The Character of Ambassadors of The Quran

Translated by M. Riyaadh Obaray

Edited by M. Saleem Gaibie
أخلاق هلال القرآن
للشيخ أبي بكر الآجري

المترجم:
محمد رياض بن أرشاد أباري
The Character of Ambassadors of The Qur'an

Translated by:
M. Riyaadh Obaray

Edited by:
M. Saleem Gaibie
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By al-Tanzil Institute of Quranic Sciences
Cape Town
Western Cape
South Africa
info@al-tanzil.co.za

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CONTENTS

Contents

Foreword

System of transliteration

The author: Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurrī

Transmission of the book and the Introduction

Chapter One: The Virtues of the Ambassadors of the Qurʾān

Chapter Two: The Virtues of Those Who Learn the Qurʾān and Teach it

Chapter Three: The Virtues of Gathering in the Mosque to Study the Qurʾān

Chapter Four: Mentioning the Character of the Fraternity of the Qurʾān

Chapter Five: The Character of Those who Recite the Qurʾān; not seeking Allah ﷺ

Chapter Six: The Character of the Teacher when he sits to Teach for the sake Of Allah ﷺ: the Etiquette befitting him

Chapter Seven: Mention of the Manners of One who Learn the Qurāʾn from a Teacher

Chapter Eight: The Etiquette of Reciters when they Recite the Qurʾān which is not befitting for them to ignore

Chapter Nine: Reciting the Qurʾān with a Beautiful Voice

Bibliography

Ijāzat al-Kitāb
Foreword

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

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

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

We have translated “hamalat al-Qurʾān” as ambassadors of the Qurʾān instead of the more common ḥāfīṯ (memoriser) or bearer of the Qurʾān because an ambassador is someone who stands as a representative of something; in this case, the Qurʾān, while all ḥuffāṯ or bearers do not truly represent the Qurʾān. Furthermore, an ambassador is selected by a higher entity to represent them; in this case, Allah himself. Additionally, ambassador comes from the earlier Latin word “ambactus”, which means
servant. In this case, he is a servant (khādim) to the Qurān and ultimately to the Will of Allah.

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

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

M. Saleem Gaibie
### System of Transliteration

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N.B. Arabic words are italicised except in 3 instances:
1- When possessing a current English usage.
2- When part of a heading or diagram.
3- When the proper names of humans.

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

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

His teachers

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

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1. Tadhkirat al-Ḥuffath, pg. 936.
4. None of the books containing al-Ājurrī’s biography cited the year or date in which he was born.
6. Amongst the scholars who vindicated Abū Bakr al-Ājurrī’s position as a scholar was; al-Samʿānī, al-Khaṭīb al-Baghdādī, Ibn al-Jawzī, al-Dhahabi, Tāj al-Dīn al-Subkī and Ibn Khalkān, who said that Imam al-Ājurrī was a jurist, a prudent traditionist, a pious and a righteous person and an individual of exemplary character who wrote many works.
• Abū Khalfah al-Faḍl ibn Ḥabbāb
• Abū Saʿīd al-Mufaḍdal ibn Ḥabbāb al-Jundī
• Hārūn ibn Yūsuf ibn Ziyād
• Aḥmad ibn Ḥusayn ibn ‘Abd al-Jabbār al-Ṣūfī
• Qāsim ibn Zakariyyā al-Muṭarrīz al-Baghdādī
• Aḥmad ibn Yaḥyā al-Ḥulwānī
• Abū Bakr Jaʿfar ibn Muḥammad ibn al-Ḥasan al-Firyābī
• Abū Bakr ibn Abū Dāwūd ‘Abd Allah ibn Sulaymān ibn al-Ashʿath al-Sijistānī

His students
• Abū Nuʿaym Aḥmad ibn ‘Abd Allah al-ʾAsfahānī
• Muḥammad ibn al-Ḥusayn ibn al-Mufaḍdal al-Qaṭṭān
• Abū al-Ḥasan al-Ḥammāmī
• ‘Abd al-Raḥmān ibn ‘Umar ibn al-Naḥḥās
• ‘Alī ibn Aḥmad al-Muqriʾ
• Maḥmūd ibn ‘Umar al-ʿUkbarī
• Abū al-Ḥusayn ‘Alī ibn Muḥammad ibn ‘Abd Allah ibn Bushrān
• Abū al-Qāsim ‘Abd al-Malik ibn Muḥammad ibn ‘Abd Allah ibn Bushrān al-Baghdādī

His works
• Akhlāq Ḥamlat al-Qurʿān
• Akhlāq al-ʿUlamāʾ

7 The book is sometimes referred to as Akhlāq Ahl al-Qurʿān opposed to Akhlāq Ḥamlat al-Qurʿān.
• Al-Arba‘in fi al-Hadîth
• Aḥkām al-Nisā’
• Akhbār ʿUmar ibn ʿAbd al-Azīz
• Al-Taṣdiq bi al-Nathr ilā Allah ʿAzza wa Jall
• Al-Sharī‘ah
• Adab al-Nufūs
I transmit this book via a transmission chain (sanad) in which every link is a disciple of Qira‘āt\(^8\); from our Sheikh ‘Abd Allah ibn Šāliḥ ibn Muḥammad al-ʿUbayd, from ‘Abd al-Qādir ibn Karāmat Allah al-Bukhārī (d. 1420/1999)\(^9\), from Muḥammad ‘Abd al-Baqī al-Lucknawī (d. 1364/1945)\(^10\), from Fāliḥ ibn Muḥammad al-Ṭḥāhirī (d. 1328/1910).\(^11\)

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


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\(^8\) This is referred to in Arabic as musalsal bi al-qurrā’ i.e. a transmission chain of reciters, students or teachers of the Qur‘ān and Qira‘āt.

\(^9\) He studied Tajwīd and Qira‘āt, as well as memorised the Jazariyyah and the Shāṭibiyyah by Qārī Ghiyāth al-Islām al-Bukhārī. He was also a student of the Muṣā Jār Allah whose commentaries of the ‘Aqīlah, Nāṭhimat al-Zahr and the Ṭayyibah are famous. See al-Tuhfat al-Madaniyyah: 100; Mu‘jam al-Ma‘ājim wa al-Mashīkhāt: 1/85.

\(^10\) He read the Shāṭibiyyah to al-Sayyid ‘Abd Allah ibn al-Sayyid Ḥusayn al-Makki. He also studied and read the Qur‘ān with Tajwīd to Qārī ‘Abd al-Haqq ibn Kifat Allah al-Makki. From the latter he also grasped and heard Sūrat al-Fāṭihah – along with other sections of the Qur‘ān – in all 10 Qira‘āt. He received ijāzah from these two these teachers who both read to Habīb al-Raḥmān al-Kaṭḥamī. See al-Isād fī al-Isnād: 52.


\(^12\) He reads the Seven Qira‘āt via the Shāṭibiyyah to Sheikh Bakrī al-Ṭarābishi, the 10 Qira‘āt via the Ṭayyibah to Sheikh Muhammad ibn Ismā‘īl al-Hamdānī and Sheikh Aḥmad ‘Abd al-ʿAzīz al-Zayyāt. He reads the Four Shāḥbīdh Qira‘āt to Sheikh ‘Abd al-Baṣīt Ḥāshim.

