

فضائل القرآن

The Excellence of the Qur'an

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باب فضائل تلاوة القرآن وتعلمه وتعليمه

CHAPTER 1

THE RECITATION OF THE HOLY QUR'AN & THE VIRTUES OF LEARNING & TEACHING IT

وقول الله عز وجل: يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Allah's statement, "Allah will raise those who believe among you, and those who have knowledge, to high ranks."¹

وقوله تعالى: مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَاداً لِي مِنْ دُونِ

اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Allah's statement, "It is not for any human being unto whom Allah had given the Scripture and Wisdom and the Prophethood that he should afterwards have said unto mankind: 'Be slaves of me instead of Allah. Rather, (what he said was): 'Be faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study.'"²

¹ Al-Mujādilah: 11

² Āl-‘Imrān: 79

وعن عائشة - رضي الله عنها - قالت: قال رسول الله صلى الله عليه وسلم: "الماهر بالقرآن مع السفرة الكرام البررة، والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران" أخرجاه.

‘Ā’ishah (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying: “One who is skilled in the Qur'an is associated with the noble, upright recording angels; and he who falters when reciting the Qur'an and finds it difficult, for him will have a double reward.” Al-Bukhārī and Muslim transmitted it.

وللبخاري عن عثمان - رضي الله عنه - أن رسول الله صلى الله عليه وسلم قال: "خيركم من تعلم القرآن وعلمه"

Al-Bukhārī reported that ‘Uthmān (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying, “The best amongst you is he who learns the Qur'an and teaches it.”

ومسلم عن أبي أمامة قال: سمعت رسول الله صلى الله عليه وسلم يقول: "اقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه. اقرأوا الزهراوين: البقرة وسورة آل عمران؛ فإنهما تأتيان يوم القيامة كأنهما غمامتان، أو كأنهما غيايتان، أو كأنهما فرقان من طير صواف تحاجان عن أصحابهما، اقرأوا سورة البقرة فإن أخذها بركة، وتركها حسرة ولا تستطيعها البطلة."

Muslim reported on the authority of Abu Umāmah (Allah be pleased with him) who said that he heard Allah's Messenger (ﷺ) say, “Recite the Qur’an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two shining ones: alBaqarah and Āl-‘Imrān, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks pleading for those who recite them. Recite Sūrah alBaqarah, for reciting it produces blessing and abandoning it produces regret, and the false are unable to recite it.”

وله عن النّوّاس بن سمعان قال :سمعت النبي صلى الله عليه وسلم يقول: "يؤتى بالقرآن يوم القيامة وأهله الذين كانوا يعملون به، تقدمه سورة "البقرة وآل عمران". وضرب لهما رسول الله صلى الله عليه وسلم ثلاثة أمثال ما نسيتهن بعد، قال: "كأنهما غمامتان أو ظلتان سوداوان بينهما شرق، أو كأنهما حزقان من طير صواف، تحاجان عن صاحبهما".

An-Nawwās ibn Sam‘ān (Allah be pleased with him) said that he heard the Prophet of Allah (ﷺ) say, “On the Day of Resurrection the Qur’an and those who acted according to it will be brought, with Sūrah al-Baqarah and Sura Āl-‘Imrān preceding them. The Messenger of Allah (ﷺ) likened them to three things, which I did not forget afterwards. He likened them to two clouds or two black canopies with light between them, or like two flocks of birds in rank pleading for the one who recited them.” (Muslim)

وعن ابن مسعود قال :قال رسول الله صلى الله عليه وسلم: "من قرأ حرفاً من كتاب الله فله به حسنة، والحسنة بعشر أمثالها. لا أقول (الم) حرف ولكن ألف حرف، ولام حرف، وميم حرف" رواه الترمذي وقال: حديث حسن صحيح

‘Abdullāh Ibn Mas‘ūd (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said, “If anyone recites a letter of the Holy Qur’an, he will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that *alif*, *lām*, *mīm* are one letter, but *alif* is a letter, *lām* is a letter and *mīm* is a letter.” At-Tirmidhī collected it and said, “A *ḥasan ṣaḥīḥ ḥadīth*.”

وله، وصححه عن عبد الله بن عمرو عن النبي صلى الله عليه وسلم قال " :يقال لصاحب القرآن: اقرأ وارتنق، ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرأ بها . " و لأحمد نحوه من حديث أبي سعيد وفيه " :فيقرأ ويصعد بكل آية درجة، حتى يقرأ آخر شيء معه "

‘Abdullāh Ibn ‘Amr (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said, “On the Day of Judgment it will be said to the reciters of the Qur'an, ‘Recite [the Qur'an] and ascend just as you used to recite in the worldly life; your final abode will be where you reach at the just verse of your recitation.” Aḥmad and at-Tirmidhī.

A similar narration is reported on the authority of Abu Sa‘īd al-Khudrī (Allah be pleased with him) in the *Musnad* of Imam Aḥmad, but with the following wording, “He will recite and ascend a level with every verse, until he recites the last verse he knows

ولأحمد أيضا عن بريدة مرفوعا: " تعلموا سورة البقرة" فذكر مثل ما تقدم في الصحيح في البقرة وآل عمران، وفيه: "وإن القرآن يلقي صاحبه يوم القيامة حين ينشق عنه قبره كالرجل الشاحب، فيقول له: هل تعرفني؟ فيقول: ما أعرفك. فيقول له: هل تعرفني؟ فيقول: ما أعرفك، فيقول: أنا صاحبك القرآن الذي أظمأتك في الهواجر، وأسهرت ليلك، وإن كل تاجر من وراء تجارته، وإنك اليوم من وراء كل تجارة. فيعطى الملك يمينه، والخلد بشماله، ويوضع على رأسه تاج الوقار، ويكسا والداه حلتين لا يقوم لهما أهل الدنيا، فيقولان: بم كسينا هذه؟ فيقال: بأخذ ولدكما القرآن. ثم يقال له: اقرأ واصعد في درجة الجنة وغرفها، فهو في صعود ما دام يقرأ هذا كان أو ترتيلا ."

And Ahmad also narrates from Buraydah, raised to the Prophet ﷺ:

“Learn Surah al Baqarah.”

