



**40 PEARLS FROM
THE LEADER OF THE WORLDS
(SALLALLAHU ALAIHI WASALLAM)
FOR THOSE MEMORIZING THE QUR'AN**

Virtues of Hifdh and Advices for Huffaadh



SPIRITUAL LIGHT PUBLICATIONS

Published by: Spiritual Light Publications

Website: spirituallight.org.za

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بسم الله الرحمن الرحيم

Introduction

All praises are due solely to Allah ﷻ, by whose grace and mercy all good deeds are completed. May Allah ﷻ's special and choicest salawaat and salaam be upon our beloved master and teacher Nabi Muhammed ﷺ, whose life is the greatest example worthy of being followed and who conveyed to us the greatest message of Hidaayah– the Qur'an.

One of the greatest bounties that a Muslim can ever enjoy is the opportunity of memorizing the book of Allah ﷻ, the Qur'an. Memorizing the Qur'an is a great favour of Allah ﷻ, which is only possible with the help and Tawfiq of Allah ﷻ. The favourites of Allah ﷻ are those whom He chooses to attach to the Qur'an. However, this bounty also brings along with it great added responsibilities.

Rasulullah ﷺ extolled the virtues of memorizing the Qur'an in numerous Ahaadith. He also provides various advices and guidelines for those who are engaged in memorizing the Qur'an and for those who have already memorized the Qur'an.

It was my heart's desire for some time to compile a book of 40 Ahaadith on the virtues of memorizing the Qur'an, as well as Nabawi advices for the students of the Qur'an. When Allah ﷻ favoured me with the great bounty of seeing my eldest daughter finish her Hifdh, I decided to prepare this booklet. Many of the Ahaadith in this book were translated in the Haram of Makkah in Rabi'ul Awwal 1445, while looking towards the Ka'bah between every Hadith.

It is hoped that teachers and parents of Hifdh students will read sections of this book for the Hifdh students on a daily basis and that Hifdh students will study this book, to be inspired by the priceless teachings of Rasulullah ﷺ.

May Allah ﷻ accept this booklet, make it a means of earning His pleasure, and use it as a means of inspiring the Ummah to learn, memorize and practice upon the Qur'an. Aameen

14 Rabiuth-Thaani 1446 / Yawmul-Jumu'ah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir Rahmaanir Raheem

Verses of the Qur'an on the virtues of Hifdh

Memorizing the Qur'an is far better than all the enjoyments and attractions of the world.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِلْمُؤْمِنِينَ (57) قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ (58)

Allah ﷻ says: “O mankind, an admonition has come to you from your Rabb, and a cure for (the spiritual and even physical diseases) that which is in your chests, and a guidance and a mercy for the believers.

Say (O my beloved Messenger), “It is only over the grace of Allah and His mercy that you should all rejoice. It is far better than whatever you collect (of worldly wealth, belongings and enjoyments).” (Surah Yunus v.57-58)

Ibn Abbaas ؓ explains that the grace of Allah refers to ‘Islam’, and ‘His mercy’ refers to enabling a person to be from the people of the Qur'an (i.e. engaged with the Qur'an). (Musannaf Ibn Abi Shaybah no. 30691, Shuabul-Imaan no. 2359)¹ Abu Sa'eed Al-Khudri ؓ explained that ‘the grace of Allah’ refers to the Qur'an, and ‘His mercy’ refers to enabling

¹ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ ، قَالَ : بِفَضْلِ اللَّهِ : الْإِسْلَامُ ، وَبِرَحْمَتِهِ : أَنْ جَعَلَكَ مِنْ أَهْلِ الْقُرْآنِ.

a person to be from the people of the Qur'an (i.e. engaged with the Qur'an). (Musannaf Ibn Abi Shaybah no. 30689)²

During lessons, Abdullah ibn Mas'ud رضي الله عنه would instil the grandeur and honour of the Qur'an in the hearts of his students. This is why, when he taught someone a single verse of the Qur'an, he would also tell him:

هِيَ خَيْرٌ مِمَّا اطَّلَعْتَ عَلَيْهِ الشَّمْسُ - أَوْ مِمَّا عَلَى الْأَرْضِ مِنْ شَيْءٍ

Indeed, this (one verse) is more valuable than whatever the sun rises upon, or whatever is on the face of the earth.

He would not just say this after a specific verse. Rather, he would repeat it after every single verse he taught until he had said that about the entire Qur'an! (Al-Mu'jamul-Kabeer no. 8663)

Another narration states that when people arrived at his house every morning, Abdullaah ibn Mas'ud رضي الله عنه would advise them to sit down and then passing by each person learning the Qur'an, he would ask them which verse they had reached. When they informed him, he would then recite the next verse and say, "Learn it, because this verse is better for you than everything between the heavens and the earth." The person would therefore think that there is no verse in the Qur'an as great as this verse. He would then proceed to the next person and tell him the same thing, until he had said it to each one of them. (Al-Mu'jamul-Kabeer no. 8662)³

² عَنْ أَبِي سَعِيدٍ فِي قَوْلِ اللَّهِ تَعَالَى {قُلْ يُفَضِّلُ اللَّهُ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا} قَالَ : {يُفَضِّلُ اللَّهُ {الْقُرْآنُ} ، {وَبِرَحْمَتِهِ} أَنْ جُعِلْتُمْ مِنْ أَهْلِهِ .

³ عَنْ عَبْدِ اللَّهِ : أَنَّهُ كَانَ يَقْرَأُ لِلرَّجُلِ الْآيَةَ ثُمَّ يَقُولُ : هِيَ خَيْرٌ مِمَّا اطَّلَعْتَ عَلَيْهِ الشَّمْسُ أَوْ مِمَّا عَلَى الْأَرْضِ مِنْ شَيْءٍ حَتَّى يَقُولَ ذَلِكَ فِي الْقُرْآنِ كُلِّهِ

Allah ﷻ preserves the Qur'an in the hearts of His friends

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (9)

Allah ﷻ says: “Indeed We have revealed The Reminder and We are its protectors and preservers.”
(Suratul-Hijr v.9)

Abdul Karim Al-Qushayri ﷻ writes in the explanation of the above verse: Allah ﷻ revealed the Taurah and entrusted its preservation and protection to Bani Isar'il, since 'they were entrusted with the task of protecting the book of Allah'. They altered and changed it. Allah then ﷻ revealed the Furqaan (the Qur'an) and informed mankind that He will protect it and preserve it. Allah ﷻ protects and preserves it through the Qurraa and Huffaadh. Their hearts are the treasure houses which store His book. And Allah ﷻ will never allow His book to be destroyed.” (Therefore, Allah ﷻ will take care of and protect the hearts of those Qurraa and Huffaadh who are striving to preserve the Qur'an and protect it.) (Lataa'iful Ishaaraat 2/264)⁴

عن أبي إسحاق قال قال عبد الله بن مسعود : لو قيل لأحدكم : لو غدوت إلى القرية كان لك أربع مئة قلائص كان يقول : قد أني لي أن أجدو ولو أن أحدكم غدا فتعلم آية من كتاب الله خيرا له من أربع وأربع حتى عد شيئا كثيرا قال أبو إسحاق : وأخبرني أبو عبيدة أن ابن مسعود كان إذا أصبح فخرج أراه الناس إلى داره فيقول : على مكانكم ثم يمر بالذين يقرئهم القرآن فيقول : أبا فلان بأي سورة أنت ؟ فيخبره فيقول : في أي آية فيخبره فيفتح عليه الآية التي تليها ثم يقول : تعلمها فإنها خير لك مما بين السماء والأرض قال : فيظن الرجل أنه ليس في القرآن آية خير منها ثم يمر بالآخر فيقول له مثل ذلك حتى يقول ذلك لكلهم

⁴ أنزل التوراة وقد وكل حفظها إلى بني إسرائيل بما است حفظوا من كتاب الله ، فحرفوا وبدلوا ، وأنزل الفرقان وأخبر أنه حافظه ، وإنما يحفظه بقراءه؛ فقلوب القراء خزائن كتابه ، وهو لا يضيع كتابه . (تفسير القرشي 264/2)

Allah ﷻ has made memorizing of the Qur'an easy for those who truly desire to do so

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Allah ﷻ says: “We have certainly made the Qur'an easy to memorize, so is there anyone who is willing to memorize it.” (Suratul Qamar v.17, 22, 32, 40)

This is one explanation of this verse.

Abu Abdillah Al-Qurtubi رحمه الله explains it as follows: We have made it easy to memorize and We will help the one who intends to memorize it. So is there anyone who is desirous of memorizing it, for he will be divinely assisted in achieving it... Sa'eed ibn Jubair رحمه الله said, “There is no book from the books of Allah which are recited off by-heart entirely except the Qur'an.” Other scholars have said, “This favour was not granted to Bani Isra'il. They were only able to recite the Tawrah by looking into it, except for Musa عليه السلام, Harun عليه السلام, Yusha' ibn Nun عليه السلام and Uzair عليه السلام. It was because of this (great achievement of having memorized the book of Allah ﷻ) that the Bani Isra'il were cast into a fitnah (trial) through Uzair عليه السلام, when he re-wrote the Tawrah for them from memory when the copies had been burnt (to the extent that some even began referring to him as the son of God – may Allah ﷻ protect us), as has been explained in Suratut-Tawbah. Allah ﷻ made it easy for this Ummah to memorize His book, so that they may take heed from the advices mentioned therein i.e. so that the Qur'an could have such an impact on them that it becomes like a part

of their being and a part of their composition. (Summarized from Al-Jaami' li Ahkaamil Qur'an 17/134)⁵

Qataadah ؓ explained the last portion to mean, "Is there anyone who is desirous of goodness, for he will be divinely assisted in achieving it." Matar Al-Warraaq ؓ explained it to mean, "Is there anyone who is desirous of knowledge, for he will be divinely assisted in achieving it." (Tafsir-Tabari)⁶

Abdul Karim Al-Qushayri ؓ writes in the explanation of the above verse: We made it easy for the tongues of people to recite it. We made it easy to learn for some hearts. We made it easy to understand for some hearts. We made it easy to memorize for some hearts. All of the above are the people of the Qur'an. And all of them are the family of Allah and His favourites.⁷ (Lataa'iful Ishaaraat 3/497)

⁵ أي سهلناه للحفظ وأعنا عليه من أراد حفظه ؛ فهل من طالب لحفظه فيعان عليه ؟ ... وقال سعيد بن جبیر : ليس من كتب الله كتاب يقرأ كله ظاهرا إلا القرآن وقال غيره : ولم يكن هذا لبني إسرائيل ، ولم يكونوا يقرؤون التوراة إلا نظرا ، غير موسى وهارون ويوشع بن نون وعزير صلوات الله عليهم ، ومن أجل ذلك افتننوا بعزير لما كتب لهم التوراة عن ظهر قلبه حين أحرقت ؛ على ما تقدم بيانه في سورة "التوبة" فيسر الله تعالى على هذه الأمة حفظ كتابه ليذكروا ما فيه ؛ أي يفتعلوا الذكر ، والافتعال هو أن ينجع فيهم ذلك حتى يصير كالذات والتركيب فيهم (الجامع لأحكام القرآن = تفسير القرطبي 134/17)

⁶ عن قتادة (وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ) يقول: فهل من طالب خير يعان عليه. عن مطر، في قوله (وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ) قال: هل من طالب علم فيعان عليه. (جامع البيان في تأويل القرآن للطبري 584/22)

⁷ يَسِّرْنَا قراءته على ألسنة الناس ، ويسِّرْنَا علمه على قلوب قوم ، ويسِّرْنَا فهمه على قلوب قوم ، ويسِّرْنَا حِفْظَهُ على قلوب قوم ، وكلهم أهل القرآن ، وكلهم أهل الله وخاصته . (تفسير القشيري 497/3)

The bearers of the Qur'an are the true people of knowledge

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ
(49)

“Nay, they are clear verses which are stored in the chests of those who have been granted (true) knowledge.” (Suratul Ankaboot v.49)

Iyaadh ibn Himaar رضي الله عنه narrates that Rasulullah ﷺ said: Allah said (to me), “I have revealed to you such a book which water cannot wash away. You will be able to recite it whether you are asleep or awake (i.e. it will be preserved in your memory while asleep and when awake).” (Sahih Muslim no.7386)⁸ Ibn Kathir رحمه الله explains this by saying: (Water cannot wash it away) because it is preserved in the chests, it was made easy for tongues to recite, it guards over the hearts, it is miraculous in its words and its meanings. For this reason, it is mentioned in previous scriptures in the description of this Ummah: ‘Their scriptures are in their chests.’ (Tafseerul-Qur’anil Azeem 6/286)⁹

⁸ وَقَالَ إِنَّمَا بَعْثْتُكَ لَابْتِلَاكِ وَأَبْتَلِي بِكَ وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ تَقْرَأُهُ نَائِمًا وَيَقْظَانُ
⁹ وفي حديث عياض بن حمار ، في صحيح مسلم: "يقول الله تعالى: إني مبتليك ومبتل بك، ومنزل عليك كتابًا لا يغسله الماء، تقرؤه نائمًا ويقظان". أي: لو غسل الماء الخُلَّ المكتوب فيه لما احتيج إلى ذلك الخُل، كما جاء في الحديث الآخر: "لو كان القرآن في إهاب، ما أحرقته النار"، لأنه محفوظ في الصدور، ميسر على الألسنة، مهيم على القلوب، معجز لفظًا ومعنى؛ ولهذا جاء في الكتب المتقدمة، في صفة هذه الأمة: "أناجيلهم في صدورهم" (تفسير القرآن العظيم 286/6)

Abdullah ibn Mas'ud ؓ narrates that Rasulullah ﷺ said, “My description (in one of the previous scriptures) is: Ahmad Al-Mutawakkil (the one who praises Allah the most and the one who trusts Allah fully). He is not vulgar, nor harsh. He repays good with good, yet he does not repay evil treatment with evil. His birth-place is Makkah. His place of migration is Teebah (another name of Al-Madinah). His Ummah are people who praise Allah in abundance. They tie their loin-cloths at their waists. They wash their limbs (wudhu). Their scriptures are in their chests. They stand in lines for prayer like they line up for battle. The sacrifice which they present before me is their own blood (i.e. they love to be martyred in the path of Allah ﷻ). They are monks (worshippers) at night and lions (brave warriors) in the day.” (Al-Mu'jamul Kabeer no.10046)¹⁰ It was actually these very descriptions which led Ka'b Al-Ahbaar to embrace Islam.¹¹

Qadhi Thanaaullah Paanipatti ؓ writes: ‘Those who have been granted (true) knowledge’ refers to the believers who bear the Qur'an and memorize it, due to which no person could ever alter it. From the specialities of the Qur'an is that its verses are clear, and that it is divinely protected from alterations and deletions... and that it is preserved in the chests of people, unlike the other scriptures which were not sent as miracles.