\(^13\) He transmits from Fāliḥ ibn Muhammad al-Ṭḥāhirī (d. 1328/1910) because of his grandfather, Abū Ṭāliḥ al-Ḥasanī al-Tijānī (1265/1849-1390/1970), who was a student of Sheikh Fāliḥ. Sheikh Abū Ṭāliḥ requested ijāzah from Sheikh Fāliḥ for his children and his grandchildren. So even though Sheikh Ṣalāḥ al-Dīn never met Sheikh Fāliḥ, he received ijāzah from him via his grandfather.
and Abū Muḥammad al-Budayrī al-Dimyāṭī (d. 1130/1718)\(^{17}\), from Muḥammad al-Baqqārī (d. 1111/1699)\(^{18}\) and ‘Alī al-Shabrāmallisi (d. 1087/1676)\(^{19}\), both i.e. al-Baqqārī and al-Shabrāmallisi from ‘Abd al-Rahmān al-Yamanī (d. 1050/1640), from Ahmad ibn Ahmad ibn ‘Abd al-Ḥaqq al-Sunbāṭī (d. 997/1589), from al-Jamāl Yūsuf ibn Sheik al-Īsām Zakariyyā al-Anṣārī (987/1579), from his father, Zakariyyā al-Anṣārī (d. 926/1520)\(^{20}\), from Riḍwān al-ʿUqqī (d. 852/1448), from the Sheikh al-Qurrā’ Muḥammad ibn Muḥammad ibn Muḥammad ibn ‘Alī ibn Yūsuf (d. 833/1430)\(^{21}\) – better known as Ibn al-Jazarī – from Abū al-Maʿālī Ibn al-Labbān (d. 776/1374)\(^{22}\), from Muḥammad ibn Jābir al-Wādī Āshī (d. 749/1348)\(^{23}\). (Alternate link) Riḍwān al-ʿUqqī (d. 852/1448) also transmits from Abū Isḥāq al-Tanūkhwī (800/1398), from Muhammad ibn Jābir al-Wādī Āshī (749/1348), from

\(^{15}\) He mentions that he grasped the Qurʾān from many teachers. They include Muḥammad ibn ‘Abd al-Salām al-Nāṣirī al-Darī, to whom he read the Seven Qirāʾāt. See Ḥusn al-Wafā li Ḥikwān al-Ṣalāt: 12; Fihras al-Fahāris: 2/848.


\(^{17}\) He read the 10 Qirāʾāt via the Ṭayyibah to both Sheikh ‘Alī al-Shabrāmalli and Muḥammad al-Baqqārī. He also received ijāzah ʿāmmah from both of them. See his thabat, al-Jawāhir al-Ghawālī fi Bayān Āṣānīd al-ʾAwālī.


\(^{20}\) He mentions 46 teachers to who he read Qirāʾāt to, amongst them Abū al-Maʿālī Ibn al-Labbān, from whom he received ijāzah ʿāmmah. See Jāmīʿ Āṣānīd Ibn al-Jazarī.

\(^{21}\) He reads Qirāʾāt to about 17 different teachers. See Jāmīʿ Āṣānīd Ibn al-Jazarī: 101.

\(^{22}\) He reads Qirāʾāt to Abū al-Fadl al-Qāsim ibn Abī Bakr al-Ḥadrāmī al-Labīdī, Abū al-ʿAbbās Abīmad at-Batarnī and Abū Muḥammad ʿAbd Allah al-Dilāṣī, amongst others.

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1239/1824)\(^{15}\), from Muḥammad al-Munayyir al-Samannūdī (d. 1199/1785)\(^{16}\), from Abū Ḥāmid Muḥammad al-Budayrī al-Dimyāṭī (d. 1130/1718)\(^{17}\), from Muḥammad al-Baqqārī (d. 1111/1699)\(^{18}\) and ‘Alī al-Shabrāmallisi (d. 1087/1676)\(^{19}\), both i.e. al-Baqqārī and al-Shabrāmallisi from ‘Abd al-Rahmān al-Yamanī (d. 1050/1640), from Ahmad ibn Ahmad ibn ‘Abd al-Ḥaqq al-Sunbāṭī (d. 997/1589), from al-Jamāl Yūsuf ibn Sheik al-Īsām Zakariyyā al-Anṣārī (987/1579), from his father, Zakariyyā al-Anṣārī (d. 926/1520)\(^{20}\), from Riḍwān al-ʿUqqī (d. 852/1448), from the Sheikh al-Qurrā’ Muḥammad ibn Muḥammad ibn Muḥammad ibn ‘Alī ibn Yūsuf (d. 833/1430)\(^{21}\) – better known as Ibn al-Jazarī – from Abū al-Maʿālī Ibn al-Labbān (d. 776/1374)\(^{22}\), from Muḥammad ibn Jābir al-Wādī Āshī (d. 749/1348)\(^{23}\). (Alternate link) Riḍwān al-ʿUqqī (d. 852/1448) also transmits from Abū Isḥāq al-Tanūkhwī (800/1398), from Muhammad ibn Jābir al-Wādī Āshī (749/1348), from
Aḥmad ibn ‘Abd Allah Ibn Rislān (d. 701/1302)²⁴, from Abū al-Faḍl Ja’far ibn ‘Ali al-Hamdānī (d. 636/1239)²⁵ who said: it was related to us – via reading while I listened – from the jurist scholar, Fākh r al-Dīn Abū Tāhir Aḥmad ibn Muḥammad ibn Aḥmad ibn Ibrāhīm al-Silafī al-ʿAṣbahānī (d. 576/1180)²⁶ in the month of Rabī’ al-Awwal in the year 570/1174, who said: Abū Bakr al-Turaythīthī (d. 497/1104) related to us – based upon what I read to him on more than one occasion in Baghdad – from Abū al-Ḥasan ‘Alī ibn Aḥmad ibn ‘Umar ibn Ḥafṣ al-Muqriʿ al-Ḥammāmī (d. 417/1026)²⁷, who said: Abū Bakr Muḥammad ibn al-Ḥusayn ibn ‘Abd Allah al-Ājurrī (d. 360/971) related to us in the Sacred Mosque in Mecca in the year 354/965; he said: That by which speech most deserves to commence with, is the praise of our Noble Master. And the best of praise is that by which the Most Noble has praised Himself with, thus we also praise Him by it:

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

﴿All praise be to Allah, to whom belongs whatever is in the Heavens and whatever is in the Earth, and unto Him belongs all praise in the Hereafter. He is Most Wise,
Most Aware. He knows whatever enters the Earth, whatever sprouts forth from it, whatever descends from the sky and whatever ascends to it, He is the Most Merciful, the Oft-Forgiving. – Sūrah Sabaʾ: 1-2.

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

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

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

Allah revealed the Qurʾān upon His Prophet and taught him the virtue of that which He had revealed upon him. He taught His creation through His Book as well as on the tongue of His Messenger, that the Qurʾān is a protection for whomsoever holds fast onto it, a shield against the fire for whomsoever follows it, a beacon of light for whomsoever seeks illumination with it, a cure for whatever is in the hearts, a guidance and a mercy onto the believers.
Thereafter, Allah – Most Noble – commanded His creation to believe in it and act by its command, thus treating that which it permits as permissible, and treating that which it prohibits as prohibited; they should believe in its allegories and they should reflect upon its lessons by saying: ﴿We believe in it, it is all from our Lord.﴾ – Sūrah Āl ʿImrān: 7.

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

He taught His creation that whoever recites the Qurʾān intending to trade with his Noble Master, for indeed He will compensate him with a profit after which there will be no profit\(^{28}\) and He will allow him to recognise the blessing of this trade in this world and the Hereafter.

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

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

\(^{28}\) Such a profit which cannot be equated.
increase them from His bounty. Indeed He is Oft-Forgiving, Most Accepting of thanks. — Sūrah Fāṭir: 29-30.

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

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

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

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

He ﷺ said: ﴿Hold fast onto the rope of Allah, all together, and do not be divided. And remember the bounty of Allah upon you: when you were enemies, and He brought your hearts together; then you, with his bounty, became brothers. And you were at the brink of a pit of Fire, the He saved you from it. This is how Allah makes clear His signs for you, so that you may be guided.﴿ — Sūrah Āl ʿImrān: 103. The rope of Allah is the Qurʾān.
He said: ﴿Allah has sent down the best of speech, a Book, resembling each other, oft-repeated. The skins of those who fear their Lord shiver from it. Then, their skins and hearts soften towards the remembrance of Allah. That is the guidance of Allah, He guides with it whomsoever He wishes, whoever Allah has led astray, for him there is no guide.﴿ – Sūrat al-Zumar: 23.

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

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

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

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

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

Muhammad ibn al-Ḥusayn said: The entire speech of our Lord is excellent for whoever recites it and whoever listens to it. This is only – and Allah know best – a
characteristic of people who, when they hear the Qurʾān, they follow of the Qurʾān, excellently (executing it) in order to draw near to Allah ﷻ via that which their Noble Master had signified for them. They seek by this His pleasure and hope for His mercy, having heard Allah ﷻ saying: ٌ﴾When the Qurʾān is being recited, listen attentively to it and remain silent so that you may be shown mercy.﴾ – Sūrat al-ʿAraf: 204.