He then mentioned something similar to what has preceded in the authentic narrations regarding al Baqarah and Aal Imran. In it is mentioned:

“The Qur’an will meet its companion on the Day of Resurrection when his grave is split open, appearing to him like a pale man. It will say to him, ‘Do you recognize me?’ He will say, ‘I do not recognize you.’ It will say again, ‘Do you recognize me?’ He will say, ‘I do not recognize you.’ It will then say, ‘I am your companion, the Qur’an, which made you thirsty during the scorching heat of the day and kept you awake at night. Every merchant is preoccupied with his trade, but today you are beyond all trade.’

He will then be given sovereignty in his right hand and everlasting life in his left. A crown of dignity will be placed upon his head, and his parents will be clothed with two garments such as the people of this world could never attain. They will say, ‘Why have we been clothed with this?’ It will be said, ‘Because of your child taking hold of the Qur’an.’

Then it will be said to him, ‘Recite and ascend through the levels and chambers of Paradise.’ He will continue to ascend as long as he recites, whether quickly or with measured recitation.”

وعن أنس أن رسول الله صلى الله عليه وسلم قال: "أهل القرآن هم أهل الله وخاصته" رواه أحمد والنسائي.

Anas (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said, "The people of the Qur'an are the people of Allah and His favoured ones." Aḥmad and an- Nasā'ī collected it.

باب ما جاء في تقديم أهل القرآن وإكرامهم

CHAPTER 2

GIVING PREFERENCE TO THE PEOPLE OF THE QUR'AN & HONOURING THEM

وكان القراء أصحاب مجلس عمر كهولا كانوا أو شبابا، عن أبي مسعود أن رسول الله صلى الله عليه وسلم قال: "يؤم القوم أقرؤهم لكتاب الله. فإن كانوا في القراءة سواء فأعلمهم بالسنة. فإن كانوا في السنة سواء فأقدمهم هجرة. فإن كانوا في الهجرة سواء فأقدمهم سنا" وفي رواية سلما "ولا يؤمن الرجل الرجل في سلطانه، ولا يقعد في بيته على تكرمته إلا بإذنه" رواه مسلم .

The people of the Qur'an were members of the Advisory Council of 'Umar (Allah be pleased with him), whether they were old or of young age.

From Abu Masud that the Messenger of Allah ﷺ said:

"The people should be led in prayer by the one who is most proficient in the Book of Allah. If they are equal in recitation, then by the one who is most knowledgeable of the Sunnah. If they are equal in knowledge of the Sunnah, then by the one who emigrated earliest. If they are equal in emigration, then by the eldest of them."

And in another narration: "the one who accepted Islam first."

"And a man must not lead another man in prayer in his own domain, nor sit in his place of honour in his house except with his permission." Narrated by Muslim.

وللبخاري عن جابر " أنه صلى الله عليه وسلم كان يجمع بين الرجلين من قتلى أحد في ثوب واحد ثم يقول: أيهم أكثر أخذًا للقرآن؟ فإذا أشير له إلى أحدهما قدمه في اللحد . "

Al-Bukhārī collected that Jābir narrated that the Prophet (ﷺ) would pair two martyrs of Uḥud together in a single shroud and say, “Which one has the most Qur’an?” When they pointed towards one, he would place him first in the grave.

وعن أبي موسى أن رسول الله صلى الله عليه وسلم قال " :إن من إجلال الله إكرام ذي الشبهة المسلم، وحامل القرآن غير الغالي فيه والجاني عنه، وإكرام ذي السلطان" حديث حسن رواه أبو داود

And from Abu Musa that the Messenger of Allah ﷺ said:

“Indeed, from venerating Allah is honoring the elderly Muslim, honoring the bearer of the Qur’an who does not go to extremes in it nor neglects it, and honoring the one who possesses authority.”

A sound hadith. Narrated by Abu Dawud.

باب وجوب تعلم القرآن وتفهمه واستماعه والتغليظ على من ترك ذلك

CHAPTER 3

THE OBLIGATION OF LEARNING THE QUR'AN, UNDERSTANDING IT, LISTENING TO IT & BEING STERN WITH THOSE WHO LEAVE THIS

وقول الله تعالى { وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا } {وقال تعالى} : إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ {وقوله} : وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا - الآية.

Allah says: “And We place upon their hearts veils lest they should understand it, and in their ears a deafness.”³

In another verse, Allah says: “Indeed, the worst of all beings in the sight of Allah are the deaf and dumb, who do not understand”⁴

Allah says: “But he who turns away from remembrance of Me, his will have a wretched life, and I shall resurrect him blind on the Day of Resurrection.”⁵

³ Al-Anfāl: 22

⁴ TāHā: 124

⁵ TāHā: 124

عن أبي موسى عن النبي صلى الله عليه وسلم قال : " مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضا، فكان منها نقية قبلت الماء فأنبتت الكلأ والعشب الكثير . وكانت منها أجادب أمسكت الماء فنفع الله بها الناس، فشربوا وسقوا وزرعوا . وأصاب منها طائفة أخرى إنما هي قيعان لا تمسك ماء ولا تنبت كلأ . فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به، فعلم وعلم . ومثل من لم يرفع بذلك رأسا ولم يقبل هدى الله الذي أرسلت به "أخرجاه .

From Abu Musa, from the Prophet ﷺ, who said:

“The example of the guidance and knowledge with which Allah has sent me is like abundant rain that falls upon the land. Some of it is good soil that absorbs the water and produces plentiful vegetation and grass. Some of it is hard ground that retains the water, and Allah benefits people through it, so they drink from it, give drink to others, and cultivate crops. And some of it falls upon another type of land which is barren, neither retaining water nor producing vegetation.

That is the example of one who understands the religion of Allah and benefits from what Allah has sent me with, so he learns and teaches. And the example of one who does not raise his head to it and does not accept the guidance of Allah with which I was sent.”

Narrated by al Bukhari and Muslim.

وعن ابن عمرو أن رسول الله صلى الله عليه وسلم قال: "ارحموا ترحموا، واغفروا يغفر الله لكم. ويل

لأقماع القول ويل للمصرين الذين يصرون على ما فعلوا وهم يعلمون" رواه أحمد

And from Ibn Amr that the Messenger of Allah ﷺ said:

“Show mercy and you will be shown mercy. Forgive and Allah will forgive you. Woe to the funnels of speech, woe to those who persist, who persist in what they do while they know.”

