

# الاستغناء بالقرآن

في تحصيل العلم والإيمان

للإمام الحافظ أبي الفرج عبدالرحمن ابن شهاب الدين البغدادي الدمشقي

الشَّهْرُ بَابُ رَجَبِ الْحَنْبَلِيِّ

٧٣٦-٧٩٥ هـ

## Finding Sufficiency With the Qur'ān in Attaining Knowledge and Īmān

By: Imam Ibn Rajab Al-Hanbali

## المقدمة

الحمد لله الذي مَنَّ عَلَى الْمُؤْمِنِينَ، إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ، صَلَّى اللَّهُ وَسَلَّمْ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الْهَادِينَ الْمُهْتَدِينَ، وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ:

فَإِنَّ كِتَابَ اللَّهِ تَعَالَى هُوَ الْهُدَى وَالنُّورُ وَشِفَاءُ مَا فِي الصُّدُورِ، أَوْدَعَهُ مِنْ بَدِيعِ الْحِكْمِ مَا يَغْنِي عَنْ حِكْمَةِ كُلِّ حَكِيمٍ، وَعَلَّمَهُ مَنْ اصْطَفَاهُ مِنْ عِبَادِهِ، وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ، وَشَرَحَ بِهِ الصُّدُورَ، وَبَيَّنَّ بِهِ أَحْوَالَ الْبَعْثِ وَالنَّشُورِ، وَجَعَلَهُ الْمَعْجِزَةَ الْكُبْرَى الَّتِي أَوْضَحَ بِهَا الدَّلَالَهَ،

---

All praise is due to Allah, who bestowed His favour upon the believers when He sent to them a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom, even though before that they had been in clear misguidance. May Allah's peace and blessings be upon him, upon his family, and upon his Companions, those who guide others and are themselves rightly guided, and upon those who follow them in goodness until the Day of Judgement.

To proceed:

Indeed, the Book of Allah, the Exalted, is guidance and light and a cure for what is in the hearts. Within it, He placed wondrous wisdom that suffices over the wisdom of every wise one. He taught it to whomever He chose from among His servants, for above every possessor of knowledge is One who is All-Knowing. Through it, He opened the hearts, clarified the realities of resurrection and return, and made it the greatest of miracles by which He established the proof,



وأقام به براهين التوحيد والرسالة، وما يجب له **سُبْحَانَهُ وَتَعَالَى** من صفات الكمال والجلال والجمال، وما يستحيل عليه **سُبْحَانَهُ وَتَعَالَى** من الصاحبة والولد، وكل نقص ومحال، وذكر به وحذر وبشّر به وأنذر بأحوال الأمم السالفة، وأنّ العاقبة للمتقين، والدائرة على الظالمين، وغير ذلك مما لا يحيط بعلمه إلا منزله الحكيم العليم، والله أعلم بما ينزل ﴿سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾.

---

Through it, He established the evidences of His Oneness and the truth of His Messengership, and clarified what is due to Him of attributes of perfection, majesty, and beauty, and what is impossible for Him, exalted is He, such as having a consort or offspring, and every form of deficiency and impossibility. Through it, He reminded, warned, gave glad tidings, and cautioned using the accounts of past nations, that the ultimate end belongs to the God-fearing, and that destruction is destined for the wrongdoers.

And beyond that are matters whose knowledge none encompasses except the One who revealed it, the All-Wise, the All-Knowing. And Allah knows best what He reveals.

**{ Glory be to You. We have no knowledge except what You have taught us. Indeed, You are the All-Knowing, the All-Wise. } (Surah Al-Baqarah, 2:32)**



وقد وَقَفْتُ على كتاب الفقيه البارِع المحقق عبد الرحمن بن أحمد بن رَجَب الحنبلي <sup>رحمته الله</sup> الذي سَمَّاه «الاستغناء بالقرآن في تحصيل العلم والإيمان» فوجدته كتابًا جامعًا، وسِفرًا نافعًا، فجردتُ مقاصده في هذه الفصول الثمانية المشتملة على بضع وأربعين حديثًا صحيحة وحسنة، منسوبة إلى مَنْ عزا تخريجها إليه من الأئمة؛ وهي هذه:

**فصل:** في ذِكْرِ أَنَّ الْعِلْمَ كُلَّهُ فِي الْقُرْآن.

**فصل:** في ذِكْرِ أَنَّ الْقُرْآنَ اشْتَمَلَ عَلَى مَا لَمْ يَشْتَمَلْ عَلَيْهِ غَيْرُهُ مِنْ كُتُبِ اللَّهِ السَّالِفَةِ.

**فصل:** في ذِكْرِ النَّهْيِ عَنِ التَّشَاغُلِ عَنِ الْقُرْآنِ بِغَيْرِهِ مِنَ الْقَصَصِ وَالْأَخْبَارِ وَغَيْرِهِمَا مِمَّا لَا يَعِينُ عَلَى فَهْمِهِ.

---

I came across the book of the brilliant and insightful jurist, Abdur Rahman ibn Ahmad ibn Rajab al Hanbali, may Allah have mercy on him, which he entitled **Al Istighna bil Qur'an fi Tahsil al Ilm wal Iman** (Sufficiency through the Qur'an in the Acquisition of Knowledge and Faith). I found it to be a comprehensive work and a beneficial volume. I have extracted its objectives into these eight chapters that contain a number of authentic and sound narrations, attributed to the scholars who documented them. They are as follows:

**Chapter:** Concerning the fact that all knowledge is found within the Qur'an.

**Chapter:** Concerning the fact that the Qur'an contains what no other previous divine scripture contained.

**Chapter:** Concerning the prohibition of being preoccupied from the Qur'an with other narratives, reports, and matters that do not assist in understanding it.



**فصل:** في ذكر النهي عن أن يُضرب كتاب الله بعضه ببعض.

**فصل:** في ذكر النهي عن معارضة السنة بما يفهم من ظاهر القرآن كما يفعله أهل الزيغ والطغيان.

**فصل:** في ذكر النهي عن تفسير القرآن لمجرد الرأي والظن من غير استناد إلى حجة.

**فصل:** في ذكر أن أهل القرآن أفضل العُمَّال، وأن الاشتغال به أفضل الأعمال.

**فصل:** في ذكر تحسين الصوت بالقرآن، وتأثير القرآن في قلب من أصغى إليه بقلب سليم. وفي ضمنها من تفسير لغتها الغريبة ومعانيها المشككة، والاستشهاد بآيات من كتاب الله، وآثار عن السلف جملة صالحة، جعل الله ذلك خالصاً لوجهه الكريم، ومقرّباً من جنّات النعيم.

---

**Chapter:** Concerning the prohibition of setting parts of the Book of Allah against other parts.

**Chapter:** Concerning the prohibition of opposing the Sunnah with what is assumed from the apparent wording of the Qur'an, as is done by the people of deviation and transgression.

**Chapter:** Concerning the prohibition of interpreting the Qur'an based solely on personal opinion and conjecture without relying upon evidence.

**Chapter:** Concerning the fact that the people of the Qur'an are the best of workers, and that occupation with the Qur'an is the most virtuous of deeds.

**Chapter:** Concerning beautifying the recitation of the Qur'an and the effect of the Qur'an on the heart of the one who listens with a sound heart. Within it are explanations of unfamiliar words, clarifications of difficult meanings, citations of verses from the Book of Allah, and a considerable number of reports from the early generations. May Allah make this purely for His Noble Face and a means of closeness to the gardens of eternal bliss.





## فَصْلٌ فِي ذِكْرِ أَنَّ الْعِلْمَ كُلَّهُ فِي الْقُرْآنِ

وفيه أربعة أحاديث:

**الأول:** عن ابن عباس رضي الله عنهما قال: «مَا تَرَكَ رَسُولُ اللَّهِ ﷺ إِلَّا مَا بَيْنَ الدَّفْتَيْنِ»، رواه البخاري.

**الثاني:** عن أبي جَحِيْفَة -بضم الجيم وفتح الحاء المهملة- رضي الله عنه قال: سَأَلْنَا عَلِيًّا رضي الله عنه هَلْ عِنْدَكُمْ مِنْ رَسُولِ اللَّهِ ﷺ شَيْءٌ بَعْدَ الْقُرْآنِ؟ قال: «لا، والذي فَلَقَ الْحَبَّةَ، وَبَرَأَ النَّسَمَةَ، إِلَّا فَهْمٌ يُؤْتِيهِ اللَّهُ ﷻ رَجُلًا فِي الْقُرْآنِ»، والحديث رواه أحمد والبخاري.

---

### Chapter:

Concerning the fact that all knowledge is found within the Qur'an.

**It contains four narrations:**

#### **The first:**

From Ibn Abbas, may Allah be pleased with both of them, who said:

“Nothing was left by the Messenger of Allah ﷺ except what is between the two covers.”

Reported by Al Bukhari.

#### **The second:**

From Abu Juhayfah, (with the jeem pronounced with a dhammah and the haa with a fatha). He said: We asked Ali, may Allah be pleased with him, “Do you possess anything from the Messenger of Allah ﷺ besides the Qur'an?” He replied: “No, by the One who split the seed and created the soul, except for understanding that Allah grants to a man regarding the Qur'an.”

This narration is reported by Ahmad and Al Bukhari.



قال العلماء: والمعنى أن النبي ﷺ لم يترك بعده سوى القرآن، فأما السنة فهي مفسرة له، وموضحة مراده.