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

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

He ﷻ said: ٌ﴾And when directed to you a group of jinn, listening to the Qurʾān, so when they attended it, they said: “Be silent.” Thus, when it was completed, they turned to their people, warning them by saying: “O people, indeed we have heard a book which was revealed after Mūsā, confirming what came before it, it guides to the truth and the straight path, O people, respond to the caller of Allah and believe in Him.”﴿ – Sūrat al-ʿAḥqāf: 29-30.
Muḥammad ibn al-Ḥusayn  said: Indeed Allah ﷻ stated in Sūrah Qāf ﴿By the Glorious Qurʾān﴾ that which shows to us the significance of what He has created of the Heavens and the Earth, whatever lies between them, and the amazing matters of His Wisdom in His creation. Then He mentions death, including the enormity of its reality, the Fire and the importance of its matter, Paradise, as well as what He has prepared therein for His close friends. He says: ﴿For them, will be whatever they desire therein; and with Us there is more...﴾. Subsequently He says: ﴿Verily in that is a reminder for whoever has a heart or lends a hearing whilst he is a witness.﴾ – Sūrah Qāf: 35, 37. Thus He – of Majestic remembrance – informs that the listener with his ears should witness with his heart whatever he recites or listens to, so that he may derive benefit of his recitation of the Qurʾān as well as from his listening to one who recites it.

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

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

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

(1) Abū Bakr ‘Abd Allah ibn Muḥammad ibn ‘Abd al-Ḥamīd al-Wāsiṭī narrated to us from Zayd ibn Akhrām, from Muḥammad ibn al-Faḍl, from Saʿīd ibn Zayd, from Abū Ḥamzah, from Ibrāhīm, from ‘Alqamah, from ‘Abd Allah i.e. Ibn Masʿūd , who said:

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

(2) Abū Bakr also narrated to us from al-Ḥasan ibn Muḥammad ibn al-Ṣabbāḥ al-Zaʿfarānī, from ‘Abd al-Wahhāb ibn ‘Aṭa’ who said: I heard Abū ʿUbaydah al-Nājī saying that he heard al-Ḥasan stating:

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

(3) Abū ‘Abd Allah Ahmad ibn al-Ḥasan ibn ‘Abd al-Jabbār al-Ṣūfī narrated to us from Shujāʿ ibn Makhlad, from Ibn ‘Ulayyah, from Ziyād ibn Mikhrāq, from Muḥāwiyah ibn Qurraḥ, from Abū Kinānah that Abū Mūsā al-Ashʿarī ﷺ gathered those who recited the Qurʾān and they were close to 300 in number. He glorified the Qurʾān and said:

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

(4) Abū Muḥammad Yahyā ibn Muḥammad ibn Śāʿid related to us from al-Ḥusayn ibn al-Ḥasan al-Marwazī, from Ibn al-Mubārak30, from Sālim al-Makkī, from al-Ḥasan who said:

“Whoever wishes to truly know who he is, then let him present himself to the Qurʾān.”

(5) Abū Muḥammad also narrated to us that al-Ḥusayn informed them, from ‘Abd Allah,31 from ‘Abd al-Malik ibn Abī Sulaymān, from ‘Aṭa’, as well as Qays ibn Saʿd, both from Mujāhid regarding the statement of Allah ﷻ:

30 He is the famous ‘Abd Allah ibn al-Mubārak.
(They recite it as it should truly be recited.) – Sūrat al-Baqarah: 121. He said: “They practice it as it ought to be practiced.”


“The Qurʾān only consists of lessons, the Qurʾān only consists of lessons.”

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

31 Referring to ‘Abd Allah ibn al-Mubārak.
Chapter One: –
The Virtues of the Ambassadors of the Quran

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

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

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

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

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

“It will be said to the companion of the Qurʾān on the Day of Resurrection: ‘Recite, and ascend in ranks; recite as you used to recite in the world, for certainly your station will be by the last verse you recite.’”
(10) Abū ‘Abd Allah Āḥmad ibn al-Ḥasan ibn ‘Abd al-Jabbār al-Ṣūfī reported to us that Shujā‘ ibn Makhlad narrated to us from al-Fādil ibn Dukkayn, from Sufyān, from ‘Āṣim, from Zīr, from ‘Abd Allah ibn ‘Amr, from the Prophet, who said:

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

Muḥammad ibn al-Ḥusayn said:

It has been reported from Umm al-Dardā‘ that she said:

“I asked ‘Ā’ishah regarding the one who would enter Paradise from those who recited the Qurʾān; what is his virtue over the one who did not recite the Qurʾān? ‘Ā’ishah replied: ‘Indeed the number of ranks of Paradise is equivalent to the number of verses of the Qurʾān. So one who enters Paradise from those who recited the Qurʾān, there will be none above him.’”

(11) Abū al-Faḍl Ja‘far ibn Muḥammad al-Ṣandalī narrated to us from al-Ḥasan ibn Muḥammad ibn al-Za‘farānī, from ‘Alī ibn Āṣim, from Ibrāhīm al-Hajari, from Abū al-Ḥwaṣ, from ‘Abd Allah ibn Mas‘ūd, who said that Messenger of Allah said:

“Learn this Qurʾān, and recite it, for certainly you will be rewarded upon its recitation: with every letter ten good deeds. Take heed! I do not say that ‘Alif Lām Mīm’ [is one letter]. But ‘Alif’ is a letter, ‘Lām’ is a letter and ‘Mīm’ is a letter. Indeed this Qurʾān is the banquet of Allah, so learn from the banquet of Allah as much as you are able to. This Qurʾān is the rope of Allah; it is the clear light; it is the beneficial cure; it is a salvation for whoever follows it and it is a protection for
whoever holds fast onto it: he does not go crooked so that should be corrected. Its wonders do not cease, nor does it depreciate from much repetition.”

(12) Abū ‘Abd Allah Āḥmad ibn al-Ḥasan ibn ‘Abd al-Jabbār al-Ṣūfī reported to us that Shujāʿ ibn Makhład narrated us from Ḥajjāj ibn al-Minhāl, from Ḥammād ibn Salamah, from ‘Aṭāʾ ibn al-Sāʿib, from Abū al-Ḥaṣāṣ and Abū al-Bukhtārī, that Ibn Masʿūd said:

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

(13) Abū Bakr ‘Abd Allah ibn Abī Dāwūd narrated to us from Abū al-Ṭāhir Āḥmad ibn ‘Amr, Ibn Wahb who said that Yaḥyā ibn Ayyūb reported to him from Khalīd ibn Yazīd, from Thaʿlabah ibn Abī al-Kānūd, from ‘Abd Allah ibn ‘Amr ibn al-ʿĀṣ who said:

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

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

32 It has been inserted in his heart.
“Whoever recites a quarter of the Qurʾān, he has been given a quarter of prophethood; whoever recites a third of the Qurʾān, he has been given a third of the prophethood; whoever recites two-thirds of the Qurʾān, he has been given two-thirds of prophethood; and whoever recites the entire Qurʾān, he has been given (all of) prophethood, except that he does not receive any revelation.”
Chapter Two: –
The Virtues of Those Who Learn the Quran and Teach It


“The best of you are those who learn the Qurʾān and teach it.”

Abū ‘Abd al-Raḥmān  said:

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

He taught (the Qurʾān) from the caliphate of ‘Uthmān  until the amirate of al-Ḥājjāj.

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

“The best of you are those who learn the Qurʾān and teach it.”

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

“The best of you are those who learn the Qurʾān and teach it”.