Narrated by Ahmad.

باب الخوف على من لم يفهم القرآن أن يكون من المنافقين

CHAPTER 4

SUSPICION OF HYPOCRISY REGARDING THE HEEDLESS

وقوله تعالى { وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ } الآية، وقوله عز وجل

{ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا } الآية

Allah says, “Among them are some who listen to you, till, when they go forth from your presence...”⁶ Allah says, “And We have certainly created for Hell many of the jinn and mankind; they have hearts with which they do not understand...”⁷

⁶ Muḥammad: 16

⁷ Al-‘A’rāf: 179

عن أسماء أن رسول الله صلى الله عليه وسلم قال " :إنكم تفتنون في قبوركم مثل أو قريبا من فتنة الدجال؛ يؤتى أحدكم]فيقال: ما علمك بهذا الرجل؟ فأما المؤمن أو الموقن، لا أدري أي ذلك قالت أسماء [فيقول: هو محمد رسول الله جاءنا بالبينات والهدى، فأجبنا وآمنا واتبعنا. فيقال :نم صالحا فقد علمنا إن كنت لمؤمنا .وأما المنافق أو المرتاب فيقول :لا أدري. سمعت الناس يقولون شيئا فقلته " أخرجاه .

From Asma that the Messenger of Allah ﷺ said:

“Indeed, you will be tested in your graves with a trial similar to, or close to, the trial of the Dajjal. One of you will be brought and it will be said to him, ‘What did you know about this man?’ As for the believer or the one who was certain, I do not know which of the two Asma mentioned, he will say, ‘He is Muhammad, the Messenger of Allah. He came to us with clear proofs and guidance, so we responded, believed, and followed him.’ It will then be said, ‘Sleep in righteousness, for we knew that you were a believer.’

As for the hypocrite or the doubter, he will say, ‘I do not know. I heard the people saying something, so I said it.’ Narrated by al Bukhari and Muslim.

وفي حديث البراء في الصحيح " :أن المؤمن يقول: هو رسول الله، فيقولان :قرأت كتاب الله فأمنت به وصدقت "

In the narration reported by Al-Barā' in the *Ṣaḥīḥ*: “The believer will reply that he is Allah's Messenger.” The two angels will say, “You read Allah’s Book, believed in it and affirmed accordingly.”

باب قول الله تعالى { وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي } {الآية

CHAPTER 5

ALLAH'S STATEMENT, "AND THERE ARE AMONG THEM, UNLETTERED
ONES WHO KNOW NOT THE BOOK"⁸

وقوله { مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَاراً } {الآية .

Allah says, "And the example of those who were entrusted with the Torah, then did not carry it, is like the example of a donkey carrying books."⁹

⁸ Al-Baqarah: 78

⁹ Al-Jum'uah: 5

عن أبي الدرداء قال: "كنا مع النبي صلى الله عليه وسلم فشخص ببصره إلى السماء، ثم قال: " هذا أوان يختلس العلم من الناس حتى لا يقدرُوا منه على شيء ". فقال زياد بن لبيد الأنصاري: كيف يختلس منا وقد قرأنا القرآن؟ فوالله لنقرأه ولنقرئنه نساءنا وأبنائنا فقال: "ثكلتك أمك يا زياد إن كنت لأعدك من فقهاء المدينة. هذه التوراة والإنجيل عند اليهود والنصارى فماذا تغني عنهم؟ رواه الترمذي وقال: حسن غريب.

From Abu al Darda who said:

“We were with the Prophet ﷺ when he raised his gaze to the sky, then said: ‘This is the time when knowledge will be taken away from the people until they will have no ability to retain any of it.’

Ziyad ibn Labid al Ansari said: ‘How can it be taken away from us when we have recited the Qur’an? By Allah, we will certainly recite it and teach it to our women and children.’

He ﷺ said: ‘May your mother lose you, O Ziyad. I used to count you among the jurists of Madinah. Here are the Torah and the Gospel with the Jews and the Christians, yet what benefit do they bring them?’”

Narrated by al Tirmidhi, who said: sound and *ghareeb*.

وعن عائشة رضي الله عنها " أن رسول الله صلى الله عليه وسلم لما أنزل عليه { إِنَّ فِي خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ ؟ { إلى قوله } :سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ } قال " :ويل لمن قرأ هذه
الآية ولم يتفكر فيها" رواه ابن حبان في صحيحه

And from Aishah, may Allah be pleased with her, that when the Messenger of Allah ﷺ had revealed to him,

{ Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day }

up to His saying,

{ Glory be to You, so protect us from the punishment of the Fire },

he said:

“Woe to the one who recites this verse and does not reflect upon it.”

Narrated by Ibn Hibban in his Sahih.

باب إثم من فجر بالقرآن

CHAPTER 6

THE SIN OF USING THE QUR'AN IN DISOBEDIENCE

وقوله تعالى { وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ } { وقوله } : وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ { وقوله } : إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا { الآية

Allah says, "And He misleads thereby only the corrupt."¹⁰

Allah says, "Whosoever judges not by that which Allah has revealed: such are disbelievers."¹¹

Allah says, "Indeed, those who conceal what Allah has revealed of the Book and trade with it for a paltry sum..."¹²

¹⁰ Al-Baqarah: 26

¹¹ Al-Mā'idah: 44

¹² Al-Baqarah: 174

عن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "يخرج في هذه الأمة - ولم يقل منها - قوم تحقرون صلاتكم مع صلاتهم يقرؤون القرآن لا يجاوز حناجرهم وحلوقهم، يمرقون من الدين مروق السهم من الرمية، فينظر إلى نصله إلى رصافه، فيتمارى في فوقه، هل علق به من الدم شيء" أخرجاه

Abu Sa'īd al Khudrī (Allah be pleased with him) reported that he heard Allah's Apostle (ﷺ) say, "There will appear in this nation – and he did not say from it - some people whose prayer will make you look down upon yours, they will recite the Qur'an but it will not exceed their throats. They will go out of Islam as an arrow goes through the game, whereupon the archer will examine the arrowhead, and look at the feathered part is there any sign of blood?!"
Collected by Al-Bukhārī and Muslim.