¹⁰ عن عبدالله بن مسعود قال قال رسول الله صلى الله عليه و سلم : صفني أحمد المتوكل ليس بفظ ولا غليظ يجزي بالحسنة الحسنة ولا يكافي بالسيئة مولده بمكة ومهاجره طيبة وأمهته الحمدادون يأتزرون على أنصافهم ويوضؤون أطرافهم أناجيلهم في صدورهم يصفون للصلاة كما يصفون للقتال قربانهم الذي يتقربون به إلى دماؤهم رهبان بالليل ليوث بالهار (الطبراني في معجمه الكبير رقم 10046) . قال الهيثمي (485/8) : فيه من لم أعرفهم

¹¹ See his incident in Dalaailun Nubuwwah of Abu Nu'aim no.343

People would therefore alter them. And they had to be recited from a book.” (At-Tafseerul Mazhari 7/209)¹²

The best of all people

عن عثمان - رضي الله عنه - عن النبي صلى الله عليه و سلم قال : ((خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ)) قال (أي سعد بن عبيدة) وأقرأ أبو عبد الرحمن في إمرة عثمان حتى كان الحجاج قال وذاك الذي أقعدني مقعدي هذا¹³

Uthmaan ibn Affaan رضي الله عنه reports: Rasulullah ﷺ said, "The best amongst you are those who learn the Qur'an and teach it." (Sahih Al-Bukhari)

Abu Abdir-Rahmaan As-Sulami رضي الله عنه taught the Qur'an in the era of Uthmaan رضي الله عنه until the era of Hajjaaj ibn Yusuf (when he was the governor of Iraq). He said, "That Hadith is what has made me sit in this place of mine (in which I devoted myself to teaching the Qur'an)." (Sahih Al-Bukhari)

The next narration of Sahih Al-Bukhari contains the words 'learns the Qur'an or teaches it'.

Haafidh Ibn Hajar رحمه الله explains: Between the beginning of the khilaafah of Uthmaan رضي الله عنه and the end of the era of Hajjaaj was a period of 71 years and 9 months. Between the end of the

¹² بل هو آيات بينات في صدور الذين أوتوا العلم يعني المؤمنين الذين حملوا القرآن يحفظونه لا يقدر أحد على تحريفه وهي من خصائص القرآن كونه آيات بينات الاعجاز وكونه محفوظا عن التحريف والاسقاط لقوله تعالى وَإِنَّا لَهُ حَافِظُونَ وكونه محفوظا في الصدور بخلاف سائر الكتب فانما لم تكن معجزة فكانوا يحرفون الكلم منها عن مواضعها وما كانت تقرا الا من مصحف التفسير المظهرى (209/7)

¹³ أخرجه البخاري رقم: 4739

khilaafah of Uthmaan ؓ and the beginning of the era of Hajjaaj was a period of 32 years. The time period mentioned above could be any amount of years between these two. (Summarized from Fathul-Baari 9/76)

Abu Abdir-Rahmaan As-Sulami ؓ was a student of the Sahaabah ؓ. He was a great Qaari, Muhaddith and Aalim of Kufah. He studied under Uthmaan ؓ, Ali ؓ and Abdullah ibn Mas'ud ؓ from amongst others. His father, Habeeb ؓ, was a Sahaabi. He used to say: "While studying the Qur'an, we would learn how to practise on it. There will come such people after us who will swallow the Qur'an as they swallow water (i.e. they will recite it fluently and easily), but it will not go down their throats."

He used to conduct Qur'an classes, but did not ever take any remuneration for it. He taught the Qur'an to the son of 'Amr ibn Hurayth. 'Amr sent him a riding camel together with its body clothes. He sent it back, saying: "We do not accept any wage for the Book of Allah." He conducted Qur'an lessons for forty years without accepting any wage for it.

He passed away in 73 AH. He virtually lived in the masjid, and was in it even when he was on his death-bed. Ataa' ibn Saa'ib went and said to him: "May Allah have mercy on you. It would have been better had you shifted to your bed." He replied: "I heard the narration that Rasulullah ﷺ said: 'A person is considered to be in salaah for as long as he remains in the masjid waiting for the salaah to commence. And the angels make du'aa of mercy for the one in the masjid. This is why I desire to die in the masjid.'" (Aqwal-e-Salaf pg.199-200)

Shaykhul Hadith Maulana Muhammad Zakariyya ﷺ writes: The Qur'an is the basis of Deen, Deen is dependent upon its preservation and propagation, which is why learning and teaching it is obviously the best occupation... However it does have varying levels, the highest of which is to learn its meaning and purpose, and the lowest is to merely memorize it. (Fazail-Qur'an)

Allamah Teebi states that because the Qur'an is the best of all speech, the person learning and teaching the Qur'an is amongst the best people after the Ambiyaa. Of course, the precondition is that the person should be acting for the pleasure of Allah and not for mere worldly gain. (Al-Kaashif an Haqaaqis Sunan 4/215)

The favourites of Allah ﷻ

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ أَهْلِينَ مِنَ النَّاسِ
قَالَ قِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ^{14 15}

Anas ﷺ reports that Rasulullah ﷺ said, “Indeed, Allah ﷻ has family members from amongst the people.” The Sahaabah ﷺ asked, “Who are they, o Rasulullah?” He ﷺ replied, “They are the people of the Qur'an. They are the family of Allah and His favourite ones.” (Musnad Ahmad, Sunan Ibn Maajah, Al-Mustadrak of Haakim)

¹⁴ أخرجه أحمد رقم 12292 وابن ماجه رقم 215، والحاكم رقم 2046، وقال: وقد روى هذا الحديث من ثلاثة أوجه عن أنس هذا أمثلها. قال المنذرى (231/2): إسناده صحيح. قال أحمد الكنانى في مصباح الزجاجة في زوائد ابن ماجه (77): هذا إسناده صحيح رجاله موثقون

¹⁵ بِتَقْدِيرِ أَهْلُ اللَّهِ أَيُّ أَوْلِيَاؤُهُ الْمُخْتَصُّونَ بِهِ إِخْتِصَاصَ أَهْلِ الْإِنْسَانِ بِهِ وَفِي الزَّوَاِيدِ إِسْنَادُهُ صَحِيحٌ. (حاشية السندي على سنن ابن ماجه)

Shaykhul-Hadith Maulana Muhammad Zakariyya ﷺ wrote: The people of the Qur'an are those people who always remain occupied with the Qur'an and have a special affiliation with the Qur'an. For such people to be of the family of Allah ﷻ and amongst His favourite ones is quite obvious. What an honour indeed. With just a little effort, one becomes a friend of Allah ﷻ, is included in His family and becomes among His favourite servants.

Allah ﷻ raises people due to the Qur'an

عَنْ عَامِرِ بْنِ وَائِلَةَ أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانَ وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ فَقَالَ مَنْ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي فَقَالَ ابْنُ أَبِزَى. قَالَ وَمَنْ ابْنُ أَبِزَى قَالَ مَوْلَى مِنْ مَوَالِينَا. قَالَ فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلَى قَالَ إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ أَمَا إِنَّ نَبِيَّكُمْ -صلى الله عليه وسلم- قَدْ قَالَ «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ»¹⁶

Umar ﷺ appointed Naafi' ibn Abdul Haarith as the governor of Makkah Mukarramah. He met Umar ﷺ in Usfaan. Umar ﷺ thus asked him, "Who did you appoint as your representative (over Makkah)?" He replied, "Ibn Abzaa." "Who is that," enquired Umar ﷺ. "One of our (freed) slaves," was the reply. Umar ﷺ asked in astonishment, "You placed a slave in charge of them?" He responded, "He is a Qaari (proficient reciter and Haafidh) of the book of Allah and he is an Aalim of the laws of

¹⁶ أخرجه مسلم رقم: 1934

inheritance.” Umar ؓ then remarked, “Listen well, your Nabi ﷺ has said: “Allah elevates nations through this Book and lowers others through it.” (Sahih Muslim)

The Qur'an is the attribute of Allah and His command and constitution for men. To be faithful and obedient to it is to be faithful and obedient to Allah, and to turn away from it or show disobedience to it is to turn away from Allah and be disobedient to Him. It is the decision of Allah that whichever group of people abide by the Qur'an and keep a strong relationship with it, He will raise them, in this life and the next, no matter who these people are, with regards to their lineage, colour and language. In contrast, the people who disregard it and turn away from it will be lowered to the lowest level, even if they are people of high status.

The history of Muslims and Islam confirms the truth of this Hadith. In fact, it reflects these words of Allah as if it were a mirror. The use of the word ‘nations’ in the hadith discloses that the law of rise and fall as described in this hadith applies not to individuals alone, but to nations as well. And Allaah knows best. (Ma'ariful-Hadith)

The most beloved people to Rasulullah ﷺ

عَنْ كُلَيْبِ (بن شهاب) قَالَ: كَانَ عَلِيٌّ فِي الْمَسْجِدِ أَحْسِبُهُ قَالَ: مَسْجِدِ الْكُوفَةِ فَسَمِعَ صَوْتًا شَدِيدَةً فَسَأَلَ مَا هَؤُلَاءِ؟ فَقَالُوا: قَوْمٌ يَقْرَأُونَ الْقُرْآنَ أَوْ يَتْلُونَ الْقُرْآنَ، فَقَالَ: «أَمَّا إِنَّهُمْ كَانُوا أَحَبَّ النَّاسِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»¹⁷

Kulayb ibn Shihaab ؓ narrates: Ali ؓ was in the Masjid of Kufah. He heard loud voices (coming from the Masjid). He asked, “Who are these people (who are making so much noise in the Masjid)?” The people replied, "Some people who are learning the Qur'an or reciting the Qur'an." Ali ؓ commented, “Listen! Those people were the most beloved people to Rasulullah ﷺ.” (Musnad Al-Bazzaar)

Rasulullah ﷺ honours the Haafidh

وعن جابر بن عبد الله - رضي الله عنه - قال : كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتَلَى أُخِذَ فِي ثَوْبٍ وَاحِدٍ ، ثُمَّ يَقُولُ : ((أَيُّهُمَا أَكْثَرُ أَخْذًا لِلْقُرْآنِ ؟)) فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ .¹⁸

Jaabir ؓ narrates that Rasulullah ﷺ used to join two people from the martyrs of Uhud in one cloth (due to a shortage of cloths, while their clothes were still on their body which would create a barrier between their bodies).

¹⁷ أخرجه البزار وقال الهيثمي (336/7): وفيه إسحاق بن إبراهيم الثقفي وهو ضعيف اهـ وله متابع أخرجه الطبراني في الأوسط رقم: 7308 قال الهيثمي (345/7): وفي إسناد الطبراني حفص بن سليمان الغاضري وهو متروك ووثقه أحمد في رواية وضعفه في غيرها

¹⁸ أخرجه البخاري رقم: 1278, 1282, 1283, 1288, 3851

(Before placing them in the grave), he ﷺ would ask: “Which of the two memorized more of the Qur’an?” When he was shown which of the two it was, he would place that person first in the grave. (Sahih Al-Bukhari)

The two greatest bounties

عن أبي هريرة - رضي الله عنه - أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قال : « لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ فَسَمِعَهُ جَارٌ لَهُ فَقَالَ لَيْتَنِي أُوتِيتُ مِثْلَ مَا أُوتِيَ فَلَانٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُهْلِكُهُ فِي الْحَقِّ فَقَالَ رَجُلٌ لَيْتَنِي أُوتِيتُ مِثْلَ مَا أُوتِيَ فَلَانٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ¹⁹ »

عن عبد الله بن عمر -رضي الله عنهما- عَنْ أَبِيهِ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ « لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ²⁰ . »

Abu Hurayrah ﷺ narrates that Rasulullah ﷺ said, “Envy (admiration) is not permissible except for two types of persons: a) A man whom Allah has taught the Qur’an, and he recites it throughout the night and day. A neighbour of his hears him reciting, and says, ‘If only I was granted what this man was granted (i.e. the bounty of memorizing the Qur’an), so that I could do actions like him (i.e. I

¹⁹ أخرجه البخاري رقم: 4738, 6805, 7090

²⁰ أخرجه البخاري رقم 7091 ، ومسلم رقم: 1930 واللفظ له ، وأما لفظ البخاري ففيه "فهو يتلوهُ" بدل "يقوم به"

would have recited the Qur'an perpetually).’ b) A man who Allah has granted wealth, which he spends in good causes. A man says, ‘If only I was granted wealth like him, so that I could do actions like him (i.e. I would have spent all that wealth for the sake of Allah).’ (Sahih Al-Bukhari)

Abdullah ibn Umar رضي الله عنه narrates the above in the following words, “Envy (admiration) is not permissible except for two types of persons: a) A man whom Allah has granted the Qur'an, and he dedicates himself to it throughout the night and day (by practicing upon it, reciting it in salaah and out of salaah, teaching it and passing verdicts between others based on its rulings).²¹ b) A man who Allah has granted wealth, which he spends throughout the night and day.” (Sahih Al-Bukhari, Sahih Muslim)

The above narrations categorically prohibit us from admiring, envying and vying with one another for any knowledge other than Qur'anic knowledge.