ولهذا قال الإمام الشافعي: «كُلُّ مَا حَكَمَ بِهِ رَسُولُ اللَّهِ ﷺ فَهُوَ مِمَّا فَهِمَهُ مِنَ الْقُرْآنِ». وكان ابن مسعود رضي الله عنه يقول: «إذا حدثتكم بحديث أنبأتكم بمصدق ذلك من كتاب الله تعالى».

وقال سعيد بن جبير: «قَلَّ مَا بَلَغَنِي حَدِيثٌ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا وَجَدْتُ مُصَدَّقَهُ فِي كِتَابِ اللَّهِ تَعَالَى».

فتبين بهذا أن العلم كله في القرآن، وإنما السنة شارحة له.

---

The scholars said: The meaning of the Prophet's ﷺ statement is that he did not leave after him anything besides the Qur'an and as for the Sunnah, it explains it and clarifies what is meant by it.

For this reason, Imām al-Shāfi'ī رحمه الله said: “Everything that the Messenger of Allah ﷺ ruled upon is from what he understood from the Qur'an.”

And Ibn Mas'ūd رضي الله عنه used to say: “When I narrate to you a ḥadīth from the Messenger of Allah ﷺ, then I will indeed inform you of its confirmation from the Book of Allah, the Exalted.”

Sa'īd ibn Jubayr رحمه الله said: “Whenever a ḥadīth from the Messenger of Allah ﷺ reaches me, I do not find anything in it except that I find its confirmation in the Book of Allah, the Exalted.”

Thus, it becomes clear by this that all knowledge is contained in the Qur'an, and that the Sunnah merely explains and elaborates upon it.



**الثالث:** عن علي رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «أتاني جبريل عليه السلام فقال: يا محمد إن أمتك مختلفة بعدك، فقلت: فأين المخرج يا جبريل؟ قال: كتاب الله، به يقصم الله كل جبار، من اعتصم به نجا، ومن تركه هلك، قول فصل وليس بالهزل، لا تخلفه الألسن، ولا تفنى عجائبه، فيه نبأ من كان قبلكم، وفصل ما بينكم، وخبر ما هو كائن بعدكم»، رواه أحمد.

**الرابع:** عن علي رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «ألا إنها ستكون فتنة، فقلت: ما المخرج منها يا رسول الله؟ قال: كتاب الله هو حبل الله المتين، وهو الذكر الحكيم،

---

The third:

From Ali, may Allah be pleased with him, who said, “I heard the Messenger of Allah ﷺ say, ‘Jibril عليه السلام came to me and said, “O Muhammad, your nation will differ after you.” I said, “What is the way out, O Jibril?” He said, “The Book of Allah. Through it Allah breaks the power of every tyrant. Whoever holds fast to it is saved, and whoever abandons it is destroyed. It is a decisive word and not something frivolous. Tongues cannot distort it, nor do its wonders ever cease. It contains news of those before you, judgment concerning what is among you, and information about what will come after you.” Reported by Ahmad.

The fourth:

From Ali, may Allah be pleased with him, who said, “I heard the Messenger of Allah ﷺ say, ‘Indeed there will be a trial.’ I said, ‘What is the exit from it, O Messenger of Allah?’ He said, ‘The Book of Allah. It is the firm rope of Allah and it is the wise reminder,



وهو الصراط المستقيم، مَنْ ابْتَغَى الْهَدْيَ - أَوْ قَالَ: الْعِلْمَ - فِي غَيْرِهِ أَضَلَّهُ اللَّهُ، وَمَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ اللَّهُ، وَهُوَ الَّذِي لَا تَزِيغُ بِهِ الْأَهْوَاءُ، وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ، وَلَا تَلْتَبِسُ بِهِ الْأَلْسَنَةُ، وَلَا يَخْلُقُ عَنْ كَثَرَةِ الرَّدِّ، وَهُوَ الَّذِي لَمْ تَنْتَهُ الْجِنُّ إِذْ سَمِعَتْهُ حَتَّى قَالُوا: ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ﴾، مَنْ قَالَ بِهِ صَدَقَ، وَمَنْ عَمِلَ بِهِ أُجِرَ، وَمَنْ حَكَمَ بِهِ عَدَلَ، وَمَنْ دَعَى إِلَيْهِ هُدًى إِلَى صِرَاطٍ مُسْتَقِيمٍ، رَوَاهُ التِّرْمِذِيُّ.

وَمَعْنَى «حَبْلُ اللَّهِ»: سَبَبُهُ الْمَوْصِلُ إِلَيْهِ.

و«لَا يَخْلُقُ»: بَفَتْحِ الْيَاءِ وَضَمِّ اللَّامِ وَفَتْحِهَا.

And it is the Straight Path. Whoever seeks guidance (or he said knowledge) in other than it, Allah will misguide him. Whoever abandons it from amongst the tyrants, Allah will break him. It is that which desires are not deviated by, scholars never tire of, tongues do not become confused by, and it does not wear out with repetition. It is that which the jinn did not cease to marvel at when they heard it, until they said: “*Indeed, we have heard a wondrous Qur'an. It guides to the right way.*” Whoever speaks by it speaks the truth; whoever acts according to it is rewarded; whoever judges by it judges with justice; and whoever calls to it is guided to a straight path.” Narrated by al-Tirmidhī.

The meaning of “the rope of Allah” is His path that leads to Him.

And “lā yakhlaqu” is read with a faṭḥah on the yā’ and with the lām read either with ḍammah or faṭḥah.





## فَصْلٌ

في ذكر أنَّ القرآنَ اشتمَلَ على ما لم يشتمل عليه غيره من كتب الله السالفة

وفيه خمسةٌ أحاديث:

**الأول:** عن واثلة بن الأسقع رضي الله عنه أن النبي ﷺ قال: «أُعْطِيتُ مكان التَّوراة السَّبع الطُّوال، وأُعْطِيتُ مكان الإنجيل المثاني – أو قال: المئين –، وأُعْطِيتُ مكان الزَّبُور المئين – أو قال: المثاني –، وفُضِّلْتُ بالمُفَصَّل» رواه أحمد.  
و«الطُّوال»: بضم الطاء جمع طُولٍ.

---

### Chapter:

On mentioning that the Qur'an contains what no previous Divine Books contained

This chapter includes five narrations:

The first:

From Wathilah ibn al-Asqa', that the Prophet said: "I have been given in place of the Torah the seven long surahs, and I have been given in place of the Gospel the Mathani – or he said: the Mi'in – and I have been given in place of the Psalms the Musabbihat – or he said: the Mufassal." Narrated by Ahmad.

The word **al-Tiwal** is read with a dhamma on the ط, and it is the plural of **Tuulaa**.



**الثاني:** عن عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أُعَلِّمُكَ سُورًا مَا أُنْزِلَ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ مِثْلُهَا: قُلْ هُوَ اللَّهُ أَحَدٌ، وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ، فَلَا تَأْتِيَنَّ عَلَيْكَ لَيْلَةٌ إِلَّا قَرَأْتَهُنَّ فِيهَا» رَوَاهُ أَحْمَدُ.  
و«أُعَلِّمُكَ»: بِسُكُونِ الْعَيْنِ.

**الثالث:** عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتْ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي» رَوَاهُ أَحْمَدُ.

**الرابع:** عَنْ أَبِي بَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أُنْزِلَ اللَّهُ تَعَالَى فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ مِثْلَ أُمِّ الْقُرْآنِ»، رَوَاهُ أَحْمَدُ، وَالنَّسَائِيُّ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

---

The second: From Uqbah ibn Amir who said: The Messenger of Allah ﷺ said to me, “Shall I not teach you a surah the like of which has not been revealed in the Torah, nor in the Injeel, nor in the Zabur, nor in the Furqan?” He then recited: “Say: He is Allah, One” and “Say: I seek refuge in the Lord of the daybreak” and “Say: I seek refuge in the Lord of mankind.” He then said, “Let no night come upon you except that you recite them in it.” Narrated by Ahmad.

The word **أُعَلِّمُكَ** is read with a sukoon on the ‘ayn.

The third: From Abu Dharr who said: The Messenger of Allah ﷺ said, “I have been given the last verses of Surat al-Baqarah from a treasure beneath the Throne; they were not given to any prophet before me.” Narrated by Ahmad.

The fourth: From Ubayy ibn Ka‘b who said: The Messenger of Allah ﷺ said, “Allah did not reveal in the Torah, nor in the Injeel, nor in the Zabur, nor in the Furqan anything like the Mother of the Qur’an.” Narrated by Ahmad, al-Nasa’i, and al-Tirmidhi, who said it is a good hadith. It is authentic.



**الخامس:** عن ابن عباس رضي الله عنهما قال: بينما جبريل عليه السلام قاعد عند النبي سمع نقيضاً من فوقه فرفع رأسه فقال: «هذا بابٌ من السماء فُتِحَ اليوم ولم يُفتح قط إلا اليوم، فنزل منه ملك، فقال: هذا ملك نزل إلى الأرض ولم ينزل قط إلا اليوم، فسَلَّمَ فقال: أبشِرْ بنورين أُوتِيتهما لم يُؤْتِيهما نبيُّ قبلك: فاتحة الكتاب، وخواتيم سورة البقرة، لم تقرأ بحرف منهما إلا أعطيته» رواه مسلم.

و«النقيض» -بالقاف والضاد المعجمة-: صرير الباب إذا فُتِحَ.