وفي رواية "يقرؤون القرآن رطبا." وكان ابن عمر يراهم شرار الخلق وقال: "إنهم انطلقوا إلى آيات نزلت في الكفار فجعلوها على المؤمنين." وللترمذي وحسنه عن أبي هريرة مرفوعا: "من سئل عن علم فكتمه، ألجمه الله يوم القيامة بلجام من نار"

And in another narration:

"They recite the Qur'an with ever-moist tongues."

And Ibn Umar used to regard them as the worst of creation, and he said:

"Indeed, they went to verses that were revealed concerning the disbelievers and applied them to the believers."

And al Tirmidhi narrated it and graded it sound, from Abu Hurayrah, raised to the Prophet ﷺ:

"Whoever is asked about knowledge and conceals it, Allah will bridle him on the Day of Resurrection with a bridle of fire."

باب إثم من رايأ بالقرآن

CHAPTER 7

THE SIN OF SHOWING OFF WITH THE QUR'AN

عن أبي هريرة قال :سمعت رسول الله صلى الله عليه وسلم يقول: "إن أول الناس يقضى يوم القيامة عليه رجل استشهد فأُتي به فعرفه نعمه فعرّفها قال: فما عملت فيها؟ قال :قاتلت فيك حتى استشهدت، قال :كذبت ولكنك قاتلت لأن يقال جريء فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورجل تعلم العلم وعلمه وقرأ القرآن، فأُتي به فعرفه نعمه فعرّفها، قال :فما عملت فيها قال: تعلمت العلم وعلمته وقرأت فيك القرآن، قال :كذبت ولكنك تعلمت العلم ليقال: عالم، وقرأت القرآن ليقال :هو قارئ، فقد قيل. ثم أمر به فسحب على وجهه حتى ألقي في النار، ورجل وسّع الله عليه وأعطاه من أصناف المال كله، فأُتي به فعرفه نعمه فعرّفها، قال :فما عملت فيها، قال : ما تركت من سبيل تحب أن ينفق فيه إلا أنفقت فيه لك، قال :كذبت، ولكنك فعلت ليقال :هو جواد فقد قيل. ثم أمر به فسحب على وجهه ثم أُلقي في النار "رواه مسلم .

From Abu Hurayrah, may Allah be pleased with him, who said: I heard the Messenger of Allah ﷺ say:

“Indeed, the first of people to be judged on the Day of Resurrection will be a man who was martyred. He will be brought and Allah will make him aware of His favors upon him, and he will recognize them. He will say, ‘What did you do with them?’ He will say, ‘I fought for Your sake until I was martyred.’ He will say, ‘You have lied. Rather, you fought so that it would be said: he is brave, and it has already been said.’ Then He will command that he be dragged on his face until he is thrown into the Fire.

And a man who acquired knowledge, taught it, and recited the Qur'an will be brought. Allah will make him aware of His favors upon him, and he will recognize them. He will say, 'What did you do with them?' He will say, 'I acquired knowledge and taught it, and I recited the Qur'an for Your sake.' He will say, 'You have lied. Rather, you acquired knowledge so that it would be said: he is a scholar, and you recited the Qur'an so that it would be said: he is a reciter, and it has already been said.' Then He will command that he be dragged on his face until he is thrown into the Fire.

And a man whom Allah expanded in provision and gave from every type of wealth will be brought. Allah will make him aware of His favors upon him, and he will recognize them. He will say, 'What did you do with them?' He will say, 'I did not leave any path in which You love that wealth be spent except that I spent in it for Your sake.' He will say, 'You have lied. Rather, you did it so that it would be said: he is generous, and it has already been said.' Then He will command that he be dragged on his face and thrown into the Fire."

Narrated by Muslim.

باب إثم من تأكل بالقرآن

CHAPTER 8

THE SIN OF THE ONE WHO TAKES PAYMENT FOR THE QUR'AN

عن جابر أن رسول الله صلى الله عليه وسلم قال: "اقرأوا القرآن وابتغوا به وجه الله عز وجل قبل أن يأتي يوم يقيمونه إقامة القدح يتعجلونه ولا يتأجلونه" رواه أبو داود، وله معناه من حديث سهل بن سعد.

Jābir (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said, "Recite the Qur'an to seek by it the Face of Allah, Mighty and Majestic, before there comes a time when people will set it straight like an arrow, seeking it immediately and not delaying it" Collected by Abu Dāwūd, and a similar narration is mentioned by Sahl ibn Sa'd.

وعن عمران "أنه مر برجل يقرأ على قوم فلما فرغ سأله، فقال عمران إنا لله وإنا إليه راجعون، إني سمعت رسول الله صلى الله عليه وسلم يقول: من قرأ القرآن فليسأل الله (تبارك وتعالى) به فإنه سيجيء قوم يقرؤون القرآن يسألون به الناس" رواه أحمد والترمذي.

‘Imrān (Allah be pleased with him) narrated that he passed by a man who recited the Qur'an, and then when he finished, he asked for payment. ‘Imrān said, "Verily we belong to Allah and to Him will we return. I heard Allah's Messenger (ﷺ) say, "When anyone recites the Qur'an, let him ask a reward for it from Allah, for shortly a people will arise who will recite the Qur'an and ask a reward for it from men." Collected by Aḥmad and atTirmidhī

باب الجفاء عن القرآن

CHAPTER 9

NEGLECTING THE QUR'AN

عن سمرة بن جندب في حديث الرؤيا الطويل مرفوعا قال "أتاني الليلة اثنان فذهبا بي، قالا :انطلق واني انطلقت معهما وإنا أتينا على رجل مضطجع، وإذا آخر قائم عليه بصخرة، وإذا هو يهوي بالصخرة على رأسه فيثلغ رأسه، فيتدهده الحجر هاهنا فيتبع الحجر فيأخذه فلا يرجع إليه حتى يصبح رأسه كما كان. ثم يعود عليه فيفعل به مثل ما فعل في المرة الأولى. فقلت لهما :سبحان الله ما هذا؟ قالا :هذا رجل علمه الله القرآن فنام عنه بالليل، ولم يعمل فيه بالنهار. يفعل به إلى يوم القيامة "وفي رواية: "الذي يأخذ القرآن فيرفضه وينام عن الصلاة المكتوبة " رواه البخاري

From Samurah ibn Jundub, in the long hadith of the vision, raised to the Prophet ﷺ, who said:

“Two men came to me last night and took me along. They said, ‘Proceed,’ and I proceeded with them. We came upon a man lying down, and another standing over him with a rock. He would strike his head with the rock, crushing it. The rock would roll away, so he would follow it and retrieve it, and he would not return to him until his head had returned to how it was before. Then he would return to him and do to him the same as he had done the first time.