²¹ يقوم به آناء الليل وآناء النهار والمراد بالقيام به العمل به مطلقاً أعم من تلاوته داخل الصلاة أو خارجها ومن

تعليمه والحكم والفتوى بمقتضاه (فتح الباري شرح صحيح البخاري 167/1)

The reward for every letter of the Qur'an recited

وعن ابن مسعود - رضي الله عنه - ، قَالَ : قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - : ((مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا ، لَا أَقُولُ : أَلِفٌ حَرْفٌ ، وَلَكِنْ : أَلِفٌ حَرْفٌ ، وَلَامٌ حَرْفٌ ، وَمِيمٌ حَرْفٌ))²²

Abdullah ibn Mas'ud  narrates that Rasulullah  said, "The person who recites one letter of the Book of Allah shall receive one reward, and a reward is multiplied ten times. I do not say that alif laam meem is one letter. Rather, alif is one letter, laam is one letter, and meem is one letter." (Sunan At-Tirmizi)

The purpose of this Hadith is to point out the difference between the recitation of the Qur'an and other acts. Normally one would be rewarded for the complete action that was performed but with the Qur'an one is rewarded for every part thereof. This is why a reward is earned for every letter that is recited.

Bismillaahir Rahmaanir Raheem alone has 19 letters, which means that one will receive 190 rewards for just reciting Tasmiyah.

This hadith proves the great virtue of reciting the Qur'an without even understanding it. The example used by Rasulullah  is very striking. Alif Laam Meem are the huroof-muqata'aat whose meaning is known only by Allah . When one recites

²² أخرجه الترمذي رقم: 2910، وقال : هذا حديث حسن صحيح غريب من هذا الوجه.

these words, whose meaning is not known to anyone else, he is rewarded. This clearly refutes the statement of those who claim that there is no benefit in mere recitation without knowing the meaning.

According to what has been written in Kitaabul Adad of Ibn Abdil Kafī, (as quoted in ‘A gift for the Qari’) there are 386877 letters in the Qur’an. Since we have been promised at least 10 rewards for every letter we recite of the Qur’an, a person who completes the Qur’an once will at least receive 3 868 770 rewards in his book of deeds, each reward being a key to some treasure or a token to some bounty in Jannah. Therefore, such a person will become a triple millionaire in the true sense of the word.

The reward of going every morning to memorize the Qur'an

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ خَرَجَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- وَنَحْنُ فِي الصُّفَّةِ فَقَالَ « أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِي غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ ». فَقُلْنَا يَا رَسُولَ اللَّهِ نُحِبُّ ذَلِكَ. قَالَ « أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَتَعَلَّمَ أَوْ يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ وَثَلَاثَ خَيْرٌ لَهُ مِنْ ثَلَاثٍ وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ ». (أخرجه مسلم رقم: 1909) وفي رواية أبي داود قال مثله إلى : « كوماوين », ثم قال : « زَهْرَاوَيْنِ بِغَيْرِ إِثْمٍ بِاللَّهِ عَزَّ وَجَلَّ وَلَا قَطْعِ رَحِمٍ ». فَأَلَوْا كُلُّنَا يَا رَسُولَ اللَّهِ. قَالَ « فَلَاَنْ يَغْدُو أَحَدُكُمْ كُلَّ يَوْمٍ إِلَى الْمَسْجِدِ فَيَتَعَلَّمَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ وَإِنْ ثَلَاثَ فَثَلَاثُ مِثْلُ أَعْدَادِهِنَّ مِنَ الْإِبِلِ ». (أخرجه أبو داود رقم: 1458)

Uqbah ibn Aamir ﷺ narrates: Rasulullah ﷺ came out of his home while we were in the Suffah (the shaded portion of Al-Masjid An-Nabawi in the back section). He asked, "Which of you would like to go every morning to Buthaan" or he said "to Aqeeq and bring back from there two humped female camels, without committing any sin or breaking any family ties." We replied, "O Rasulullah, every one of us would love to do that." Rasulullah ﷺ said, "If one of you goes to the Masjid in the morning and learns two verses of the book of Allah, it will be better for him than receiving two female camels. And three verses will be better for him than three female camels. And four verses will be better for him than four female camels. And these verses will be better for him than a similar number of male camels."²³ (Sahih Muslim)²⁴

Buthaan and Aqeeq are names of two places close to Madinah where camels would be sold. To the Arabs, a camel was a much desired possession, in particular a she-camel with a fat hump.

It is an undeniable fact that let alone two camels, even if one were to acquire kingdom over the seven continents, then too, death will one day forcefully separate him from his wealth. But

²³ The above translation is in accordance to the explanation of MI Muhammad Yahya (rahimahullah). Another possible translation could be "And whatever amount of verses which one learns will be better for him than a proportionate amount of camels."

²⁴ In Sunan Abi Dawud, there is a slight variation in wording. In that narration 'humped beautiful female camels' is mentioned. Zahraawayn here actually refers to a camel with shiny whitish hair which shines due to its excessive fat. (Bazlul-Majhud 6/163)

the reward of one verse of the Qur'an will remain with him forever...The purpose of this Hadith is to turn our attention towards the difference between the temporary and everlasting. A person should ponder over his actions, is he wasting his time in trying to pursue something temporary, or is he utilizing his time for something everlasting. (Fazail-Qur'an)

According to Abu Haatim, the above Hadith means that learning two verses is better than giving two or four camels in sadaqah. According to him, the reward of recital of the Qur'an is being compared to the reward of another good deed; sadaqah. It is not being compared to trivial wealth of this world. (Sahih Ibn Hibbaan)²⁵

Learning one verse is more virtuous than 100 rak'ats of salaah

عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "يَا أَبَا ذَرٍّ، لَأَنْ تَعُدَّوْ فَتَعَلَّمَ آيَةً مِنْ كِتَابِ اللَّهِ خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَلَأَنْ تَعُدَّوْ فَتَعَلَّمَ بَابًا مِنَ الْعِلْمِ عَمِلَ بِهِ أَوْ لَمْ يَعْمَلْ خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ"²⁶

Abu Zarr رضي الله عنه narrates: Rasulullah ﷺ said to me, "O Abu Zarr! For you to go in the morning and learn one verse

²⁵ قَالَ أَبُو حَاتِمٍ: هَذَا الْخَبَرُ أَضْمَرَ فِيهِ كَلِمَةً وَهِيَ "لَوْ تَصَدَّقَ بِهَا" يُرِيدُ بِقَوْلِهِ فَيَتَعَلَّمُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ خَيْرٌ مِنْ نَافَتَيْنِ وَثَلَاثٍ لَوْ تَصَدَّقَ بِهَا لِأَنَّ فَضْلَ تَعَلُّمِ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ أَكْبَرُ مِنْ فَضْلِ نَافَتَيْنِ وَثَلَاثٍ وَعَدَادِهِنَّ مِنَ الْإِبِلِ لَوْ تَصَدَّقَ بِهَا إِذْ مُحَالٌ أَنْ يُشْبِهَ مَنْ تَعَلَّمَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ فِي الْأَجْرِ مَنْ نَالَ بَعْضَ حُطَامِ الدُّنْيَا فَصَحَّ بِهَا وَصَفَتْ صَحَّةٌ مَا ذَكَرْتُ. (صحيح ابن حبان رقم: 116)

²⁶ أخرجه ابن ماجه رقم: 219 قال أحمد الكناي في مصباح الرجاجة في زوائد ابن ماجه (78): هذا إسناد ضعيف لضعف علي بن زيد وعبد الله بن زياد وله شاهد في جامع الترمذي من حديث ابن عباس وقال غريب وآخر عنده من حديث أبي أمامة وقال حسن غريب اه قال المنذري (116, 2214): رواه ابن ماجه بإسناد حسن

from the book of Allah is better for you than performing 100 rak'ats (of nafl salaah). And for you to go and learn one chapter of knowledge is better for you than performing 1000 rak'ats (of nafl salaah), whether you practice on this knowledge or not". (Sunan Ibn Maajah)

The 4 great benefits of Hifdh classes

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- «وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتُهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».²⁷

Abu Hurairah رضي الله عنه reports: Rasulullah ﷺ said, "Whenever a group of people gather in any house from the houses of Allah, reciting the book of Allah and learning and teaching it, Sakeenah (tranquility and peace) descends upon them, Rahmah (the mercy of Allah) envelops them, angels surround them and Allah remembers them in the presence of those who are in his close proximity. (Sahih Muslim)

Maulana Muhammad Zakariyya رحمته الله has written, "The acquisition of any of the rewards mentioned above are so sublime that even if one devotes his entire life to acquire any one of them, it would be worthwhile." (Fazail-e-Qur'an)

In the above Hadith, four virtues of gatherings of the Qur'an have been enumerated:

²⁷ أخرجه مسلم: 7028

a) The descent of Sakeenah. Sakeenah is a nur or spiritual light which settles in the heart. It turns one's attention to Allah and saves one from misery and depression. (Ruhul-Ma'ani 11/25)²⁸ The effect of sakeenah descending, according to verse 4 in Surah Fath, is that one's Imaan grows from strength to strength and all doubts regarding Deen are removed. Thus, all participants will experience a growth in the quality of their Imaan.

b) Angels surround them. The details of this are mentioned in another Hadith which states: "Allah has a special group of angels, travelling through the earth with no other work (they are exclusively appointed for this task and nothing else), who circle the streets searching for the gatherings of Zikr. When they find a group of people engaged in the remembrance of Allah, they call out to the other angels, "Come here to fulfill your need! (here is what you were searching for)" The angels surround them with their wings, forming rows up to the first heaven." (Sahih Al-Bukhari no.6045) By the company of the angels, angelic qualities are transferred into the participants.

c) Rahmah engulfs them and envelops them from all sides. The effect of the mercy of Allah is that one will be granted the strength to save himself from sins, as is understood from the dua 'O Allah, have mercy upon me, thereby enabling me to give up sins'.²⁹

d) Allah ﷻ remembers them in the gathering of those who enjoy Divine Proximity to Him. Mulla Ali Qari رحمه الله has explained 'those who enjoy Allah's proximity' to mean 'the

²⁸ وفسروا السكينة بنور يستقر في القلب وبه يثبت على الحق ويتخلص عن الطيش

²⁹ This du'a will be quoted in full later in this book Insha Allah

favourite angels of Allah and the souls of the Ambiyaa and the Mursaleen (Messengers)'. (Mirqaatul-Mafaatih 8/3) To be mentioned in Allah's court and remembered in the gathering of the True Beloved is such a bounty which can never be surpassed. Allah ﷻ himself states "And being remembered by Allah is the greatest (bounty)" (Suratul Ankaboot v.45).

Effects of the Qur'an upon the Haafidh and upon those who spend time in his company

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرَجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ الثَّمَرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ »³⁰.

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرَجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الثَّمَرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا وَمَثَلُ الْجَلِيسِ الصَّالِحِ كَمَثَلِ صَاحِبِ الْمِسْكِ إِنْ لَمْ يُصْبِكَ مِنْهُ شَيْءٌ

³⁰ أخرجه البخاري رقم: 5111، ومسلم رقم: 1896

أَصَابَكَ مِنْ رِيحِهِ وَمَثَلُ جَلِيسِ السُّوءِ كَمَثَلِ صَاحِبِ الْكَبِيرِ إِنْ لَمْ يُصْبِكَ مِنْ سَوَادِهِ
 أَصَابَكَ مِنْ دُخَانِهِ».³¹

Anas ibn Maalik رضي الله عنه reports: Rasulullah ﷺ said, "The example of the believer who recites the Qur'an is like the example of a citron. It has a pleasant smell and a pleasant taste. The example of a believer who does not recite the Qur'an is like a date. It has a pleasant taste, but it has no sweet smell. The example of a faajir (evil-doer) who recites the Qur'an is like the sweet Basil. It has a pleasant smell, and a bitter taste. The example of a faajir who does not recite the Qur'an is like the colocynth. It has a bitter taste and it has no sweet smell. The example of a pious companion is that of a person who sells musk. If you do not receive any musk, the sweet smell of that musk will fall upon you. The example of an evil companion is like that of a blacksmith who blows into his fire through the bellows. Even if no ash from the fire falls upon you, the smoke will fall upon you. (Sunan Abi Dawud. A shorter version of this narration from Abu Musa Ash'ari رضي الله عنه is reported in Sahih Al-Bukhari)

In this narration, Rasulullah ﷺ has categorised people into four levels.

The first level is that of a practising Muslim who believes in the greatness and truth of Allah's word and also recites it with his tongue. In other words, both his outward appearance and internal condition are appealing. This is the same as a tangerine

³¹ أخرجه أبو داود رقم: 4831 في باب مَنْ يُؤْمَرُ أَنْ يُجَالَسَ

which has a beautiful appearance and colour externally, while it has a delicious taste and many medical benefits internally.

The second level is that of a believer who believes in the truth of Allah's word and practises upon it, however he does not recite it. Rasulullah ﷺ has equated him to a dry date which tastes very sweet, but it does not have any fragrance. The Noble Qur'an is a magnificent fragrance which needs to be spread and shared. When this fragrance is common, people will be saved from disbelief, idolatry, oppression, sin and disobedience. Therefore, the Muslims should not be stingy and close the lid of this priceless fragrance. Instead, it should be spread throughout each village, town and country. The fragrance can only be spread through recitation because each action has a specific effect and outcome which can only be achieved through that specific action. For example, the benefits of salaah can only be attained through salaah and the benefits of zakaat can only be attained through zakaat. In the very same way, the sweet fragrance of the Qur'an can only be attained by reciting it with understanding and pondering over its meanings.