قال العلماء: وهذا تنبيهٌ من الله تعالى لرسوله ﷺ على فضل الفاتحة وخواتيم البقرة، أكرم الله هذا المَلَك أن يبشِّرَ نبيَّه بهما بعد أن نزل بهما جبريل عليه السلام في أوقاتهما، فإن الفاتحة مكِّيَّة اتفاقاً، والبقرة مدنيَّة اتفاقاً، وتَوَهَّم بعض العلماء أن الفاتحة نزلت مرتين.

---

**The fifth:** From Ibn Abbas may Allah be pleased with both who said: ((While Jibril was sitting with the Prophet ﷺ, he heard a creaking sound from above him, so he raised his head and said, “A gate from the heaven has opened today which has never been opened before.” Then an angel descended from it. Jibril عليه السلام said, “This angel has come down to the earth today and has never come down before.” He greeted and said, “Rejoice in two lights that you have been given, the like of which no prophet before you was given: the Opening of the Book and the last verses of Surat al-Baqarah. You will not recite a single letter from them except that you will be given something because of it.” Narrated by Muslim.

The word النقيض, with a ”ق” and a ”ض” refers to the sound of a door when it is opened.

The scholars said: This is an indication from Allah to His Messenger ﷺ concerning the virtue of al-Fatihah and the endings of al-Baqarah, and how Allah عز وجل honoured this angel to give glad tidings to his messenger ﷺ with them after Jibreel had already descended with them at their respective times, as Al-Fatihah by consensus is a Makki surah and Al-Baqarah by consensus is a Madani surah, and some scholars thought that Al-Fatihah was revealed twice.



## فَصْلٌ

في ذِكْرِ النَّهْيِ عَنِ التَّشَاغُلِ عَنِ الْقُرْآنِ بِغَيْرِهِ مِنَ الْقَصَصِ وَالْأَخْبَارِ وَغَيْرِهِمَا

إِلَّا مَا كَانَ مَعِينًا عَلَى فَهْمِهِ

أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ الْإِشْتَغَالَ عَنِ الْقُرْآنِ وَلَوْ بِالْحَدِيثِ وَغَيْرِهِ مِنَ الْعُلُومِ الشَّرْعِيَّةِ حَتَّى يَنْسَى أَوْ يَتْرَكَ بِسَبَبِ ذَلِكَ تَدَبُّرَهُ وَالتَّفَقُّهُ فِيهِ وَفَهْمَ مَعَانِيهِ وَأَوَامِرِهِ وَنَوَاهِيهِ = مَذْمُومٌ، وَأَنَّ الْمَحْمُودَ مَا كَانَ عَلَيْهِ السَّلَفُ مِنَ الْإِهْتِمَامِ بِحِفْظِ الْقُرْآنِ، وَالْإِشْتَغَالَ بِمَا يَعِينُ عَلَى فَهْمِ مَعَانِيهِ مِنَ التَّفْسِيرِ، وَالْحَدِيثِ، وَالْأَثَرِ، وَاسْتِنْبَاطِ الْعُلُومِ مِنْهُ؛ لَمَّا سَبَقَ أَنَّ الْعِلْمَ كُلَّهُ فِي الْقُرْآنِ، وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ﴾، وَقَالَ: ﴿اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ﴾، وَقَالَ: ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾، ﴿كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾، وَسَبَقَ قَوْلُهُ ﷺ: «وَمَنْ ابْتَغَى الْعِلْمَ فِي غَيْرِهِ أَضَلَّهُ اللَّهُ».

---

### Chapter:

Mentioning the prohibition of being distracted from the Qur'an by other than it, such as stories, reports, and similar matters, except that which assists in understanding it

The scholars have unanimously agreed that becoming preoccupied from the Qur'an, even with hadith and other religious sciences, to the extent that one forgets it or abandons its reflection, understanding of its meanings, and contemplation of its commands and prohibitions, is blameworthy. The praiseworthy approach is what the early generations were upon, which was to give precedence to preserving the Qur'an and to occupy themselves with that which aided them in understanding its meanings from tafsir, hadith, and narrations, and deriving sciences from it, because all knowledge is found within the Qur'an, as previously mentioned.

Allah the Exalted said: “We relate to you the best of stories,” and He said: “Allah has sent down the best of speech,” and He said: “A Book We have revealed to you, full of blessing, so that they may reflect upon its verses and so that those of understanding may take heed.” It will also be mentioned later in his statement ﷺ, “Whoever seeks knowledge in other than it, Allah will misguide him”





## وفي الفصل ستة أحاديث:

**الأول:** عن ابن عباس رضي الله عنهما أنه قال: «كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ شَيْءٍ، وَكِتَابُكُمْ الَّذِي أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ أَحَدُ الْأَخْبَارِ، تَقْرَؤُونَهُ مُحَضًّا لَمْ يُشَبَّ، وَقَدْ حَدَّثَكُمْ اللَّهُ فِي كِتَابِكُمْ أَنَّهُمْ قَدْ غَيَّرُوا كِتَابَ اللَّهِ وَبَدَّلُوهُ، وَكُتِبُوا الْكِتَابَ بِأَيْدِيهِمْ وَقَالُوا: (هُوَ مِنْ عِنْدِ اللَّهِ) وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا، أَلَا يَنْهَاكُمْ الْعِلْمُ الَّذِي جَاءَكُمْ عَنْ مَسْأَلَتِهِمْ، لَا وَاللَّهِ مَا رَأَيْنَا رَجُلًا مِنْهُمْ يَسْأَلُكُمْ عَنْ مَا أَنْزَلَ اللَّهُ إِلَيْكُمْ» رواه البخاري.

**الثاني:** عن جابر رضي الله عنه أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه أَتَى النَّبِيَّ ﷺ بَكِتَابٍ أَصَابَهُ مِنْ بَعْضِ أَهْلِ الْكِتَابِ - وفي رواية: من بعض بني قريظة - ليزداد به علمًا فغضب رسول الله ﷺ فقال: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ جِئْتُكُمْ بِهَا بَيِّضَاءَ نَقِيَّةً، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ مُوسَى حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي» رواه أحمد، والنسائي.

---

There are six narrations in this chapter.

### The first:

From Ibn Abbas, that he said: “How is it that you ask the People of the Book about something while your Book, which Allah revealed to His Prophet, is the most recent of books, pure and unaltered? Allah has informed you that they have altered the Book of Allah and changed it, and wrote the Book with their own hands and said, ‘This is from Allah,’ so that they may sell it for a small price. Will the knowledge that has come to you not prevent you from asking them? I swear by Allah, we have never seen any of them ask you about what was revealed to you.” Narrated by al-Bukhari.

### The second:

From Jabir, that Umar ibn al-Khattab came to the Prophet ﷺ with a book he had obtained from some of the People of the Book. In another narration, it was from Banu Quraytha. The Prophet ﷺ became angry and said: “By the One in whose Hand is my soul, I have brought it to you pure and clear. If Musa were alive, he would have no choice but to follow me.” Narrated by Ahmad and al-Nasa’i.



**الثالث:** عن أبي سعيد رضي الله عنه أن النبي ﷺ قال: «لا تكتبوا عني شيئاً إلا القرآن، فمن كتب عني شيئاً سوى القرآن فليمحُهِ» رواه أحمد، ومسلم.

**الرابع:** عن أبي هريرة رضي الله عنه أن النبي ﷺ لما خطب عام الفتح، وذكر حُرْمَةَ مكة، قام رجلٌ يقال له أبو شاهٍ قال: اكتبوا لي يا رسول الله، فقال النبي ﷺ: «اكتبوا لأبي شاه» رواه البخاري ومسلم.

**الخامس:** عن الزهري عن سالم بن عبد الله بن عمر رضي الله عنهما عن أبيه قال: «كان رسول الله ﷺ قد كتب الصدقة وما فيها من نصاب المواشي، ومقدار الواجب فيها، ولم يخرجها إلى عمّاله حتى تُوفِّي، فأخرجها أبوبكر رضي الله عنه من بعده» رواه أحمد، وأبو داود، والترمذي.

---

The third: From Abu Sa‘id, that the Prophet ﷺ said: “Do not write anything from me other than the Qur’an. Whoever has written something from me other than the Qur’an, let him erase it.” Narrated by Ahmad and Muslim.

The fourth: From Abu Hurayrah, that the Prophet ﷺ, when he delivered the sermon on the day of the conquest and mentioned the sanctity of Makkah, a man stood and said, “Write it for me, O Messenger of Allah.” The Prophet said: “Write it for Abu Shah.” Narrated by al-Bukhari and Muslim.

The fifth: From al-Zuhri, from Salim ibn Abdillāh ibn Umar, from his father, who said: “The Messenger of Allah had written down the rules regarding charity, what livestock were liable for it, the amounts that were due, and who was entitled to receive it. He did not send it to his workers until after he had passed away, so Abu Bakr sent it out after his death.” Narrated by Ahmad, Abu Dawud, and al-Tirmidhi.



قال العلماء في الجمع بين هذه الأحاديث: كان النبي ﷺ ينهى في أوّل الإسلام عن كتابة غير القرآن لئلا يلتبس بغيره كما دلّ عليه حديث أبي سعيد، ثم نَسَخَ ذلك بقوله وفعله ﷺ لَمَّا تَمَيَّزَ القرآن عن غيره، واشتهر وكُثِرَ حِفْظُهُ، كما دلّ عليه حديث أبي هريرة وابن عمر، فلا تعارض بين الأحاديث.