He took my hand and seated me in my congregation to teach the Qurʾān.
(18) Abū al-Faḍl Jaʿfar ibn Muḥammad al-Ṣandali narrated to us from Zuhayr ibn Muḥammad, who said: ‘Abd Allah ibn Yazīd al-Muqri’ reported to us; he said that Mūsā ibn ‘Alī ibn Rabāḥ narrated to us; he said: I heard my father say: I heard ‘Uqbah ibn ‘Āmir saying: the Messenger of Allah came out to us whilst we were in Ṣuffah then said:

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

33 “Ṣuffah” is the name of a raised platform in the Prophet’s Mosque in Medina.
34 Markets were held in Buṭḥān and al-‘Aqīq – two areas near Medina – in which camels were traded.
Chapter Three: –

The Virtues of Gathering in the Mosque to Study the Quran

(19) Al-Firyābī narrated that Iṣḥāq ibn Rāhaway reported to us from Jarīr i.e. Ibn ‘Abd al-Ḥamīd, from al-Aʿmash, from Abū Ṣāliḥ, from Abū Hurayrah that the Messenger of Allah said:

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

(20) Al-Firyābī also narrated from Abū Bakr ibn Abī Shaybah from Abū Muʿāwiyah, from al-Aʿmash, from Abū Ṣāliḥ, from Abū Hurayrah, who said that the Messenger of Allah said:

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

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

“I said to Ibn ‘Abbās: ‘Which deed is the most virtuous?’ He replied: ‘The remembrance of Allah is the greatest. No people sit in one of the houses of Allah to study the Book of Allah, conveying it amongst themselves, except that the angels
shade them with their wings whilst they remain the guests of Allah as long as they continue in this manner, until they delve into another discussion.”
Chapter Four: –

Mentioning the Character of the Fraternity of the Quran

Muhammad ibn al-Ḥusayn  said:

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

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

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

And to be from amongst those who the Prophet  said:

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

Bishr ibn al-Ḥārith said: I heard ʿĪsā ibn Yūnus saying:

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

Thus, it is required that he makes the Qurʾān a spring for his heart, and he rebuilds with it (the Qurʾān) that which is broken of his heart. He should adopt the etiquette of the Qurʾān, and personify noble character which distinguishes him from the rest of the people who do not recite the Qurʾān.
The first matter that befits him is to employ God-consciousness, in private and publicly, by exercising caution with regards to his food, his drink, his dress and his earnings. He should be aware of his era as well as the corruptions of its people, so that he may be wary of them regarding his religion; focused on his own circumstances, and having the concern to reform whatever is corrupt in his own affairs by safeguarding his tongue and reserving his words.

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

He does not praise himself for (qualities) that he has; how then for (qualities) that he does not have? He is wary of his inner-self (nafs), that it will overpower him for that which he desires, of those things that will anger his Master. He does not backbite anyone; he does not look down upon anyone; he does not abuse anyone; he does not rejoice with the affliction of others; he does not transgress upon anyone, nor envies him. He does not have bad thoughts about anyone, except for one who deserves it. He envies with knowledge, he presumes with knowledge. He speaks with regards to a person’s flaws with knowledge, and remains silent about a person’s real nature with knowledge.
He has made the Qur’ān, the Sunnah and Fiqh his guide to every good and beautiful character, by safeguarding all his limbs from that which has been prohibited. If he walks, he walks with knowledge; and if he sits, he sits with knowledge. He strives hard so that people are safe from his tongue and his hand. He does not behave ignorantly: if someone behaves ignorantly towards him, then he is forbearing. He does not oppress: if he is oppressed, then he forgives. He does not transgress: if he is been transgressed upon, then he has patience. He restrains his anger to please his Lord and to enrage his enemy. He is humble in himself: when the truth is spoken to him, he accepts it, whether it is from one younger or older.

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

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

He follows the obligations of the Qur’ān and the Sunnah. He eats food with knowledge, he drinks with knowledge, he dresses with knowledge, he sleeps with knowledge, he has union with his spouse with knowledge, he accompanies his
brethren with knowledge, visiting them with knowledge, seeking their permission to enter upon them with knowledge and he treats his neighbour with knowledge.

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

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

If he is afflicted with difficulties, then the Qur'an and the Sunnah are his instructors. He grieves with knowledge, he cries with knowledge, he has patience with knowledge,
he purifies with knowledge, he prays (ṣalāh) with knowledge, he gives alms (zakāh) with knowledge, he gives charity (ṣadaqah) with knowledge, he fasts (sawm) with knowledge, he performs pilgrimage (hajj) with knowledge, he fights (jihad) with knowledge, he earns with knowledge, he spends with knowledge, he eases in matters with knowledge, he withholds with knowledge; the Qurʾān and the Sunnah taught him these etiquette.

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

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

When will I have no attachment to the world? When will I yearn for the Hereafter? When will I repent from sins? When will I recognise the continuous favors? When
will I be grateful for them? When will I understand the address of Allah, exalted is His Majesty? When will I understand that which I am reciting? When will I overcome my inner-self (nafs) regarding its base desires? When will I truly strive towards Allah? When will I safeguard my tongue? When will I lower my gaze? When will I guard my chastity? When will I truly be ashamed of Allah? When will I be preoccupied with my faults? When will I reform that which is corrupt in my affairs? When will I call myself to account?

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

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

When will I take caution of that which He has warned me about: a fire; its heat is severe, its depth is great and its grief is lengthy. Its inhabitants will not die so that they may be given rest, their punishment will not be withdrawn and their tears will not be shown mercy. Their food will be Zaqqūm and their drink will be scolding water. Everytime their skins are burnt away, it will be replaced with another so that
they may taste the punishment. At that time, they will regret, when regret will not benefit them; they will gnaw their fingertips out of regret in their deficiencies in obeying Allah, and their embarking upon His disobedience. Thus, one of them will say: َ﴾Alas, how I wish I had sent something forth for my life.” – Sūrat al-Fajr: 24. Another will say:﴾O my Lord, return me, so that I may do righteous deeds in that which I have neglected.﴿ – Sūrat al-Muʾminūn: 99-100. Another person will say:﴾Woe to us, what is with this book; it does not omit any minor or major matter, except that it has been recorded﴾ – Sūrat al-Kahf: 49. Another will say:﴾Woe to me, how I wish I had not taken such-and-such a person as a close friend.﴿ – Sūrat al-Furqān: 28. A group from amongst them will say whilst their faces will be perplexing the various punishments afflicting them:﴾Alas, if only we obeyed Allah and we obeyed the Messenger.﴿ – Sūrat al-Ahzāb: 66.

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

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

He said:

﴾Fear the fire that has been prepared for the disbelievers.﴿ – Sūrah Āl ʿImrān: 131.
He said:

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

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

He said:

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

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

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

Thus, when the intelligent believer recites the Qurʾān, he presents himself to it so it becomes a mirror in which he sees which of his actions are beautiful and which are ugly. Therefore, whatever his Master warns him against, he is wary of it; whatever He
instills fear regarding its consequences, he fears; whatever his Master encourages him in, he aspires and hopes for it.

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

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

"Whoever recites the Qurʾān and practices upon it, his parents will be adorned with a crown on the Day of Resurrection, its light will be more radiant that the rays of the sun in one of the houses of this world, were it to exist here. So what are your thoughts regarding the one who practiced upon it?"

(23) Abū ‘Abd Allah Ahmad ibn al-Ḥasan ibn ‘Abd al-Jabbār al-Ṣūfī informed us that Shujāʿ ibn Makhlad narrated to us from Ya’lā ibn ‘Ubayd, from al-A‘mash ﷺ, from Khaythamah, who said:

“An woman passed by ‘Īsā ibn Maryam ﷺ and said: ‘Glad tidings be to the lap that has carried you and the breast which you suckled from.’ ʿĪsā responded: ‘Glad tidings to the one who recites the Qurʾān and acts upon it.’"
(24) ‘Umar ibn Ayyūb al-Saqaṭī narrated to us from ‘Ubayd Allah ibn ‘Umar al-Qawārīrī, from Abū Aḥmad al-Zubayrī, from Bashīr ibn Muhājir, from ‘Abd Allah ibn Buraydah, from his father, that the Prophet ﷺ said:

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

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

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

Muḥammad ibn al-Ḥusayn ﷺ said:

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

The Character of those who Recite the Quran not seeking Allah ﷻ

Muhammad ibn al-Ḥusayn ﷺ said:

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

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

He prides himself over others because of the Qurʾān. He justifies his superiority over others who are lesser in what they have memorised by virtue of the Qirāʾāt that he has (studied), or his additional knowledge of uncommon Qirāʾāt; which if he understood, is obliged not to recite them. So you would see him wandering about arrogantly,
speaking much and indiscriminately; he will criticise all those who are not able to retain the Qurʾān as he did, and if he knows of anyone who has the same memory capacity as his, he seeks to find fault in them.

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

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

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

He is angry towards others, assuming that it is for the sake of Allah, but does not become angry with himself for the sake of Allah. He does not care about his earning,
whether it is unlawful or lawful. The world has become great in his heart: if unlawful earnings escape him, he grieves at its loss.

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

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

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

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

He bears little insight to that knowledge which is incumbent upon him regarding that which is between him and Allah ﷻ, yet he is extremely concerned regarding that knowledge which beautifies him in the sight of the people of the world so that they may honour him through it. He bears little knowledge regarding that which is lawful
and which is unlawful that Allah and His Messenger have encouraged him to learn, so that he partakes from the lawful with knowledge and leaves that which is unlawful with knowledge. He is not desirous of having knowledge regarding the favours of Allah, nor the knowledge of gratitude towards the Bestower of favours.