The third level is that of sinful, wayward, hypocritical people who know the Qur'an, are even aware of the different modes of recitation and recite it in abundance, but their recitation does not even go down their own throats. This is due to the fact that their character and social dealings are reprehensible and they do the worst deeds. Rasulullah ﷺ has equated them to the sweet basil which has a wonderful and attractive fragrance, but is so bitter that if you taste it, your tongue would shrivel.

Similarly, when this person recites the Qur'an, everyone around him is stirred to emotion and some ignorant people are

ready to lay their lives down for him. However, if you had to see what he does in private and how he treats people in public, his filthy character and behaviour announces that he is an avowed enemy of the Qur'an. This kind of people give the Qur'an and the true flagbearers of the Qur'an a bad name!

The fourth level is that of such sinful and hypocritical people who have no connection with the knowledge and practise or even memorising and reciting the Quran whatsoever. Rasulullah ﷺ has equated such people to a wild gourd which neither has any fragrance, nor does it taste nice. This is the condition of a hypocrite in whom there is no good as all. He is like a walking advertisement of filth and stench. This is because the fragrance (of life) is in the Qur'an – the words of the Qur'an, its meanings, practising upon it etc. Whoever is deprived of the Qur'an is deprived of all fragrance and purity. (Inspirational Stories about the Lovers of Quran of Maulana Muhammad Aslam Sheikhpuri Shaheed pg.22-25)

The benefit of memorizing the Qur'an for the young and old

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ تَعَلَّمَ الْقُرْآنَ فِي شَبَابِهِ اخْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَدَمِهِ، وَمَنْ تَعَلَّمَهُ فِي كِبَرِهِ فَهُوَ يَنْقَلِتُ مِنْهُ وَلَا يَتْرُكُهُ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ " ³²

³² أخرجه البيهقي في شعب الإيمان رقم: 1800 وفي الصغرى رقم: 989 وفي المدخل إلى السنن الكبرى رقم: 523 من طريق الحاكم أبي عبد الله ، وفيه ذكر قوله: قال أبو عبد الله هذا الإسناد أولى أن يكون محفوظا من الأول

Abu Hurayrah رضي الله عنه reports that Rasulullah ﷺ said, "Whoever learns the Qur'an when he is young, the Qur'an will mix into his flesh and blood. Whoever learns it when he is old, and it escapes from his memory, but he does not give it up, he will get a double reward." (Shu'abul Imaan)

The best business with the greatest profits

عَنْ أَبِي أُمَامَةَ، أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا نَبِيَّ اللَّهِ، اشْتَرَيْتُ مِقْسَمَ بَنِي فَلَانٍ، فَرَبِحْتُ فِيهِ كَذَا وَكَذَا قَالَ: " أَفَلَا أَنْبَيْتُكُمْ بِمَا هُوَ أَكْثَرُ مِنْهُ رِبْحًا ؟ " قَالَ: وَهَلْ يُوجَدُ ؟ قَالَ: " رَجُلٌ تَعَلَّمَ عَشْرَ آيَاتٍ " فَذَهَبَ الرَّجُلُ فَتَعَلَّمَ عَشْرَ آيَاتٍ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ ³³.

Abu Umaamah رضي الله عنه reports: A man came to Rasulullah ﷺ and said, "O Rasulullah! I bought some property in so and so area, and I made so much profit." Rasulullah ﷺ said, Should I not inform you of some deal which will earn you more profit?" The man asked, "Is such a deal available?!!" Rasulullah ﷺ said, "A man who learns ten verses (of the Qur'an has made far greater profit)." The man went immediately and learnt ten verses, and then returned to Rasulullah ﷺ to inform him." (Al-Mustadrak of Haakim and Al-Awsat of Tabaraani)

³³ أخرجه الطبراني في الأوسط رقم: 2872 ، والحاكم رقم: 2044. قال الهيثمي (342/7) : رواه الطبراني في الكبير والأوسط ورجاله رجال الصحيح

The Qur'an saves one from poverty and is the greatest wealth

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِنَّ الْقُرْآنَ غِنَى لَا فَقْرَ بَعْدَهُ وَلَا غِنَى دُونَهُ "34

Anas رضي الله عنه reports that Rasulullah ﷺ said: "Indeed the Qur'an is such a wealth after which one can never be poor, and without which one can never be wealthy. (Musnad Abi Ya'la, Al-Mu'jam Al-Kabeer of Tabaraani)

Abdullah ibn Amr ibnul Aas رضي الله عنه said: "Whoever recites (memorizes the Qur'an has secured the knowledge of Nubuwwah between his ribs (in his chest), although Wahy (revelation) is not revealed to him. **Whoever was granted the Qur'an and he assumes that anyone has been granted something better than what he was granted, he has held in contempt that which Allah has honoured, and has honoured that which Allah has declared as contemptible.** It is not appropriate for the bearer of the Qur'an (the Haafidh/ Haafidhah) to become angry with those who become angry and to behave ignorantly (display evil character) with those who behave ignorantly, but he should forgive and forget due to the haqq (rights) of the Qur'an." (Shu'abul Imaan no.2352)³⁵

³⁴ أخرجه أبو يعلى رقم 2773 قال الهيثمي (329/7): فيه يزيد بن أبان الرقاشي وهو ضعيف . والطبراني رقم 742 ، والبيهقي في شعب الإيمان رقم 2376 . قال المناوي (535/4) قال الحافظ العراقي : "سنده ضعيف . وله شواهد كثيرة

³⁵ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: " مَنْ قَرَأَ الْقُرْآنَ فَكَأَنَّمَا اسْتَدْرَجَتْ التُّبُوَّةُ بَيْنَ جَنْبَيْهِ إِلَّا أَنَّهُ لَا يُوحَى إِلَيْهِ، وَمَنْ أُعْطِيَ الْقُرْآنَ فَطَنَ أَنْ أَحَدًا أُعْطِيَ أَفْضَلَ مِمَّا أُعْطِيَ فَقَدْ حَقَّرَ مَا عَظَّمَ اللَّهُ، وَعَظَّمَ مَا حَقَّرَ اللَّهُ، وَلَيْسَ يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَحْدَّ فِيمَنْ يُحَدُّ وَلَا يَجْهَلَ فِيمَنْ يَجْهَلُ، وَلَكِنْ لِيَعْفُ وَلِيَصْنَحَ لِحَقِّ الْقُرْآنِ " " هَكَذَا جَاءَ مُؤَقَّوفاً "

عن عبد الله بن عمرو؛ أَنَّ امرأةً أَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: إِنَّ زَوْجِي مَسْكِينٌ لَا يَقْدِرُ عَلَى شَيْءٍ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِرَؤُوسِهَا: «أَتَقْرَأُ مِنَ الْقُرْآنِ شَيْئًا؟» قَالَ: أَقْرَأُ سُورَةَ كَذَا، وَسُورَةَ كَذَا، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «بَخٍ! بَخٍ! زَوْجُكَ غَنِيٌّ، فَالْزِمِيهِ». فَلَزِمَتِ الْمَرْأَةُ زَوْجَهَا، ثُمَّ أَتَتْ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا نَبِيَّ اللهِ، قَدْ بَسَطَ اللهُ عَلَيْنَا وَرَزَقَنَا.³⁶

Abdullah ibn Amr ibn al Aas ؓ narrates: A woman came to Rasulallah ﷺ and said, "My husband is a pauper, he cannot earn anything." Rasulallah ﷺ asked her husband, "Have you memorized any portion of the Qur'an?" He replied, "I have memorized so and so Surahs of the Qur'an." Nabi ﷺ said, "Congratulations. Congratulations. Your husband is wealthy. Stay with him" (It seems as if she had brought this complaint so that she could separate from him). She later came to Rasulallah ﷺ and said, "O Nabi of Allah. Allah has increased and expanded our rizq (sustenance) for us." (Al-Mu'jamul Kabeer of Tabaraani)

Imaam Ghazaali ؓ has narrated the following incident in Ihya' Uloomid Deen: It has been narrated that a man would frequently come to the door of Umar ؓ (to ask for financial help). One day, he heard a voice saying to him, "O person! Have you migrated for the door of Umar or for Allah ﷻ. Go and learn the Qur'an, it will make you independent from the

³⁶ أخرجه الطبراني في الكبير رقم: 14681 قال الهيثمي (341/7): وفيه حيي وثقه جماعة وفيه كلام لا يضر وبقيته رجاله رجال الصحيح

door of Umar.” The man went away and was absent for so long that Umar ﷺ noticed he was missing. On enquiry, he realized that the man had adopted seclusion and was engaged in ibaadah. Umar ﷺ visited him. He said, “I was waiting for you. What kept you away from me?” He said, “I learnt the Qur’an. That has made me independent from Umar and the family of Umar.” Umar ﷺ said in surprise, “May Allah have mercy on you. What did you find in the Qur’an?” He replied, “I found in the Qur’an the following verse:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

‘And in the heavens is your sustenance and whatever you were promised.’ (Suratuz Zaariyaat v.22) I thought to myself; my sustenance is in the heavens, why should I beg for it on earth.” Umar ﷺ cried and said, “You are correct.” Umar ﷺ would then visit this man and sit in his company every now and again. (Ihya Uloomid Deen 4/271, Qutul-Quloob 2/12)³⁷

A special accepted Du’a for a Haafidh

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَرَأَ الْقُرْآنَ، أَوْ قَالَ: مَنْ جَمَعَ الْقُرْآنَ، كَانَتْ لَهُ عِنْدَ اللَّهِ دَعْوَةٌ مُسْتَجَابَةٌ، إِنْ شَاءَ عَجَّلَهَا لَهُ فِي الدُّنْيَا، وَإِنْ شَاءَ أَخَّرَهَا لَهُ فِي الْآخِرَةِ»³⁸

³⁷ This incident is also quoted in Faydhul Qadeer 4/700. However, I have not been able to trace a chain for this incident.

³⁸ أخرجه الطبراني في الأوسط رقم: 6606 قال الهيثمي (338/7): وفيه مقاتل بن دوال دوز فإن كان هو مقاتل بن

حيان كما قيل فهو من رجال الصحيح وإن كان ابن سليمان فهو ضعيف وبقية رجاله ثقات

وفي تاريخ داريا لعبد الجبار الخولاني أخرجه المصنف عن مقاتل بن حيان الخراساني ، عن شرحبيل بن سعد ، عن جابر بن عبد الله ، عن النبي صلى الله عليه وسلم

Jaabir ibn Abdillāh ﷺ reports: Rasūlullāh ﷺ said, "Whoever recites the Qur'an" or he said "Whoever memorizes the Qur'an, he will have one Dua from Allah which is mustajaab (guaranteed acceptance). If Allah wills, Allah will grant it to him in this world, and if He wills, He will store it for him as a treasure in the Aakhirah." (At-Tabaraani in Al-Awsat)

Kinaanah Adawi narrates that Umar ﷺ wrote to the commanders of his armies to send him a list of all the men who were Huffaadh of the Qur'an so that he could dispatch them to the ends of the empire to teach the Qur'an. Abu Moosa Ash'ari ﷺ wrote back to Umar ﷺ, stating that the Huffaadh with him numbered just over three hundred. Umar's ﷺ reply to him was as follows:

‘In the name of Allah the Most Kind, the Most Merciful.
From the servant of Allah, Umar, to the servant of Allah, Qays,
and all the Huffaadh with him:

Peace be upon you all. This Qur'an is a great source of reward and honour for you and shall be a treasure for you in the Aakhirah. You should therefore follow its dictates and never allow it to follow yours (by distorting its interpretation to suit your desires) because the person whose dictates the Qur'an is forced to follow shall have it shoved on to his neck to throw him into Jahannam. As for the one who follows the Qur'an, the Qur'an shall lead him to Jannatul Firdous. So as far as you can, let it be an intercessor for you and never let it be a complainant against you. The person for whom the Qur'an intercedes shall enter Jannah and the one against whom the Qur'an complains

shall surely enter Jahannam. Always bear in mind that the Qur'an is a fountainhead of guidance, a flower of knowledge and the final scripture from the Most Merciful. It is by this Qur'an that Allah opens blind eyes, deaf ears and locked hearts.

You must also bear in mind that when a man wakes up at night, brushes his teeth with a Miswaak, performs wudhu, says 'Allahu Akbar' and then recites the Qur'an, an angel places his mouth on the person's mouth and says, "Recite, recite. You are doing an excellent thing and it is most excellent for you." If he performs wudhu without using the Miswaak, the angel protects him and does nothing else. Behold! Recitation of the Qur'an in salaah is a hidden treasure and the most wonderful form of worship. You should therefore do as much of it as you possibly can. Salaah is a nur (celestial light), zakaah is a proof, patience is an illumination, fasting is a shield and the Qur'an is a proof either for you or against you. You should therefore honour the Qur'an and never cause it disgrace because Allah will honour the one who honours the Qur'an and will disgrace the one who brings it disgrace.