---

The scholars said regarding reconciling these narrations: The Prophet ﷺ, in the early days of Islam, forbade writing anything other than the Qur'an so that it would not become mixed with anything else, as indicated by the narration of Abu Sa'id. This ruling was later abrogated by his statement and action when the Qur'an became distinct and well-known, and when its memorizers increased, as indicated by the narrations of Abu Hurayrah and Ibn Umar. Therefore, there is no contradiction between the narrations.



**السادس:** عن أبي موسى رضي الله عنه قال: قال رسول الله ﷺ: «إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ مِنْ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ الْأَرْضَ وَكَانَتْ مِنْهَا طَائِفَةٌ قَبِلَتْ الْمَاءَ، فَأَنْبَتَتِ الْكَلَاءَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا نَاسًا فَشَرَبُوا وَزَرَعُوا وَسَقَوْا، وَأَصَابَ طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيَعَانٌ؛ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَاءً، فَذَلِكَ مَثَلُ مَنْ فَقَّهَ فِي دِينِ اللَّهِ وَنَفَعَهُ اللَّهُ بِمَا بَعَثَنِي بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ»، رواه أحمد، والبخاري، ومسلم.

و«الكلأ»: مُحَرَّكًا، مقصور -: المرعي رطبًا ويابسًا.

و«العشب»: الرطب منه.

و«الأجادب»: -بالجيم والدادال المهملة - الصلبة.

و«فقه»: بضم القاف وكسرها وفتحها.

**The sixth:** From Abu Musa, that the Messenger of Allah ﷺ said: “The example of the guidance and knowledge with which Allah has sent me is like abundant rain that falls upon the earth. Some of it is good land which absorbs the water and brings forth much grass and vegetation. Another part of it is hard ground which holds the water, and from it people drink, give drink, and irrigate. And another part is barren land which neither holds water nor produces vegetation. This is the example of the one who understands Allah’s religion and benefits from what Allah has sent me with, so he learns and teaches others; and the example of the one who does not lift his head towards it and does not accept Allah’s guidance with which I have been sent.” Narrated by Ahmad, al-Bukhari, and Muslim.

“Al-kalā” with the letters fully vowelled, and it is shortened: it refers to pasture, whether fresh or dry.

“Al-‘ushb” refers to the fresh part of it.

“Al-ajādib” are the solid lands.

“Faqih” can be read with the qāf pronounced with ḍammah, kasrah, or fatḥah.





وفي الحديث المَدْحُ والثناء لِمَنْ تَفَقَّهَ في الدِّينِ؛ وذلك بفهم كتاب الله وتدبر معانيه، والذَّمُّ لِمَنْ أَعْرَضَ عن ذلك، وقد قال الله تعالى -فِيَمَنْ لَمْ يَتَذَكَّرْ كَلَامَهُ وَكَلَامَ رَسُولِهِ- ﴿وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا﴾ -أي: قبل الآن- أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿٢٤﴾.

---

In this hadith is praise and commendation for the one who has deep understanding in the religion; and that is achieved through understanding the Book of Allah, reflecting upon its meanings, and blame is placed upon the one who turns away from that. Allah the Exalted said regarding whoever does not remember His speech and the speech of His Messenger “**And among them are those who listen to you, but when they leave you, they say to those who have been given knowledge, ‘What did he just say?’**”(That is, before now) **These are the ones whose hearts Allah has sealed, and they follow their desires.”**



## فَصْلٌ

### في ذكرِ النَّهْيِ عَنْ أَنْ يُضْرَبَ كِتَابُ اللَّهِ بَعْضُهُ بَبَعْضٍ

وفيه ثلاثة أحاديث:

**الأول:** عن عمرو بن شعيب بن محمد بن عبد الله بن عمرو رضي الله عنه عن أبيه عن جده قال: سمع رسول الله ﷺ قومًا يتنازعون في شيءٍ من القرآن، فقال: «إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِهَذَا؛ ضَرَبُوا كِتَابَ اللَّهِ بَعْضُهُ بَبَعْضٍ، وَإِنَّمَا نَزَلَ كِتَابُ اللَّهِ يُصَدِّقُ بَعْضُهُ بَعْضًا، فَلَا تُكَذِّبُوا بَعْضَهُ بَبَعْضٍ، فَمَا عَلِمْتُمْ فَقُولُوا، وَمَا جَهِلْتُمْ فَكَلِّمُوهُ إِلَى عَالِمِهِ»، رواه الإمام أحمد.

---

## Chapter:

### Mentioning the prohibition of striking the Book of Allah against itself

There are three narrations in this chapter:

**The first:** From Amr ibn Shu'ayb, from his father, from his grandfather, who said: The Messenger of Allah ﷺ heard some people arguing about the Qur'an, so he said: "Indeed, those who were before you were only destroyed because of this: they struck the Book of Allah against itself, setting one part of it against another. Yet the Book of Allah was only revealed so that each part confirms the other. So, do not deny one part of it with another. Whatever you know of it, then say it, and whatever you are ignorant of, refer it to one who has knowledge of it."

Narrated by Imam Ahmad.



الثاني: عن عائشة رضي الله عنها قالت: قرأ النبي ﷺ ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ ءَايَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۚ﴾، فقال ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ فَهُمْ الَّذِينَ عَنِ اللَّهِ فَاحْذَرُوهُمْ» رواه البخاري، ومسلم، وأحمد، واللفظ له.

الثالث: عن أبي أمامة رضي الله عنه قال: سمعت رسول الله ﷺ يقول في قوله تعالى: ﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ...﴾، وفي قوله تعالى: ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ...﴾، الآية: «هم الخوارج»، رواه أحمد.

---

**The second:** From A'ishah, who said: The Prophet ﷺ recited, “He is the One who has revealed to you the Book; in it are verses that are clear, which are the foundation of the Book, and others that are ambiguous. As for those in whose hearts is deviation, they follow that which is ambiguous, seeking discord and seeking its interpretation. Yet none knows its interpretation except Allah.” The Messenger of Allah ﷺ said: “When you see those who argue about it, they are the ones Allah was referring to, so beware of them.” Narrated by al-Bukhari and Muslim and Ahmad and the wording here is from Ahmad.

**The third:** From Abu Umamah, who said: I heard the Messenger of Allah ﷺ say, regarding the verse: “**As for those in whose hearts is deviation, they follow that which is ambiguous from it,**” and regarding the verse: “**On the Day some faces will be bright and some faces will be dark,**” he said: “They are the Khawarij.” Narrated by Ahmad.



قال العلماء: المراد بالمُحْكَم هنا: ما ظهر المراد منه، بما يجب اعتقاده أو يجب العمل به، وبالمُتَشَابِه: ما لا يظهر المراد منه ممَّا وَصَفَ اللهُ به نفسه، أو وصفته به رسله، فيجب الإيمان بأنه من عند الله، وبأنَّ له معنًى لا تُقَابِلُ بجلال الله لا يعلمه إلا الله، أو مَنْ أَطْلَعَهُ اللهُ عليه مِنَ الراسخين في العلم، كما حكى الله عنه في قوله: ﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾، فعلى هذا التشابه هنا مأخوذ من قولك: «اشتبه عليَّ الأمر»، أي: أشكل عليَّ معرفة المراد منه، ومنه ﴿إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا﴾، أي: أشكل علينا معرفة البقرة التي أمرنا الله بذبحها، هذا التشابه نوع من القرآن يقابل المُحْكَم السابق.

---

The scholars said: What is clear in meaning (*muhkam*) is that whose intent is apparent, whether it relates to what must be believed or what must be acted upon. As for the ambiguous verses (*mutashābih*), it refers to that whose intended meaning is not apparent from the descriptions Allah has given of Himself, or what His messengers have described Him with. It is obligatory to believe that such verses are from Allah, and that they have a meaning befitting the majesty of Allah, though none knows it except Allah, or those whom Allah has granted knowledge of it from among those firmly grounded in knowledge, as Allah has mentioned, “...and none knows its true interpretation except Allah, and those firmly grounded in knowledge say, ‘We believe in it, All of it is from our Lord.’”

Based on this, the term *tashābuh* here is derived from your saying, ‘The matter has become unclear to me,’ meaning: its intended meaning has become difficult for me to understand. And from this is the ayah ‘Indeed, the cow has become unclear to us,’ meaning: it became difficult for us to know which specific cow Allah commanded us to slaughter. This type of ambiguity is a category found in the Qur’an, and it stands opposite to the previously mentioned *muhkam* (clear verses).





وقد يَرِدُ الْمُحْكَمُ بمعنى: الثابت المتفق الصنعة، والمتشابه بمعنى التماثل، قال الله تعالى: ﴿كَتَبَ أَحْكَمَ آيَاتِهِ﴾، أي: أُثْبِتَتْ في أماكنها، وقال تعالى: ﴿كَتَبَ مُتَشَبِهًا﴾، فعلى هذا يعمُّ الإحكام والتشابه القرآن كله.

ومعنى التماثل في القرآن: توافق آياته في تصديق بعضها لبعض كما سبق في الحديث.

وقد يُفسَّرُ الْمُحْكَمُ بما لم يُنسخ حكمه.

