

FAYD AL-MU'ĪN:

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

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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'ān, prioritising those within the Cape Town region and, subsequently, abroad.

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فَيْضُ الْمُعِينِ

عَلَى جَمْعِ الْأَرْبَعِينَ

فِي فَضْلِ الْقُرْآنِ الْمُبِينِ

لِلشَيْخِ مَلَّاءِ عَلِيِّ بْنِ سُلْطَانَ الْقَارِيءِ

المتَّجِم: مُحَمَّدُ رِيَّاضُ بْنُ أَمْرِشَادِ الْبُلْبُلِيِّ

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مُقِرُّ بِالَّذِي قَدْ كَانَ مِنِّي
وَعَفْوِكَ إِن عَفَوْتَ وَحُسْنَ ظَنِّي
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنْ
عَضَّضْتُ أَنَامِلِي وَقَرَعْتُ سِنِّي
لَشَرِّ النَّاسِ إِنْ لَمْ تَعْفُ عَنِّي

إِلَهِي لَا تُعَذِّبْنِي فَإِنِّي
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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 and His Messenger ﷺ deem the study of any aspect of the Qur'ān as immensely meritorious and of the greatest acts of worship, intellectualism calls for a rational analysis of many aspects of religion, trivialising essentials of Islam, like the study of Qur'anic recitation, for example. It is, therefore, a prerequisite and necessity for those memorising and studying the Qur'ān to recognise the stature, duty and role that Allah has placed upon them. Booklets like the 40 Ḥadīth of Mullā 'Alī al-Qārī' are invaluable inclusions to the curriculum of any individual memorising or studying the Quran as a reminder of the responsibilities placed upon them after being uniquely selected to undertake the auspicious endeavour of studying the Qur'ān. This work serves as a complementary text to *Fath al-Karīm* of 'Alī al-Ḍabbā', which mainly deals with the etiquette of one's approach to the Qur'ān, etiquette of its reciter, student towards his teacher and that of a teacher towards his student, and so forth. The work at hand is a translation solely dedicated to the virtues attached to the Qur'ān in order to encourage us – students, scholars and laymen alike – not only to read and memorise the Qur'ān but also as encouragement to engage in its complete study as well as its implementation.

M. Riyaadh Obaray and M. Saleem Gaibie

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 Khurasan, better known as Afghanistan, in the year 930 AH. He memorised the Qur’ān as well as mastered the science of Tajwīd under the guidance of al-Muqri’ Mu‘in al-Dīn ibn al-Ḥāfiṭh Zayn al-Dīn al-Harawī. He also studied under numerous scholars that were based in Hirah. Thereafter, he travelled to Mecca and studied under the guidance of Aḥmad ibn Ḥajar al-Haytamī. He decided to remain in Mecca, where he taught until his demise in the month of *Shawwāl* 1014 AH/1606 CE.¹

Mulla ‘Ali al-Qāri’ was a prolific Ḥanafī scholar², a master in the field of Ḥadīth, Qur’ānic exegesis, Qirā’at, history and Tasawwuf. He was given the title of “al-Qāri’”³, which means “the reciter or teacher” due to his proficiency in the science of Qirā’at. He was also a famous calligrapher who wrote a copy of the Qur’ān every year.

Teachers:

- 1) Aḥmad ibn Ḥajar al-Haytamī⁴
- 2) ‘Ali al-Muttaqī al-Hindī⁵
- 3) ‘Aṭiyyah al-Sulamī⁶
- 4) Mīr Kalan⁷
- 5) ‘Abd Allah al-Sindī⁸

¹ Scholars hold divergent views regarding the passing of Mullā ‘Ali al-Qāri’. Some posit that he died either in the year 1010 AH or 1016 AH, whereas others assert that he passed away in 1044 AH. Nevertheless, the most accurate position is that he departed from this world in 1014 AH and was laid to rest in Maqbarah al-Ma‘lah

² *Risālat al-Basmalah*: 35. Mullā ‘Ali al-Qāri’ explicitly refers to himself as being a Ḥanafī.

³ At times he would refer to himself as “al-Muqri’” – the teacher – instead of “al-Qāri’”.