You also ought to know that the person who recites the Qur'an, memorizes it, practises on it and abides by its injunctions shall have a special du'a of his accepted by Allah. If Allah pleases, He may accept it in this world and if He wills, he may reserve it as a treasure for the Aakhirah. Remember that what remains with Allah is better and more lasting for those who have Imaan and who rely on their Rabb.' (Ibn Zanjwayh, Kanzul-Ummaal no.4019)

The danger of not memorizing any portion of the Qur'an

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْحَرَبِ³⁹

Abdullah ibn Abbas رضي الله عنه reports: Rasulullah ﷺ said, “Indeed, the person in whose chest is no portion of the Qur'an (i.e. he has not memorized any portion of the Qur'an) is like a deserted dilapidated house.” (Musnad Ahmad, Sunan At-Tirmizi, Al-Mustadrak of Haakim)

The heart is inhabited and beautified with imaan and the words of the Qur'an. When the heart is void of the Qur'an, it is like a deserted house. None can derive benefit therefrom. Snakes and wild animals inhabit a deserted dilapidated house. Similarly, a heart devoid of the Qur'an is inhabited by Shaytaan and evil desires.

A comfortable life in the grave

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ صَلَّى مِنْكُمْ مِنَ اللَّيْلِ فَلْيَجْهَرْ بِقِرَاءَتِهِ فَإِنَّ الْمَلَائِكَةَ تُصَلِّي بِصَلَاتِهِ ، وَتَسْمَعُ لِقِرَاءَتِهِ ، وَإِنَّ مُؤْمِنِي الْجَنِّ الَّذِينَ يَكُونُونَ فِي الْهَوَاءِ ، وَجِيرَانَهُ مَعَهُ فِي مَسْكِنِهِ يُصَلُّونَ بِصَلَاتِهِ ، وَيَسْتَمِعُونَ قِرَاءَتَهُ ، وَإِنَّهُ لَيَطْرُدُ بِجَهْرِ قِرَاءَتِهِ عَنْ دَارِهِ ، وَعَنِ الدُّورِ الَّذِي حَوْلَهُ فَسَاقِ الْجِنِّ ، وَمَرَدَةُ الشَّيَاطِينِ ، وَإِنَّ الْبَيْتَ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ عَلَيْهِ خِيَمَةٌ مِنْ نُورٍ يَفْتَدِي بِهَا أَهْلَ السَّمَاءِ كَمَا يَفْتَدُونَ بِالْكَوْكَبِ الدُّرِّيِّ فِي لُجْجِ الْبَحَارِ ، وَفِي الْأَرْضِ الْقَفْرِ فَإِذَا مَاتَ صَاحِبُ الْقُرْآنِ رَفَعَتْ تِلْكَ الْخِيَمَةُ فَيَنْظُرُ الْمَلَائِكَةُ مِنَ السَّمَاءِ فَلَا يَرَوْنَ ذَلِكَ النَّورَ فَتَنْعَاهُ الْمَلَائِكَةُ مِنْ سَمَاءٍ إِلَى سَمَاءٍ فَتُصَلِّي الْمَلَائِكَةُ عَلَى رُوحِهِ فِي الْأَرْوَاحِ ، ثُمَّ تَسْتَقْبِلُ الْمَلَائِكَةُ الْحَافِظِينَ اللَّذِينَ كَانُوا مَعَهُ ، ثُمَّ تَسْتَغْفِرُ لَهُ

³⁹ أخرجه أحمد رقم: 1947 ، والترمذی رقم 2913 وقال : هذا حديث حسن صحيح . ، والحاكم ، رقم: 2037 وقال : هذا حديث صحيح الإسناد ولم يخرجاه . وتعقبه الذهبي بأن قابوس فيه لين

الْمَلَائِكَةُ إِلَى يَوْمِ يُبْعَثُ ، وَمَا مِنْ رَجُلٍ تَعَلَّمَ كِتَابَ اللَّهِ ، ثُمَّ صَلَّى سَاعَةً مِنَ اللَّيْلِ إِلَّا أَوْصَتْ بِهِ تِلْكَ اللَّيْلَةُ الْمَاضِيَةُ اللَّيْلَةَ الْمُسْتَقْبَلَةَ أَنْ تَنْتَهِيَ لِسَاعَتِهِ ، وَأَنْ تَكُونَ عَلَيْهِ خَفِيفَةً ، وَإِذَا مَاتَ وَكَانَ أَهْلُهُ فِي جِهَارِهِ يَجِيءُ الْقُرْآنُ فِي صُورَةٍ حَسَنَةٍ جَمِيلَةٍ وَاقِفًا عِنْدَ رَأْسِهِ حَتَّى يُدْرَجَ فِي أَكْحَفَانِهِ فَيَكُونُ الْقُرْآنُ عَلَى صَدْرِهِ دُونَ الْكُفَنِ ، فَإِذَا وُضِعَ فِي قَبْرِهِ ، وَسُويَ عَلَيْهِ ، وَتَفَرَّقَ عَنْهُ أَصْحَابُهُ أَنَاهُ مُنْكَرٌ ، وَنَكِيرٌ فَيَجْلِسَانِهِ فِي قَبْرِهِ يَجِيءُ الْقُرْآنُ حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَهُمَا فَيَقُولَانِ لَهُ : إِلَيْكَ حَتَّى نَسْأَلَهُ ، فَيَقُولُ : لَا وَرَبِّ الْكَعْبَةِ إِنَّهُ لَصَاحِبِي ، وَخَلِيلِي وَلَسْتُ أَخْذُلُهُ عَلَى حَالٍ فَإِنْ كُنْتُمَا أَمْرَتُمَا بِشَيْءٍ فَأَمَضِيَا لِمَا أَمَرْتُمَا ، وَدَعَانِي مَكَانِي فَإِنِّي لَسْتُ أَفَارِفُهُ حَتَّى أَدْخِلَهُ الْجَنَّةَ إِنْ شَاءَ اللَّهُ ، ثُمَّ يَنْظُرُ الْقُرْآنُ إِلَى صَاحِبِهِ ، فَيَقُولُ لَهُ : اسْكُنْ فَإِنَّكَ سَتَجِدُنِي مِنَ الْجِبْرِانِ جَارَ صَدَقٍ وَمِنَ الْأَخْلَاءِ خَلِيلَ صَدَقٍ ، وَمِنَ الْأَصْحَابِ صَاحِبَ صَدَقٍ ، فَيَقُولُ لَهُ : مَنْ أَنْتَ ؟ فَيَقُولُ : أَنَا الْقُرْآنُ الَّذِي كُنْتَ تَجْهَرُ بِي ، وَتُخَفِّئِي ، وَكُنْتَ تُحِبُّنِي فَأَنَا حَبِيبُكَ فَمَنْ أَحْبَبْتُهُ أَحَبَّهُ اللَّهُ لَيْسَ عَلَيْكَ بَعْدَ مَسْأَلَةِ مُنْكَرٍ وَنَكِيرٍ مِنْ غَمٍّ ، وَلَا هَمٍّ ، وَلَا حَزَنٍ ، فَيَسْأَلُهُ مُنْكَرٌ ، وَنَكِيرٌ ، وَيَصْعَدَانِ ، وَيَبْقَى هُوَ وَالْقُرْآنُ ، فَيَقُولُ : لَأُفْرِشَنَّكَ فِرَاشًا لَيِّنًا ، وَلَأُدْثِّرَنَّكَ دَثَارًا حَسَنًا جَمِيلًا جَزَاءً لَكَ بِمَا أَشْهَرْتَ لَيْلَكَ ، وَأَنْصَبْتَ نَارَكَ ، قَالَ ، فَيَصْعَدُ الْقُرْآنُ إِلَى السَّمَاءِ أَسْرَعَ مِنَ الطَّرْفِ فَيَسْأَلُ اللَّهُ ذَلِكَ لَهُ فَيُعْطِيهِ اللَّهُ ذَلِكَ ، فَيَنْزِلُ بِهِ أَلْفَ أَلْفٍ مِنْ مَقَرِّي السَّمَاءِ السَّادِسَةِ فَيَجِيئُهُ الْقُرْآنُ ، وَيَقُولُ : هَلِ اسْتَوْخَشْتَ ؟ مَا زِلْتُ مُدَّ فَارِقْتُكَ أَنْ كَلَّمْتُ اللَّهَ تَبَارَكَ وَتَعَالَى حَتَّى أَخْرَجْتُكَ مِنْهُ فِرَاشًا ، وَدَثَارًا ، وَمَصْبَاحًا وَقَدْ جَنَنْتَ بِهِ فَقُمَ حَتَّى تُفْرِشَكَ الْمَلَائِكَةُ ، قَالَ : فَتَنْهَضُهُ الْمَلَائِكَةُ إِغْثَاصًا لَطِيفًا ، ثُمَّ يَفْسَحُ لَهُ فِي قَبْرِهِ مَسِيرَةَ أَرْبَعِ مِائَةِ عَامٍ ثُمَّ يُوضِعُ لَهُ فِرَاشَ بَطَانَتِهِ مِنْ حَرِيرٍ أَحْضَرَ حَشْوُهُ الْمِسْكَ الْأَذْخَرُ ، وَيُوضِعُ لَهُ مُرَافِقَ عِنْدَ رِجْلَيْهِ وَرَأْسِهِ مِنَ السُّنْدُسِ ، وَالْإِسْتَبْرَقِ ، وَيُسْرِجُ لَهُ سِرَاجَانِ مِنْ نُورِ الْجَنَّةِ عِنْدَ رَأْسِهِ وَرِجْلَيْهِ يُزْهِرَانِ إِلَى يَوْمِ الْقِيَامَةِ ، ثُمَّ تُضَجُّهُ الْمَلَائِكَةُ عَلَى شِقِّهِ الْأَيْمَنِ مُسْتَقْبِلَ الْقَبِيلَةِ ، ثُمَّ يُؤْتَى بِيَاسَمِينَ مِنْ يَاسَمِينَ الْجَنَّةِ ، وَيُصْعَدُ عَنْهُ ، وَيَبْقَى هُوَ وَالْقُرْآنُ فَيَأْخُذُ الْقُرْآنُ الْيَاسَمِينَ فَيَضَعُهُ عَلَى أَنْفِهِ غَضًّا فَيَسْتَنْشِفُهُ حَتَّى يُبْعَثَ ، وَيَرْجِعُ الْقُرْآنُ إِلَى أَهْلِهِ فَيُخْبِرُهُ بِخَبَرِهِمْ كُلَّ يَوْمٍ وَلَيْلَةٍ ، وَيَتَعَاهَدُهُ كَمَا يَتَعَاهَدُ الْوَالِدُ الشَّفِيقُ وَلَدَهُ بِالْخَيْرِ فَإِنْ تَعَلَّمَ أَحَدٌ مِنْ وَلَدِهِ الْقُرْآنَ بَشَرَهُ بِذَلِكَ ، وَإِنْ كَانَ عَقِبُهُ عَقِبَ السُّوءِ دَعَا لَهُمُ بِالصَّلَاحِ وَالْإِقْبَالِ أَوْ كَمَا ذَكَرَ .⁴⁰

⁴⁰ أخرجه البزار رقم: 2655 قال الهيثمي: رواه البزار وقال خالد ابن معدان لم يسمع من معاذ ومعناه أن يجيء ثواب القرآن كما قال : إن اللقمة تجيء يوم القيامة مثل أحد وإنما يجيء ثوابها . قلت : وفيه من لم أجد من ترجمه اه قال الحافظ المنذري في الترغيب (931): في إسناده من لا يعرف حاله وفي متنه غرابة كثيرة بل نكارة ظاهرة وقد تكلم فيه العقيلي وغيره ورواه ابن أبي الدنيا وغيره عن عبادة بن الصامت موقوفا عليه ولعله أشبهه اه