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

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

If he teaches others, he becomes angry at those who recite to others besides him. If one from amongst the fraternity of the Qurʾān is mentioned in his presence as being righteous, he dislikes it; and if one is mentioned with disapprovement, he is pleased. He ridicules those who are inferior to him, and holds in contempt those who are superior to him. He searches for the faults of the fraternity of the Qurʾān in order to
reduce their status, and raise himself. He wishes that others err, and he proceeds correctly.

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

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

His character is the character of those who are ignorant: when he eats, he does so without knowledge; when he drinks, he does so without knowledge, when he sleeps, he does so without knowledge; when he dresses, he does so without knowledge; and when he is intimate with his spouse, he does so without knowledge. When he accompanies people, visits them, greets them or he seeks their permission to enter upon them, all of these occur without knowledge from the Book or the Sunnah.
Better than him is one who has only memorised a portion of the Qurʾān but seeks from himself to fulfill that which Allah ﷻ has made incumbent upon him regarding knowledge of fulfilling His obligatory duties and abstaining from His prohibitions, even though no one cares about him and fingers do not point him out.

Muḥammad ibn Ḥusayn ﷺ said:

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

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

Know – may Allah have mercy upon us and you – I have narrated reports regarding that which I have mentioned, indicating that which I dislike for the fraternity of the Qurʾān. I shall now mention that which comes to mind, so that the reader of our book may sincerely advise himself upon his recitation of the Qurʾān; imposing upon himself that which is compulsory. And Allah, Most High, is the One who grants us divine enablement.
(26) Abū Bakr Jaʿfar ibn Muḥammad al-Firyābī narrated to us from Ibrāhīm ibn al-ʿAlā’ al-Zubaydī, from Baqīyyat ibn al-Walid who related from Shuʿbah, from Saʿīd al-Jurayrī, from Abū Naḍrah, from Abū Firās, from ʿUmar ibn al-Khaṭṭāb  who said:

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

(27) Abū Bakr Muḥammad ibn Yahyā ibn Sulaymān al-Marwazī narrated to us from ʿUbayd Allah ibn Muhammad al-ʿAyshī, from Ḥammād ibn Salamah who said: al-Jurayrī informed us, relating from Abū Naḍrah, from Abū Firās that ʿUmar ibn al-Khaṭṭāb  said:

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

Muhammad ibn al-Husayn  said:

If ʿUmar ibn al-Khaṭṭāb  feared that the people who recited the Qurʾān during that period would incline towards the world, then what would your perception be of them today? The Prophet  informed us that there will be a group who recite the Qurʾān, establishing it the way an arrow is made to stand upright, seeking haste through it
and not postponing it i.e. they will seek through it the hasty reward of this world and not seek the reward of the Hereafter through it.

(28) Abū Muḥammad al-Ḥasan ibn ‘Alaway al-Qaṭṭān narrated to us from Khalaf ibn Hishām al-Bazzār, from Khālid ibn ʿAbd Allah al-Wāsitī, who related from Ḥumayd al-Aʿraj, from Muḥammad ibn al-Munkadīr, from Jābir ibn ʿAbd Allah who said:

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

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

(29) Abū Muḥammad ibn Yahyā ibn Muḥammad ibn Ṣāʾīd narrated to us from al-Ḥusayn ibn al-Ḥasan al-Marwazī, who informed us from Ibn al-Mubārak, from Mūsā ibn ʿUbaydah al-Rabadhī, who related from ʿAbd Allah ibn ʿUbaydah – he is his brother (the brother of Mūsā ibn ʿUbaydah) – that Sahl ibn Saʿd al-Sāʾīdī said:

“Whilst we were reciting, the Messenger of Allah ﷺ came out to us and said:

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

(30) Abū Muḥammad also narrated to us from al-Ḥusayn ibn al-Ḥasan that Ibn al-Mubārak informed them from Mūsā ibn ʿUbaydah, from Muḥammad ibn Ibrāhīm ibn
al-Ḥārith, who related from Ibn al-Ḥād, from al-ʿAbbās ibn ʿAbd al-Muṭṭalib ☪, who said that the Messenger of Allah ☪ said:

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

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

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

‘Truly we were the beginning of this nation. There would be a man who was amongst the choicest of the companions of the Messenger of Allah ☪, who only had one sūrah or so of the Qurʾān with him, yet the Qurʾān was heavy upon them and they were granted sustenance of acting according to it. Truly the last of this nation; the Qurʾān will be light upon them to the extent that a child as well as non-Arabs will recite it, but they will not act upon it.’”
(33) Ibn ‘Abd al-Ḥamīd narrated from Zuhayr ibn Muḥammad that Sa‘īd ibn Sulaymān informed them that Khālid i.e. al-Wāṣiṭī related that ‘Aṭā’ ibn al-Sā‘ib said: “Abū ‘Abd al-Raḥmān used to instruct us in recitation. One day he said to us: ‘Abd Allah ibn Mas‘ūd said that the Messenger of Allah said:

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

(34) Abū Muḥammad Yahyā ibn Muḥammad ibn Sa‘īd narrated to us from al-Ḥusayn ibn al-Ḥasan al-Marwazi that Ibn al-Mubārak informed them, from Ma‘mar, from Yahyā ibn al-Mukhtar, from al-Ḥasan, who said:

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

(35) Abū Muḥammad also narrated to us that al-Ḥusayn informed them, from ‘Abd Allah ibn al-Mubārak, from ‘Abd al-Malik ibn Abī Sulaymān, from ‘Aṭā’ and Qays ibn
Saʿd, that Mujāhid related regarding the statement of Allah ﷻ: «They recite it as it truly should be recited.” He said: They practice it as it should truly be practiced.”

(36) Abū al-Faḍl al-ʿAbbās ibn Yūsuf al-Shaklī narrated to us from al-ʿAlā’ ibn Sālim, from Shuʿayb ibn Ḥarb, from Mālik ibn Mighwal, who related that al-Musayyib ibn Rāfi’ said: ‘ʿAbd Allah ibn Masʿūd ﷺ said:

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

Muḥammad ibn al-Ḥusayn ﷺ said:

All of these reports indicate to that which we mentioned previously that it is befitting for the people of the Qurʾān to be distinct in their character from others besides them who have not learnt the knowledge that they have learnt. When difficulty befalls them, they seek shelter from Allah, Most Noble, regarding it and they do not seek shelter from creation regarding it. Allah ﷻ is foremost in their hearts, for they have inculcated the etiquette of the Qurʾān and the Sunnah; thus they are role models whose actions are followed because they are the elite of Allah and His family: «They are the party of Allah. Behold! Indeed the party of Allah, they are successful.» - Sūrat al-Mujādalah: 22.
(37) Abū al-Faḍl Ja'far ibn Muḥammad al-Ṣandālī narrated to us from al-Faḍl ibn Ziyād, from ‘Abd al-Ṣamad ibn Yazīd, who said: I heard al-Fuḍayl ibn ʿIyāḍ saying:

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

He (ʿAbd al-Ṣamad ibn Yazīd) said: I heard al-Fuḍayl ibn ‘Iyāḍ saying:

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

(38) He (ʿAbd al-Ṣamad ibn Yazīd) said: I heard al-Fuḍayl ibn ‘Iyāḍ saying:

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

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

“Hudhayfah al-Maʿashi wrote to Yūsuf ibn Asbāṭ: it has reached me that you have sold your religion for two coins; you stopped at a milk-seller and asked him: how much is this? He replied: for you, one sixth. So you said: no, one eighth. He said: it is yours; since he knew you. Remove from your head the contentment of the heedless, wake up from the slumber of the dead and know that whoever recites the Qurʾān and
thereafter gives preference to the world is not safe from being among those who mock the signs of Allah.”

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

“If the fraternity of the Qurʾān were to be righteous, then all people would be righteous.”