---

The term “muhkam” may also be used with the meaning of firm and well-established in structure, and “mutashabih” with the meaning of similar or resembling. Allah the Exalted said: “A Book whose verses have been perfected,” meaning they have been set firmly in their places. And He said: “A consistent Book,” so according to this meaning, all of the Qur’an is both clear and similar.

The meaning of similarity in the Qur’an is the agreement of its verses and their mutual confirmation, as has been mentioned in the hadith. The *muhkam* may also be interpreted as that which is not abrogated by anything else, and whose ruling remains intact.



وكذلك ابتغاء التأويل المذموم إنما هو: طلب تأويل المتشابه بمجرد الرأي؛ لابتغاء الفتنة، وإفساد العقائد السنية، كما هو شأن أهل البدع والأهواء، لا لأجل العلم والاهتداء، فإنه محمود؛ ولهذا دعا رسول الله ﷺ لابن عباس رضي الله عنهما بأن يعلمه الله التأويل.

ومعنى التأويل لغة وشرعاً: معرفته ما يؤول إليه الأمر، ومنه قول يوسف عليه السلام: ﴿هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ﴾، وكذا قول الله تعالى: ﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ﴾، أي: وجود حقيقة للخبر به في الخارج.

Likewise, the condemned form of interpretation is seeking the explanation of the ambiguous verses based purely on opinion, to stir up tribulation and corrupt beliefs, as is the habit of the people of innovation and desires, not for the purpose of guidance and understanding because then it is praiseworthy. For this reason, the Messenger of Allah ﷺ prayed for Ibn Abbas that Allah grant him understanding of interpretation.

The meaning of interpretation in language and in Islamic law is knowing what something ultimately leads to. An example of this is the statement of Yusuf, peace be upon him, “**This is the interpretation of my dream from before,**” and likewise the saying of Allah the Exalted, “**Are they waiting for anything except its interpretation?**” meaning the reality of that which has been informed about in the Hereafter.



## فَصْلٌ

### في ذكر النهي عن معارضة السنة بما يُفهم من ظاهر القرآن

وأن تُردَّ السنة الثابتة من أجل ذلك؛ لأنَّ السنة هي المُبَيِّنَةُ للقرآن، المُوضِّحة للمراد منه، قال الله تعالى: ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكُّوْنَ﴾. وفيه أربعة أحاديث:

**الأول:** عن أبي رافع رضي الله عنه قال: قال رسول الله ﷺ: «لا أعرفنَّ الرَّجُلَ يأتيه الأمر من أمري مما أمرتُ به ونهيتُ عنه فيقول: ما أدري ما هذا، وعندنا كتاب الله ليس هذا فيه»، رواه أبو داود، والترمذي، وابن ماجه.

---

## Chapter:

Mentioning the prohibition of opposing the Sunnah with what is understood from the apparent wording of the Qur'an.

, and that the established Sunnah is not to be rejected for this reason, because the Sunnah clarifies the Qur'an and explains what is meant by it

Allah the Exalted said: “**And We have revealed to you the Reminder so that you may clarify to the people what has been sent down to them, and so that they may reflect.**”

**There are four narrations in this chapter:**

**The first:** From Abu Rafi ‘, who said: The Messenger of Allah ﷺ said, “Let me not find one of you who, when a matter comes to him concerning what I have commanded or forbidden, says, ‘I do not know what this is, and we have the Book of Allah which does not mention this.’” Narrated by Abu Dawud, al-Tirmidhi, and Ibn Majah.



**الثاني:** عن أبي بكر الصديق رضي الله عنه أنه خطب فقال: «إِنَّكُمْ تَقْرَوْنَ هَذِهِ الْآيَةَ وَتَضَعُونَهَا عَلَى غَيْرِ مَا وَضَعَهَا رَسُولُ اللَّهِ ﷺ، ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ، فَلَمْ يُنْكِرُوهُ، يُوشِكُ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ»، رواه أحمد.

و«يوشِكُ»: بكسر الشين، مضارع أوشك، بمعنى قرب.

**الثالث:** عن علي رضي الله عنه قال: «إِنَّكُمْ تَقْرَوْنَ هَذِهِ الْآيَةَ: ﴿مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينٍ﴾، وَإِن رَسُولَ اللَّهِ ﷺ قَضَى بِالذِّينِ قَبْلَ الْوَصِيَّةِ»، رواه أحمد، والترمذي، وابن ماجه.

---

**The second:** From Abu Bakr al-Siddiq, that he delivered a sermon and said: “You recite this verse and misapply it to situations other than what the Messenger of Allah ﷺ intended: ‘O you who believe, guard yourselves; no one who strays can harm you if you are rightly guided.’ I heard the Messenger of Allah ﷺ say: ‘When people see an evil and do not change it, it is soon that Allah will encompass them all with punishment.’” Narrated by Ahmad.

The phrase “yushiku” means “it is soon.”

**The third:** From Ali, who said: The Messenger of Allah ﷺ said: “You recite this verse: ‘After any bequest or debt.’ Yet the Messenger of Allah judged that debt comes before bequest.” Narrated by Ahmad, al-Tirmidhi, and Ibn Majah.





قالت العلماء: لما كانت الآية الأولى في حديث أبي بكر رضي الله عنه تقتضي عدم وجوب النهي عن المنكر مطلقاً، نبَّههم أبو بكر أن السُّنَّة قيَّدت الآية؛ لعدم القدرة على ذلك، وأن بيان السُّنَّة هو مراد الله تعالى.

ولمَّا كانت الآية الثانية تقتضي مساواة الوصية للدَّيْن أو تقديمها، نبَّههم على أن السُّنَّة قَضَتْ بتأخيرها عنه.

**الرابع:** عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «ستأتاكم عني أحاديث مختلفة، فما جاءكم موافقاً لكتاب الله ولستِّي فهو مِنِّي، وما جاءكم مخالفاً لكتاب الله ولستِّي فليس مِنِّي»، رواه الدار قطني.

---

The scholars said: The first verse in the narration of Abu Bakr implies the abandonment of forbidding evil altogether, however Abu Bakr informed them that the Sunnah restricts the verse due to the inability of some to carry it out, and that the Sunnah clarifies what Allah intends.

As for the second verse, which implies equality between debt and bequest or giving one precedence over the other, the Sunnah informs us that the bequest comes after the debt.

**The fourth:** From Abu Hurayrah, who said: The Messenger of Allah ﷺ said, “There will come to you different narrations from me. Whatever agrees with the Book of Allah is from me, and whatever contradicts the Book of Allah is not from me.” Narrated by al-Daraqutni.



وروى الإمام البيهقي عن الإمام الشافعي أنه قال في تفسير هذا الحديث ما معناه: «أن السُّنَّة لا تخالف القرآن قط؛ ولهذا جُمع بينهما في الحديث، وإنما حذَّره من إدخال أهل الأهواء فيها ما ليس منها.

قال: والقرآن متضمَّن لجميع السُّنَّة، ولكن دلَّته على أكثره فيها غموض، فيلزم النَّاسُ اتِّباع ما ثبت عنه ﷺ، وردُّ ما لم يثبت؛ لأنه ﷺ أعلم بما أنزل الله عليه من خصوص أو عموم، أو ناسخ أو منسوخ» انتهى.

واتفق علماء السُّنَّة أن السُّنَّة مبيِّنة للقرآن، ولهذا قال مكحول: «الْقُرْآنُ أَحْوَجُ إِلَى السُّنَّةِ مِنْ السُّنَّةِ إِلَى الْقُرْآنِ».

---

Al-Bayhaqi narrated from Imam al-Shafi'i that he said regarding the explanation of this hadith: "The Sunnah never contradicts the Qur'an at all. Therefore, he combined between them in the hadeeth and he only warned against those who introduce into the hadith what is not part of it from the desires of the people of innovation.

He said: The Qur'an encompasses all of the Sunnah. However, most of its indications contain ambiguity. Thus, people are required to follow that which is established from the Messenger of Allah ﷺ, and to reject what is not established, because he ﷺ knows best about what has been revealed to him, whether it is specific or general, abrogating or abrogated." End quote.

The scholars of the Sunnah agreed that the Sunnah clarifies the Qur'an. For this reason, Makhūl said: "The Qur'an has greater need of the Sunnah than the Sunnah has of the Qur'an."



وقال يحيى بن أبي كثير: «السُّنَّةُ قاضية على الكتاب، وليس الكتاب قاضياً على السُّنَّةِ».

وقال عمران بن الحصين رضي الله عنه: «لولا بيان السُّنَّةِ، من أين كُنَّا نعلم من القرآن أن صلاة الصبح ركعتان، والمغرب ثلاث، والظهر والعصر والعشاء أربع، وأنَّ وقت كل صلاة في وقت كذا، وأنَّ الموقف بعرفة، ورمي الجمار كذا، وأنَّ اليد هل تُقَطَّعُ مِنَ الْمَنْكِبِ أو مِنَ الْمِرْفَقِ أو من مِفْصَلِ الْكَفِّ؟ وغير ذلك».

---

Yahya ibn Abi Kathir said: “The Sunnah judges over the Book, and the Book does not judge over the Sunnah.”

And Imran ibn Husayn said: “If it were not for the Sunnah, we would not have known that the fajr prayer is two units, the dhuhr prayer four, the asar prayer four, and the maghrib prayer four; nor that the timing of each prayer is such-and-such; nor that the place of standing for the Pilgrims is ‘Arafah; nor that the stoning of the pillars is such; nor whether a hand should be amputated from the shoulder or from the elbow or from the wrist; or anything else like that.”