قَالَ عَبْدُ بَنِي الصَّامِتِ إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيُخَبِّرْ بِقُرْآنِهِ فَإِنَّهُ يَطْرُدُ بِجَهْرِ قِرَاءَتِهِ الشَّيَاطِينَ وَفُسَّاقَ الْجِنِّ وَإِنَّ الْمَلَائِكَةَ الَّذِينَ فِي الْهَوَاءِ وَسُكَّانَ الدَّارِ يَسْتَمِعُونَ لِقِرَاءَتِهِ وَيُصَلُّونَ بِصَلَاتِهِ فَإِذَا مَضَتْ هَذِهِ اللَّيْلَةُ وَأَقْبَلَتِ اللَّيْلَةُ الْمُسْتَأْنَفَةُ فَتَقُولُ نَبِّهْنِي لِسَاعَتِهِ وَكُونِي عَلَيْهِ خَفِيفَةً فَإِذَا حَضَرَتْهُ الْوَفَاةُ جَاءَهُ الْقُرْآنُ فَوَقَفَ عِنْدَ رَأْسِهِ وَهُمْ يُعْبَسِلُونَهُ فَإِذَا فَرَّغَ مِنْهُ دَخَلَ حَتَّى صَارَ بَيْنَ صَدْرِهِ وَكَفِّهِ فَإِذَا وَضَعَ فِي حُفْرَتِهِ وَجَاءَ مُنْكَرٌ وَنَكِيرٌ خَرَجَ الْقُرْآنُ حَتَّى صَارَ بَيْنَهُ وَبَيْنَهُمَا فَيَقُولَانِ لَهُ إِلَيْكَ عَنَّا فَإِنَّا نُرِيدُ أَنْ نَسْأَلَكَ فَيَقُولُ وَاللَّهِ مَا أَنَا بِمُقَارِفِهِ قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَكَانَ فِي كِتَابِ مُعَاوِيَةَ بْنِ حَمَادٍ حَتَّى أَدْخَلَهُ إِلَى هَذَا الْحَرْفِ فَإِنْ كُنْتُمَا أُمِرْتُمَا فِيهِ بِشَيْءٍ فَشَأْنُكُمَا ثُمَّ يَنْظُرُ إِلَيْهِ فَيَقُولُ هَلْ تَعْرِفُنِي فَيَقُولُ لَا فَيَقُولُ أَنَا الْقُرْآنُ الَّذِي كُنْتَ أَشْهَرُ لِبَلِّكَ وَأَطْمَئِنِّي هَمَّارَكَ وَأَمْنَعُكَ شَهْوَتَكَ وَتَمْنَعُكَ وَبَصْرَكَ فَتَجِدُنِي مِنَ الْأَحْلَاءِ حَلِيلٌ صَدِيقٌ وَمِنَ الْإِخْوَانِ أَحَا صَدِيقٌ فَأُبَشِّرُ فَمَا عَلَيْكَ بَعْدَ مَسْأَلَةِ مُنْكَرٍ وَنَكِيرٍ مِنْ هُمُ ، وَلَا حُزْنَ ثُمَّ يُخْرِجَانِ عَنْهُ فَيَصْعَدُ الْقُرْآنُ إِلَى رَبِّهِ فَيَسْأَلُ لَهُ فِرَاشًا وَدَنَارًا قَالَ فَيَقُومُ لَهُ بِفِرَاشٍ وَدَنَارٍ وَفَنَدِيلٍ مِنَ الْجَنَّةِ وَيَأْسِمِينَ مِنْ يَأْسِمِينَ الْجَنَّةِ فَيَحْمِلُهُ أَلْفُ مَلَكٍ مِنْ مُقَرَّبِي السَّمَاءِ الدُّنْيَا قَالَ فَيَسْأَلُهُمْ إِلَيْهِ الْقُرْآنُ فَيَقُولُ هَلِ اسْتَوْحَشْتَ بَعْدِي فَإِنِّي لَمْ أَزَلْ بِرَبِّي الَّذِي خَرَجْتُ مِنْهُ حَتَّى أَمَرَ لَكَ بِفِرَاشٍ وَدَنَارٍ وَنُورٍ مِنْ نُورِ الْجَنَّةِ فَيَدْخُلُ عَلَيْهِ الْمَلَائِكَةُ فَيَحْمِلُونَهُ وَيَفْرِشُونَهُ ذَلِكَ الْفِرَاشُ وَيَضَعُونَ الدَّنَارَ تَحْتَ قَلْبِهِ وَالْيَأْسِمِينَ عِنْدَ صَدْرِهِ ثُمَّ يَحْمِلُونَهُ حَتَّى يَضَعُوهُ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ يَصْعَدُونَ عَنْهُ فَيَسْلَمُونَ عَلَيْهِ فَلَا يَزَالُ يَنْظُرُ إِلَى الْمَلَائِكَةِ حَتَّى يَلْجُوا فِي السَّمَاءِ ثُمَّ يَرْفَعُ الْقُرْآنُ فِي نَاحِيَةِ الْفَقْرِ فَيُوسِعُ عَلَيْهِ مَا شَاءَ أَنْ يُوسِعَ مِنْ ذَلِكَ قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَكَانَ فِي كِتَابِ مُعَاوِيَةَ بْنِ حَمَادٍ إِلَى فَيُوسِعُ مَسِيرَةَ أَرْبَعِينَ عَامٍ ثُمَّ يَحْمِلُ الْيَأْسِمِينَ مِنْ عِنْدِ صَدْرِهِ فَيَجْعَلُهُ عِنْدَ أَنْفِهِ فَيَشُمُّهُ غَضًّا إِلَى يَوْمٍ يُنْفَخُ فِي الصُّورِ ثُمَّ يَأْتِي أَهْلَهُ فِي كُلِّ يَوْمٍ مَرَّةً أَوْ مَرَّتَيْنِ فَيَأْتِيهِمْ بِخَبَرِهِمْ فَيَدْعُوهُمْ بِالْحَقِيرِ وَالْإِقْبَالِ فَإِنْ تَعَلَّمَ أَحَدٌ مِنْ وَلَدِهِ الْقُرْآنَ بَشَرَهُ بِذَلِكَ وَإِنْ كَانَ عَقِبُهُ عَقِبٌ سَوْءٌ أَتَى الدَّارَ غَدُوَّةً وَعَشِيَّةً فَبَكَى عَلَيْهِ إِلَى يَوْمٍ يُنْفَخُ فِي الصُّورِ أَوْ كَمَا قَالَ⁴¹

⁴¹ وأما رواية عبادة بن الصامت الموقوفة فقد أخرجه الحارث في مسنده رقم: 716 وابن أبي الدنيا في التهجيد رقم: 31 وغيرهما ، قال ابن عراق: (أبو بكر الأنباري) في كتاب الوقف والابتداء من حديث عبادة بن الصامت ولا يصح فيه الكدبي وداود بن راشد الطفاوى (تعقب) بأن الكدبي برئ منه فقد أخرجه الحارث في مسنده وابن أبي الدنيا في التهجيد وابن الضريس في فضائل القرآن وابن نصر في كتاب الصلاة كلهم من حديث داود من غير طريق الكدبي (قلت) وداود أخرج له أبو داود والنسائي ووثقه ابن حبان وأدخله الحافظ بن حجر في التقریب في طبقة من لم يثبت فيه ما يترك حديث لأجله والله أعلم وله شاهد من حديث معاذ بن جبل وفيه انقطاع قال البزار خالد لم

Ubaadah ibnus Saamit  narrates: When one of you performs salaah at night (i.e. Tahajjud), he should recite his Qur'an in an audible voice. By his audible recital, he chases away the shayaatin and evil jinn. Indeed, the angels in the air and those who live in the house listen attentively to his recital and perform salaah behind him. When this night passes and the new night approaches, the previous night advises the new night to awaken him at that time and to be light on him (by allowing him to awaken easily). When he passes away, while his relatives are busy bathing him, the Qur'an comes to him and stands by his headside. When the dead body is shrouded, the Qur'an gets in between the shroud and the chest of the deceased. When he is placed in his grave and two angels, Munkar and Nakeer (names of two special Angels), come (in the grave), the Qur'an comes between them and the deceased. They say, "Leave us alone. We want to question this man." The Qur'an replies, "By Allah, I will not leave him. (I cannot leave him until I get him admitted into Paradise.) If you are appointed for interrogation, do your job." Thereafter he turns to his companion and asks, "Do you recognize me?" The man will reply, "No." The Qur'an will say, "I am the Qur'aan, which used to keep you awake at night and thirsty in the day (due to fasting). I used to prevent you from fulfilling your desires and from committing sins with your ears and eyes. Today you will

يسمع من معاذ (تنزيه الشريعة المرفوعة عن الأحاديث الشنيعة الموضوعة لأبي الحسن علي بن محمد بن عزاق الكناني

find me to be a true friend and a true brother. Take good news from me. After the interrogation of Munkar and Nakeer, you will have no worry and no grief." When the angels leave, the Qur'an goes to his Rabb and asks for a bed and a duvet. It arranges for the deceased a bed, a duvet, a candle and jasmine from Jannah. One thousand from amongst the special angels from the lowest heaven carry these towards him. The Qur'an reaches him first and asks, "Did you feel lonely since I left. I had gone to my Rabb from Whom I emerged until he commanded that you be given a bed, a duvet and light from the light of Jannah. The angels then come to him carrying it. They prepare his bed, place the duvet just under his heart and place the jasmine on his chest. They then turn him onto his right side, and ascend while making salaam to him. He continues looking towards them until they enter into the skies. Then the Qur'an expands his grave for him. The Qur'an then lifts the jasmine off his chest and places it under his nose. He will continue to smell its fragrance until the trumpet is blown. The Qur'an visits the deceased's family once or twice every day. It then returns and informs him of all the latest news regarding them. He makes du'a that they be granted goodness and that they should turn their attention towards good. If one of his children learns the Qur'an, the Qur'an gives him the good news. And if he has evil offspring, the Qur'an comes to the house every morning and evening and cries for them until the trumpet is blown. (Musnadul-Haarith, At-Tahajjud of Ibn

Abdid-Dunya) A similar report is narrated by Mu'az ibn Jabal from Rasulullah ﷺ. (Musnadul-Bazzaar)

Abu Bakr Al-Bazzaar explains that 'the Qur'an' which is mentioned above means the personification (physical form) of the rewards which he earned from reciting the Qur'an.

Five awards awaiting the Haafidh of the Qur'an on the day of Qiyaamah

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ حَلِّهِ فَيَلْبَسُ تَاجَ الْكَرَامَةِ، فَيَقُولُ: يَا رَبِّ زِدْهُ، فَيَلْبَسُ حُلَّةَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ زِدْهُ، فَيُحَلَّى حُلَّةَ الْكَرَامَةِ ثُمَّ يَقُولُ: يَا رَبِّ ارْضَ عَنْهُ فَيَرْضَى عَنْهُ، ثُمَّ يُقَالُ لَهُ: اقْرَأْهُ وَارْقَ وَتُرَادُ بِكُلِّ آيَةٍ حَسَنَةٌ ⁴²"

Abu Hurairah رضي الله عنه reports: Rasulullah ﷺ said, "A person of the Qur'an (who had memorized it and practiced upon it) will come forward on the day of Qiyaamah. The Qur'an will say, "O my Rabb, adorn him!" He will be given a crown of honour to wear. The Qur'an will say, "O my Rabb, grant him something more." He will be given a suit (two pieces of fine and elegant clothing) of honour to wear. The Qur'an will then say, "O my Rabb, be pleased with him." Allah will declare: " I am pleased with him." He will then be told to recite and ascend (the stages of Jannah). And he will be granted a reward for every verse he recites. (Sunan At-Tirmizi, Al-Mustadrak of Haakim)

⁴² أخرجه الترمذى رقم: (2915) وقال : هذا حديث حسن صحيح. والحاكم رقم: 2029 وقال : هذا حديث صحيح الإسناد ولم يخرجاه

The honour of a Haafidh on the day of Qiyaamah

عن بُرَيْدَةَ قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُهُ يَقُولُ تَعَلَّمُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا يَسْتَطِيعُهَا الْبُطْلَةُ قَالَ ثُمَّ مَكَثَ سَاعَةً ثُمَّ قَالَ تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ فَإِنَّهُمَا الزَّهْرَاوَانِ يُظْلَانِ صَاحِبَهُمَا يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ غَيَّيْتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ وَإِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ هَلْ تَعْرِفُنِي فَيَقُولُ مَا أَعْرِفُكَ فَيَقُولُ لَهُ هَلْ تَعْرِفُنِي فَيَقُولُ مَا أَعْرِفُكَ فَيَقُولُ أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِي أَظْمَأْتَكُ فِي الْهَوَاجِرِ وَأَسْهَرْتُ لَيْلَكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ فَيُعْطَى الْمُلْكُ بِبَيْمِنِهِ وَالْخُلْدُ بِشِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ وَيُكْسَى وَالِدَاهُ خُلَّتَيْنِ لَا يُقَوِّمُ هُمَا أَهْلُ الدُّنْيَا فَيَقُولَانِ بِمِ كَسِينَا هَذِهِ فَيَقَالُ بِأَخْذٍ وَلَدَكُمَا الْقُرْآنُ ثُمَّ يُقَالُ لَهُ اقْرَأْ وَاصْعِدْ فِي دَرَجَةِ الْجَنَّةِ وَغُرْفَتِهَا فَهُوَ فِي صُعُودٍ مَا دَامَ يَقْرَأُ هَذَا كَانَ أَوْ تَرْبِيًّا⁴³

Buraydah رضي الله عنه reports: I was sitting with Rasulullah ﷺ, and I heard him say, "Learn Surah Al-Baqarah. Learning it is barakah (a source of unimaginable good and blessings) and failing to learn will be hasrah (an unimaginable source of regret in the Hereafter). The magicians will never be

⁴³ أخرجه أحمد رقم: 22950 ، والدارمي رقم: 3391 قال الهيثمي (330/7): رواه أحمد ورجاله رجال الصحيح قال المحدث حبيب الرحمن الأعظمي في حاشيته على المطالب العالية: قلت : و كان المؤلف (ابن حجر) ضعف إسناده لمكان بشير بن المهاجر و هو من رجال مسلم ، و قال أحمد : منكر الحديث ، و وثقه غير واحد . (284/3)

وأخرجه مختصرا ابن أبي شيبة رقم: 30045 والحاكم رقم: 2086 وقال : صحيح على شرط مسلم

able to overpower it." He kept silent for a while. He then said, "Learn Surah Al-Baqarah and Surah Aal-Imraan. They are two shining Surahs which will provide shade for the ones who had learnt them on the day of Qiyaamah, as if they are two clouds, two shades or two rows of birds with their wings outstretched. Indeed, the Qur'an will meet the one who learnt it on the day of Qiyaamah when his grave splits open. It will seem like a pale weak man.⁴⁴

It will ask, "Do you recognize me?" He will reply, "I don't recognize you." It will say, "I am your companion, the Qur'an, which kept you thirsty on hot days and which kept you awake in the nights. Every businessman expects profits from his business. Today, you will receive every kind of profit from your business." He will then be given 'kingdom' in his right hand, 'eternal life' in his left hand and 'the crown of dignity' will be placed on his head. His parents will each be made to wear an (exquisite) two-piece garment which will value more than all of the wealth of the entire world. They will ask, "Why were we given such (exquisite) garments to wear?" They will be told, "Because your child had memorized the Qur'an." The Haafidh will then be told, "Recite, and continue ascending through the stages of Jannah and its upper floors (penthouses)." He will continue ascending, as long as he continues reciting, whether he recites fast or slow. (Musnad Ahmad, Sunan Ad-Daarimi)

⁴⁴ كالرجل الشاحب أي متغير اللون والجسم لنحو مرض أو سفر من شح يشحب شحوبا تغير من هزال أو جوع أو سفر كأنه يتمثل بصورة قارنه الذي اتعب نفسه بالسهر في الليل والصوم في النهار (إنجاح الحاجة)