(41) Abū Muḥammad ‘Abd Allah ibn Ṣāliḥ al-Bukhārī informed us that ‘Abdat ibn ‘Abd al-Raḥīm al-Marwazī narrated to them that ‘Abd Allah ibn Yazīd al-Muqriʾ informed them that Ḥaywah i.e. Ibn Shurayh said: Bashīr ibn Abī Amr al-Khawlānī narrated to me that al-Walīd ibn Qays narrated to him that he heard Abū Saʿīd al-Khudrī saying:

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

(42) Abū Bakr ibn Abī Dāwūd narrated to us, from Ishāq ibn Ibrāhīm ibn Zayd, from Saʿīd ibn al-Ṣalt, from al-A’mash, who related from Khaythamah, that al-Ḥasan said:
“ʿImrān ibn Ḥuṣayn and myself passed by a man who was reciting Sūrah Yūsuf. ʿImrān then stopped and listened to his recitation. When the man finished, he began to beg. Then ʿImrān said: ‘Innā Lillahi wa innā ilayhi rājiʿūn’. And he stated: Go away, for indeed I heard the Messenger of Allah say: Whoever recites the Qurʾān, let him ask Allah through it, for soon there will come a group who will recite the Qurʾān and they will ask the people by it.”

(43) Abū Bakr ibn ʿAbd al-Ḥamīd al-Wāsiṭī narrated to us, from Yaʿqūb ibn Ibrāhīm al-Dawraqī, from Yazīd ibn Hārūn who said that Sharīk ibn ʿAbd Allah informed them that Manṣūr related from Khaythamah, from al-Ḥasan, who said:

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

(44) Abū ʿAbd Allah Muḥammad ibn Ahmad al-Sawānīṭī narrated to us, from Miqdām ibn Dāwūd al-Miṣrī, from Asad ibn Mūsā, from ʿAbd Allah ibn Wahb, who related from al-Māḍī ibn Muḥammad, from Abān, from Anas ibn Mālik, who said that the Messenger of Allah said:

“The ambassadors of the Qurʾān will be brought on the day of Resurrection, and Allah will say: You are the preservers of My Speech; I will take you to account as I take the Prophets to account, except for the matter of revelation.”
Muḥammad ibn al-Ḥusayn  said:

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

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

Muḥammad ibn al-Ḥusayn  said:

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

“The best of you are those who learn the Qurʾān and teach it.”

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

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

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

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

Therefore, it is not befitting of him to draw the rich closer while he repels the poor. If he does this, then he is unjust in his actions; and his duty is to treat them both fairly.
Furthermore, it is befitting for him to take precaution against himself of having humility towards the rich while being haughty upon the poor. Rather, he should be humble towards the poor, drawing him closer in his gathering and showing affection towards him, thereby endearing himself towards Allah.

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

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

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

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

Muḥammad ibn al-Ḥusayn ﷺ said:

He should understand in this, the etiquette that Allah ﷻ taught his Prophet ﷺ when he instructed him to bring the poor nearer, ﴾And do not let your eyes go beyond them.﴿ – Sūrat al-Kahf: 28. This happened when some people intended the world and so wished from the Prophet ﷺ to bring their sitting close to him to raise
them above the others who were poor. The Prophet ﷺ acceded to their request, not because he wanted the world, but in order to bring their hearts closer to Islam. Allah then guided His Prophet ﷺ to the most noble etiquette before Him; by instructing him to bring the poor closer, open up to them and have patience with them. And to distance the rich who incline towards the world. The Prophet ﷺ then did this.

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

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

(47) Abū al-Qāsim ‘Abd Allah ibn Muḥammad ibn ‘Abd al-‘Azīz narrated to us from Aḥmad ibn Muḥammad ibn Yahyā ibn Saʿīd al-Qaṭṭān, from ‘Amr ibn Muḥammad al-‘Anqazi, from Asbāṭ, who related from al-Suddī, from Abū Saʿīd al-Azdī – who was the reciter (al-qāriʾ) of al-Azd – from Abū al-Kunūd, from Khabbāb ibn al-Aratt regarding the statement of Allah: ﴿And not turn away those who invoke their Lord, morning and evening, seeking His pleasure...﴾ until His ﷺ saying: ﴿...and thus become of the unjust.﴾ – Sūrat al-Anʿām: 52. He (Khabbāb ﷺ) explained: al-Aqraʿ ibn Hābis al-Tamīmī and ʿUnyaynah ibn Ḥiṣn al-Fazārī came and found the Messenger of Allah ﷺ with Ṣuhayb, Bilāl, ‘Ammār, and Khabbāb, amongst groups of poor believers. The two (al-Aqraʿ and ‘Uyaynah) said: We would like you to
set aside a sitting for us by which the Arabs will recognis[e us. We come to you and feel ashamed that the Arabs should see us with these slaves. So when we come to you, keep them away from us — or words to that effect. Then when we are finished, sit with them if you so wish. He (the Prophet ﷺ) replied: All right. They said: Then write for us a covenant over you. So he called for a parchment and called for ‘Alī ﷺ to write while we were sitting to one side. Then Jibril ﷺ descended and conveyed:

﴾And turn not away those who invoke their Lord, morning and evening, seeking His pleasure. You are not at all accountable for them, and they are not at all accountable for you, that you shun them and become of those unjust.﴿ — Sūrat al-An‘ām: 52. He then referred to al-Aqra‘ and ‘Uyaynah saying: (Thus did we test some of them with others, that they say: ‘Is it these (poor believers) whom Allah has favoured from amongst us?’ Does Allah not know best those who are grateful?) — Sūrat al-An‘ām: 53. He then says: (When they come to you, those who believe in Our signs, then say: ‘Peace be upon you. Your Lord has written (prescribed) mercy upon Himself) — Sūrat al-An‘ām: 54. So we drew near to him until we placed our knees against his knees. The Messenger of Allah ﷺ used to sit with us until when we wished to go, he would stand and leave us. Then Allah Exhalted revealed:

﴾And keep yourself (O Muḥammad ﷺ) patient with those who call upon their Lord morning and evening, seeking His pleasure. And do not let your eyes go beyond them, desiring the adornment of the worldly life.﴿ — Sūrat al-Kahf: 28. He (Allah) is saying: (do not allow) your eyes to go beyond them and seek to sit with the nobles. (And do not follow him whose heart We have made heedless from Our remembrance.) i.e. ‘Uyaynah and al-Aqra‘ (who follows his desires and his matter is transgressing.) — Sūrat al-Kahf: 28. He then presented for them the similitude of the two men and the similitude of the worldly life. He (Khabbāb ﷺ) said: So then we used to sit with the
Prophet  until we reached the time when he would usually get up; then we would make our way, and leave him to get up.

Muḥammad ibn al-Ḥusayn  said:

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

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

“I entered upon Ibn Masʿūd  and I found that the sellers of silk and Yemeni cloths had preceeded me to the gathering, so I called out to him: ‘O ‘Abd Allah, because I am a blind man you have drawn these people close and you have kept me far away.’

He (Ibn Masʿūd ) said: ‘Bring him closer.’ So I drew closer until there was no one sitting between me and him.”

Muḥammad ibn al-Ḥusayn  said:

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

And, I prefer for the one who teaches, that when someone is reciting to him, he listens attentively and should not be preoccupied in any conversations or anything like it. In this way, it is more likely that the student will benefit from his recitation. Likewise, the teacher will also benefit. He should reflect over that which he hears from another, for sometimes his listening to the recitation of the Qurʾān from another will have extra benefit and a tremendous reward. He should implement the statement of Allah ﷻ:

﴾When the Qurʾān is being recited, listen attentively to it and observe silence so that you may be shown mercy.﴿ – Sūrat al-Aʿrāf: 204. So, if he does not engage in conversation with anyone and he observes silence, mercy from Allah will grasp him and it will be more beneficial for his student. The Prophet ﷺ said to ʿAbd Allah ibn Masʿūd: “Recite to me.” He asked: O Messenger of Allah ﷺ, should I recite you when it was revealed to you? He replied: Truly, I love to hear it from another.

(49) Al-Fiṣyābī narrated to us from Muḥammad ibn al-Ḥasan al-Balkhī that ʿAbd Allah ibn al-Mubārak informed them, from SuḤyān who related from Sulaymān i.e. al-Aʿmash ﷺ, from Ibrāhīm, from ʿAbīdah, from Ibn Masʿūd ﷺ who said: The Messenger of Allah ﷺ said to me:

“Recite to me. So I asked: O Messenger of Allah ﷺ, should I recite you when it was revealed to you? He replied: Truly, I love to hear it from another. He said: So I commenced with Sūrat al-Nisā’. When I reached: ﴾So how (will it be) when We bring forth a witness from every nation, and We bring you as a witness over these?﴿ –
Sūrat al-Nisā’: 41. He said: I saw his eyes overflowing shedding tears, and he said to me: Enough.”