I said to them, ‘Glory be to Allah! What is this?’ They said, ‘This is a man whom Allah taught the Qur’an, but he slept through the night neglecting it, and did not act upon it during the day. This will be done to him until the Day of Resurrection.’”

And in another narration:

“[He is] the one who takes the Qur’an and then abandons it, and sleeps through the obligatory prayer.” Narrated by al Bukhari.

ومسلم عن أبي موسى أنه قال لقراء البصرة: "اتلوه، ولا يطولن عليكم الأمد فتتقسو قلوبكم كما
قست قلوب من كان قبلكم" وعن "ابن مسعود قال: إن بني إسرائيل لما طال عليهم الأمد فقست
قلوبهم فاخترعوا كتابا من عند أنفسهم استحلتهم أنفسهم، وكان الحق يحول بينهم وبين كثير من
شهواتهم حتى نبذوا كتاب الله وراء ظهورهم"

And Muslim narrates from Abu Musa that he said to the reciters of Basrah:

“Recite it, and do not let a long time pass over you lest your hearts become hardened, just as the hearts of those before you became hardened.”

And from Ibn Masud, who said:

“When a long time passed over the Children of Israel, their hearts became hardened, so they invented a book from themselves which their souls found acceptable. The truth stood between them and many of their desires, until they cast the Book of Allah behind their backs.”

باب من ابتغى الهدى من غير القرآن

CHAPTER 10

SEEKING GUIDANCE FROM OTHER THAN THE QUR'AN

وقول الله عز وجل { وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا } {الآيتين وقوله تعالى} : وَنَزَّلْنَا
عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ {الآية

And the saying of Allah, Mighty and Majestic:

{ And turns away from the remembrance of the Most Merciful, We appoint for him a devil }¹³
— the two verses;

and His saying, Most High:

{ And We have sent down to you the Book as a clarification of all things }, the verse.¹⁴

¹³ Az-Zukhruf:26

¹⁴ An-Nahl: 89

وعن زيد بن أرقم قال: "قام فينا رسول الله صلى الله عليه وسلم خطيباً بماء يدعى: خمأ، فحمد الله وأثنى عليه ووعظ وذكر، ثم قال: أما بعد، أيها الناس إنما أنا بشر مثلكم يوشك أن يأتيني رسول من ربي فأجيب، وأنا تارك فيكم ثقلين: أولهما: كتاب الله، فيه الهدى والنور. فخذوا بكتاب الله واستمسكوا به. فحث على كتاب الله ورغب فيه. ثم قال: وأهل بيتي أذكركم الله في أهل بيتي" وفي لفظ " (أحدهما كتاب الله، هو حبل الله، من تبعه كان على الهدى، ومن تركه كان على الضلالة " رواه مسلم

From Zayd ibn Arqam, who said:

“The Messenger of Allah ﷺ stood among us delivering a sermon at a place called Khumm. He praised Allah and glorified Him, exhorted and reminded us, then said: ‘To proceed: O people, I am only a human being like you. Soon a messenger from my Lord will come to me and I will respond. And I am leaving among you two weighty matters. The first of them is the Book of Allah; in it is guidance and light. So take hold of the Book of Allah and hold fast to it.’ He urged adherence to the Book of Allah and encouraged it. Then he said: ‘And my household — I remind you of Allah concerning my household.’”

And in another wording:

“One of them is the Book of Allah; it is the rope of Allah. Whoever follows it will be upon guidance, and whoever abandons it will be upon misguidance.” Narrated by Muslim.

وله عن جابر "أن رسول الله صلى الله عليه وسلم (إذا خطب يقول: أما بعد فإن خير الحديث كتاب الله، وخير الهدي هدي محمد صلى الله عليه وسلم، وشر الأمور محدثاتها وكل بدعة ضلالة "

And he also narrates from Jabir that the Messenger of Allah ﷺ, when he would deliver a sermon, would say:

To proceed: indeed, the best speech is the Book of Allah, the best guidance is the guidance of Muhammad ﷺ, the worst of matters are newly invented ones, and every innovation is misguidance."

وعن سعيد بن مالك قال "نزل على رسول الله صلى الله عليه وسلم: القرآن فتلاه عليهم زمانا، فقالوا: يا رسول الله لو قصصته، علينا، فأنزل الله عز وجل {الر تِلْكَ آيَاتُ الْكِتَابِ الْآيَةُ فَتَلَاهُ عَلَيْهِمْ زَمَانًا} رواه ابن أبي حاتم بإسناد حسن،

Sa'īd ibn Mālik (Allah be pleased with him) said, "The Qur'an was revealed to the Messenger of Allah (ﷺ) and he recited it regularly for a long time. The Companions requested from Allah's Messenger (ﷺ) that he should narrate a story to them, whereupon Almighty Allah revealed, 'Alif Lām Rā. These are Verses of the Clear book.' Thereupon he recited it for a period of time. Collected by Ibn Abī Ḥātim with a sound chain.

وله عن المسعودي عن القاسم: " أن أصحاب رسول الله صلى الله عليه وسلم ملوا ملة فقالوا
حدثنا يا رسول الله فنزلت: { اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا . } ثم ملوا ملة فقالوا : حدثنا
يا رسول الله، فأنزل الله عز وجل { : أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ { الآية. ورواه
عبيد عن بعض التابعين، وفيه { : فإن طلبوا الحديث دهم على القرآن }

He also reported from Al-Mas‘ūdī from Al-Qāsim, “The Companions of the Prophet (ﷺ) felt boredom and said, ‘O Messenger of Allah, narrate to us.’ Allah revealed, ‘Allah revealed the best of speech, a consistent Speech.’ They then felt boredom again and said, ‘Narrate to us, O Messenger of Allah.’ Allah revealed, ‘Has not the time come for the believers that that their hearts should tremble at the remembrance of Allah.’”

‘Ubayd narrated this from some of the *tābi‘ūn*, “When they sought narrations, he would direct them to the Qur’an.”

وكان معاذ بن جبل يقول في مجلسه كل يوم - قلّ ما يخطئه أن يقول ذلك " - الله حكم قسط.
هلك المرتابون. إن وراءكم فتنًا يكثر فيها المال، ويفتح فيها القرآن حتى يقرأه المؤمن والمنافق والمرأة
والصبي، فيوشك أحدهم أن يقول: قد قرأت القرآن فما أظن أن يتبعوني حتى ابتدع لهم غيره.
فإياكم وما ابتدع، فكل بدعة ضلالة، وإياكم وزيغة الحكيم، وإن المنافق قد يقول كلمة الحق، فتلقوا
الحق ممن جاء به، فإن على الحق نورا" الحديث رواه أبو داود

And Mu'adh ibn Jabal used to say in his gathering every day — rarely failing to say it:

“Allah is a just Judge. The doubters are destroyed. Ahead of you are trials in which wealth will abound, and the Qur'an will be opened/eased such that it will be recited by the believer, the hypocrite, the woman, and the child. Soon one of them will say: 'I have recited the Qur'an, so I do not think they will follow me until I invent something else for them.'

So, beware of what is newly invented, for every innovation is misguidance. Beware of the deviation of the wise person, for the hypocrite may utter a word of truth. Accept the truth from whoever brings it, for indeed there is light upon the truth.”

The hadith is narrated by Abu Dawud.

وروى البيهقي عن عروة بن الزبير "أن عمرأراد أن يكتب السنن فاستشار الصحابة، فأشاروا عليه بذلك. ثم استخار الله شهرا ثم قال :إني ذكرت قوما كانوا قبلكم كتبوا كتباً فأكبوا عليها وتركوا كتاب الله عز وجل، وإني لا ألبس كتاب الله بشيء أبداً"

Al-Bayhaqī reported on the authority of ‘Urwah ibn Zubayr, “‘Umar (Allah be pleased with him) decided to record narration so he sought counsel from the Companions who agreed with him. He then prayed *Istikhārah* for a month and afterwards said, ‘I remember a people before you who wrote books and depended upon them. They neglected the Book of Allah. I will not intermingle Allah’s Book with anything.’”

باب الغلو في القرآن

CHAPTER 11

GOING TO EXTREMES IN THE QUR'AN

فيه حديث الخوارج المتقدم وفي الصحيح عن عبد الله بن عمرو قال: "قال رسول الله صلى الله عليه وسلم: ألم أخبر أنك تصوم الدهر، وتقرأ القرآن كل ليلة؟ قلت: بلى يا رسول الله، ولم أرد بذلك إلا الخير. قال: فصم صوم داود فإنه كان أعبد الناس، واقرأ القرآن كل شهر قلت: يا رسول الله إني أطيق أفضل من ذلك. قال: فاقرأه في كل عشر قلت: يا نبي الله إني أطيق أفضل من ذلك قال: فاقرأه في كل سبع، ولا تزد على ذلك"

It contains the previously mentioned hadith about the Khawarij. And in the Sahih, from Abdullah ibn Amr, who said:

The Messenger of Allah ﷺ said: "Was I not informed that you fast continuously and recite the Qur'an every night?" I said, "Yes, O Messenger of Allah, and I intended by that only good."

He said: "Then fast the fast of Dawud, for he was the most devoted of people in worship, and recite the Qur'an once every month."

I said, "O Messenger of Allah, I am able to do better than that."

He said: "Then recite it every ten days."

I said, "O Prophet of Allah, I am able to do better than that."

He said: "Then recite it every seven days, and do not exceed that."

ومسلم عن ابن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "هلك المتنطعون"

Muslim collected from Ibn Mas'ūd that the Prophet (ﷺ) said, "Destroyed are those who exceed the limits."

ولأحمد عن عبد الرحمن بن شبل مرفوعاً: "اقرأوا القرآن، ولا تغلوا فيه ولا تجفوا عنه، ولا تأكلوا به، ولا تستكثروا به"

And Ahmad narrates from Abd al Rahman ibn Shibl, attributed to the Prophet (ﷺ):

"Recite the Qur'an, do not go to extremes in it, do not neglect it, do not consume wealth through it, and do not seek increase by means of it."

وعن أبي رافع أن رسول الله صلى الله عليه وسلم قال: "لا ألفين أحدكم متكئاً على أريكته يأتيه الأمر من أمري مما أمرت به أو نهيته عنه فيقول: لا أدري، ما وجدنا في كتاب الله اتبعناه" رواه أبو داود والترمذي.

On the authority of Abu Rāfi' that the Prophet (ﷺ) said, "Let me not see one of you reclining on his couch, that whenever an order of mine ordering or prohibiting something comes, he says, 'I don't know, I only follow what is in Allah's Book.'" Collected by Abu Dāwūd and At-Tirmidhī

باب ما جاء في اتباع المتشابه

CHAPTER 12

REGARDING AMBIGUOUS VERSES

في الصحيح عن عائشة رضي الله عنها: "أن رسول الله صلى الله عليه وسلم قرأ: {هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ} {إِلَى قَوْلِهِ} وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ {فَقَالَ: إِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ فَاحْذَرُوهُمْ"

In the Sahih, from Aishah, may Allah be pleased with her, that the Messenger of Allah ﷺ recited:

{ He is the One who has sent down to you the Book; in it are verses that are clear and decisive — they are the foundation of the Book — and others are ambiguous }
up to His saying:
{ And none remember except those of sound intellect }.

Then he said:

“If you see those who follow what is ambiguous from it, then they are the ones whom Allah has named, so beware of them.”

وقال عمر " :يهدم الإسلام زلة عالم، وجدال منافق بالقرآن، وحكم الأئمة المضلين "ولما سأل

صبيغ (عمر (عن (الذاريات (وأشباهاها (ضربه عمر (والقصة مشهورة

‘Umar said, “Islam is destroyed by the error of the scholar, the disputation of the hypocrite using the Qur’an and the judgements of the misguided rulers.” When Ṣabīgh asked ‘Umar about Sūrah adh-Dhāriyāt and similar chapters, ‘Umar beat him. This story is well known.

باب وعيد من قال في القرآن برأيه وبما لا يعلم

CHAPTER 13

ADMONITION TO THE ONE WHO SPEAKS ABOUT THE QUR'AN WITH NO KNOWLEDGE

وقول الله تعالى { قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ } {إلى قوله} : وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ }

Allah says, “Say: My Lord has forbidden all indecencies, whether apparent or hidden...” until His saying: ‘and that you say about Allah that of which you have no knowledge.’¹⁵

وعن ابن عباس أن رسول الله صلى الله عليه وسلم قال: "من قال في القرآن برأيه "وفي رواية": من غير علم فليتبوأ مقعده من النار "رواه الترمذي وحسنه، وعن جندب قال: قال رسول الله صلى الله عليه وسلم: "من قال في القرآن برأيه فأصاب فقد أخطأ" رواه أبو داود والترمذي وقال: غريب

Ibn ‘Abbās narrated that the Prophet (ﷺ) said, “Whoever speaks about the Qur’an with his opinions”, and in the other wording, “without knowledge, then let him take his seat in the Fire.” At-Tirmidhī who declared it sound.

Jundub narrated that the Prophet (ﷺ) said, “Whoever speaks about the Qur’an with his opinions, even if correct has still erred.” Collected by Abu Dāwūd and at-Tirmidhī who said it is *gharīb*.

¹⁵ Al-A‘rāf: 33

باب ما جاء في الجدل في القرآن

CHAPTER 14

DISPUTING THE QUR'AN

قال أبو العالية آيتان ما أشدهما على من يجادل في القرآن: قوله تعالى { مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا }، وقوله { وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ }

Abu al 'Aliyah said:

“There are two verses, how severe they are upon one who argues about the Qur'an:

The saying of Allah, Most High:

{ None dispute the signs of Allah except those who disbelieve },¹⁶

and His saying:

{ And indeed, those who differ concerning the Book are in far-reaching schism }.¹⁷

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: "جدال في القرآن كفر" رواه أحمد وأبو داود

وإسناده جيد،

Abu Hurayrah narrated that the Prophet (ﷺ) said, “Disputing the Qur'an is disbelief.” Collected by Ahmad and Abu Dāwūd with a good chain.

¹⁶ Ghāfir: 4

¹⁷ Al-Baqarah: 176

وفي حديث عمرو بن شعيب عن أبيه عن جده " :سمع رسول الله صلى الله عليه وسلم قوما يتمارون

في القرآن فقال: إنما هلك من كان قبلكم باختلافهم في الكتاب "

‘Amr ibn Shu‘ayb narrated from his father, who narrated from his grandfather that he heard the Prophet (ﷺ) say about those who argue with the Qur’an, “Indeed, those who came before you were only destroyed because they disputed the Book.”

باب ما جاء في الاختلاف في القرآن في لفظه أو معناه

CHAPTER 15

DIFFERING OVER THE WORDS & MEANINGS OF THE QUR'AN

وقول الله عز وجل { :وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ { الآية، وقوله { :كَانَ النَّاسُ أُمَّةً وَاحِدَةً

فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ { الآية

Allah says, “They will not cease differing. Save for those upon whom your Lord has mercy.”¹⁸

Allah says, “The people were one nation, and Allah sent onto them Prophets as givers of glad tidings and warners.”¹⁹

وفي الصحيح عن ابن مسعود قال " :سمعت رجلا يقرأ آية سمعت النبي صلى الله عليه وسلم يقرأ

خلافها، فأخذت بيده فانطلقت به إلى رسول الله صلى الله عليه وسلم، فذكرت ذلك له، فعرفت

في وجهه الكراهة، فقال : كلاكما محسن فلا تختلفوا، فإن من كان قبلكم اختلفوا فهلكوا."

In the *Ṣaḥīḥ*, on the authority of Ibn Mas‘ūd who said, “I heard a man reciting a verse in a different way from which I had heard the Prophet (ﷺ) recite it. I took him by the hand to the Prophet (ﷺ) and mentioned this. I saw dislike in the face of the Prophet (ﷺ) who said, ‘Both of you are upon good so do not differ, for those who came before you differed and were destroyed.’”

¹⁸ Hūd: 118-119

¹⁹ Al-Baqarah:213

وفيه أيضا عن ابن عمرو قال: "هَجَرْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَمِعْتُ أَصْوَاتَ رَجُلَيْنِ

اِخْتَلَفَا فِي آيَةٍ، فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْرِفُ فِي وَجْهِهِ الْغَضَبُ، فَقَالَ: إِنَّمَا

هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاِخْتِلَافِهِمْ فِي الْكِتَابِ ."

Also in the *Ṣaḥīḥ*, on the authority of Ibn ‘Amr who said, “I came to the Prophet (ﷺ) after noon and heard the voices of two men differing over a verse. The Prophet (ﷺ) came out to us and we could see anger in his face. He said, ‘Indeed, those who came before you were destroyed because they differed over their Scripture.’”

وفي المسند عنه من حديث عمرو بن شعيب قال: "كنا جلوسا بباب النبي صلى الله عليه وسلم فقال بعضهم: ألم يقل الله كذا وكذا؟ وقال بعضهم: ألم يقل الله كذا وكذا؟" فسمع ذلك رسول الله صلى الله عليه وسلم. (فخرج كأنما فقي في وجهه حب الرمان، فقال: أبهذا أمرتم أو بهذا بعثتم، أن تضربوا كتاب الله بعضه ببعض؟ إنما ضلت الأمم قبلكم في مثل هذا، إنكم لستم مما هاهنا في شيء. انظروا الذي أمرتم به فاعملوا به والذي نهيتهم عنه فانتهوا عنه "وفي رواية": خرج وهم يتنازعون في القدر. "وكذا رواه الترمذي من حديث أبي هريرة وفيه" خرج ونحن نتنازع في القدر" وقال: حسن.

And in the Musnad, from him, in the hadith of Amr ibn Shuayb, who said:

"We were sitting at the door of the Prophet ﷺ when some of us said, 'Did Allah not say such and such?' and others said, 'Did Allah not say such and such?' The Messenger of Allah ﷺ heard that and came out to us, as if the seeds of a pomegranate had burst upon his face. He said: 'Is this what you were commanded with? Or is this what you were sent with — that you strike the Book of Allah against itself? The nations before you only went astray because of things like this. You have nothing to do with this matter. Look to what you have been commanded with and act upon it, and what you have been forbidden from, then refrain from it.'"

And in another narration:

"He came out while they were disputing about divine decree."

And likewise, al Tirmidhi narrated it from the hadith of Abu Hurayrah, in which it says:

"He came out while we were disputing about divine decree."

declared it sound.

باب إذا اختلفتم فقوموا

CHAPTER 16

DISPERSE WHEN DIFFERING ARISES

في الصحيح عن جندب "أن رسول الله صلى الله عليه وسلم قال: اقروا القرآن ما ائتلفت قلوبكم، فإذا اختلفتم فقوموا عنه ."

In the *Ṣaḥīḥ* on the authority of Jundub that the Prophet (ﷺ) said, "Read the Qur'an together so long as your hearts are united. If you differ however, then disperse."

ولهما عن ابن عباس "أن رسول الله صلى الله عليه وسلم قال في مرضه: ائتوني بكتاب أكتب لكم كتابا لن تضلوا بعده قال: فقال عمر: إن رسول الله صلى الله عليه وسلم قد غلبه الوجع وإن عندنا كتاب الله حسبنا، وقال بعضهم: بل ائتوا بكتاب. فاختلفوا فقال رسول الله صلى الله عليه وسلم: قوموا عني ولا ينبغي عند نبي تنازع

And Bukhari and Muslim narrate from Ibn Abbas that the Messenger of Allah ﷺ said during his illness:

"Bring me something to write with, so that I may write for you a document after which you will never go astray."

Umar said: "The Messenger of Allah ﷺ has been overcome by pain, and we have the Book of Allah; it is sufficient for us."

Some of them said: "Rather, bring him something to write with."

They then differed, so the Messenger of Allah ﷺ said:

"Leave me, for it is not appropriate that there be dispute in the presence of a Prophet."

ومسلم عن ابن مسعود "أنه قرأ سورة يوسف، فقال رجل: ما هكذا أنزلت فقال: أتكذب

بالكتاب؟

Muslim collected on the authority of Ibn Mas‘ūd that he recited Sūrah Yūsuf. A man said to him, “This was not the way it was revealed.” He replied, “Are you rejecting the Book?”

باب قول الله تعالى { وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا } الآية

CHAPTER 17

ALLAH’S STATEMENT, “WHO IS MORE OPPRESSIVE THAN THE ONE WHO IS REMINDED OF HIS LORD’S VERSES AND DISREGARDS THEM...”²⁰

قال النبي صلى الله عليه وسلم: "الكبر بطن الحق وغمط الناس."

The Prophet (ﷺ) said, “Arrogance is to reject the truth and look down upon others.”

وروي عن ابن مسعود رضي الله عنه أنه قال: "من أكبر الذنوب عند الله أن يقول العبد: اتق الله

فيقول: عليك بنفسك

Ibn Mas‘ūd said, “Among the greatest sins in the sight of Allah is that a servant is told, ‘Fear Allah,’ and he responds, ‘Worry about yourself.’”

²⁰ Al-Kahf: 57

وفي الصحيح عن أبي واقد الليثي قال: "إن رسول الله صلى الله عليه وسلم بينما هو جالس في المسجد والناس معه إذ أقبل ثلاثة نفر، فأقبل اثنان إلى رسول الله صلى الله عليه وسلم، وذهب واحد. قال: فوقفنا على رسول الله صلى الله عليه وسلم، فأما أحدهما فرأى فرجة في الحلقة فجلس فيها، وأما الآخر فجلس خلفهم، وأما الثالث فأدبر ذاهبا. فلما فرغ رسول الله صلى الله عليه وسلم قال: ألا أخبركم عن النفر الثلاثة؟ أما أحدهم فأوى إلى الله فأواه الله، وأما الآخر فاستحيا فاستحيا الله منه، وأما الآخر فأعرض فأعرض الله عنه"

In the *Ṣaḥīḥ* on the authority of Abu Wāqid al-Laythī, "The Prophet (ﷺ) was sitting in the mosque with people around him when three men entered. Two of them approached the Prophet (ﷺ) and the third left. The two stood, as for one of them, he saw a space in the gathering and sat there. As for the other, he sat at the back and the third walked away. When the Prophet (ﷺ) finished, he said, 'Shall I not inform you about these three? As for one of them, he sought refuge with Allah, so Allah gave him refuge. As for the second, he was shy, so Allah was shy of him. As for the third, he turned away, so Allah turned away from him.'"

قال قتادة في قوله { وَمِنَ النَّاسِ مَن يَشْتَرِي هُوَ الْحَدِيثُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ } الآية :

"لعله أن لا يكون أنفق مالا، وبحسب امرئ من الضلالة أن يختار حديث الباطل على حديث

الحق"

Qatādah said in commentary of the verse, 'From the people are those who purchase vain speech so that they may divert from Allah's path without knowledge,' "Perhaps he does not need to spend money. It is sufficient misguidance that a person chooses false speech over true speech."

باب ما جاء التغني بالقرآن

CHAPTER 18

RECITING THE QUR'AN WITH A MELDODY

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: "ما أذن الله لشيء ما أذن لنبي يتغنى بالقرآن". وفي رواية: "لنبي حسن الصوت يتغنى بالقرآن يجره به" أخرجاه.

Abu Hurayrah narrated that the Prophet (ﷺ) said, "Allah does not listen to anything the way He listens to a Prophet reciting Scripture." In another wording, "...to a Prophet with a beautiful voice, reciting Scripture aloud." Collected by Al-Bukhārī and Muslim

وعن أبي لبابة أن رسول الله صلى الله عليه وسلم قال: "ليس منا من لم يتغن بالقرآن" رواه أبو داود بسند جيد،

Abu Lubābah narrated that the Prophet (ﷺ) said, "He is not from us, the one who does not beautify his voice with the Qur'an." Collected by Abu Dāwūd with a good chain.

والله سبحانه وتعالى أعلم آخره صلى الله وسلم على محمد وآله وصحبه

Allah knows best, and peace and blessings upon the Prophet, his family and companions.