⁴ He is Shihāb al-Dīn Abū al-‘Abbās Aḥmad ibn Muḥammad ibn ‘Ali ibn Muḥammad ibn ‘Ali ibn Ḥajar al-Haytamī al-Shāfi‘ī, died 973 AH. He was a student of Shaykh al-Islām Zakariyyā al-Anṣārī (d. 925 AH), Shihāb al-Dīn al-Ramlī (d. 923 AH) and Abū al-Ḥasan al-Bakrī. *Shadharāt al-Dhahab*: 8/123 – 134.

⁵ He is the infamous author of *Kanz al-Ummāl fi Sunan al-Aqwal wa al-Af‘āl*, ‘Alā’ al-Dīn ‘Ali ibn Ḥusām al-Dīn al-Hindī (d. 975 AH). *Shadharāt al-Dhahab*: 8/399.

⁶ He is Zayn al-Dīn ‘Aṭiyyah ibn ‘Ali ibn Ḥasan al-Sulamī al-Shāfi‘ī (d. 982 AH). *al-A‘lām*: 4/238.

⁷ He is Muḥammad Sa‘īd al-Ḥanafī (d. 983 AH). *al-Munjid fi al-A‘lām*: 53.

6) Quṭb al-Dīn al-Makkī⁹

Students:¹⁰

- 1) ‘Abd al-Qādir al-Ṭabarī¹¹
- 2) ‘Abd al-Raḥmān al-Murshidī¹²
- 3) Muḥammad ibn Farrūkh al-Murawī¹³

Literary works:

- 1) *Anwār al-Qur’ān wa Asrār al-Furqān*
- 2) *al-Bayyināt fī Bayān al-Āyāt*
- 3) *Takhrīj Qirā’āt al-Bayḍawī*
- 4) *Sharḥ al-Shāṭibiyyah*
- 5) *al-Dābiyyah 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*

⁸ He is ‘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.

⁹ He is 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 AH). *Shadharāt al-Dhahab*: 420. *al-Badr al-Ṭālī’*: 2/57.

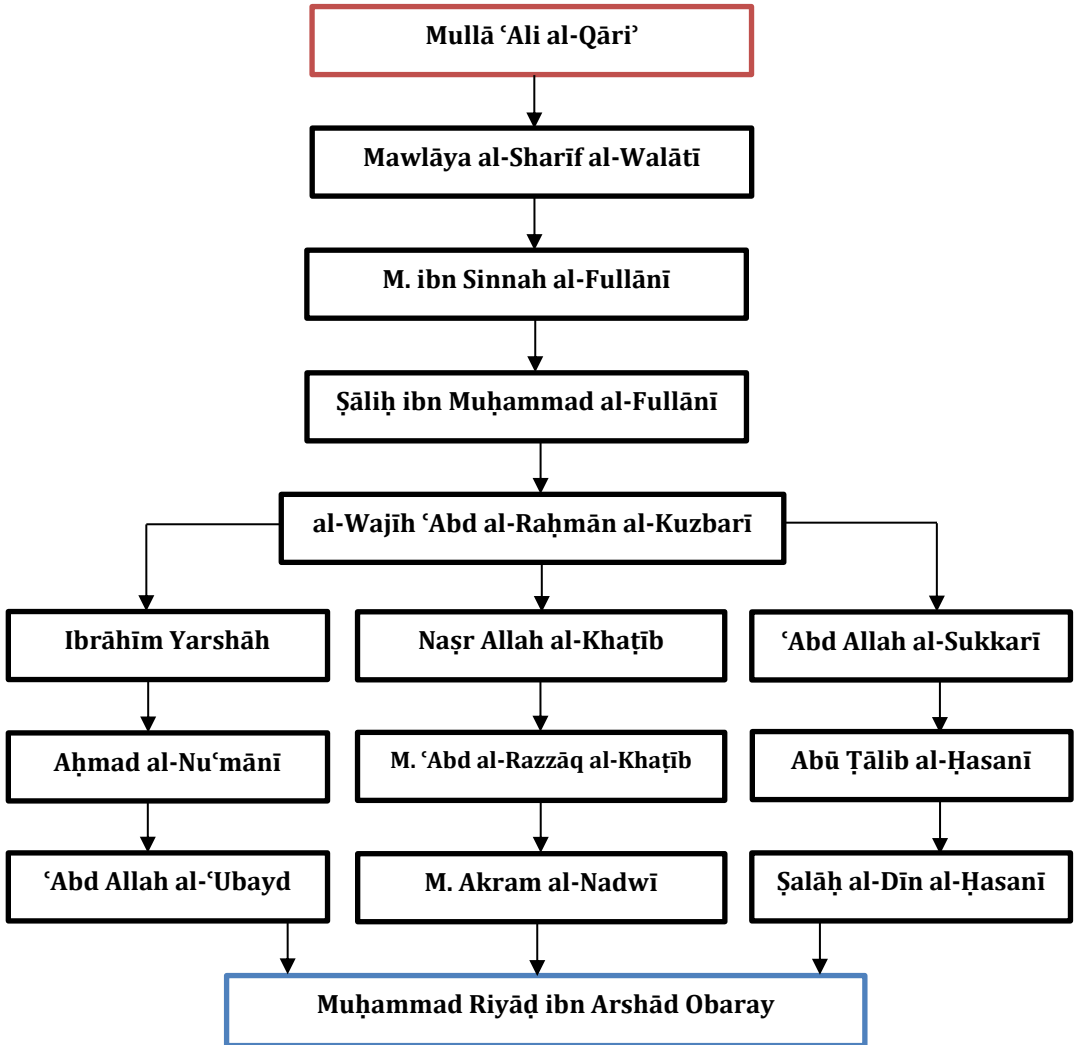
¹⁰ Mullā ‘Ali al-Qārī’ had many students, but it is uncertain whether he had any students in his hometown. Most of his students studied under his tutelage when he was in Mecca.

¹¹ He is ‘Abd al-Qādir ibn Muḥammad ibn Yaḥyā al-Ḥusaynī al-Ṭabarī al-Shāfi‘ī al-Makkī, died 1033 AH. *al-Badr al-Ṭālī’*: 2/57. He was known as *Imām al-A‘immat al-Hijāz* – the leading scholar in all of Hijāz. *Khulāṣat al-Athar*: 2/457 – 464. *Hadiyyat al-‘Ārifin*: 2/166.

¹² He is ‘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-Hijjah*, 1037 AH. *Khulāṣat al-Athar*: 2/369.

¹³ He is Abū ‘Abd Allah Muḥammad ibn ‘Abd al-‘Aṭḥīm al-Makkī al-Ḥanafī ibn al-Maqdisī al-Mīrūz al-Mullā Farrūkh ibn ‘Abd al-Muḥsin al-Rumī al-Mūrawī. He was an Imām of the Ḥanafī Maqām as well as a Khaṭīb in Masjid al-Ḥarām (d. 1061 AH). *Hadiyyat al-‘Ārifin*: 3/312.

Our link to the author



Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ زِدْنِي عِلْمًا يَا كَرِيمُ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ، وَنَزَلَ الْقُرْآنَ، وَأَنْعَمَ عَلَيْنَا بِالْإِيمَانِ، وَأَتَمَّ لَنَا بِالْإِحْسَانِ. وَالصَّلَاةُ وَالسَّلَامُ
الْأَيْمَانَ الْأَكْمَلَانَ عَلَى سَيِّدِ الْخَلْقِ، وَسَنَدِ الْحَقِّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ مِنْ بَنِي عَبْدِ مَنَافٍ، وَعَلَى آلِهِ الْكِرَامِ،
وَأَصْحَابِهِ الْفَخَّامِ فِي كُلِّ زَمَانٍ وَمَكَانٍ.

أَمَّا بَعْدُ:

فَيَقُولُ خَادِمُ كِتَابِ اللَّهِ الْقَدِيمِ، وَحَدِيثِ نَبِيِّهِ الْكَرِيمِ، الْمُحْتَاجُ إِلَى بَرِّ رَبِّهِ الْبَارِيِّ 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'ān, the One who blessed us with belief, who completed beneficence for us. May His most complete peace and blessings 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'ān for those who recite it with sincerity and to the best of their ability.”

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.

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

Ibn Abū Dāwūd 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.”

Ḥadīth 2

وَعَنْ عَبْدِ اللَّهِ مَسْعُودٍ رضي الله عنه 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 م حَرْفٌ، وَمِيمٌ حَرْفٌ».

رواه الترمذي، قال: حديث حسن صحيح.

Translation

It has been reported on the authority of ‘Abd Allah ibn Mas‘ūd رضي الله عنه, 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 classifies the ḥadīth as *ḥasan*, *ṣaḥīḥ*.

Ḥadīth 3

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَرْفَعُ بِهَذَا الْقُرْآنِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ».

رواه الترمذي، قال: حديث حسن صحيح.

Translation

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

Ḥadīth 4

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: مَنْ شَعَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَمَسَأَلْتَنِي، أُعْطِيْتُهُ 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 Sa‘īd al-Khudrī رضي الله عنه that the Messenger of Allah ﷺ said: “The Lord – the Blessed and the Sublime – says: ‘Whoever the Qur’an 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 says the ḥadīth is *ḥasan, ṣaḥīh*.

Ḥadīth 5

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُجَةِ، 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 citron¹⁴, its smell is fragrant and its taste is sweet. The similitude of a believer who does not recite the Qur’ān is like a date¹⁵, it bears no smell, yet its taste is sweet. The similitude of a hypocrite who recites the Qur’ān is like basil¹⁶, its smell is fragrant, but its taste is bitter. The similitude of a hypocrite who does not recite the Qur’ān is like colocynth¹⁷, 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.

¹⁴ Examples of citron, or citrus fruit, would be an orange, naartjie, lemon etc.

¹⁵ *Tamar* is dried dates whereas “*ruṭab*” is considered as being fresh dates.

¹⁶ It is a herb from the family of mints. Other common names for it include Thai basil and sweet basil.

¹⁷ It resembles a watermelon vine, but bears small, hard fruits with a bitter pulp. Other common names for it include bitter apple, bitter cucumber, desert gourd and wild gourd. It is native to the Mediterranean Basin, Asia and Turkey, in the region of Izmir, Nubia and Trieste.

Hadīth 6

وَعَنْ أَنَسٍ 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 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 رَضِيَ اللَّهُ عَنْهُ 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.

Ḥadīth 7

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

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

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

Translation

It has been reported on the authority of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا who said, “The Messenger of Allah ﷺ 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.

Hadīth 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 الصَّرِيْسِ، وَأَبُو يَعْلَى عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكَ بِتَقْوَى اللَّهِ. فَإِنَّهَا جَمَاعُ كُلِّ خَيْرٍ، وَعَلَيْكَ بِذِكْرِ اللَّهِ، وَتِلَاوَةِ الْقُرْآنِ، فَإِنَّهُ نُورٌ لَكَ فِي الْأَرْضِ، وَذِكْرٌ لَكَ فِي السَّمَاءِ، وَاحْزَنْ إِلَّا مِنْ خَيْرٍ، فَإِنَّكَ بِذَلِكَ تَغْلِبُ الشَّيْطَانَ».

Translation

It has been reported on the authority of Abū Dharr رَضِيَ اللَّهُ عَنْهُ 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-Ḍarīs 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.”

Hadīth 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 Hibbān in his *Ṣaḥīḥ* and al-Bayhaqī in his *Shu‘ab* though al-Bayhaqī transmits it via the authority of Ibn Mas‘ūd.

Hadīth 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’ān, for it will come as an intercessor for its companion on the Day of Judgement...” – related by Muslim.

Ḥadīth 11

وَعَنْ سَهْلِ بْنِ مُعَاذِ الْجُهَنِيِّ، عَنْ أَبِيهِ رضي الله عنه قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَرَأَ الْقُرْآنَ، وَعَمِلَ بِمَا فِيهِ أَلْبَسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ، ضَوْؤُهُ أَحْسَنَ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا، لَوْ كَانَتْ فِيكُمْ، فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ هَذَا؟».

رواه أبو داود، والحاكم وقال: صحيح الإسناد.

Translation

Sahl ibn Mu'ādh al-Juhanī on the authority of his father رضي الله عنه 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*.

Hadīth 12

وَعَنْ أَبِي بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ، وَتَعَلَّمَهُ، وَعَمِلَ بِهِ، أُبْسِ وَالِدَاهُ يَوْمَ الْقِيَامَةِ تَاجًا مِنْ نُورٍ، ضَوْؤُهُ مِثْلُ ضَوْءِ الشَّمْسِ، وَيُكْسَى وَالِدَاهُ حُلَّتَانِ لَا تَقُومُ بِهِمَا الدُّنْيَا، فَيَقُولَانِ: لِمَ كُسِينَا 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.

Ḥadīth 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. فَيُقَالُ: اقْرَأْ، وَارْقَ، وَيُزَادُ بِكُلِّ آيَةٍ حَسَنَةً».

رواه الترمذي، وحسنه، وابن خزيمة، 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 its *isnād* to be *ṣaḥīḥ*.

Ḥadīth 14

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُقَالُ: إِقْرَأْ، وَارْقُ، وَرَتَّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ 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 رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ 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*.

Ḥadīth 15

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

رواه البخاري ومسلم.

Translation

It has been reported on the authority of ‘Abd Allah ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ 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.

Hadīth 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 فُلَانٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ. وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يَهْلِكُهُ فِي الْحُلِّ، فَقَالَ رَجُلٌ: لَيْتَنِي أُوتِيْتُ مِثْلَ مَا أُوتِيَ فُلَانٌ، 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.

Hadīth 17

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلُومُهُمُ الْفَرَعُ 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 الطبراني في الأوسط، والصغير بالإسناد لا بأس به، وفي الكبير نحوه، وزاد في أوله: لو لم أسمع من رسول الله ﷺ إلا مرة، ومرة، حتى عد سبع مرات لا حدثت به. ولفظ

الْكَبِيرِ عَلَى مَا فِي الْجَامِعِ الصَّغِيرِ: «ثَلَاثَةٌ عَلَى كُثْبَانِ الْمِسْكِ يَوْمَ الْقِيَامَةِ، لَا يَلُومُهُمُ الْفَرْعُ، وَلَا يَفْرَعُونَ حَتَّى يَفْرَعُ 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.”

Hadīth 18

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: «بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثًا، وَهُمْ ذُو عَدَدٍ، فَاسْتَقْرَأَهُمْ، فَاسْتَقْرَأَ كُلَّ رَجُلٍ مِنْهُمْ - يَعْنِي مَا مَعَهُ مِنَ الْقُرْآنِ - فَأَتَى عَلَى رَجُلٍ مِنْ أَحَدِهِمْ 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 كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكَاً، يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمِثْلُ مَنْ تَعَلَّمَهُ، فَيَرْفُدُّ، 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 رضي الله عنه “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*.”

Hadīth 19

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ، فَقَدِ 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*.

Hadīth 20

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

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.

Ḥadīth 21

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ لَا تَرْجِعُونَ إِلَى اللَّهِ تَعَلَىٰ بِشَيْءٍ 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*.

Ḥadīth 22

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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*.

Ḥadīth 23

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «مَنْ قَرَأَ الْقُرْآنَ لَمْ يُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَفَلَيْنَ﴾ إِلَّا الَّذِينَ آمَنُوا﴾ قَالَ: «إِلَّا الَّذِينَ قَرَأُوا الْقُرْآنَ».

رواه والحاكم، 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*.

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 رَضِيَ اللَّهُ عَنْهُمَا 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.

Ḥadīth 25

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَةَ الْأَنْصَارِيِّ رضي الله عنه ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِقْرَأُوا الْقُرْآنَ وَاعْمَلُوا بِهِ، وَلَا تَجْفُوا عَنْهُ، وَلَا تَعْلُوا 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 رضي الله عنه 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.

Ḥadīth 26

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنه ، 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 رضي الله عنه that he passed by a reciter who was busy reciting; thereafter, he would ask (seeking to be remunerated). He remarked: *innā lillāh 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*.

Ḥadīth 27

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ 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 رَضِيَ اللَّهُ عَنْهُ 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).

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.

Ḥadīth 29

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

رواه الدَّارَقُطْنِيُّ فِي الْإِفْرَادِ، وَالبَيْهَقِيُّ 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-Takbir* (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-Dāraqutnī in *al-Ifrād* and al-Bayhaqī in *Shu‘ab al-Īmān*.

Ḥadīth 30

وَعَنْ أُوسِ بْنِ أَبِي أُوسِ الثَّقَفِيِّ   مَرْفُوعًا: «قِرَاءَةُ الرَّجُلِ الْقُرْآنَ فِي غَيْرِ الْمُصْحَفِ أَلْفُ دَرَجَةٍ، وَقِرَاءَتُهُ فِي الْمُصْحَفِ تُضَاعَفَ عَلَى ذَلِكَ إِلَى أَلْفِي دَرَجَةٍ».

رواه الطبراني، والبيهقي.

Translation

It has been reported on the authority of Aws ibn Abī Aws al-Thaqafī   – *marfū‘an* – that the Messenger of Allah   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.

Ḥadīth 31

وَعَنِ ابْنِ عَمْرٍو 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، وأبو داود.

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.

Ḥadīth 32

وَعَنِ ابْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِقْرَأِ الْقُرْآنَ مَا نَهَاكَ، فَإِذَا لَمْ يَنْهَكَ فَلَسْتَ تَقْرَأُ».

رواه الدِّيْلَمِي فِي مُسْنَدِ الْفِرْدَوْسِ.

Translation

It has been reported on the authority of Ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ 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*.

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’an 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-Hilyah*.

Ḥadīth 34

وَعَنْ جُنْدُبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِقْرَأُوا الْقُرْآنَ مَا أَتَلَفْتُمْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اِخْتَلَفْتُمْ 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’an 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.

Ḥadīth 35

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

رواه تمام.

Translation

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

Ḥadīth 36

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْقُرْآنُ غِنَى لِمَنْ بَعَدَهُ 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.

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 الْخُورِ الْعَيْنِ».

رواه الطبراني في الأوسط.

Translation

It has been reported on the authority of ‘Umar رضي الله عنه 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 houris with every letter (recited).**” – related by al-Ṭabarānī in *al-Awsat*.

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.

Ḥadīth 39

وَعَنْ عَلِيٍّ 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-Quḍā‘ī.

Ḥadīth 40

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَهْلُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ».

رواه الصَّيَّاءُ.

Translation

It has been reported on the authority of Anas رَضِيَ اللَّهُ عَنْهُ 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’.

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.”

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 / رغبته إليّ الأخت الفاضلة:

فقد دَرَسَ / دَرَسَتِ الكتاب: **فيض المعين على جمع الأربعين في فضل القرآن المبين.**

فأجزته / فأجزتها بالكتاب.

التوقيع:

قَالَ مُحَمَّدٌ رِيَّاضٌ سَائِلًا
حَمْدًا لِمَنْ بَقِضَ عَلَيْهِ وَالْآنَا
مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ
أَلَا هُنَّ تَمَامُ الشَّحْفَةِ
فَاقْبَلْنَاهُ يَا إِلَهَنَا وَسَامِعِ
وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدٍ

إِلَهُهُ سِتْرًا جَمِيلًا شَامِلًا
مُصَلِّيًا عَلَى الَّذِي هَدَانَا
وَالِهِ وَصَحْبِهِ الْأَعْيَانِ
يَعُونُ رَبَّنَا مُفِيضُ النِّعْمَةِ
نَاطِمَةٌ وَاعْفُ زَلَّةَ الْقَبَائِحِ
وَالِهِ وَصَحْبِهِ الْأَمَاجِدِ

□

وقال محمد رياض بن أمشاد:

سَبَقَنِي خُطُوبِي مُدَّةً بَعْدَ مَوْتِي
عَلَيَّ أَنَّهُ تَبَقَى وَتَفَنَّى أَنَا مِلِّي
فَيَا نَاطِرًا فِيهَا سَلِّ اللَّهُ رَحْمَةً
لِكَاتِبِهَا الْمَدْفُونُونَ تَحْتَ الْجَنَادِلِ