Muḥammad ibn al-Ḥusayn said:

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

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

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

“Teach, and do not be harsh, for indeed a teacher is better than a harsh critic.”
(51) Abū al-Qāsim ʿAbd Allah ibn ʿAbd al-Azīz narrated to us from ʿAlī ibn al-Jaʿd that Shuʿbah informed them that Abū al-Tayyāḥ said: I heard Anas ibn Mālik narrating from the Prophet  that he said:

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

(52) Abū ʿAbd Allah Aḥmad ibn al-Ḥasan ibn ʿAbd al-Jabbār al-Ṣūfī narrated to us from Muḥammad ibn Bakkār, from ʿAnbasah ibn ʿAbd al-Wāḥid who related from ʿAmr ibn ʿĀmir al-Bajali that ʿUmar ibn al-Khaṭṭāb  said:

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

Muḥammad ibn al-Ḥusayn  said:

Whoever has these qualities, those learning to recite by him, will benefit from him. Then I say: it befits the one who teaches the Qurʾān for the sake of Allah, to safeguard himself from seeking to having his needs fulfilled by one who learns the Qurʾān from him. He should not take him as a servant, nor burden him with a need to be fulfilled. I prefer for him that when he has a need, he entrusts it to one who does not learn the Qurʾān from him. I prefer for him that he protects the Qurʾān from being used to fulfill his needs. If he is in need, he should ask his Generous Master to fulfill it. So if one brother fulfills it for him without him asking, he should thank Allah who saved him from asking another and succumbing to the people of the world. And if he makes it easy for him to fulfill his need, then he should thank the one at whose hands this occurs, for this is requisite upon him.
Several reports have been narrated that provide evidence for what I have said. I shall now mention them so that the reader of our book may increase in awareness, if Allah, Most High, so wills.

(53) Abū al- Faḍl al-ʿAbbās ibn Yusuf al-Shaklī narrated to us from Ishāq ibn al-Jarrāḥ al-Adhani, from al-Ḥasan ibn al- Rabīʿ al-Būrānī who said:

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

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

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

(55) Jaʿfar ibn Muḥammad al-Ṣandalī narrated to us from al- Faḍl ibn Ziyād that ‘Abd al-Ṣamad ibn Yazīd said: I heard Fuḍayl ibn ʿIyād saying:

“It befits an ambassador of the Qurʾān that he should not be in need of any person, be that person a caliph, or anyone lower than him. Rather, the people should be in need of him.”
(56) Ḥāmid ibn Shu‘ayb al-Balkhī narrated to us from Surayj ibn Yūnus, from Ishāq ibn Sulaymān al-Rāzī and Abū al-Naḍr, who both relate from Abū Ja‘far al-Rāzī, from al-Rabī’ ibn Anas, who said:

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

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

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

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

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

(59) Abū ‘Abd Allah Muḥammad ibn Makhlad reported to us that Muḥammad ibn Ismā‘īl al-Hassānī narrated to them, from Wakī‘, from Sufyān, from Wāqīd, the client of Zayd ibn Khulaydah, who related from Zādhān, who said:
“Whoever recites the Qurʾān thereby seeking sustenance from the people, he will come on the Day of Resurrection with his face being only bone; with no flesh on it.”

(60) Abū Muḥammad Yahyā ibn Muḥammad ibn Ṣāʿīd narrated to us from Shuʿayb ibn Ayyūb, from ‘Abd Allah ibn Numayr, from Muʿāwiyah al-Naṣrī [who related from Nahshal]35, from al-Daḥḥāk, from al-Aswad ibn Yazīd – and ‘Alqamah according to others, besides Shuʿayb, whilst I did not see Shuʿayb mention ‘Alqamah36 – who said: ‘Abd Allah i.e. Ibn Masʿūd  said:

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

(61) Abū ‘Abd Allah Muḥammad ibn Makhlad narrated to us from Ibrāhīm ibn Mahdī, from Aḥmad ibn ‘Abd Allah ibn Khayrūn, from al-ʿAbbās ibn Bakkār al-Ḍabbī, fromʿĪsā ibn ʿUmar al-Naḥwī who said: I came until I stood in the presence of al-Ḥasan, so I heard him say:

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

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

Muḥammad ibn al-Ḥusayn  said:

The reports which convey this meaning are many. My intention with this is sincere advice to the fraternity of the Qurʾān, so that their efforts may not be nullified. If they are to seek worldly honour via it (the Qurʾān) then they will be deprived of honour in the Hereafter; for they would have spent the Qurʾān for the people of the world, out of desire for their world. May Allah give refuge to the ambassadors of the Qurʾān from this. Thus, it befits the one who sits and teaches the Qurʾān to the Muslims, that he adopts the etiquette of the Qurʾān, hopeful of his reward from Allah, Most High. He should allow the Qurʾān to absolve him from ever being in need of any of creation, be humble within himself so that he may be elevated by Allah, Majestic is His Might.
(62) ‘Alī ibn Ishāq ibn Zāṭiyā narrated to us from ‘Ubayd Allah ibn ‘Umar al-
Qawārīrī, from Ḥammād ibn Zayd who said: I heard Ayyūb saying:

“It befits a person of knowledg to place ash on his head, humbling himself before
Allah, Majestic is His Might.”
Chapter Seven:

Mention of the Manners of One who Learns the Quran from a Teacher

Muhammad ibn al-Ḥusayn  said:

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

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

It does not befit him to become annoyed at his teacher, lest the latter might have no regard for him. When the teacher instructs him, he should thank him for that, pray for him and hold him in high esteem.
He should not be rough towards his teacher if the teacher is harsh upon him. He should honour his teacher, even if his teacher does not display honour to him. You should be modest before your teacher, even if he does not display modesty towards you. You should compel yourself to fulfill his right upon you, for then it is likely that he will recognise your rights. For indeed, the fraternity of the Qurʾān are people of goodness, vigilant and manners; aware of the rights upon themselves. So if he is heedless of the right that is due to you, do not be heedless of his right due upon you, for Allah ﷻ has commanded you to recognise the right of the person of knowledge, commanded you to obey the people of knowledge, and likewise, this was also commanded by the Messenger ﷺ.


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

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

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

“O Allah, let a time not find me, nor let me find a time, when neither a person of knowledge will be followed, nor will people be ashamed in the presence of a
forbearing person. Their hearts are the hearts of an illiterate, while their tongues are the tongues of the eloquent.”

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

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

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

(67) Yaḥyā ibn Adam  narrated to us from Mufaḍḍal ibn Muḥalhal, who related from Mughīrah, from Ibrāhīm, similarly.

Muḥammad ibn al-Ḥusayn  said:
Thereafter, it befits the one who is being taught by the teacher not to go beyond that instruction if he likes to receive instruction from that teacher. If he sits with another (teacher), he should not receive instruction from him except what he received from his (first) teacher. I mean: he should not receive a mode of recitation that is different to the mode he received from his teacher, for this is more suitable for him and more correct for his recitation. Indeed the Messenger of Allah  said: “Recite as you have been taught.”
(68) Abū Muḥammad Yahyā ibn Muḥammad ibn Ṣa’īd narrated to us from Abū Hishām al-Rifā’i, from Abū Bakr ibn ‘Ayyāsh, from ‘Āshim, who related from Zirr, from ‘Abd Allah i.e. Ibn Mas‘ūd who said:

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

(69) Ibn Ṣa’īd also narrated to us from Aḥmad ibn Sinān al-Qaṭṭān, from Yazīd ibn Hārūn that Sharīk informed them from ‘Āshim, from Zirr, from ‘Abd Allah, who said:

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

Muḥammad ibn al-Ḥusayn said:

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

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

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

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

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

The Etiquette of Reciters when they recite the Quran which is not befitting for them to ignore

Muhammad ibn al-Ḥusayn  said:

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

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

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

It befits the reciter that if he passes wind while reciting, he should pause his recitation until the wind has passed. Thereafter, if he wishes to perform ablution and continue
his recitation whilst being in the state of ritual purity, then this act is more virtuous. And if he continues reciting without being in the state of ritual purity, then there is no harm in doing so. Should he yawn while he is reciting, then he should pause his recitation until he has completed his yawning.