وقال عمر رضي الله عنه: «سَيَأْتِي أَنَاسٌ يُجَادِلُونَكُمْ بِشُبُهَاتِ الْقُرْآنِ، فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ»، وروى عن عليٍّ -أيضاً- مثل ذلك.

وقال الأوزاعي: «قال أيوب السَّخْتِيَانِي: إِذَا حَدَّثْتَ الرَّجُلَ بِالسُّنَّةِ فَقَالَ لَكَ: دَعْنَا مِنْ هَذَا، وَحَدَّثْنَا بِالْقُرْآنِ، فاعلم أنه ضَالٌّ مُضِلٌّ، قال الأوزاعي: لَأَنَّ اللَّهَ تَعَالَى أَلَزَمَ الْعِبَادَ كَافَةً قَبُولَ مَا أَتَى بِهِ الرَّسُولُ ﷺ، فقال تعالى: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾، وقال تعالى: ﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾».

---

Umar (**may Allah be pleased with him**) said: “There will come people who will argue with you using unclear and ambiguous verses from the Qur’an. Refute them using the Sunnah, because the people of the Sunnah are more knowledgeable about the Book of Allah.” A similar statement is reported from Ali.

Al-Awza’i said: Ayyub Al-Sakhtiyani stated, “If you address a man with the Sunnah and he responds, ‘Leave this and tell us from the Qur’an,’ then know that he is a person of misguidance who misguides others.”

Al-Awza’i also said: “Allah has obligated all of His servants to accept what the Messenger ﷺ brought to them.” Allah said “and whatever the Messenger gives you, you must take, and whatever he forbids you from, you must abstain from.” And Allah says, “Whoever obeys the Messenger has in fact obeyed Allah.”





## فصل

في ذكر النهي عن تفسير القرآن لمجرد الرأي والظن من غير استنادٍ إلى حجةٍ

وفيه خمسة أحاديث:

**الأول:** عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله ﷺ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبَقِّ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا» رواه البخاري.

**الثاني:** عن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ -وَفِي رِوَايَةٍ: بِرَأْيِهِ- فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ» رواه أحمد، وأبو داود، والنسائي، والترمذي، وقال: حديث حسن.

## Chapter:

**Concerning the prohibition of interpreting the Qur'an based on mere opinion and conjecture without relying upon proof**

**It contains five narrations:**

**First:** Abdullah ibn Umar reported that the Messenger of Allah ﷺ said: “God does not seize knowledge by snatching it away from the people, but He takes knowledge away by taking the scholars. When He has not left a single scholar, people will take ignorant ones as leaders; they will be asked for rulings and they will give judgments without knowledge. They will go astray and lead others astray.” This was recorded by al-Bukhari.

**Second:** Ibn Abbas reported that the Messenger of Allah ﷺ said: “Whoever speaks about the Qur'an without knowledge. In another narration, based on his own opinion. Let him take his seat in the Fire.” Recorded by Ahmad, Abu Dawud, al-Tirmidhi, and al-Nasa'i. Al-Tirmidhi said, “It is a good narration.



**الثالث:** عن جندب رضي الله عنه قال: قال رسول الله ﷺ: «مَنْ قَالَ فِي كِتَابِ اللَّهِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ» رواه أبو داود والنسائي والترمذي.

**الرابع:** عن عتبة بن عامر رضي الله عنه قال: قال رسول الله ﷺ: «أَخَافُ عَلَى أُمَّتِي الْقُرْآنَ وَاللَّبْنَ، يَتَعَلَّمُونَ الْقُرْآنَ فَيَتَأَوَّلُونَهُ عَلَى غَيْرِ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَيُجَادِلُونَ النَّاسَ بِهِ، وَيُحِبُّونَ اللَّبْنَ، فَيَبِيدُونَ، وَيَتْرَكُونَ الْجَمَاعَاتِ وَالْجُمُعَاتِ، وَيَتَّبِعُونَ الشَّهَوَاتِ، وَيَتْرَكُونَ الصَّلَوَاتِ» رواه أحمد.

و(يبدون): أي: يسكنون البادية.

**الخامس:** عن عمر رضي الله عنه أن رسول الله ﷺ قال: «إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى هَذِهِ الْأُمَّةِ ثَلَاثٌ: رِجَالٌ يَتَأَوَّلُونَ الْقُرْآنَ عَلَى غَيْرِ تَأْوِيلِهِ، وَزَلَّةٌ عَالِمٌ يَقْتَدِي بِهَا جَاهِلٌ، وَمَا يُفْتَحُ عَلَيْهِمْ مِنَ الدُّنْيَا» رواه الطبراني، كذا أبو داود في مراسيله، والأصح أنه موقوف.

---

**Third:** Jundub reported that the Messenger of Allah ﷺ said: “Whoever speaks about the Book of God based on his own opinion and is correct has still erred.” This was recorded by Abu Dawud, al-Nasa’i, and al-Tirmidhi.

**Fourth:** Uqbah ibn Amir reported that the Messenger of Allah ﷺ said: “I fear for my nation regarding the Qur’an and milk. They will learn the Qur’an, yet they interpret it contrary to what God revealed, they argue with people using it, and they love milk, so they roam and they leave off the congregational and Friday prayers. They follow their desires and they abandon the salah.” Recorded by Ahmad.

(يبدون): That they will resemble the lifestyle of desert dwellers.

**Fifth:** Umar reported that the Messenger of Allah ﷺ said: “Indeed, what I fear most for this nation are three things: Men who will interpret the Qur’an incorrectly, the slip of a scholar that is followed by an ignorant person, and what will open up for them from the dunya.” Recorded At-Tabarani, Abu Dawud in his *maraseel*, and it is more correct that this is a statement of Umar rather than a prophetic statement.



وسئل أبو بكر رضي الله عنه عن قوله تعالى: ﴿وَفِيكُمُ **وَأَبًا**﴾، فقال: «أيُّ سماءٍ تُظِلُّني، وأيُّ أرضٍ تُقِلُّني إنَّ أنا قُلْتُ في كتاب الله ما لا أعلم؟».

وعن إبراهيم التيمي قال: «أنكرَ عمر كيف تختلفُ هذه الأمة، ونبيُّها واحدٌ، وملَّتْها واحدة، فسألَ ابنَ عباسٍ رضي الله عنهما فقال: يا أمير المؤمنين، إنَّا أنزل علينا القرآن فقرأناه، وعلمنا فيما أنزل، وإنه سيكون بعدنا أقوامٌ يقرؤون القرآن ولا يدرون فيما أنزل، فتختلف آراؤهم، فعرفَ عمر قوله وأعجبه».

---

Abu Bakr was asked about the verse, “**and its fruit and its fodder.**” He replied: “Which sky would shade me and which earth would carry me if I were to say about the Book of God that which I do not know?”

Ibrahim al-Taymi said: “Umar was astonished at how this nation could differ, while their Prophet is one and their religion is one. Ibn Abbas said to him: ‘O Commander of the Believers, the Qur’an was revealed to us while we knew in which contexts it was revealed in. After us will come people who will recite the Qur’an, yet they will not know in what contexts it was revealed in, and thus they will differ in their interpretations.’” Umar recognized the truth in his statement and was amazed by it.”



## فَصْلٌ

في ذكر أن أهل القرآن أفضل العَمَال، وأن الاشتغال به أفضل الأعمال

وفيه عشرة أحاديث:

**الأول:** عن أبي موسى رضي الله عنه قال: قال رسول الله ﷺ: «مثل المؤمن الذي يقرأ القرآن كمثل الأترجة؛ ريحها طيب وطعمها طيب، ومثل المؤمن الذي لا يقرأ القرآن كمثل التمرة لا ريح لها وطعمها حلو، ومثل المنافق الذي يقرأ القرآن مثل الريحانة؛ ريحها طيب وطعمها مر، ومثل المنافق الذي لا يقرأ القرآن كمثل الحنظلة ليس لها ريح وطعمها مر» رواه البخاري ومسلم.

و(الأترجة): بضم الهمزة مخففة الجيم، واحده الأترج، وهو ثمر شجر معروف، وقد تشدد جيمه.

---

### Chapter:

Concerning the fact that the people of the Qur'an are the best of workers, and that occupying oneself with the Qur'an is the best of deeds.

This chapter contains ten narrations:

**First:** Abu Musa reported that the Messenger of Allah ﷺ said:

“The example of the believer who recites the Qur'an is like that of a citron: its fragrance is pleasant and its taste is pleasant. The example of the believer who does not recite the Qur'an is like a date: it has no fragrance, but its taste is sweet. The example of the hypocrite who recites the Qur'an is like basil: its fragrance is pleasant, but its taste is bitter. And the example of the hypocrite who does not recite the Qur'an is like the colocynth: it has no fragrance and its taste is bitter.”

Narrated by al-Bukhari and Muslim.

(Regarding **al-utrujjah** mentioned here: with a dhamma on the hamzah and a light jeem, and it is the name of a well-known fruit-bearing tree, the jeem could also be read with a shaddah)





**الثاني:** عن عائشة رضي الله عنها أَنَّ النَّبِيَّ ﷺ «بَعَثَ رَجُلًا عَلَى سِرِّيَّةٍ فَكَانَ يَقْرَأُ لِأَصْحَابِهِ فَيَخْتِمُ بِ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: سَلُوهُ، لِأَيِّ شَيْءٍ فَعَلَ ذَلِكَ؟ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ عَزَّ وَجَلَّ، وَأَنَا أَحِبُّ أَنْ أَقْرَأَهَا، فَقَالَ النَّبِيُّ ﷺ: فَأَخْبِرُوهُ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّهُ» رواه البخاري ومسلم.

**الثالث:** عَنْ عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَفْضَلَكُمْ - وَفِي رِوَايَةٍ: خَيْرُكُمْ - مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ» رواه البخاري.

---

**Second:** ‘Aishah reported that the Prophet ﷺ sent a man as the leader of a military detachment, and he would conclude their recitation in prayer with “*Say: He is God, One.*” When they returned, they mentioned this to the Messenger of Allah ﷺ, so he said: “Ask him why he does that.” They asked him, and he replied: “Because it is the description of the Most Merciful, and I love to recite it.” The Prophet ﷺ said: “Inform him that Allah loves him.” Narrated by al-Bukhari and Muslim.

**Third:** ‘Uthman ibn ‘Affan reported that the Prophet ﷺ said: “The most virtuous, in another narration, the best among you are those who learn the Qur’an and teach it.” Narrated by al-Bukhari.



**الرابع:** عن ابن مسعود رضي الله عنه قال: قال رسول الله ﷺ: «مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا» رواه الترمذي، وقال: حديث حسن صحيح.

**الخامس:** عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارِسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ» رواه أبو داود بإسناد صحيح على شرط البخاري ومسلم.

**السادس:** عن أبي سعيد رضي الله عنه قال: قال رسول الله ﷺ: يَقُولُ الرَّبُّ عَزَّ وَجَلَّ: «مَنْ شَغَلَهُ الْقُرْآنُ وَذَكَرَنِي عَنْ مَسْأَلَتِي أُعْطِيَ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ وَفُضِّلَ كَلَامُ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفُضِّلَ اللَّهُ عَلَى خَلْقِهِ» رواه الترمذي.

---

**Fourth:** Ibn Mas‘ud reported that the Messenger of Allah ﷺ said: “Whoever recites a single letter from the Book of Allah will have one good deed for it, and each good deed is multiplied by ten.”

Narrated by al-Tirmidhi, who said: “A sound and acceptable narration.”

**Fifth:** Abu Hurayrah reported that the Messenger of Allah ﷺ said: “No group of people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy envelopes them, the angels surround them, and Allah mentions them among those who are with Him.”

Narrated by Abu Dawud with an authentic chain upon the conditions of al-Bukhari and Muslim.

**Sixth:** Abu Sa‘id reported that the Messenger of Allah ﷺ said: “Allah, the Exalted, says: Whoever is occupied with the recitation of the Qur’an and with remembering Me, such that he does not have time to ask Me for his needs, I shall give him the best of what I grant to those who ask. And the superiority of the speech of Allah over all other speech is like the superiority of Allah over His creation.”

Narrated by al-Tirmidhi.



**السابع:** عن أبي أمامة رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِ مَا خَرَجَ مِنْهُ - يَعْنِي الْقُرْآنَ -» رواه أحمد والترمذي.

**الثامن:** عن عبد الله بن عمرو بن العاص رضي الله عنه قال: قال رسول الله ﷺ: «يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتِّلْ، كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا» رواه أحمد وأبو داود والنسائي والترمذي.

**التاسع:** عن بريدة الأسلمي رضي الله عنه قال: قال رسول الله ﷺ: «يُعْطَى صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ الْمُلْكُ بِيَمِينِهِ وَالْخُلْدُ بِشِمَالِهِ، وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، وَيُكْسَى وَالِدَاهُ حُلَّتَيْنِ لَا يُقَوِّمُ لَهُمَا أَهْلُ الدُّنْيَا فَيَقُولَانِ: بِمَ كُسِينَا هَذِهِ؟ فَيُقَالُ لَهُمَا: بِأَخَذِكُمَا الْقُرْآنَ» رواه أحمد.

---

**Seventh:** Abu Umamah reported that the Messenger of Allah ﷺ said: “No servant draws closer to Allah with anything more beloved to Him than what came from Him - meaning the Qur’an.”  
Narrated by Ahmad and al-Tirmidhi.

**Eighth:** ‘Abdullah ibn ‘Amr ibn al-‘Aas reported that the Messenger of Allah ﷺ said: “It will be said to the companion of the Qur’an: Read, ascend, and recite, just as you used to recite in the dunya, for your rank will be at the last verse you recite.”  
Narrated by Ahmad, Abu Dawud, al-Nasa’i, and al-Tirmidhi.

**Ninth:** Buraidah al-Aslami reported that the Messenger of Allah ﷺ said: “The companion of the Qur’an will be given kingship in his right hand on the Day of Resurrection, and eternal dwelling in his left. A crown of dignity will be placed upon his head, and his parents will be clothed with two garments the likes of which the people of this world could never match. They will say, ‘For what reason were we given these garments?’ It will be said to them, ‘Because your child took hold of the Qur’an.’”  
Narrated by Ahmad.



**العاشر:** عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ، قِيلَ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: أَهْلُ الْقُرْآنِ، هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ» رواه أحمد والنسائي وابن ماجه.

وروى ابن رجب الحنبلي بسنده إلى عبد الله بن أحمد بن حنبل قال: سَمِعْتُ أَبِي يَقُولُ: «رَأَيْتُ رَبَّ الْعِزَّةِ ﷻ فِي النَّوْمِ، فَقُلْتُ: يَا رَبِّ مَا أَفْضَلُ مَا تَقَرَّبَ الْمُتَقَرَّبُونَ بِهِ إِلَيْكَ؟ فَقَالَ: كَلَامِي، فَقُلْتُ: يَا رَبِّ بِفَهْمٍ أَوْ بِغَيْرِ فَهْمٍ، قَالَ: بِفَهْمٍ وَبِغَيْرِ فَهْمٍ».

وروى -أيضا- بسنده إلى المقرئ حمزة الزيات قال: «رَأَيْتُ رَبِّي ﷻ فِي مَنَامِي، فَقَالَ لِي: اقْرَأْ يَا حَمْزَةُ كَمَا عَلَّمْتُكَ؛ فَإِنِّي أَحَبُّ أَهْلِ الْقُرْآنِ، فَقَرَأْتُ، فَلَمَّا أَتَمَمْتُ قِرَاءَتِي، قَالَ لِي: كَذَا قَرَأْتُ».

**Tenth:** Anas ibn Malik reported that the Messenger of Allah ﷺ said: “Indeed, Allah has people from among mankind.” It was asked: “Who are they, O Messenger of Allah?” He said: “The people of the Qur’an, they are the people of Allah and His chosen ones.”

Narrated by Ahmad, al-Nasa’i, and Ibn Majah.

Ibn Rajab al-Hanbali narrated with his chain to ‘Abdullah ibn Ahmad ibn Hanbal, who said: I heard my father say: “I saw my Lord in a dream and asked: O Lord, what is the best act by which those who draw near to You draw near?” He said: “It is My speech, O Ahmad.” I said: “With understanding it, or without understanding it?” He said: “With understanding it or without understanding it.”

He also narrated with his chain to Hamzah al-Zayyat who said: “I saw my Lord in my dream, and He said to me: ‘Recite, O Hamzah, as you were taught, for I love the people of the Qur’an. When I finished your recitation, He said to me: ‘Thus I have recited.’”





## فَصْلٌ

في ذكرِ تَحْسِينِ الصَّوْتِ بِالْقُرْآنِ، وتأثير القرآن في قلب من أصغى إليه بقلبٍ سليم

وفيه عشرة أحاديث:

**الأول:** عن أبي هريرة رضي الله عنه قال: قال رَسُولُ اللَّهِ ﷺ: «مَا أَدْنَى اللَّهِ لِشَيْءٍ -أَيِ اسْتَمَعَ- كَأَذْنِهِ لِرَجُلٍ حَسَنَ التَّرَنُّمِ بِالْقُرْآنِ» رواه أحمد والبخاري ومسلم.

**الثاني:** عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «اللَّهُ تَعَالَى أَشَدُّ أَدْنًا -أَيِ اسْتِمَاعًا- إِلَى الرَّجُلِ الْحَسَنِ الصَّوْتِ بِالْقُرْآنِ مِنْ صَاحِبِ الْقَيْنَةِ إِلَى قَيْنَتِهِ» رواه أحمد.  
(وَالْقَيْنَةُ): الْمُغَنِّيَّةُ.

---

### Chapter:

Concerning beautifying one's voice with the Qur'an, and the effect of the Qur'an upon the heart of the one who listens to it with a sound heart.

And in it are ten narrations:

**First:** Abu Hurayrah reported that the Messenger of Allah ﷺ said: "Allah has not listened to anything as He listens to a man who recites the Qur'an in a pleasant tone." Narrated by Ahmad, al-Bukhari, and Muslim.

**Second:** Fadalah ibn 'Ubayd reported that the Prophet ﷺ said: "Allah, the Exalted, is more attentive (meaning He listens more intently), to a man with a beautiful voice reciting the Qur'an than a man is to the singing of his songstress."

The term *al-qayna* refers to a female singer.



**الثالث:** عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «زَيَّنُوا أَصْوَاتَكُمْ بِالْقُرْآنِ - وفي رواية -: حَسَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ، فَإِنَّ الصَّوْتَ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا» رواه أحمد، وأبو داود، والنسائي، وابن ماجه.