The Qur'an will intercede for the one who learnt it

عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَافِعًا لِأَصْحَابِهِ وَعَلَيْكُمْ بِالزُّهْرَاوَيْنِ الْبَقْرَةِ وَآلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَاتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ تَحَاجَّانِ عَنْ أَصْحَابِهِمَا وَعَلَيْكُمْ بِسُورَةِ الْبَقْرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا يَسْتَطِيعُهَا الْبُطْلَةُ"⁴⁵

Abu Umaamah رضي الله عنه narrates that Rasulullah ﷺ said: Learn the Qur'an, for it will come forward on the day of Qiyaamah to intercede for those who had learnt it. Learn the two shining Surahs; Surah Al-Baqarah and Surah Aal-Imraan. They will come on the day of Qiyaamah, as if they are two clouds, two shades or two rows of birds, arguing on behalf of those who had learnt them. Learn Surah Al-Baqarah, for learning it is barakah (a source of unimaginable good and blessings) and failing to learn will be hasrah (an unimaginable source of regret in the Hereafter). The magicians will never be able to overpower it." (Sahih Ibn Hibbaan)

The Qur'an will intercede for the Haafidh who practiced upon it

عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، قَالَ ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : يُمْتَلُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ رَجُلًا فَيُؤْتَى بِالرَّجُلِ قَدْ حَمَلَهُ فَخَالَفَ فِي أَمْرِهِ

⁴⁵ صحيح ابن حبان رقم: 116 بهذا اللفظ وأصله في صحيح مسلم رقم: 1910

فَيَتَمَثَّلُ خَصْمًا لَهُ فَيَقُولُ : يَا رَبِّ حَمَلْتَهُ إِيَّايَ فَشَرُّ حَامِلٍ تَعَدَّى حُدُودِي وَصَبَّحَ
فَرَائِضِي ، وَرَكِبَ مَعْصِيَتِي وَتَرَكَ طَاعَتِي ، فَمَا يَزَالُ يَقْدِفُ عَلَيْهِ بِالْحُجَجِ حَتَّى يُقَالَ
: فَشَأْنُكَ بِهِ ، فَيَأْخُذُ بِيَدِهِ ، فَمَا يُرْسِلُهُ حَتَّى يَكْبُهُ عَلَى صَخْرَةٍ فِي النَّارِ ، وَيُؤْتَى
بِرَجُلٍ صَالِحٍ قَدْ كَانَ حَمَلَهُ وَحَفِظَ أَمْرَهُ فَيَتَمَثَّلُ خَصْمًا دُونَهُ فَيَقُولُ : يَا رَبِّ حَمَلْتَهُ
إِيَّايَ فَخَيْرٌ حَامِلٍ ، حَفِظَ حُدُودِي وَعَمِلَ بِفَرَائِضِي وَاجْتَنَبَ مَعْصِيَتِي وَاتَّبَعَ طَاعَتِي ،
فَمَا يَزَالُ يَقْدِفُ لَهُ بِالْحُجَجِ حَتَّى يُقَالَ : شَأْنُكَ بِهِ ، فَيَأْخُذُ بِيَدِهِ فَمَا يُرْسِلُهُ حَتَّى
يُلْبِسَهُ خُلَّةَ الْإِسْتَبْرَقِ وَيَعْقِدَ عَلَيْهِ نَاجِ الْمُلْكِ وَيَسْقِيَهُ كَأْسَ الْحُمْرِ.⁴⁶

Abdullah ibn Amr ibn al Aas رضي الله عنه reports: Rasulullah ﷺ said, "The Qur'an will appear in the form of a person on the day of Qiyaamah. A man will be brought forward who had memorized the Qur'an, yet he had disobeyed the commands of the Qur'an. The Qur'an will appear as his opponent. It will state, 'O my Rabb, You had entrusted me to this man, who was a terrible carrier (Haafidh). He would trespass my boundaries, neglect what I had ordained (the fardh duties), carry out that which I declared to be sinful and disobey my commands.' The Qur'an will continue bringing forward various proofs and arguments against him until it is told, 'You may do to him whatever pleases you.' The Qur'an will take hold of him by his hand and will not leave him until it flings him headlong onto the boulders in the fire.

⁴⁶ أخرجه ابن أبي شيبة رقم: 30044 وقال الحافظ في المطالب العالية: هذا إسناد حسن (160/10)

Another pious man will be brought forward who had memorized the Qur'an and upheld the commands of the Qur'an. The Qur'an will appear as his advocate (as it will argue in his favour). The Qur'an will say, 'O my Rabb, You had entrusted me to this man, and he was a wonderful carrier (Haafidh). He would protect himself from ever trespassing the limits which I had set, practice upon what I had ordained (the fardh duties), abstain from that which I declared to be sinful and obeyed me.' The Qur'an will continue bringing forward various proofs and arguments in his favour until it is told, 'You may do to him whatever pleases you.' The Qur'an will take hold of him by his hand and will not leave him until it dresses him in a pair of silken clothing, confers upon him the crown of kingdom and favours him with a drink from a goblet of wine. (Musannaf Ibn Abi Shaibah)

The company of angels or double reward

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ ». (أخرجه البخاري رقم: 4653، ومسلم رقم: 1898) ولفظ البخاري: «مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ ، وَمَثَلُ الَّذِي يَقْرَأُ وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أَجْرَانِ»

Aa'ishah رضي الله عنها reports: Rasulullah ﷺ said, "The Haafidh who recites the Qur'an well will be with those pious angels who are the noble scribes (or those pious angels who would carry wahy - revelation to the Messengers of

Allah). And the one who recites the Qur'an (while trying to memorize it) and stutters, as it is difficult for him, he will receive two rewards." (Sahih Al-Bukhari, Sahih Muslim)

The one who exerts himself while finding it difficult will receive double reward, firstly because of his recitation, and secondly because of the added effort he has to make due to his continuous faltering. But this does not mean that he has surpassed the one who is proficient in the Qur'an.

Both learners have been promised a unique reward. The reward which was mentioned for the one proficient in the Qur'an is that he will be in the company of the angels. The other will receive a separate reward for the effort he makes due to his faltering. Therefore one should not stop reciting the Qur'an due to any such difficulties.

Position in Jannah

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « يُقَالُ لِمُصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا »⁴⁷

Abdullah ibn Amr ibn al Aas رضي الله عنه reports: Rasulullah ﷺ said, "The person of the Qur'an (who had memorized it and practiced upon it) will be told (on the day of Qiyaamah), 'Recite (the Qur'an you had memorized) and ascend (the stages of Jannah). Recite with tarteel (slowly,

⁴⁷ أخرجه أحمد رقم: 6799 ، وأبو داود رقم: 1466 ، والترمذي رقم 2914 وقال : هذا حديث حسن

صحيح ، وابن حبان 766 ، والحاكم رقم 2030

correctly and carefully) as you used to recite in the world. Indeed, your abode will be at the place of the last verse which you will recite.’” (Musnad Ahmad, Sunan At-Tirmizi, Sunan Abi Dawud, Sahih Ibn Hibaan, Al-Mustadrak of Al-Haakim)

On the day of Qiyaamah, the Haafidh will be asked to recite with Tarteel, as he used to recite in the world. This Hadith indicates that we should try to recite the Qur'an with Tarteel.

Shah Abdul Aziz Muhaddith Dehlawi  has written in his commentary on the Qur'an that 'Tarteel' literally means to recite with clarity and correct pronunciation. In the terminology of the Shari'ah, 'Tarteel' means to abide by certain rules when reciting the Qur'an:

- 1) Letters should be pronounced correctly, so that one does not erroneously read one letter in the place of another.
- 2) To pause at the appropriate places, so that no sentence will be read out of context.
- 3) To pronounce the harakaat correctly.
- 4) To raise the voice slightly when reciting, to the extent that the words of the Qur'an can be heard by oneself and thereby influence the heart.
- 5) To recite the Qur'an in a sad and heartrending voice, such that it creates anguish in one's heart and quickly influences it. Reciting in a solemn tone quickly influences the heart, strengthens the soul and has greater effect.
- 6) The 'Tashdeed' and 'Madd' should be pronounced correctly, as when it is pronounced correctly, it adds to the grandeur of the Qur'an.

7) When passing by an aayah of mercy, beg Allah for his mercy. When passing by an aayah of punishment, beg Allah to save you from his punishment.

Abiding by these seven aspects is known as ‘Tarteel’.
(Condensed from Fazail-Qur’an)

Ulama have explained the above Hadith to mean that one’s level in Jannah will increase with every verse that is recited. One learns from other Ahaadith that the number of stages in Jannah is equal to the number of verses in the Qur’an. Therefore, the more one knows of the Qur’an, the higher his status will be. He who has memorized the entire Qur’an will be in the highest stage of Jannah.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " عَدَدُ دَرَجِ الْجَنَّةِ عَدَدُ آيِ الْقُرْآنِ، فَمَنْ دَخَلَ الْجَنَّةَ مِنْ أَهْلِ الْقُرْآنِ فَلَيْسَ فَوْقَهُ دَرَجَةٌ " ⁴⁸ عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ : دَخَلْتُ عَلَى عَائِشَةَ ، فَقُلْتُ : مَا فَضْلُ مَنْ قَرَأَ الْقُرْآنَ عَلَى مَنْ لَمْ يَقْرَأْهُ مِمَّنْ دَخَلَ الْجَنَّةَ ، فَقَالَتْ عَائِشَةُ : إِنَّ عَدَدَ دَرَجِ الْجَنَّةِ عَلَى عَدَدِ آيِ الْقُرْآنِ ، فَلَيْسَ أَحَدٌ مِمَّنْ دَخَلَ الْجَنَّةَ أَفْضَلَ مِمَّنْ قَرَأَ الْقُرْآنَ .

Aa’ishah رضي الله عنها narrates that Rasulullah ﷺ said: “The number of the stages in Jannah will be equivalent to the number of verses in the Qur’an. So whoever enters Jannah from the people of the Qur’an, there will be no stage above his stage.” (Shu’abul Imaan)

⁴⁸ أخرجه البيهقي في شعب الإيمان من طريق الحاكم رقم 1843 وقال : قَالَ الْحَاكِمُ: " هَذَا إِسْنَادٌ صَحِيحٌ وَلَمْ يُكْتَبْ هَذَا الْمَثَلُ إِلَّا بِهَذَا الْإِسْنَادِ وَهُوَ مِنَ الشَّوَاذِ " وأخرجه ابن أبي شيبه موقوفا رقم: 29952

Aa'ishah رضي الله عنها said: “The number of the stages in Jannah will be equivalent to the number of verses in the Qur'an. So no one from those who enter Jannah will be superior to the one who learnt (memorized) the Qur'an.” (Musannaf Ibn Abi Shaibah)

Allamah Suyuti رحمته الله states that the Qur'an is the only scripture that will be recited in Jannah since the Ahaadith do not mention any other.

Qadi Iyaadh رحمته الله states: This virtue applies only to those Huffaadh who recite the Qur'an as it ought to be recited, who practise on its teachings and who contemplate over its meanings. In the Aakhirah, a person will be able to recite only those verses that he practised on. He will be unable to recite those verses the teachings of which he neglected. Therefore, the highest level of Jannah will be reserved for Rasulullah ﷺ and then for people according to the extent to which they practised the teachings of the Qur'an. (Faydhul-Qadeer 4/308)

The fire cannot burn a heart which contains the Qur'an

عن عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ الْقُرْآنَ جُعِلَ فِي
إِهَابٍ ثُمَّ أُلْقِيَ فِي النَّارِ مَا احْتَرَقَ⁴⁹

⁴⁹ أخرجه أحمد رقم: 17365، والدارمي رقم: 3310 وأبو يعلى رقم: 1745 والطبراني رقم: 14537

قال الهيثمي (329/7) وفيه ابن لهيعة وفيه خلاف

قال أبو عبد الرحمن (أحد من رواة أبي يعلى) : ففسره : أن من جمع القرآن ثم دخل النار فهو شر من خنزير

وعن عصمة قال : قال رسول الله صلى الله عليه و سلم : " لو جمع القرآن في إهاب ما أحرقته النار "50

Uqbah ibn Aamir رضي الله عنه reports: Rasulullah ﷺ said, "If the Qur'an was placed in a skin and then thrown in the fire, it would not burn." According to another similar report from Ismah رضي الله عنه, "If the Qur'an was contained in a skin, the fire will never burn it." (Musnad Ahmad, Sunan Ad-Daarimi, Musnad Abi Ya'la, Al-Mu'jamul Kabeer of Tabaraani)

One of the narrators of Abu Ya'la's report therefore commented: "The one who had memorized the Qur'an and then still enters the fire of Hell is worse than a pig."