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

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

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

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

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

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

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

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

Muḥammad ibn al-Ḥusayn ﷺ said:

All that I have instructed the reciter of the Qurʾān to do is in accordance with the Sunnah and the statements of the people of knowledge. I shall mention of it what comes to mind, if Allah wills.
(70) Al-Firyābī narrated to us from Qutaybah ibn Sa‘īd, from al-Layth ibn Sa‘īd, from ʿUqayl ibn Khālid, who related that al-Zuhrī said: the Messenger of Allah ﷺ said:

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

(71) Al-Firyābī narrated to us from Qutaybah, from Sufyān ibn ʿUyaynah, who related from al-Ḥasan ibn ʿUbayd Allah al-Nakhaʿī, from Saʿīd ibn ʿUbaydah, from Abū ʿAbd al-Rahmān al-Sulamī _THAT used to encourage him to use it and command it i.e. the toothstick. And he would say:

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

(72) Abū Muḥammad ʿAbd Allah ibn al-ʿAbbās al-Ṭayālisī narrated to us from Isḥāq ibn Manṣūr al-Kawsaj who said:

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

(73) Abū Naṣr Muḥammad ibn Kurdī narrated to us from Abū Bakr al-Marwāzī who said:
“Sometimes Abū ‘Abd Allah (Imam Aḥmad ibn Hanbal ) would recite from a muṣḥaf whilst he was not in the state of ritual purity, but he would not touch it. Instead, he would make use of a stick — or another object — in his hand to turn the pages.”

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

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

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

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

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

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

(77) Abū al-Qāsim ‘Abd Allah ibn Muḥammad ibn ‘Abd al-‘Azīz narrated to us from ‘Alī ibn al-Ja‘d, from Shu‘bah, who was informed by ‘Amr ibn Murrah, who said: I heard ‘Abd Allah ibn Salamah saying:
“I entered upon ʿAlī ibn Abī Ṭālib who then said: ‘Nothing would veil — or he said nothing would prevent — the Messenger of Allah from reciting the Qurʾān, except major ritual impurity.’”

(78) Āḥmad ibn Yahyā al-Ḥulwānī informed us that Yahyā ibn ʿAbd al-Ḥamīd al-Ḥammāmī narrated from Ismāʿīl ibn ʿAyyāsh, who related from Mūsā ibn ʿUqbah, from Nāfiʿ, from Ibn ʿUmar that the Messenger of Allah said:

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

Muḥammad ibn al-Ḥusayn said:

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

(79) Abū Muḥammad Yahyā ibn Muḥammad ibn Șā‘id narrated to us that al-Ḥusayn ibn al-Ḥasan al-Marwazi narrated from ‘Abd Allah ibn al-Mubārak that Hammām informed them that Qatādah said:

“No-one sits with this Qur’ān except that he stands up from it with either a gain or a loss. For this is a decree of Allah which He has decreed: {As a cure and a mercy for the believers, and it does not increase the wrongdoers except in loss.} – Sūrat al-Īsra’: 82.

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

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

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

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

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

“Adorn the Qurʾān with your voices.”

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

“To adorn it is to beautify it.”

Muḥammad ibn al-Ḥusayn ﷺ said:

It befits one whom Allah has granted a good voice with the Qurʾān to know that Allah ﷺ has favoured him with magnificent goodness. So he should recognise the value of that which Allah ﷺ has favoured him. He should therefore recite it for the sake of Allah and not for the sake of creation. He should be wary of inclining towards wanting to be heard so that listeners appreciate him, desiring the world and inclining
towards earning praise and fame from the people of the world; and desiring to lead
prayers in the presence of kings rather than leading prayers for the general public.

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

(84) ‘Umar ibn Ayyūb al-Saqāṭī narrated to us from ‘Ubayd Allah ibn ‘Umar al-
Qawārīrī, from ‘Abd Allah ibn Jaʿfar, from Ibrāhīm ibn Ismāʿīl, who related from Abū
al-Zubayr, from Jābir ﴾ who said that the Messenger of Allah ﷺ said:

“Truly, the person having the best voice with the Qurʾān is one whom, when you hear
him recite, you will think that he fears Allah ﷺ.”

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

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

Muḥammad ibn al-Ḥusayn ﴾ said:

I dislike recitation with melodies and formulated musical voices, for these are disliked
by many of the people of knowledge, such as Yazīd ibn Hārūn, al-ʿAṣmaʿī, Aḥmad ibn
Hanbāl, Abū ‘Ubayd al-Qāsim ibn al-Sallām, Suṭyān ibn ‘Uyaynah, and several other
people of knowledge 📘. They (rather) advise the reciter to be sad and attempt to cry when reciting, and be humble from his heart.

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

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

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

“Recite the Qurʾān with sadness, for it was revealed with sadness.”

Muḥammad ibn al-Ḥusayn 📘 said:

I prefer for the one who recites the Qurʾān to be sad and attempt to cry at the time of his recitation, and for his heart to be humbled. He should reflect over the promises and warnings to bring about sadness. Have you not heard Allah’s description of those who have this quality and Him informing us of their virtue? He 🕌 said: ❦Allah has sent down the best of speech, a Book, resembling each other, oft-repeated. The skins of those who fear their Lord shiver from it. Then, their skins and hearts soften towards the remembrance of Allah.❜ – Sūrat al-Zumar: 23. Thereafter, He condemns those people who listen to the Qurʾān without their hearts being humbled to it. Thus,
He said: 〈Do you then wonder at this Speech? You laugh and you do not weep? Wasting your time in vanities?〉 – Sūrat al-Najm: 59-61, i.e. frivolously.

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

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

(88) Abū Muḥammad Yaḥyā ibn Muḥammad narrated to us from Abū al-Khaṭṭāb Ziyād ibn Yaḥyā, from Mālik ibn Suʿayr, from Ibn Abī Laylā, who related from al-Ḥakam, from Miqsam, from Ibn ‘Abbās ﴿regarding the verse: 〈And recite the Qurʾān with tartīl.〉 He said: “Make it clear and lucid.”

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

(90) Jaʿfar ibn Muḥammad al-Ṣandalī narrated to us that al-Ḥasan ibn Muḥammad al-Zaʾfarānī informed them that Ismāʿīl ibn ʿUlayyah narrated that Ayyūb related from Abū Jamrah al-Ḍubaʿī, who said: I said to Ibn ‘Abbās ﴿: “I am a swift reciter for I recite the entire Qurʾān in three days.” He responded: “Were I to recite al-Baqarah in
one night, pondering upon it, reciting it slowly and rhythmically, is more preferable to me than reciting it as you have said.”

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

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

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

أحمد الله رب العالمين، والصلاة والسلام على سيدنا ونبينا أحمد وعلى آله وصحبه أجمعين، آمًا بعد:

فقد رغب إلى الأئمة الفاضل / رغب إلى الأئمة الفاضل:

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أروى هذا الكتاب عن شيخ علي بن محمد توفيق الحكاس، عن والده الشهير توفيق الحكاس،

عن شيخه محمد محتمل المطيري مفتي مصر في عصره، وهو عن أبي عبد الله محمد أحمد على

الماليكي الأزرقي، عن شيخه محمد الأمير الصغير، عن والده ومحمد الإمام أبو عبد الله محمد المهنر

الآدمي الكبير، عن شيخه نور الدينagit al الصفيدي العدوي الماليكي، عن شيخه محمد عقيلة النجفي،

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عن القاضي زكريا الأنصاري، عن الحافظ ابن حجر العسقلاني.

(ح) وأغل منه: أروى عن شيخ المسبّد المقتني على الله بن صالح بن محمد الفريد، قال: وقد

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عبد الله الجيزي.

ح. وأخبرنا العلامة المحدث ظاهر الدين المباركي قراءة عليه في عمر إتاب بن سعد بن عبد النود،

عن أحمد الله الفرجي، كما لنا، (الجيزي / الفرجي) عن تبيير حسنى الدهلالي، عن محمد إسحاق

الدهلالي، عن جده لأمه السماه عبد العزيز بن زويل الله الدهلالي، عن والده، عن أبي ظاهر القزافي،

عن والده، عن الصفي الدلالي، عن النعمان الرمياني، عن شيخ الإسلام زكريا الأنصاري، عن

الحاكيم ابن الحاكم. أخبرنا سمايعيل بن أحمد العزائي، عن عبد الله بن أحمد خليفة الموصي،

أخبرنا أبو بشير أحمد بن علي الطريفي، أخبرنا أبو الحسن علي بن أحمد بن عمر الحمايي أخبرنا

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تاريخ:

توقيع: