاءَتُهُ فِي الْمُصْحَفِ تُضَاعَفُ عَلَى ذَلِكَ إِلَى أَلْفِي دَرَجَةٍ».

رواه الطبراني، والبيهقي.

#### Translation

It has been reported on the authority of Aws ibn Abī Aws al-Thaqafī رَضِيَ اللَّهُ عَنْهُ – *marfū'an* – that the Messenger of Allah ﷺ said: “**The recitation of an individual not from a *muṣḥaf* merits one thousand rewards, whilst reciting from a *muṣḥaf* is multiplied up until two thousand rewards.**” – related by al-Ṭabarānī and al-Bayhaqī.

#### Commentary

Various discussions have ensued regarding the virtues associated with being a *ḥāfiṭh al-Qur'ān*, particularly in the context of the debate surrounding the comparative merit of reciting the Qur'ān while gazing inside it versus reciting it from memory. Within the context of the ḥadīth, as mentioned above, certain scholars argue that reciting while visually engaging with the Qur'ān fosters insight meditation and facilitates additional devotional acts, such as contemplating and physically interacting with the sacred text. However, the apparent divergence in the meanings of various ḥadīths has resulted in conflicting viewpoints among traditionists.

The ḥadīth in question implies that reciting while gazing inside the Qur'ān serves as a safeguard against errors, elevating it to the status of a virtuous deed. Consequently, some scholars advocate for the superiority of reciting while visually engaged with the Qur'ān. Conversely, other ḥadīths suggest that reciting from memory fosters more profound devotion, guards against showing off, and aligns with the Prophet ﷺ. Consequently, some traditionists advocate for reciting from memory. al-Nawwawī posits that the preference between the two methods should be contingent upon individual inclinations, acknowledging that some may find better meditation while gazing into the Qur'ān. In contrast, others may achieve this while reciting from memory.

Furthermore, Ibn Ḥajar al-‘Asqalānī, in his seminal work *Fatḥh al-Bārī*, gives precedence to reciting the Qur’ān from memory. Historical accounts recount how the extensive recitation of the Qur’ān by ‘Uthmān رضي الله عنه led to the tearing of two scripts, emphasising the profound rewards associated with reciting 100 verses after *Ṣalāt al-Fajr*—a reward likened to the entirety of the world. Additionally, reading from the Qur’ān is believed to have positive effects on eyesight, as evidenced by a lengthy ḥadīth on the authority of Abū ‘Ubaydah رضي الله عنه, where individuals with eye issues were advised to recite while gazing into the Qur’ān. Historical records also indicate that al-Shāfi‘ī regularly opened and recited from the Qur’ān after *‘Ishā’* and closed it just before *Ṣalāt al-Fajr*.

Moreover, the ḥadīth showcases the merit associated with reciting the Qur’ān from memory, independent of a *muṣḥaf* [physical copy of the Qur’ān], and rewarding the reciter with a thousand degrees of merit. In contrast, reciting from a *muṣḥaf* garners double that reward, reaching two thousand degrees of merit. This ḥadīth not only accentuates the significance of Qur’ānic recitation but also highlights the importance of committing the Qur’ān to memory. Furthermore, it attests to the memorisation of the Qur’ān during the lifetime of the Prophet ﷺ.

### **Grammatical Analysis:**

The ḥadīth is endowed with several grammatical nuances, serving as instruments to elucidate, refine, and showcase the import of the tradition. A meticulous breakdown and scrutiny of the grammatical constituents of the ḥadīth yield the following insights:

- 1) **Nouns and Pronouns:** The strategic use of nouns and pronouns within the ḥadīth functions to disambiguate the subject and object of the sentence. Notably, the employment of الرَّجُلِ (**the man**) specifies the individual engaged in Qur’ānic recitation. In contrast, the incorporation of قِرَاءَتُهُ (**his recitation**), featuring an attached pronoun, precisely refers back to the same individual. This grammatical precision obviates ambiguity, enhancing the clarity and precision of the ḥadīth.
- 2) **Prepositions:** The judicious use of prepositions within the ḥadīth elucidates the relationships between words in the sentence. Exemplarily, the inclusion of

[فِي] (**in**) in [فِي غَيْرِ الْمُصْحَفِ] (**outside of a *muṣḥaf***) clarifies that the recitation is performed from memory. Conversely, the use of [فِي الْمُصْحَفِ] (**in a *muṣḥaf***) specifies the recitation originating from a *muṣḥaf*. This deliberate use of prepositions contributes to the precision of the ḥadīth.

- 3) **Numbers:** The employment of numerical expressions within the ḥadīth serves to quantify the degree of merit associated with Qur'anic recitation. The explicit use [أَلْفٌ] (**thousand**) and [أَلْفَيْنِ] (**two thousand**) provides a definitive and precise measurement of the reward corresponding to a recitation from memory and a *muṣḥaf*, respectively.
- 4) **Passive Voice:** The deliberate use of the passive voice in the ḥadīth showcases the primacy of the action over the actor. For instance, the word [تُضَاعَفُ] (**to multiply**) is cast in the passive voice, signifying that the augmentation of reward is solely orchestrated by Allah ﷻ. This grammatical choice accentuates the significance of the reward and underscores Allah's ﷻ munificence, emphatically emphasising that the multiplier effect lies exclusively within the purview of Allah ﷻ.
- 5) **The Conjunction [وَ]:** The conjunction, [وَ] denoting (**and**) interconnects the first and second clauses, denoting their inherent association. Subsequently, the conjunction introduces the phrase [وَقَرَأْتُهُ فِي الْمُصْحَفِ] (**his recitation from a *muṣḥaf***) utilising the construct state to link the verbal noun [قِرَاءَةٌ] (**recitation**) with the noun [الْمُصْحَفِ]. This construct showcases the significance of recitation from a *muṣḥaf*, anchoring it to the associated reward.

In summation, the grammatical intricacies of the ḥadīth serve as instruments of elucidation, precision, and emphasis, enriching the Arabic language's eloquence and magnifying the impact of the ḥadīth on its audience.

### **Benefits and Sage Advice:**

The ḥadīth elucidates various multifarious benefits and imparts sapient advice. From an Islamic perspective, it underscores the paramount significance of reciting and committing the Qurʾān to memory, revered as the verbatim Speech of Allah ﷻ and an indispensable source of guidance. The exhortation encourages active involvement in Qurʾānic engagement, be it through recitation from memory or perusal of a tangible copy, such as a *muṣḥaf*. Notably, the ḥadīth accentuates the elevated value attributed to reading the Qurʾān from a *muṣḥaf*, showcasing the profound respect and veneration accorded to the physical manifestation of the Qurʾān.

Psychologically, the act of reciting the Qurʾān unfolds myriad benefits. As substantiated by research, the recitation of Qurʾānic verses has been demonstrated to induce a sense of tranquillity, mitigate stress, and alleviate anxiety. Furthermore, it enhances cognitive functions, memory retention, and concentration. The rhythmic cadence inherent in the recitation exerts a pacifying influence on the mind and body.

Moreover, the ḥadīth posits Qurʾānic recitation as a form of spiritual meditation, endowing individuals with a profound sense of peace and serenity. This spiritual engagement fosters overall well-being and fortifies the connection between the individual and Allah ﷻ.

From a pragmatic perspective, the ḥadīth implies that individuals stand to accrue substantial rewards through the regular practice of Qurʾānic recitation, thereby acting as a motivational impetus for active participation in this virtuous endeavour. It highlights the imperativeness of integrating Qurʾānic recitation as a habitual practice in the fabric of daily life.

In summation, the ḥadīth not only underscores the paramount importance of Qurʾānic recitation but also delineates this sacred act's spiritual and psychological benefits. It advocates for the reverential treatment of the physical embodiment of the Qurʾān, known as the *muṣḥaf*, while championing the incorporation of Qurʾānic recitation into the daily routine as a consequential and rewarding practice.

## Ḥadīth 31

وَعَنِ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: «إِقْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ، إِقْرَأْهُ فِي عِشْرِينَ لَيْلَةً، إِقْرَأْهُ فِي عَشْرِ، إِقْرَأْهُ فِي سَبْعٍ، وَلَا تَزِدْ عَلَيَّ ذَلِكَ».

رواه الشَّيْخَانِ، وَأَبُو دَاوُدَ.

### Translation

It has been reported on the authority of Ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ – *marfū’an* – that the Messenger of Allah ﷺ said: “**Recite the (entire) Qur’ān every month, recite it in twenty nights, recite it in ten or seven (days), and do not exceed that.**” – related by Shaykhān and Abū Dāwūd.

### Commentary

The ḥadīth advocates the regular recitation of the Qur’ān, specifying intervals of 20 nights, 10 nights, and ultimately seven nights, with a caution against exceeding this frequency. This underscores the imperative of consistent Qur’anic engagement and proposes a gradual, incremental approach, progressing from a monthly commitment to a nightly routine within a span of seven nights.

Commentators elucidate the profound importance of this ḥadīth in fostering a disciplined regimen of Qur’anic recitation. Ibn Rajab showcases its significance by asserting that it delineates the recommended frequency for recitation. Notably, he draws attention to the Prophet’s ﷺ own practice of reciting the entire Qur’ān during Ramaḍān, urging adherence to this exemplary model in sustaining regular Qur’anic recitation.

Furthermore, al-Nawwawī, in his commentary on *Ṣaḥīḥ Muslim*, expounds on the encouragement within the ḥadīth for consistent Qur’anic recitation while cautioning against surpassing the suggested limit. He astutely recognises that the optimal frequency varies based on individual capabilities and circumstances. Those proficient in recitation may exceed the recommended limit, while others with limited time or ability should prioritise regularity over excess.

An additional salient dimension of this ḥadīth is its insistence on fostering a continuous engagement with the Qur’ān, advocating against relegating it solely to special occasions or Ramaḍān. The ḥadīth showcases the importance of imbuing the act of recitation with intentionality and focus, transcending perfunctory motions.

In summation, the afore-mentioned ḥadīth accentuates the vital need for consistent Qur’anic recitation, prescribing a recommended frequency. Commentaries showcase its importance in urging adherence to the Prophet’s ﷺ paradigm of regular and disciplined engagement with the Qur’ān. Moreover, recognition is given to the personalised nature of the recommended limit, fostering an understanding that individual circumstances may warrant variations while maintaining the essence of regularity.

### **Grammatical Analysis:**

The Arabic grammatical nuances inherent in the phrasing of this ḥadīth are multifaceted, showcasing the eloquence inherent in the Arabic language.

Primarily, the imperative verb **اِقْرَأْ**, denoting “**read**”, recurs four times in the ḥadīth, each instance adopting a distinct conjugational pattern. Initially presented as **اِقْرَأْ**, it assumes the imperative command in the singular masculine form, directed towards the listener. Subsequently, the verb appears thrice in the form of **اِقْرَأْهُ**, constituting the imperative command still in the singular masculine form, aimed at the individual engaged in Qur’anic recitation. This deliberate repetition and variation of the same verb highlights the paramount significance of regular Qur’anic recitation, emphasising its perpetual nature.

Secondly, the inclusion of the preposition **فِي**, translated as “**in**”, preceding the specified time periods in the ḥadīth holds substantive significance. This preposition, denoting a state of being within a temporal framework or a specific location, accentuates the imperative to recite the Qur’ān during these stipulated periods and immerse oneself fully in the act, fostering a heightened level of engagement.

Furthermore, the grammatical construction of the phrase **وَلَا تَرُدُّ عَلَىٰ ذَٰلِكَ** assumes great significance. By employing the negation particle **لَا** to denote prohibition and the

present tense verb [تَرِدُ] to signify ongoing and continuous action, this clause underscores the critical tenet of moderation and balance in worship. It is a poignant reminder against overburdening oneself with excessive Qur'ānic recitation.

Lastly, the use of the word [كُلَّ], meaning “every”, preceding the word [شَهْرٍ], signifying “month”, communicates the frequency associated with Qur'ānic recitation. This is succeeded by a gradual reduction in the specified periods for recitation, diminishing from twenty nights to ten or seven days. This progression implies that as proficiency in recitation grows, the frequency and intensity of Qur'ānic recitation should proportionally increase.

In summation, the meticulous wording and phrasing of this ḥadīth epitomise the precision and eloquence inherent in the Arabic language. The deliberate variations in imperative verb usage, the strategic employment of prepositions, the prohibition structure, and the incorporation of the word [كُلَّ] collectively amplify the imperative nature of regular Qur'ānic recitation within specific temporal constraints.

### **Benefits and Sage Advice:**

In addition to its linguistic merits, the ḥadīth advocates for the consistent and varied recitation of the Qur'ān, specifying different frequencies for distinct time periods.

From an Islamic perspective, this ḥadīth underscores the significance of active involvement with the Qur'ān, acknowledged as the paramount source of guidance. The act of recitation, coupled with contemplation, serves as a conduit for fortifying one's faith, comprehending and implementing its doctrinal tenets, and cultivating closeness to Allah ﷻ.

From a psychological perspective, the routine recitation of the Qur'ān yields multifarious advantages. It functions as a form of mindfulness, fostering concentration, ameliorating stress, and enhancing overall mental well-being. Furthermore, the verses of the Qur'ān provide solace and reassurance, particularly in moments of adversity. The cognitive benefits extend to memory retention and heightened cognitive function, as the distinctive engagement of the brain in memorisation and recitation is instrumental.

Moreover, the ḥadīth advocates the establishment of feasible objectives for the consistent reading and recitation of the Qur'ān, with varying levels of commitment tailored to individual schedules and availabilities. This accentuates the imperatives of time management, prioritisation, consistency, discipline, and unwavering dedication in pursuing set objectives. In essence, the ḥadīth furnishes pragmatic counsel on seamlessly integrating Qur'ānic recitation into the fabric of daily lives, irrespective of demanding schedules.

In summation, the ḥadīth showcases the indispensability of regular engagement with the Qur'ān, yielding both spiritual and psychological dividends. It promotes establishing attainable recitation goals, serving as a conduit for nurturing mental well-being and fostering personal development.

## Ḥadīth 32

وَعَنْ ابْنِ عَمْرٍو رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِقْرَأِ الْقُرْآنَ مَا نَهَاكَ، فَإِذَا لَمْ يَنْهَكَ فَلَسْتَ تَقْرَأُ».

رواه الدَّيْلَمِيُّ فِي مُسْنَدِ الْفِرْدَوْسِ.

### Translation

It has been reported on the authority of Ibn ‘Amr رضي الله عنه that the Messenger of Allah ﷺ said: “**Recite the Qur’ān for as long as it prevents you, for if it does not prevent you, then you have not really read it.**” – related by al-Daylamī in Musnad al-Firdaws.

### Commentary

This ḥadīth advocates for the recitation of the Qur’ān with unwavering concentration and thoughtful contemplation. It serves as a directive to recite the Qur’ān, internalise its teachings, and comprehend its profound meanings, transcending a mere mechanical recitation devoid of reflection.

Various classical ḥadīth commentators have delved into the exegesis of this particular ḥadīth. al-Suyūṭī, in his work *al-Jāmi‘ al-Ṣaḡhīr*, explicates that the term “**prevents**” in the ḥadīth denotes the obstruction of the reader’s mind from wandering and succumbing to distractions during Qur’ān recitation. This elucidation showcases the need for the reader to maintain a focused and attentive state, reciting it with meticulous attention, delving into the meanings of the words and reflecting upon the divine message encapsulated within the Qur’ān.

Furthermore, al-Sindī, in his commentary on *Sunan Ibn Mājah*, expounds that the phrase “**for as long as it prevents you**” conveys the idea that the reader should persist in reciting the Qur’ān until a profound sense of awe, humility, and fear of Allah ﷻ permeates their consciousness. This mental state, achieved through the impactful influence of the Qur’ān, purifies the reader’s heart from all impurities and fortifies their faith.

Additionally, al-Qurṭubī, in his *Tafsīr*, underscores the paramount importance of comprehending the Qur’ān and its nuanced meanings. He asserts that Qur’ān

recitation must transcend a perfunctory exercise, urging readers to engage with its teachings for understanding and practical implementation in their lives. The Qur'an, he contends, is not a mere source of entertainment but a comprehensive guide and message for humanity, offering enlightenment and guidance across all facets of life.

In summation, this ḥadīth propels us to engage in the recitation of the Qur'an with a focused mind and contemplative spirit, urging us to internalise its profound meanings and ponder over its instructive messages. It showcases the paramount importance of not only comprehending but also integrating the teachings of the Qur'an into one's life, fostering a profound connection with Allah ﷻ and fortifying one's faith.

### **Grammatical Analysis:**

The Arabic linguistic construction of the ḥadīth imparts several grammatical nuances that contribute to its profound significance and depth.

Primarily, the chosen verb for recitation, [اِقْرَأْ], derived from the root letters [قَرَأَ], signifies the act of reading or reciting. Employed in the imperative form, it emanates as a directive command from the Prophet ﷺ to the believers, underscoring the gravity and immediacy associated with the act of reciting the Qur'an.

Secondly, the inclusion of the *mā mawṣūlah* [مَا] before the verb [نَهَكَ] in the phrase [مَا نَهَكَ] imparts the nuanced meaning of “**for as long as it prevents you.**” This construction implies that the Prophet ﷺ did not specify a particular action or circumstance as an impediment to recitation; instead, any activity posing a distraction from wholehearted engagement in recitation should be avoided.

Thirdly, the use of the conditional statement [فَإِذَا لَمْ يَنْهَكَ] in the phrase [فَإِذَا لَمْ يَنْهَكَ فَلَسْتَ] imparts a cautionary tone and establishes a condition for Qur'an recitation. The phrase “**for if it does not prevent you, then you have not really read it.**” This conditional structure showcases the requirement for recitation to transcend mechanical repetition, demanding complete focus and attention.

Fourthly, the phrase [فَلَسْتَ تَقْرَأُ] translates to “**then you have not really read it**”, introduces a negation [فَلَسْتَ] preceding the verb [تَقْرَأُ], creating a negative assertion.

This negation accentuates the imperative of averting distractions and maintaining unwavering focus during Qur'ān recitation to extract optimal benefits.

Finally, the employment of the word **الْقُرْآنَ** within the ḥadīth holds grammatical significance. According to the prevailing opinion, endorsed by Muḥammad ibn Jarīr al-Ṭabarī, the term is derived from the root letters **قَرَأَ**, signifying “**to recite.**” This choice accentuates the importance of the oral tradition of reciting the Qur'ān, portraying the Qur'ān not only as content to be read but as an inherently oral and recitative entity.

In summation, the meticulous Arabic wording and phrasing of the ḥadīth yield substantive grammatical insights, enhancing its depth and significance. These grammatical features showcase the imperative of approaching Qur'ān recitation with attentiveness and contemplation to derive spiritual upliftment and guidance from its profound teachings.

### **Benefits and Sage Advice:**

From an Islamic perspective, the ḥadīth underscores the imperative of consistent and regular engagement with the Qur'ān. The directive “**Recite the Qur'an for as long as it prevents you**” signifies the necessity for uninterrupted and sustained recitation, integrating the Qur'ān into one's daily routine as a habitual practice.

The latter part of the ḥadīth, “**for if it does not prevent you, then you have not really read it,**” issues a clarion call for profound contemplation and reflection upon the Qur'ān. A mere recitation without comprehension or reflection on its meanings falls short of deriving genuine guidance. Hence, the ḥadīth encourages a more profound engagement with the Qur'ān, urging individuals to comprehend its meanings and internalise its teachings in their daily lives.

From a psychological perspective, the ḥadīth extends invaluable counsel for personal growth and development. The injunction, “**Recite the Qur'ān for as long as it prevents you**”, can be interpreted as an exhortation to challenge personal boundaries and persist in recitation, even amidst complexity. Such perseverance fosters resilience and fortitude, integral qualities for individual advancement and success.

Similarly, the latter part of the ḥadīth advocates introspection and self-awareness. By immersing oneself in a deeper understanding of the Qur'ān and striving to fathom its teachings, one cultivates a heightened sense of self-awareness and a more profound comprehension of personal values and beliefs. This, in turn, culminates in personal growth and the fortification of a clear sense of purpose and direction in life.

In summation, the ḥadīth showcases the significance of a consistent regimen of Qur'ān recitation and contemplation while also accentuating the virtues of perseverance and self-awareness. These principles extend beyond spiritual realms, offering invaluable spiritual and personal development guidance.

### Ḥadīth 33

وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِقْرَأُوا الْقُرْآنَ بِالْحَزَنِ، فَإِنَّهُ نَزَلَ بِالْحَزَنِ».

رواه أبو يعلى، والطبراني في الأوسط، وأبو نعيم في الحلية.

#### Translation

It has been reported on the authority of Buraydah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “**Recite the Qur’ān with sadness for indeed it was revealed with sadness.**” – related by Abū Ya‘lā, al-Ṭabarānī in *al-Awsaṭ* and Abū Na‘īm in *al-Ḥilyah*.

#### Commentary

The ḥadīth conveys the Prophet’s ﷺ sapient counsel to recite the Qur’ān with a profound sense of sadness, underlining its revelation in an atmosphere permeated by sorrow. Rather than reducing the act of recitation to a mechanical and emotionless process, the Prophet ﷺ advocates an immersive engagement that encompasses the emotional tenor conveyed by the Qur’ān. Beyond a mere text to be perused, the Qur’ān is portrayed as a work that resonates with the heart, soothes the soul, and awakens the conscience.

The word [حَزَنٍ], employed in the ḥadīth, signifies sadness or grief, interpreted as the melancholy experienced by the Prophet ﷺ upon witnessing the disbelief of his people and their rejection of his message. The Qur’ān was revealed during this period of profound emotional tumult and served as a source of guidance and solace to the Prophet ﷺ.

According to classical ḥadīth commentators, this ḥadīth underscores the imperative of reciting the Qur’ān with contemplation and comprehension. al-Nawwawī posits that reciting the Qur’ān with sadness aims to facilitate a comprehensive understanding of the gravity and seriousness inherent in its message. Ibn Rajab highlights the necessity for humility, reflection, and sincerity in the recitation process to grasp its profound meaning.

Moreover, this ḥadīth accentuates the emotional dimension of the Qur’anic revelation, reminding us that it transcends being a mere compendium of laws and commandments. Instead, the Qur’ān emerges as a conduit connecting individuals to

their emotions, facilitating the processing of varied emotional states such as joy, hope, fear, sadness, and grief.

From a psychological standpoint, the ḥadīth imparts the importance of acknowledging and embracing human emotions. It posits emotions as integral to human existence and capable of serving as a tool for spiritual growth and development. Reciting the Qur'ān with a sense of sadness is advocated to tap into the emotional wisdom embedded in its verses, facilitating the processing of individual emotions.

In summation, this ḥadīth showcases the significance of reciting the Qur'ān with contemplation and understanding, simultaneously accentuating its emotional dimensions. It encourages an approach to the Qur'ān characterized by humility, sincerity, and emotional awareness, thereby enabling a profound experience of its depth and richness.

### **Grammatical Analysis:**

The ḥadīth constitutes a poignant declaration showcasing the significance of comprehending both the contextual and emotional dimensions underpinning the revelation of the Qur'ān. From a grammatical perspective in the Arabic language, the formulation and structure of this ḥadīth bear notable import.

Initiated by the imperative verb **إِقْرَأُوا الْقُرْآنَ بِالْحَزَنِ** (**Recite the Qur'ān with sadness**) begins with the verb **إِقْرَأُوا** (**Recite**), directed towards a collective audience. This verb is articulated in the command form, and the deliberate use of the plural form accentuates the universality of the counsel, extending its relevance to the entire Muslim community. Furthermore, the ḥadīth employs the substantive **الْقُرْآنَ** (**the Qur'ān**) in lieu of the pronoun **هُوَ** (**it**), heightening the significance attributed to the act of recitation.

The phrase **بِالْحَزَنِ** (**with sadness**) carries notable weight. The word **حَزَنٍ** (**sadness**), functioning as a noun conveying a sentiment or emotion, assumes a pivotal role in stressing the imperative of apprehending the emotional backdrop of the Qur'ān's revelation. The preposition **بِ** (**with**) delineates how the Qur'ān is to be recited,

specifying that it should be done with the same melancholic resonance characterising its original revelation.

Moreover, the phrase **فَإِنَّهُ نَزَلَ بِالْحُزْنِ** (for indeed it was revealed with sadness) furnishes additional context to the counsel embedded in this ḥadīth. The past tense verb **نَزَلَ** (to reveal) accentuates the historical temporality surrounding the Qur'ān's revelation. The recurrence of the preposition **بِ** (with) reaffirms the emphasis on the emotional ambience encapsulating the Qur'ān's descent.

In summation, this ḥadīth imparts crucial guidance on the necessity of grasping the emotional nuances enveloping the Qur'ān's revelation. The formulation and configuration of the ḥadīth highlight the imperative of reciting the Qur'ān with a resonant melancholy akin to its original unveiling, thereby emphasising the historical and emotional facets of this divine guidance. The utilisation of the command form coupled with the plural address amplifies the universality of this counsel, rendering it pertinent for the entirety of the Muslim community.

### **Benefits and Sage Advice:**

The ḥadīth underscores the significance of reciting the Qur'ān with an overtone of sadness or earnestness. The Prophet ﷺ emphasis on the Qur'ān's revelation during a period of adversity implies that its recitation should mirror a similar mindset. From an Islamic standpoint, this ḥadīth imparts a lesson on approaching the Qur'ān with reverence and humility, acknowledging its status as the Divine Speech of Allah ﷻ.

Psychologically, this ḥadīth may be construed as an encouragement to approach various tasks or activities with a solemn mindset. In the contemporary context, where swiftness and superficiality often prevail, there is a tendency to engage in tasks with a lack of seriousness or a sense of complacency. By reciting the Qur'ān with an air of sadness or seriousness, individuals are prompted to decelerate and confront the task with a concentrated and committed mindset. This principle extends beyond Qur'ānic recitation and can be applied to other facets of life, such as professional or personal pursuits, where a serious and dedicated approach tends to yield heightened productivity and success.

Furthermore, this ḥadīth serves as a reminder that the Qur'ān transcends a mere compendium of narratives or teachings; it is a sacred text warranting an attitude of reverence and respect. Regular recitation is encouraged as a means of fostering a spiritual connection with Allah ﷻ and to seek sagacity and guidance. By adopting a serious approach to engaging with the Qur'ān, individuals can fortify their connection with Allah ﷻ and attain a more profound understanding of the precepts embedded within its verses.

In summation, this ḥadīth prompts reflection on the imperative of approaching the Qur'ān with an attitude of veneration and earnestness. Within an Islamic paradigm, this entails acknowledging the Qur'ān's paramount status as the Divine Speech of Allah ﷻ and approaching it with an attitude of humility and respect. Psychologically, it advocates for a mindset characterised by focus and dedication, recognising the intrinsic value of seriousness in pursuing success.

## Ḥadīth 34

وَعَنْ جُنْدُبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِقْرَأُوا الْقُرْآنَ مَا أَتَلَفْتُمْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا».

رواه أبو يعلى، والطبراني في الأوسط، وأبو نعيم في الحلية.

### Translation

It has been reported on the authority of Jundub رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “**Recite the Qur’ān for as long as your hearts are united upon it; and if you differ regarding it, then leave it.**” – related by Aḥmad, al-Shaykhān and al-Nasā’ī.

### Commentary

The ḥadīth underscores the significance of Qur’ān recitation and advocates a clarion call emphasising the need for unity. Additionally, it counsels against engaging in disputes and disagreements concerning the interpretation of the Qur’ān, as such conflicts may lead to division and discord within the community.

Classical ḥadīth commentators, such as al-Nawwawī in his commentary on *Ṣaḥīḥ Muslim*, explicates that the essence of this ḥadīth implies that if the reading and comprehension of the Qur’ān can be undertaken without causing dissent or division, then such practices should persist. However, if the understanding of the Qur’ān gives rise to disagreements, cessation of recitation is advised. This caution arises from the recognition that reciting the Qur’ān amidst discord may yield harm, contradicting the overarching goal of the Qur’ān – to guide humanity towards peace and righteousness.

In a parallel vein, Ibn Ḥajar al-‘Asqalānī, in his commentary *Fatḥh al-Bārī*, clarifies that the ḥadīth does not advocate a cessation of Qur’ān recitation but rather discourages discussing its interpretation when it fosters discord. He advocates seeking the expertise of scholars in Qur’ānic interpretation, as they possess the necessary expertise. Similarly, al-Munāwī, in his commentary on *al-Tirmidhī’s* collection of ḥadīth, highlights that the ḥadīth encourages maintaining a connection with the Qur’ān while steering clear of disputes that might lead to disengagement from it.

In summation, this ḥadīth accentuates the necessity of unity during collective Qurʾān recitation among Muslims. Reading and comprehending the Qurʾān should foster harmony and deter division. When differences in interpretation emerge, seeking guidance from scholars is recommended, and refraining from disputes that could harm the community is advised.

### Grammatical Analysis:

The presented ḥadīth elucidates numerous grammatical nuances that showcase the eloquence inherent in the Arabic language.

- 1) The use of the imperative form of the verb [إِقْرَأُوا] (**recite**) accentuates the imperative nature of reading and reciting the Qurʾān. The imperative form serves as a command, conveying a sense of urgency and importance.
- 2) The phrase [مَا أَتَلَفْتُمْ عَلَيْهِ قُلُوبُكُمْ] (**for as long as your hearts are united upon it**) employs the word [مَا]. This restricts the duration of reciting the Qurʾān to a time when hearts are united in faith and devotion. The choice of [قُلُوبُكُمْ] (**your hearts**) as the object of the verb [أَتَلَفْتُمْ] (**are united**) accentuates the emotional and spiritual connection expected with the Qurʾān.
- 3) The phrase [فَإِذَا اِخْتَلَفْتُمْ فِيهِ فَمُومُوا] (**and if you differ regarding it, then leave it**) employs the word [فَإِذَا] as a conjunction introducing a conditional clause. This structure showcases the significance of unity among Muslims and the imperative to avoid disputes and disagreements. Furthermore, using the past tense and conditional form with this verb indicates the genuine possibility of disagreements concerning the Qurʾān and the seriousness with which such occurrences must be addressed.
- 4) The past tense in the verb [اِخْتَلَفْتُمْ] (**differ**) highlights the reality and inevitability of potential disagreements regarding the Qurʾān. This tense choice accentuates the need to address controversies when they arise.
- 5) The imperative form of the verb [فَمُومُوا] (**stand, i.e. leave**) accentuates the importance of avoiding disputes and the necessity of leaving the Qurʾān if required. The use of the imperative form serves as a command, conveying urgency and significance.

- 6) The inclusion of the phrase [رَسُولُ اللَّهِ ﷺ] (**Messenger of Allah**) as the subject of the sentence highlights the authority and significance of the ḥadīth. It also showcases the role of the Prophet ﷺ as the primary recipient of revelation and source of guidance and inspiration for Muslims.

In summation, the ḥadīth embodies several grammatical intricacies that underscore the imperative nature of reading and reciting the Qurʾān, the necessity for unity and avoidance of disputes, and the authoritative and consequential role of the Prophet ﷺ as a source of guidance and inspiration. The strategic use of imperative forms, conditional clauses, and past tense verbs impart a sense of urgency and importance to these essential messages.

### **Benefits and Sage Advice:**

From an Islamic perspective, this ḥadīth highlights the imperative of regularly and consistently engaging in Qurʾān recitation. It urges individuals to cultivate a steadfast connection with the Qurʾān, emphasising its status as the divine Speech of Allah and a fount of guidance and wisdom for believers.

Moreover, the ḥadīth accentuates the significance of unity among believers. The clause **“as long as your hearts are united upon it”** showcases the necessity of collective Qurʾān recitation infused with unity and concord. This holds particular relevance in the contemporary landscape marked by prevalent divisions and discord within the Muslim community.

The latter segment of the ḥadīth imparts valuable counsel on navigating differences of opinion concerning the Qurʾān. It advocates that when a consensus on a specific interpretation or understanding cannot be reached, it is prudent to abstain from further contention and proceed. This sagacious and pragmatic approach forestalls unwarranted conflicts and disputes within the Muslim community.

From a psychological perspective, the ḥadīth encourages individuals to partake in a regular practice renowned for its manifold mental health benefits. The act of reciting the Qurʾān is recognised for its tranquillising impact on the mind, contributing to stress reduction and anxiety alleviation. Furthermore, the spiritual and moral precepts

encapsulated in the Qurʾān give individuals a sense of purpose and meaning, thereby augmenting overall well-being.

The stress on unity and harmony within the ḥadīth also bears profound psychological implications. Given humanity's inherent sociability, the concepts of connection and belonging are foundational to our well-being. Cultivating unity and cooperation with others, as advocated in the ḥadīth, is poised to engender heightened happiness and fulfilment.

In summation, this ḥadīth furnishes invaluable guidance on maintaining a robust connection with the Qurʾān and fostering unity and harmony within the Muslim community. From a psychological perspective, it highlights the importance of regular practices conducive to mental health and well-being, along with the imperative need for social connection and belonging.

## Ḥadīth 35

وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِقْرَأُوا الْقُرْآنَ، فَإِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ قَلْبًا وَعَلَى الْقُرْآنِ».

رواه تَمَامٌ.

### Translation

It has been reported on the authority of Abū Umāmah رضي الله عنه that the Prophet ﷺ said: “Recite the Qur’ān for indeed Allah Most High will not punish a heart that has preserved the Qur’ān.” – related by Tamām.

### Commentary

The ḥadīth accentuates the profound significance of engaging in the recitation and memorisation of the Qur’ān. The term (قَلْبًا) employed in the ḥadīth refers to the heart, the epicentre of emotions, thoughts, and beliefs. The ḥadīth underscores that Allah ﷻ will not punish a heart that has committed the Qur’ān to memory, showcasing the paramount importance of memorising the Qur’ān. This practice enables individuals to hold the verses close to their hearts and minds, with the continuous recitation fortifying their faith.

The use of the term (وَعَلَى) in the ḥadīth, denoting “disobeys” or “turns away from.” intimates that those who neglect the recitation or memorisation of the Qur’ān may incur disobedience to Allah ﷻ and turn away from His divine guidance.

Moreover, the ḥadīth advocates frequent recitation of the Qur’ān as a means of safeguarding the heart. Reciting the Qur’ān instils tranquillity and composure, functioning as a therapeutic balm for the heart. The ḥadīth underscores that the consistent recitation and memorisation of the Qur’ān contribute to a pure heart, immune from any retribution from Allah ﷻ.

Various classical ḥadīth commentators have expounded upon this ḥadīth. al-Nawwawī, in his work *Riyāḍ al-Ṣāliḥīn*, asserts that the ḥadīth highlights the imperative of Qur’ān memorisation as a shield against punishments. Conversely, Ibn Ḥajr al-‘Asqalānī, in his commentary on *Ṣaḥīḥ al-Bukhārī*, posits that the ḥadīth

showcases the importance of Qur'ān recitation in preventing heart callousness and shielding it from disobedience to Allah ﷻ.

In summation, this ḥadīth unequivocally showcases the significance of both reciting and memorising the Qur'ān. It elucidates the advantages of maintaining the Qur'ān close to one's cognitive and emotional faculties, stressing the continual recitation of its verses to fortify faith and shield the heart from divine retribution.

### **Grammatical Analysis:**

The ḥadīth showcases the pivotal significance of engaging in the recitation of the Qur'ān and how such engagement serves as a protective shield against future retribution. From an Arabic grammatical standpoint, this ḥadīth encompasses several indispensable elements.

Primarily, the imperative form of the verb [إِقْرَأُوا], directed to a collective audience in the plural form, accentuates the command to recite the Qur'ān as obligatory upon all individuals.

Secondly, the conjunctive particle [فَ] positioned at the inception of the sentence establishes a causal relationship, suggesting that the act of reciting the Qur'ān precipitates Allah's ﷻ safeguarding of the heart from punitive consequences.

Thirdly, the phrase [قَلْبًا وَعَنِ الْقُرْآنِ] conveys that mere recitation is insufficient; rather, one's heart must be imbued with the Qur'ān. This showcases the imperative to comprehend and internalise the Qur'ān's message, transcending perfunctory recitation.

Fourthly, the deployment of the negation particle [لَا] in the phrase [لَا يُعَذَّبُ] signifies that Allah ﷻ will not subject a heart containing the Qur'ān to punishment. The verb [لَا يُعَذَّبُ] is in the present tense, indicative of Allah ﷻ perpetually rewarding or penalising a heart based on its relationship with the Qur'ān. This highlights the necessity of sustained engagement with the Qur'ān instead of a singular effort.

In summation, the Arabic grammar in this ḥadīth accentuates the imperative nature of Qur'ān recitation and its role as a protective shield against divine retribution in the

Hereafter. The imperative form, the causal conjunction, the *iltifāt* [change in address] structure, and the negation collectively contribute to the precision and emphasis of this profound message.

### **Benefits and Sage Advice:**

The ḥadīth showcases the significance of Qur'ān recitation and elucidates the psychological benefits inherent in this practice. It underscores that regular recitation serves as a preventive measure, averting divine punishment and signifying this engagement's spiritual and emotional advantages. Furthermore, it advocates for Qur'ān recitation even without complete comprehension, positioning it as an act of worship and a means of accruing divine reward.

From a psychological perspective, the Qur'ān assumes the role of a mindfulness meditation practice, wherein the act of recitation and contemplation on its meanings functions to soothe the mind, alleviate stress, and foster an inner sense of peace and tranquillity. Consistent recitation establishes a robust spiritual connection with Allah ﷻ, offering solace, support, and guidance amid adversities.

Furthermore, engaging with the Qur'ān contributes to cognitive enhancements, including memory, concentration, and cognitive abilities. Learning and memorising Qur'ānic verses augments memory capacity, refining focus and attention to detail. This, in turn, positively influences academic performance and professional productivity.

Moreover, the Qur'ān is revered as a source of healing, both for physical and spiritual ailments. The recitation of specific verses is believed to protect against harm and illnesses. For instance, the recitation of *Sūrat al-Fātiḥah* is considered to possess healing properties and is often invoked for those grappling with illness or emotional distress.

In summation, this ḥadīth showcases the centrality of the Qur'ān and delineates the diverse benefits derived from regular recitation and contemplation of its meanings.

## Ḥadīth 36

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْقُرْآنُ غِنَى لِفَقْرٍ بَعْدَهُ وَلَا غِنَى دُونَهُ».

رواه أبو يعلى.

### Translation

It has been reported on the authority of Anas رضي الله عنه that the Messenger of Allah ﷺ said: “**The Qur’ān is wealth that will not be followed by poverty, and there is no wealth besides it.**” – related by Abū Ya‘lā.

### Commentary

The ḥadīth showcases the inherent value and paramount importance of the Qur’ān as an unparalleled source of guidance and enrichment, encompassing both spiritual and material dimensions of human existence.

Commentators have expounded upon various facets of this ḥadīth, shedding light on its nuanced meanings and implications, emphasising several salient points that are discernible from their insights:

Primarily, the ḥadīth accentuates the unparalleled status of the Qur’ān as a source of divine guidance and enlightenment. Being the unaltered and verbatim Speech of Allah ﷻ, it encapsulates the knowledge and wisdom requisite for prosperity in this worldly life and the Hereafter. In this context, the connotation notion of wealth transcends mere financial affluence and materialism, encompassing spiritual and intellectual richness. Additionally, the Qur’ān showcases that genuine wealth lies not in material possessions but in virtuous deeds, exemplary character, and unwavering obedience to Allah ﷻ.

Secondly, the ḥadīth showcases the perpetual nature of the Qur’ān as an inexhaustible reservoir of wealth. Its applicability extends beyond specific temporal or spatial confines, offering benefits to all who engage in recitation and contemplation. This underscores the timeless and universal relevance of the Qur’ān, catering to the needs of diverse individuals across various epochs.

Thirdly, the ḥadīth highlights the significance of pursuing and leveraging knowledge to achieve enrichment and success. The Qur’ān, as a fount of knowledge, facilitates the attainment of both spiritual and material prosperity, necessitating earnest engagement in its study and reflection.

Conclusively, the ḥadīth serves as a poignant reminder that genuine wealth resides in the remembrance of Allah ﷻ and steadfast adherence to His commandments. The Qur’ān, functioning as a guiding beacon, encourages the prioritisation of its study and practical implementation in the tapestry of daily life. In essence, the ḥadīth accentuates the enduring value of the Qur’ān as an indispensable source of guidance and enrichment, encompassing the holistic spectrum of human existence.

### **Grammatical Analysis:**

The ḥadīth in scrutiny constitutes a profound declaration by the Prophet ﷺ concerning the inherent value of the Qur’ān. Examining it through a grammatical lens reveals several linguistic features that enhance its eloquence and resonance with the audience.

Primarily, the word [غِنَى], employed in the ḥadīth, assumes the nominative case and functions as a predicate, elucidating the nature of the Qur’ān. This term, connoting wealth or affluence, signifies that the Qur’ān is a source of unparalleled richness and prosperity. The deliberate choice of this word by the Prophet ﷺ underscores that the Qur’ān transcends being merely a compendium of guidance or directives; instead, it is a reservoir of inexhaustible treasures. Notably, [غِنَى], as a noun, encapsulates a broad spectrum of meanings, encompassing wealth, sufficiency, and richness. Its usage in the form of *maf’ūl mutlaq* signifies an absolute and boundless wealth intrinsic to the Qur’ān, unlike material affluence.

Secondly, the ḥadīth employs a double negation—[وَلَا غِنَى دُونَهُ] translating to “**there is no wealth besides it**”. This linguistic construction intensifies the assertion that there exists unequivocally no alternative source of wealth or prosperity comparable to the Qur’ān. The dual negation employed through [لَا and دُونَ] in tandem reinforces the paramount status of the Qur’ān as the ultimate fount of inexhaustible and indescribable wealth and richness.

Thirdly, the utilisation of the word [لَا فِقْرَ بَعْدَهُ], expressing that the Qur’ān is a wealth that will not lead to poverty, is particularly impactful. This phraseology conveys the notion that possession of the Qur’ān not only begets material wealth but also furnishes spiritual and emotional sustenance and fortitude, thereby shielding individuals from life’s adversities.

Lastly, the structural composition of the ḥadīth is noteworthy. It adopts a nominal sentence structure comprising a subject and a predicate. This structural simplicity accentuates the significance and resonance of the subject “**the Qur’ān**” and its predicate, “**being wealth that will not lead to poverty and that there is no wealth besides it**”, portraying it as wealth that does not lead to poverty and is unparalleled in its essence.

In summation, the grammatical nuances embedded in the ḥadīth serve to amplify its rhetorical impact and eloquence. Through the strategic selection of [غِنَى], the employment of a double negation to accentuate exclusivity, and the choice of [لَا], to underscore enduring value, the Prophet ﷺ effectively conveys the notion that the Qur’ān is an invaluable treasure, transcending material wealth and bestowing immeasurable benefits upon its possessor.

### **Benefits and Sage Advice:**

The ḥadīth showcases the profound value and significance of the Qur’ān in the life of a Muslim. From an Islamic and psychological perspective, this ḥadīth imparts multifaceted benefits and counsel to direct individuals toward a life imbued with purpose and fulfilment.

Primarily, the ḥadīth accentuates the Qur’ān’s preeminent role as the principal source of guidance. Being the repository of Allah’s ﷻ words, it furnishes a comprehensive framework for leading a meaningful and ethical life. Consequently, a prioritised commitment to studying and comprehending the Qur’ān is advocated, facilitating the extraction of wisdom and guidance. Such engagement serves to fortify faith, deepen understanding, and foster a more intimate connection with Allah ﷻ.

Secondarily, the ḥadīth advocates seeking contentment and fulfilment exclusively in the Qur’ān. This implies deliberately avoiding pursuing happiness and satisfaction in

transient material possessions or worldly pleasures. Instead, emphasis is placed on the teachings of the Qur'ān, promising enduring and meaningful benefits for spiritual and mental well-being. This approach aims to cultivate an enduring sense of inner peace and contentment that transcends the vicissitudes of life.

Tertiary to this, the ḥadīth signals the perils associated with pursuing wealth and possessions beyond the scope of the Qur'ān. Such endeavours may precipitate an unhealthy fixation on accumulating material wealth, fostering detrimental emotions such as greed and envy. This, in turn, may result in a pervasive sense of emptiness and dissatisfaction, notwithstanding the possession of material affluence. The prescription proffered is a redirection of focus towards pursuing spiritual wealth, promising lasting benefits in both their worldly and afterlife.

From a psychological perspective, the ḥadīth furnishes valuable insights into the significance of seeking purpose and meaning in life. Research attests that individuals endowed with a robust sense of purpose tend to experience heightened well-being and life satisfaction. The Qur'ān emerges as a conduit for fulfilment and contentment by leading a purposeful and ethical life.

In summation, the ḥadīth unequivocally underscores the Qur'ān's pivotal role as the paramount source of guidance. It advocates the exclusive pursuit of contentment and fulfilment within the Qur'ān, cautioning against the pitfalls of chasing wealth and possessions beyond its purview. From a psychological standpoint, the ḥadīth highlights the importance of seeking purpose and meaning, thereby contributing to enhanced well-being and life satisfaction. Thus, a dedicated commitment to studying and comprehending the Qur'ān is urged, promising a life infused with purpose and fulfilment.

### Ḥadīth 37

وَعَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْقُرْآنُ أَلْفُ أَلْفِ حَرْفٍ، وَسَبْعَةٌ وَعِشْرُونَ أَلْفَ حَرْفٍ، فَمَنْ قَرَأَهُ صَابِرًا مُحْتَسِبًا كَانَ لَهُ بِكُلِّ حَرْفٍ زَوْجَةٌ مِنَ الْحُورِ الْعِينِ».

رواه الطبراني في الأوسط.

#### Translation

It has been reported on the authority of ‘Umar رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “The Qur’ān has one million twenty-seven thousand letters; thus, whoever reads it patiently and steadfastly, there will be for him a wife from the wide-eyed hours with every letter (recited).” – related by al-Ṭabarānī in *al-Awsaṭ*.

#### Takhrīj of the Ḥadīth:

By refraining from expounding upon this specific ḥadīth is predicated upon its categorisation as a *mawḍū‘*, denoting a fabricated narration. The reliability of Muḥammad ibn ‘Ubayd ibn Ādam ibn Abī Ayyās, a teacher in the *sanad* [scholarly lineage] of al-Ṭabarānī, has been subjected to scrutiny. It is imperative to showcase the Prophet’s ﷺ explicit admonition against the concoction of spurious ḥadīth.

## Ḥadīth 38

وَعَنْ رَجُلٍ ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْقُرْآنُ هُوَ النُّورُ الْمُبِينُ، وَالذِّكْرُ الْحَكِيمُ، وَالصِّرَاطُ الْمُسْتَقِيمُ».

رواه البيهقي.

### Translation

An individual reports that the Prophet ﷺ said: “**The Qur’ān is the manifest light, the wise reminder and the straight path.**” – related by al-Bayhaqī.

### Commentary

The ḥadīth delineates the Qur’ān as the “**manifest light**,” the “**wise reminder**,” and the “**straight path**,” showcasing its nuanced role as a fount of guidance and illumination. Within the Islamic tradition, the symbolism of light is frequently correlated with guidance and knowledge, juxtaposed with darkness, which connotes ignorance and misguidance. The characterisation of the Qur’ān as a “**manifest light**” signifies its evident role as a guiding luminescence illuminating the path toward righteousness. Through its comprehensive teachings, the Qur’ān establishes a framework for leading a purposeful and ethical life, steering individuals towards the straight path.

Furthermore, the ḥadīth depicts the Qur’ān as a “**wise reminder**,” implying that it imparts sagacious counsel and guidance pertinent to all facets of human existence. The Qur’ān transcends being a mere compendium of moral and ethical precepts; it furnishes pragmatic guidance across diverse realms, encompassing familial, societal, political, and economic dimensions. Hence, the Qur’ān is an exhaustive guide for a fulfilling and purpose-driven life.

Ultimately, the ḥadīth designates the Qur’ān as the “**straight path**,” signifying its role in providing a direct route to righteousness. The Qur’ān furnishes guidance on worshipping Allah ﷻ, exhibiting kindness and compassion towards others, and leading a life characterised by integrity and purpose. Adhering to the teachings of the Qur’ān enables individuals to navigate life’s challenges, leading to a sense of fulfilment and contentment.

Commentators, such as al-Nawwawī, have expounded on this ḥadīth, highlighting the Qur’ān’s status as the “most excellent and perfect source of guidance for Muslims.”

He accentuates its pivotal role in facilitating an understanding of Allah's ﷻ true nature, fostering a sense of purpose and meaning in life, and guiding individuals towards and along the straight path.

In summation, the ḥadīth accentuates the Qur'an's multifaceted significance as a source of guidance and enlightenment. Characterised as the “**manifest light**,” the “**wise reminder**,” and the “**straight path**,” the Qur'an emerges as an indispensable guide, furnishing a comprehensive framework for leading a purposeful and ethical life. Classical ḥadīth commentators further reinforce the Qur'an's centrality in aiding individuals to comprehend Allah's ﷻ true nature, cultivate a sense of purpose and meaning, and traverse the path of righteousness.

### **Grammatical Analysis:**

The lexical composition and linguistic structure within the ḥadīth yield a multitude of grammatical advantages in the Arabic language.

The focal entity, or rather the subject of the ḥadīth, is **الْقُرْآنُ**, delineated with the definitive article **الْ**, thereby connoting the profound importance and exceptional significance attributed to the Qur'an. The initial characterisation of the Qur'an in the ḥadīth, **النُّورُ الْمُبِينُ**, where **النُّورُ** elucidates as “**light**,” and **الْمُبِينُ** as “**clear**” or “**manifest**.” The deliberate use of the definitive article before both nouns accentuates the particular nature of these attributions, showcasing that the Qur'an stands as the singular fount of genuine enlightenment and unambiguous clarity.

The subsequent portrayal of the Qur'an, **الدَّكْرُ الْحَكِيمُ**, comprises **الدَّكْرُ** signifying “**reminder**,” and **الْحَكِيمُ** connoting “**wise**.” Once again, the utilisation of the definitive article highlights the distinctive and precise characterisation of the Qur'an in this context.

The final depiction of the Qur'an, **الصِّرَاطُ الْمُسْتَقِيمُ**, involves **الصِّرَاطُ** representing “**path**,” and **الْمُسْتَقِيمُ** denoting “**straight**.” The reiterated use of the definitive article before **الصِّرَاطُ** reiterates the unique and specific nature of this particular portrayal of the Qur'an.

In summation, the ḥadīth employs various grammatical features, notably the calculated use of the definitive article to underscore the specific and unique nature of each description of the Qurʾān. Implementing past tense and prepositions facilitates a lucid and authoritative exposition of the Prophet’s ﷺ statement. Furthermore, the discerning choice of words and phrasing engenders a rhythmic and poetic cadence, thereby augmenting the eloquence and aesthetic allure of the ḥadīth.

### **Benefits and Sage Advice:**

The ḥadīth showcases the indispensable stature of the Qurʾān within the Islamic paradigm. From an Islamic perspective, it accentuates the profound import of the Qurʾān as the preeminent fount of guidance for humanity. Describing the Qurʾān as the “**manifest light**” conveys that it serves as a luminous guide for those seeking enlightenment, offering lucidity and orientation in life, facilitating individuals to discern the righteous path from the erroneous.

Moreover, the ḥadīth characterises the Qurʾān as the “**wise reminder.**” This phrase signifies that the Qurʾān encapsulates invaluable knowledge and counsel pertinent to all facets of human existence. It functions as a reminder of life’s purpose and the ultimate aspiration of attaining Paradise. The Qurʾān imparts insights into the essence of human beings and their relationship with Allah ﷻ while imparting moral values and virtues essential for a harmonious and gratifying life.

Furthermore, the ḥadīth designates the Qurʾān as the “**straight path.**” This expression denotes that the Qurʾān delineates a clear and unswerving path to Allah ﷻ. It constitutes a path marked by righteousness, justice, and compassion, culminating in the ultimate objective of attaining the pleasure of Allah ﷻ. The Qurʾān counsels individuals to adhere to this path steadfastly throughout their lives.

From a psychological perspective, the ḥadīth highlights the significance of having a source of guidance and direction in life. It posits that individuals who clearly understand their life’s purpose and the trajectory toward its fulfilment are more likely to lead meaningful lives. The Qurʾān serves as a compass for guidance and direction, empowering individuals to make judicious decisions and live purposefully.

Furthermore, it underscores the importance of positive thinking and optimism. The description of the Qur'ān as the “**manifest light**” and the “**wise reminder**” implies that it imparts hope and encouragement to those seeking guidance. It intimates that the Qur'ān can assist individuals in surmounting feelings of despair and hopelessness, instilling a sense of optimism and positivity.

In summation, the ḥadīth elucidates the pivotal role of the Qur'ān in Islam as a wellspring of guidance, knowledge, and wisdom. From an Islamic and psychological standpoint, it showcases the imperative of understanding one's life purpose, the path to its realisation, and the role of positive thinking and optimism in achieving this overarching goal.

## Ḥadīth 39

وَعَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْقُرْآنُ هُوَ الدَّوَاءُ».

رواه القُضَاعِيُّ.

### Translation

It has been reported on the authority of ‘Ali رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: “The Qur’ān is an elixir.” – related by al-Qudā’ī.

### Commentary

The ḥadīth is situated within the thematic framework of the remedial efficacy inherent in the Qur’ān. The Prophet’s ﷺ characterisation of the Qur’ān as a healing balm signifies its potential to alleviate the maladies of the heart and soul. For believers, the Qur’ān transcends its role as a guide; the Qur’ān assumes the role of a therapeutic reservoir, offering solace and consolation to adherents. This ḥadīth accentuates the imperative of frequent recitation and comprehension of the Qur’ān, positing it as a remedy for the spiritual afflictions besetting individuals.

Moreover, the ḥadīth holds profound significance as it showcases the curative prowess intrinsic to the Qur’ān. It transcends its status as a mere instructional manual, emerging as a source of healing for devout followers. The emphasis on regular recitation and comprehension of its meanings is highlighted, enabling individuals to reap the spiritual curative and guidance encapsulated within the Qur’ān.

Renowned scholars, including al-Nawwawī, expound upon the ḥadīth, asserting that it delineates the Qur’ān as a remedy for the afflictions plaguing the heart and soul. This perspective finds resonance in the views of al-Qurṭubī. Additionally, Ibn Ḥajar al-‘Asqalānī elucidates that the ḥadīth signifies the Qur’ān as a wellspring of solace and succour for believers, aiding them in surmounting life’s tribulations and adversities.

In summation, the ḥadīth in question accentuates the remedial potential of the Qur’ān. It accentuates the necessity of regular recitation and comprehension, positioning the Qur’ān as a remedy for the spiritual afflictions that beset individuals.

### **Grammatical Analysis:**

In the afore-mentioned ḥadīth, noteworthy grammatical nuances in the choice of vocabulary and phrasing warrant attention.

Primarily, the ḥadīth employs the term [الدَّوَاءُ], signifying “**the elixir**” or “**the medicine.**” The selection of this term is substantive, suggesting the Qur’ān’s intrinsic capability to remedy and alleviate. This analogy is potent, drawing a parallel between the Qur’ān and medicinal remedies: just as medicine is ingested to address physical ailments, the Qur’ān is “consumed” to alleviate spiritual maladies.

Secondarily, the ḥadīth incorporates [الْقُرْآنُ], pairing the definite article [الْ] with the noun [قُرْآن] The inclusion of the definite article accentuates that the Qur’ān is not a generic volume but a specific, unique scripture—it is Allah’s ﷻ conclusive and most comprehensive revelation.

Tertiary, the ḥadīth employs [هُوَ], denoting “**it is**” or “**it is that.**” In this context, this term underscores the central role of the Qur’ān in a Muslim’s life, emphatically asserting that there exists no substitute for the Qur’ān concerning proper guidance and sagacity.

Lastly, the ḥadīth incorporates the word [قَالَ], a past tense verb connoting “**he said.**” This verb choice signifies that the statement originates directly from the Prophet ﷺ, imbuing the statement with authority.

### **Benefits and Sage Advice:**

The ḥadīth illuminates the profound remedial efficacy inherent in the Qur’ān. The Prophet ﷺ designates the Qur’ān as an “**elixir,**” signifying a potent and efficacious remedy for both physical and spiritual maladies. This characterisation transcends the Qur’ān beyond a mere compendium of guidance, portraying it as a reservoir of curative potential for those pursuing healing. Furthermore, the ḥadīth functions as a poignant exhortation, showcasing the imperative of regularly reciting and contemplating the Qur’ān in daily life. The dividends of engaging with the Qur’ān through recitation, reflection, and application manifest in ameliorating one’s physical, mental, and emotional well-being. Consequently, a consistent practice of recitation

and study of the Qur'ān is advocated to attain holistic spiritual and physical well-being.

From a psychological perspective, the ḥadīth beckons individuals to find solace, reassurance and consolation in the teachings of the Qur'ān. In moments of distress and anxiety, people frequently seek succour in ephemeral alleviations. However, the ḥadīth serves as a reminder that the ultimate wellspring of comfort and healing resides in the Words of Allah ﷻ, elucidated in the Qur'ān. It extends guidance, hope, and encouragement to those contending with diverse life challenges. The Qur'ān, as articulated in the ḥadīth, instils the understanding that Allah ﷻ is ever-present, prepared to aid those who turn to Him in moments of adversity. Consequently, there is an entreaty to seek refuge in the Qur'ān and allow its precepts to navigate and console individuals in all facets of life.

## Ḥadīth 40

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَهْلُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ».

رواه الضَّيَّاءُ.

### Translation

It has been reported on the authority of Anas رضي الله عنه that the Messenger of Allah ﷺ said: “**The people of the Qur’ān will be the leaders of the people in Paradise.**” – related by al-Ḍiyā’.

### Commentary

The ḥadīth underscores the exceptional status and exalted standing reserved for the adherents of the Qur’ān. The Prophet ﷺ characterises them as the people of Allah ﷻ, His select servants, and the elite among His creation. This characterisation signifies that engaging in the recitation, memorisation, and implementation of the Qur’ān constitutes a highly commendable endeavour, fostering closer proximity to Allah ﷻ and elevating one’s standing in His divine gaze.

Notably, the Prophet ﷺ depicts the people of the Qur’ān as affluent among the righteous and the honoured denizens of paradise. This alludes to the substantial rewards awaiting those who commit the Qur’ān to memory and recite it. The people of the Qur’ān, having devoted themselves to the study, comprehension, and internalisation of Allah’s ﷻ Speech, are poised to receive abundant rewards from the Divine.

Moreover, the ḥadīth accentuates the pivotal role of the Qur’ān as the paramount source of guidance. It serves as the cornerstone upon which one constructs their relationship with Allah ﷻ, delineating the principles governing the conduct of life. Memorising and reciting the Qur’ān emerges as a worshipful practice that establishes a profound connection with our Lord, facilitating comprehension of His directives.

Commentators on the ḥadīth have expounded on its meaning and implications. Ibn Ḥajr al-‘Asqalānī elucidated that “**the people of the Qur’ān being leaders in Paradise**” denotes their elevated status and rank relative to other denizens of Paradise. He

further underscored that the ḥadīth accentuates the imperative of memorising and studying the Qur’ān, asserting that mere recitation without understanding or adherence falls short of its intended significance.

al-Suyūṭī elucidated that the phrase “**people of the Qur’ān**” encompasses those who commit the entire Qur’ān or a substantial portion of it to memory. He expounded that the ḥadīth showcases the superiority of those who dedicate themselves to the memorisation and study of the Qur’ān, promising excellent rewards in both the present life and the Hereafter.

In summation, this ḥadīth accentuates the significance of committing to the memorisation and study of the Qur’ān. The rewards for such endeavours are spiritual and material, ensuring that those who excel in this pursuit shall attain leadership positions in Paradise. Consequently, this exhortation inspires us to ardently strive for the memorisation and study of the Qur’ān, integrating its teachings into the fabric of our daily lives.

### **Grammatical Analysis:**

The articulation and construction of the ḥadīth showcase the exceptional grammatical nuances inherent in the Arabic language, elucidating its distinctive characteristics. This analysis delineates notable linguistic elements:

- 1) **Employment of [أَهْلٌ]:** The ḥadīth utilises the term [أَهْلٌ] to denote the people of the Qur’ān. This term, functioning as a noun in Arabic, assumes the role of *muḍāf* in an *iḍāfi* compound, signifying “**people of**” or “**family of.**” In this particular context, its usage serves the purpose of delineating the collective of individuals who adhere to and follow the teachings of the Qur’ān. The employment of [أَهْلٌ] assumes significance as it accentuates the communal and cohesive nature among the adherents of the Qur’ān.
- 2) **Utilisation of [عُرَفَاءُ]:** The ḥadīth deploys the term [عُرَفَاءُ] to characterise the people of the Qur’ān as leaders among the denizens of Paradise. This term, a plural noun in Arabic denoting “**leaders**” or “**notable ones**”, functions as *muḍāf* in an *iḍāfi* compound. Its strategic inclusion is noteworthy as it

conveys that those dedicated to the Qurʾān will attain a distinguished status in Paradise, commanding respect and recognition as leaders among their peers.

- 3) **Continuation with the Phrase** [أَهْلِ الْجَنَّةِ]: constituting an *idāfī* compound wherein [أَهْلِ] serves as *muḍāf* and [الْجَنَّةِ] as *muḍāf ilayh*, translating to “**the people of Paradise.**” This phrase, a compound noun, amalgamates the noun [أَهْلِ], signifying “**people of,**” with the noun [الْجَنَّةِ], connoting “**Paradise.**” The inclusion of the definite article [الْ] preceding [الْجَنَّةِ] imparts specificity and prominence to the concept of Paradise, rendering it well-defined and universally recognised.

### **Benefits and Sage Advice:**

The ḥadīth is significant from a grammatical perspective and contains essential benefits and advice from both an Islamic and psychological perspective.

### **Benefits from an Islamic Perspective:**

- 1) **Key to Success:** This ḥadīth accentuates the pivotal role of the Qurʾān in the life of a Muslim, showcasing that adherence to its precepts leads to the attainment of Paradise. It serves as a poignant reminder to prioritise the study and comprehension of the Qurʾān, ensuring success in this life and the Hereafter.
- 2) **Knowledge as Leadership:** The ḥadīth highlights the intrinsic value of knowledge in Islam, motivating individuals to pursue erudition and strive for excellence in their scholarly pursuits.
- 3) **Source of Guidance:** Beyond its religious dimensions, the Qurʾān emerges as a fount of guidance, instilling a proactive inclination to seek sapient counsel from its teachings in the tapestry of daily life.
- 4) **Connection with Allah:** The act of reciting and comprehending the Qurʾān is portrayed as a conduit to fortify one’s connection and relationship with Allah ﷻ. This communion is deemed indispensable for the cultivation of spiritual well-being and tranquillity, advocating the status of being “people of the Qurʾān.”

- 5) **Continual Learning:** The ḥadīth propounds the ethos of perpetual learning, urging the quest for Qur'ānic knowledge as an ongoing process fostering a more profound understanding, appreciation, and character refinement throughout one's lifespan.
- 6) **Leadership Mandate:** Implicit in the ḥadīth is the promotion of leadership; possession of Qur'ānic knowledge begets leadership roles and distinguishes individuals within their communities, thereby serving as a catalyst for positive transformation.
- 7) **Self-Reflection:** The ḥadīth advocates self-reflection, wherein contemplation on one's relationship with the Qur'ān and Allah ﷻ facilitates the identification of areas necessitating enhancement. Such introspection catalyzes personal growth and development.

**Benefits from a Psychological Perspective:** Given the indication in the ḥadīth that scholars of the Qur'ān will attain leadership in Paradise, several psychological insights and recommendations emerge:

- 1) **Learning and Happiness:** The ḥadīth underscores the intrinsic link between learning and happiness. From a psychological standpoint, the pursuit of knowledge is recognised as a salient factor contributing to emotional well-being.
- 2) **Self-improvement for Success:** The ḥadīth accentuates the imperative of self-improvement in Islam, signifying its pivotal role in securing success in both this life and the Hereafter.
- 3) **Nobility in Pursuing Knowledge:** The ḥadīth inspires us to pursue knowledge, portraying this endeavour as noble. Psychologically, the pursuit of knowledge is associated with elevated self-esteem and overall well-being.

In summation, the ḥadīth furnishes a plethora of insights and guidance from Islamic and psychological perspectives. It showcases the centrality of the Qur'ān, the significance of knowledge, the imperative of continuous self-improvement, and the perpetual quest for erudition. This ḥadīth, thus, stands as a fount of inspiration and motivation, urging individuals to embark on a journey of knowledge acquisition and scholarly excellence, ultimately culminating in success in this life and the Hereafter.

قَالَ الْمُصَنِّفُ رَحِمَهُ اللَّهُ تَعَالَى:

«تَمَّ أَحَادِيثُ الْأَرْبَعِينَ، وَاللَّهُ حَسْبِي، وَنِعْمَ الْمُعِينُ.»

### Translation

The author – may Allah Most High have mercy upon him – says: “**The forty ḥadīth are completed. Allah is sufficient for me and the best of helpers.**”

### Panoptic Commentary

The culminating statement, “**The author – may Allah Most High have mercy upon him – declares: “The forty ḥadīth are completed. Allah is sufficient for me and the best of helpers,”**” encapsulates a profound sense of achievement, humility, and reliance on the divine. The following is a comprehensive commentary on this statement:

**Completion of the Forty Ḥadīth:** The announcement of the fulfilment of the forty ḥadīth signifies the realisation of a scholarly undertaking. It manifests the author’s commitment to transmitting and disseminating prophetic traditions—a task executed with meticulous care and a profound sense of responsibility. The choice of the number forty holds symbolic significance in Islamic tradition. Hence, the author’s accomplishment in compiling this specific number of ḥadīth implies a deliberate selection, perhaps inspired by the spiritually charged and comprehensive connotations associated with the tradition of forty.

**Expression of Humility:** The invocation “**may Allah ﷻ Most High have mercy upon him**” epitomises profound humility and an acknowledgement of the author’s reliance on divine mercy. This customary supplication implores Allah’s ﷻ mercy for the departed soul of the author, recognising the transitory nature of human existence and the ultimate dependence on divine benevolence. It adheres to the Islamic etiquette of invoking Allah’s ﷻ mercy upon deceased individuals, particularly scholars contributing to the dissemination of sacred knowledge.

**Reliance on Allah ﷻ:** The ensuing declaration, “**Allah ﷻ is sufficient for me and the best of helpers,**” conveys a powerful sentiment of *tawakkul*, or reliance on Allah ﷻ. This phrase resonates with a Qur’anic concept found in *Sūrah Āl-‘Imrān*, verse 173,

emphasising that the believer places their trust in Allah ﷻ in times of difficulty or accomplishment. The author's affirmation of self-sufficiency through Allah ﷻ and acknowledgement of Allah ﷻ as the ultimate helper showcases a profound spiritual realisation. It echoes sentiments found in various supplications of Prophet Muḥammad ﷺ, wherein he sought refuge in Allah's ﷻ sufficiency and solicited His aid as the ultimate helper in all affairs.

**Theological Implications:** The theological foundation of this statement aligns with core Islamic tenets. Affirming Allah's ﷻ sufficiency signifies the recognition of His absolute power, knowledge, and control over all aspects of existence. It is an acknowledgement that, ultimately, success and completion emanate from Allah ﷻ alone. The author's reliance on Allah ﷻ as the “**best of helpers**” further emphasises the Islamic concept of divine assistance and intervention in human affairs. This reliance on Allah ﷻ does not denote an abandonment of personal effort but rather a recognition that true success is contingent on divine facilitation.

**Cultural and Literary Context:** Within the broader context of Islamic literature, concluding statements of this nature are not solely expressions of personal sentiment but also reflect a cultural and literary tradition. It is customary for scholars to conclude their works with invocations, expressions of gratitude, and prayers for mercy. Such conventions contribute to Islamic scholarship's holistic integration of knowledge and spirituality.

### **Synoptic Commentary**

The concluding statement encapsulates the author's sense of accomplishment, humility in the face of divine mercy, and an unwavering reliance on Allah's ﷻ sufficiency and assistance. It reflects a harmonious blend of scholarly achievement and profound spirituality, emblematic of the rich tradition of Islamic literature and the holistic approach to knowledge within the Islamic paradigm.

# إجازة الكتاب

الحمد لله رب العالمين، وأصلي وأسلم على صفة الأنبياء والمرسلين، سيّد القراء وإمام المحوّدين،  
محمد بن عبد الله الصادق الأمين، وعلى آله وأصحابه ومن تبعهم إلى يوم الدين،  
أما بعد: فيقول العبد الفقير إلى الهادي، المحتاج إلى رحمة الباري:

**محمد رياض بن أمّرشاد بن إبراهيم بن إسماعيل بن يوسف أبا مري:**

فقد رغب إليّ الأخ الفاضل / رغب إليّ الأخت الفاضلة:

---

فقد دَرَسْتُ / دَرَسْتُ الكتاب:

**الإِعْتِصَامُ بِحَبْلِ اللَّهِ الْمُتَمِينِ شَرْحَ فَيْضِ الْمُتَمِينِ -- فأجزته / فأجزتها بالكتاب.**

التوقيع:

**فَدَخَّصْتُ الْأُمَّةَ بِالْإِسْنَادِ وَهَوَّ مِنْ الدِّينِ بِلَا تُرَكَاوِ**

قَالِ مُحَمَّدُ رِيَاضٌ سَائِلًا  
 حَمْدًا لِمَنْ بِفَضْلِهِ وَالْآنَا  
 مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ  
 أَلَا هُنَّ تَمَامُ التَّحْفَةِ  
 فَاقْبَلْهُ يَا إِلَهَنَا وَسَامِعِ  
 وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدِ  
 إِلَهَهُ سِتْرًا جَمِيلًا شَامِلًا  
 مُصَلِّيًا عَلَى الَّذِي هَدَانَا  
 وَإِلَيْهِ وَصَّحْبِهِ الْأَعْيَانِ  
 بِعَوْنِ رَبَّنَا مُفِيضِ التَّعْمَةِ  
 نَاظِمَهُ وَاغْفِرْ لَهُ الْقَبَائِحَ  
 وَإِلَيْهِ وَصَّحْبِهِ الْأَمَاجِدِ

□

وقال محمد رياض بن أورشاد:

سَتَبَقِيَ خُطُوطِي مُدَّةَ بَعْدِ مَوْتِي  
 عَلَيَّ أَنَّهَا تَبَقِيَ وَتَفَنَى أَنَا مِلِّي  
 فَيَا نَاطِرًا فِيهَا سَلِ اللَّهَ رَحْمَةً  
 لِكَاتِبِهَا الْمَذْفُونُونَ تَحْتَ الْجَنَادِلِ