**الرابع:** عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ أَيضًا، قَالَ: «سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْعِشَاءِ ﴿وَالنِّينَ وَالزَّيْتُونَ﴾؛ فَلَمْ أَسْمَعْ أَحَدًا أَحْسَنَ صَوْتًا أَوْ قِرَاءَةً مِنْهُ».

---

**Third:** Al-Bara' ibn 'Azib reported that the Messenger of God said: "Beautify your voices with the Qur'an." In another narration: "Adorn the Qur'an with your voices, for a beautiful voice increases the beauty of the Qur'an." Narrated by Ahmad, Abu Dawud, al-Nasa'i, and Ibn Majah.

**Fourth:** Al-Bara' also reported: "I heard the Prophet reciting 'By the fig and the olive' in the night prayer, and I have never heard anyone with a better voice or recitation than him." Narrated by al-Bukhari and Muslim.



**الخامس:** عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ» رواه أحمد، والبخاري، وأبو داود، وابن ماجه.  
ومعنى «يَتَغَنَّ بِالْقُرْآنِ»: يترنم به من غير إفراط في المدّ، وإشباع في الحركات حتى يتولد منه حروف، فذلك حرام، وبهذا فسرّه جمهور العلماء.  
وأما تأويل سفيان بن عيينة أن المراد: من لم يَسْتَغَنَّ بالقرآن عن غيره، فقد ردّه الشافعي وغيره من جهة اللغة، ومن جهة المعنى.

---

**Fifth:** Sa'd ibn Abi Waqqas reported that the Messenger of Allah ﷺ said: "He is not one of us who does not recite the Qur'an with a pleasant voice." Narrated by Ahmad, al-Bukhari, Abu Dawud, and Ibn Majah.

The meaning of **reciting with a pleasant voice** is that he beautifies his recitation without exaggeration in elongation or extending the *Harakat* until new letters are produced. Doing so is prohibited. This is the explanation given by the majority of scholars.

As for the interpretation of Sufyan ibn 'Uyaynah, he said that what is meant is the one who does not seek sufficiency through the Qur'an, turning instead to other than it. Al-Shafi'i refuted this interpretation, stating that the intended meaning here relates to beautifying the recitation linguistically, and from the angle of its meaning.



**السادس:** عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ عَلَيَّ مِنْ سُورَةِ النِّسَاءِ، فَقُلْتُ: أَقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ عَلَيْهِ حَتَّى انْتَهَيْتُ إِلَى قَوْلِهِ تَعَالَى: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾، فَسَأَلْتُ عَيْنَاهُ» رَوَاهُ أَحْمَدُ وَابْنُ خَرِّازٍ وَمُسْلِمٌ.

**السابع:** عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «خَرَجْتُ قَبْلَ أَنْ أُسَلِّمَ أَتَعَرَّضُ رَسُولَ اللَّهِ ﷺ فَوَجَدْتُهُ فِي الْمَسْجِدِ فَقُمْتُ خَلْفَهُ، فَاسْتَفْتَحَ سُورَةَ الْحَاقَّةِ، فَجَعَلْتُ أَعْجَبُ مِنْ تَأْلِيفِ الْقُرْآنِ، ثُمَّ قُلْتُ: لَعَلَّهُ شَاعِرٌ، فَقَرَأَ: ﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا نُؤْمِنُونَ﴾، فَقُلْتُ: لَعَلَّهُ كَاهِنٌ، فَقَرَأَ: ﴿وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا نَذْكُرُونَ ﴿٤١﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ﴾، إِلَى آخِرِ السُّورَةِ، قَالَ: فَوَقَعَ الْإِسْلَامُ فِي قَلْبِي كُلِّ مَوْقِعٍ» رَوَاهُ أَحْمَدُ.

**Sixth:** Ibn Mas‘ud reported that the Messenger of Allah ﷺ said to me: “Recite to me from Surat al-Nisa.” I said: “Shall I recite it to you when it was revealed to you?” He said: “I like to hear it from someone other than myself.” So, I recited it to him until I reached the verse, “**How will it be when We bring from every nation a witness, and We bring you as a witness over these**” and his eyes were flowing with tears. Narrated by Ahmad, al-Bukhari, and Muslim.

**Seventh:** From Umar, may Allah be pleased with him, who said, ‘I went out before I accepted Islam intending to confront the Messenger of Allah ﷺ. I found him in the mosque, so I stood behind him. He began reciting Surah Al-Haqqah, and I was amazed at the composition of the Qur’an. I then said to myself, “Perhaps he is a poet,” and he recited, “**It is not the word of a poet. Little is it that you believe.**”

So I said, “Perhaps he is a soothsayer,” and he recited, “**Nor is it the word of a soothsayer. Little is it that you take heed. It is a revelation from the Lord of the worlds,**” until the end of the surah.

He said, “Islam then settled in my heart in every place it could settle.”

Recorded by Ahmad.





**الثامن:** عن جُبَيْرِ بْنِ مُطْعِمٍ رضي الله عنه قال: «جِئْتُ رَسُولَ اللَّهِ ﷺ بعد بدر في فداءِ رجالٍ من المشركين، ورسولُ الله يُصَلِّي المَغْرِبَ، يقرأُ بالطور، فَكَأَنَّمَا صُدِعَ عَنْ قَلْبِي حِينَ سَمِعْتُ الْقُرْآنَ» رواه أحمد.

**التاسع:** عَنْ عَائِشَةَ رضي الله عنها قالت: «كَانَ أَبُو بَكْرٍ رضي الله عنه رَجُلًا بَكَاءَ لَا يَمْلِكُ عَيْنُهُ إِذَا قَرَأَ الْقُرْآنَ» رواه البخاري.

---

**Eighth:** Jubayr ibn Mut'im reported: He said, "I came to the Messenger of Allah ﷺ after the Battle of Badr regarding the ransom of the captives from the polytheists, and the Messenger of Allah was praying Maghrib while reciting Surah al-Tur. My heart nearly burst when I heard the Qur'an." Narrated by Ahmad.

**Ninth:** Aisha reported: She said, "Abu Bakr was a man who wept often and could not control his tears when he recited the Qur'an." Narrated by al-Bukhari.



**العاشر:** عَنْهَا أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ الَّذِي تَوَفَّى فِيهِ: «مُرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ...» الْحَدِيثُ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

عَنْ قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا حَسَنَ الْوَجْهِ، حَسَنَ الصَّوْتِ».

وَعَنْ نَافِعٍ قَالَ: مَا قَرَأَ ابْنُ عُمَرَ هَذِهِ الْآيَةَ: ﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يَحْسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبْ مَنْ يَشَاءُ﴾ إِلَّا بَكَى، ثُمَّ يَقُولُ: «إِنَّ هَذَا لِإِحْصَاءٍ شَدِيدٌ» رَوَاهُ أَحْمَدُ.

---

**Tenth:** Aisha reported that the Prophet ﷺ said during the illness in which he passed away, “Command Abu Bakr to lead the people in prayer.” She said, “O Prophet of Allah, If Abu Bakr stands in your place, the people will not be able to hear his recitation because of his crying...” The rest of the narration follows. Narrated by al-Bukhari and Muslim.

Qatadah said, “Allah never sent a prophet except that he had a beautiful face and a beautiful voice.”

Nafi‘ reported that Ibn Umar never recited the verse: ‘**Whether you reveal what is in your hearts or conceal it, Allah will hold you accountable for it. He forgives whom He wills and punishes whom He wills, and Allah is Powerful over all things,**’ except that he would weep, then say, “This is a severe reckoning.” Narrated by Ahmad.



وعنه قال: قرأ ابن عمر في صلاته ﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾، فلما بلغ: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾، بكى حتى سقط، ولم يقدر على إتمام السورة.

وعن يحيى بن أيوب: «إن فتى كان عمر يعجب به، فقرأ ذلك الفتى ليلة آية فشقق شهقةً خرجت فيها نفسه، فلما دُفن وقف عمر على قبره فناداه: يا فلانُ ﴿وَلَمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ﴾، فأجابه الفتى من داخل القبر مرتين أو ثلاثاً: قد أعطانيهما ربي يا عمر»، رواه ابن أبي الدنيا.

والله سبحانه أعلم، وصلى الله على سيّدنا محمد، وآله وصحبه وسلم، صلاة دائمة إلى يوم الدين، والحمد لله رب العالمين.

﴿سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

---

He also said: Ibn Umar recited in his prayer, “**Woe to those who give less than due.**”, until he reached “**On the Day when mankind will stand before the Lord of the worlds.**” He then cried until he collapsed and was unable to finish the chapter.

“Yahya ibn Abi Kathir said, ‘There was a young man whom Umar greatly admired. One night, he recited a verse and let out a gasp so intense that his soul left his body. After he was buried, Umar stood by his grave and called out, “O so-and-so! ‘**And whoever fears standing before their Lord will have two Gardens.**’ The young man answered him from within the grave once or twice, “My Lord has granted them to me, O Umar.”’  
Recorded by Ibn Abi al-Dunya.”

“And Allah, exalted is He, knows best. May blessings and peace be upon our master Muhammad, and upon his family and his companions, a continuous blessing until the Day of Judgment. And all praise is due to Allah, Lord of the worlds

“**Glorified is your Lord, the Lord of might, above what they ascribe. And peace be upon the messengers. And all praise be to Allah, Lord of the worlds.**”