Abu Umaamah رضي الله عنه said: "Learn the Qur'an (by heart). These Masaahif should not deceive you (into thinking that there is no need to memorize the Qur'an). For Allah will not punish a heart which has memorized the Qur'an." (Sunan Daarimi no.3319, Musannaf Ibn Abi Shaybah no.30079)⁵¹

The skin mentioned in the above narration refers to human skin. The fire refers to Jahannam. Those people who think that memorizing the Qur'an is a futile task should ponder over these Ahaadith. This is such a virtue that one could sacrifice his life to attain, as who can truly say that he has not committed any

⁵⁰ أخرجه الطبراني رقم: 14186 قال الهيثمي (329/7) وفيه الفضل بن المختار وهو ضعيف
⁵¹ عن أبي أمامة : انه كان يقول اقرؤوا القرآن ولا يغرنكم هذه المصاحف المعلقة فإن الله لن يعذب قلبا وعى القرآن

sin which is deserving of Allah's punishment. (Condensed from Fazail-Qur'an)

The reward in store for the parents of the Haafidh

عَنْ سَهْلِ بْنِ مُعَاذٍ الْجُهَنِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ « مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أُلِّسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا ».⁵²

Mu'az Al-Juhani رضي الله عنه reports: Rasulullah ﷺ said, “Whoever recites (learns) the Qur'an and practices upon it, each of his parents will be given a crown to wear on the day of Qiyaamah. The crown will outshine the brightness and beauty of the sun, had the sun been confined within some houses of this world amongst you. (If this is the honour awaiting the parents of the Haafidh) What do you think will be the honour of the one who practiced upon this (Qur'an).” (Musnad Ahmad, Sunan Abi Dawud, Al-Mustadrak of Haakim)

The reward for learning and practicing upon the Qur'an is that one's parents will be made to wear such crowns, the brightness of which outshines the sun, even if the sun happened to be in your home. This means that, despite the sun being so far off, it shines so brightly, so if it happened to be in one's home, then

⁵² أخرجه أحمد رقم: 15683 ، وأبو داود رقم: 1455 ، والحاكم رقم: 2085 وقال : صحيح الإسناد وقال الحاكم: حديث صحيح الإسناد وتعقبه الذهبي فقال قلت زيان ليس بالقوي. وقال المنذري: سهل بن معاذ ضعيف، ورواه عنه زيان ابن فائد وهو ضعيف أيضاً- انتهى. (مرعاة المفاتيح شرح مشكاة المصابيح 217/7) وله شواهد منها حديث بريدة الآتي فهو حديث حسن لغيره

undoubtedly it would be even brighter. Yet these crowns will still outshine the sun, even it happened to be rising in one's home.

If this is the reward of the parents, then one should ponder as to what reward has been kept in store for the one who learns and practices upon it. The parents are only receiving this reward because they were a means for his existence or responsible for his education. (Condensed from Faza'il-Qur'an)

The virtue of teaching the Qur'an to your children

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ عَلَّمَ ابْنَهُ الْقُرْآنَ نَظَرًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَمَنْ عَلَّمَهُ إِيَّاهُ ظَاهِرًا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَيُقَالُ لِابْنِهِ: اقْرَأْ. فَكُلَّمَا قَرَأَ آيَةً رَفَعَ اللَّهُ عَرَّ وَجَلَّ بِهَا لِلْأَبِ دَرَجَةً، حَتَّى يَنْتَهِيَ إِلَى آخِرِ مَا مَعَهُ مِنَ الْقُرْآنِ»⁵³

Anas ibn Maalik رضي الله عنه reports: Rasulullah ﷺ said, “Whoever from amongst you teaches his son (or daughter) the Qur'an while looking in (the Mushaf), all of his past and future sins will be forgiven. And whoever teaches the Qur'an to his son off by heart, Allah will raise him on the day of Qiyaamah like the moon on the fourteenth night. The son will be told to recite. For every verse which he recites, Allah will raise the status of the father by one rank, until he completes reciting whatever he had memorized of the Qur'an.” (Al-Awsat of Tabaraani)

⁵³ أخرجه الطبراني في الأوسط رقم: 1935 قال الهيثمي (343/7): وفيه من لم أعرفه

عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ رَجُلٍ يُعَلِّمُ وَلَدَهُ الْقُرْآنَ فِي الدُّنْيَا، إِلَّا تَوَجَّ أَبُوهُ يَوْمَ الْقِيَامَةِ بِتَاجٍ فِي الْجَنَّةِ، يَعْرِفُهُ أَهْلُ الْجَنَّةِ بِتَعْلِيمِهِ [ص:37] وَلَدَهُ الْقُرْآنَ فِي الدُّنْيَا»⁵⁴

Abu Hurairah رضي الله عنه reports: Nabi ﷺ said, “Whichever person teaches his child the Qur'an in this world, this father will be crowned with a crown of Jannah on the day of Qiyaamah. The people of Jannah will recognize him by this crown. This will be granted to him because he taught his child the Qur'an in the world.” (Al-Awsat of Tabaraani)

A beautiful du'a to build our relationship with the Qur'an

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَحُزْنَهُ وَأَبْدَلَهُ مَكَانَهُ فَرَحًا قَالَ فَقِيلَ يَا رَسُولَ اللَّهِ أَلَا نَتَعَلَّمُهَا فَقَالَ بَلَى يَنْبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا⁵⁵

⁵⁴ أخرجه الطبراني في الأوسط رقم: 96 قال الهيثمي (343/7): وفيه جابر بن سليم ضعفه الأزدي
⁵⁵ أخرجه أحمد رقم: 3712,4318 وابن أبي شيبة رقم 29318، وابن حبان رقم: 972 ، وابو يعلى رقم: 5297، والطبراني رقم: 10374 ، والحاكم رقم: 1877 وقال : هذا حديث صحيح على شرط مسلم إن سلم من إرسال عبد الرحمن بن عبد الله عن أبيه فإنه مختلف في سماعه عن أبيه. قال الحافظ المنذري في الترغيب (2806): لم يسلم وأبو سلمة الجهني يأتي ذكره

Abdullah ibn Mas'ud ؓ narrates that Rasulullah ﷺ said, "Whoever is afflicted with (excessive) worry or grief and says (the following du'a), Allah ﷻ will remove his (excessive) worry and grief and grant him happiness in its place:

اَللّٰهُمَّ اِنِّىْ عَبْدُكَ وَاِبْنُ عَبْدِكَ وَاِبْنُ اَمَتِكَ نَاصِبِيْ يَدِكَ مَاضٍ فِىْ حُكْمِكَ عَدْلٌ فِىْ قَضَاؤِكَ اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ اَوْ عَلَّمْتَهُ اَحَدًا مِنْ خَلْقِكَ اَوْ اَنْزَلْتَهُ فِىْ كِتَابِكَ اَوْ اسْتَأْثَرْتَ بِهِ فِىْ عِلْمِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْآنَ رَيِّعَ قَلْبِيْ وَنُوْرَ صَدْرِىْ وَجَلَاءَ حُزْنِيْ وَذَهَابَ هَمِّىْ

O Allah, I am Your slave, the son of Your male servant, and son of Your female servant. My forelocks are in Your Hand. Your command prevails over me. Your judgement concerning me is most just. I ask You, through the medium of every name which You have, which You referred to Yourself with, which You have taught to any one of Your creation, or which You have sent down in Your Books, or which You have preferred to keep to Yourself in Your hidden knowledge, to make the Qur'an the spring of my heart, the light of my chest, the remover of my grief, and the remover of my worries.

Someone asked, "O Messenger of Allah! Should we not learn these words?" He said, "Yes, whoever hears them

وروى هذا الحديث الطبراني من حديث أبي موسى الأشعري بنحوه وقال في آخره قال قائل يا رسول الله إن المغبون لمن غبن هؤلاء الكلمات قال أجل فقولوهن وعلموهن فإنه من قاهن وعلمهن التماس ما فيهن أذهب الله كربته وأطال فرحه اهـ

قال الهيثمي (196/10): رواه أحمد وأبو يعلى والبخاري إلا أنه قال: " وذهب غمي ". مكان " هي ". والطبراني ورجال أحمد وأبي يعلى رجال الصحيح غير أبي سلمة الجهني وقد وثقه ابن حبان اهـ وفي رواية ابن حبان وأبي يعلى " وَنُورَ بَصَرِيْ " بدل " وَنُورَ صَدْرِىْ "

should ensure that he learns them.” (Musnad Ahmad, Sahih Ibn Hibbaan, Al-Mustadrak of Haakim and others)

Rasulullah ﷺ was asking for spring to come – but not just the season of spring, but spring which will be experienced by our hearts; a spiritual spring facilitated by the Words of Allah in the Qur’an.

What is *spring*? It comes after *winter* – a time of cold – a time in which all of the plants and grass die, and crops cease to grow. Spring is a time of *rebirth* – plants and flowers come back to life, the grass grows again, colour comes back to the landscape all around us. There is a feeling of excitement and happiness all around. Everything is alive and rejuvenated. This is the effect that the Qur’an should have on our hearts – to **revive** our hearts, to **rejuvenate** our *Imaan* – to **give it life again**, and to **bring joy and happiness to our lives**. This is what Rasulullah ﷺ asked from Allah ﷻ with regards to the Qur’an.

During these testing times, when our *imaan* wilts and weakens – what is the cure? The **Qur’an**. To recite it and reflect on it. To develop a personal relationship with it. To internalize the lessons from it. What a beautiful way to describe the Qur’an – as the **spring** of our hearts.

But Rasulullah ﷺ didn’t stop there; instead he asked that Allah ﷻ make the Qur’an the **nur** (light) **of our chests**. What is *nur*? It’s that which *guides* us. So the Qur’an should not just provide us with a new life, it should guide us to the Straight Path as well.

Then Rasulullah ﷺ asked that the Qur'an should be a *remover* and a *cleanser* for our grief and our worries. In other words, he ﷺ asked for a life with **peace of mind**. Many of us are weighed down by our worries. We are constantly worried and anxious. Rasulullah ﷺ asked Allah ﷻ to allow the Qur'an to cleanse us of our worries and anxieties.

The Quran is transformative by its very nature: it will change our lives. May Allah let the Qur'an be the **Spring of our Hearts, the Light of our Chests, the Remover of our Worries and the Dispeller of our Stress.** ⁵⁶

Advices to the Haafidh of the Qur'an

عَنْ عُبَيْدَةَ الْمَلِيكِيِّ، وَكَانَتْ لَهُ صُحْبَةٌ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا أَهْلَ الْقُرْآنِ، لَا تَوْسَدُوا الْقُرْآنَ وَاتْلُوهُ حَقَّ تِلَاوَتِهِ آتَاءَ اللَّيْلِ وَالتَّهَارِ وَأَفْشُوهُ، وَتَغْنَوْهُ وَتَدَبَّرُوا مَا فِيهِ لَعَلَّكُمْ تُفْلِحُونَ، وَلَا تَعْجَلُوا تِلَاوَتَهُ فَإِنَّ لَهُ ثَوَابًا" ⁵⁷

Ubaidah Mulayki رضى الله عنه narrated that Rasulullaah ﷺ said: O people of the Qur'an! Do not take the Qur'an as your pillow. Recite it during the night and the day as it deserves to be recited. Propagate it and read it with a beautiful voice. Ponder over it. Do this so that you may be successful. Do not recite it in a fast pace, for it will earn for you special rewards." According to another wording:

⁵⁶ Summarized from: Make the Quran the Springtime of My Heart by Shad Imam

⁵⁷ أخرجه البيهقي في شعب الإيمان رقم: 1852 وفي رواية له (1854): وَلَا تَسْتَعْجِلُوا ثَوَابَهُ فَإِنَّ لَهُ ثَوَابًا. وأخرجه الطبراني كما في مجمع الزوائد (522/2) قال الهيثمي: فيه أبو بكر بن أبي مريم وهو ضعيف

“Do not seek to get reward for it quickly, since you are to receive its reward [on its time].” (Shua’bul-Imaan)

‘Do not take the Qur’an as a pillow’ - This has two interpretations. 1) Do not rest upon the Qur’an, as this is against the etiquette of the Qur’an. Hafiz Ibn Hajar  has written that to rest upon the Qur’an, stretch one’s legs or face one’s back towards it and to tramp upon it are all Haraam (Forbidden).

2) This is figurative, i.e. do not neglect the Qur’an by failing to recite it at night

‘Ponder over it’ - Imam Ghazali has mentioned in Ihyaa a quotation from the Taurah in which Allah  addresses man: “O my servant! Are you not ashamed of your behavior towards Me? If you receive a letter from a friend while you are travelling on a road, you stop on the side of the road and sit at a suitable place. You then read it with full attention and try to understand every word therein, so that no single point escapes you. But here is My Book which I have revealed to you. In it, I have expounded and explained everything in detail for your sake. In it, I have repeatedly emphasized important matters, so that you may ponder over its length and breadth (i.e. every detail). But you show an attitude of indifference. Do you consider Me less important than even your friend? O my servant! When one of your friends sits with you and talks to you, you pay full attention to him. You listen to his words and take them to heart. If anybody speaks to you or interrupts your conversation with him, you stop him with a gesture. But when I turn my attention towards you and talk to you through My

Book, you turn your attention away from Me. Do you consider Me less important than your friends?”⁵⁸

Shaykhul-Hadith Maulana Muhammad Zakariyya ﷺ writes: ‘Do not seek to get reward for it quickly’ - This means do not take any payment for your recitation of the Qur’an, as you will be thoroughly rewarded in the Akhirah (Hereafter). Accepting payment for the recitation of the Qur’an is like exchanging your valuable money for some cheap ornament. (Fazail-Qur’an)

Maulana Manzur Nu’maani writes: The meaning of the hadith is that those slaves of Allah whom He has granted the wealth of Qur’an should not adopt a complacent attitude once they have the Qur’an with them and become negligent. Instead, they should give the Qur’an its due rights. During the hours of the night and day, they should recite it as it deserves to be recited, they should introduce it to other people and disseminate its teachings to them, they should recite it with ecstasy and they should ponder over its contents – its commands, guidance, incidents of the past and advice. If they do the above, then there is great hope for success. They should not seek a reward for their service to the Qur’an in this very life. They will get a reward and recompense for their effort from Allah at the proper time. (Ma’ariful-Hadeeth)

⁵⁸ وقد ورد في التوراة يا عبدي أما تستحي مني يأتبك كتاب من بعض إخوانك وأنت في الطريق تمشي فتعدل عن الطريق وتبعد لأجله وتقرؤه وتدبره حرفاً حرفاً حتى لا يفوتك شيء منه وهذا كتابي أنزلته إليك انظر كم فصلت لك فيه من القول وكم كررت عليك فيه لتأمل طوله وعرضه ثم أنت معرض عنه أفكنت أهون عليك من بعض إخوانك يا عبدي يقعد إليك بعض إخوانك فتقبل عليه بكل وجهك وتصغي إلى حديثه بكل قلبك فإن تكلم متكلم أو شغلك شاغل عن حديثه أو مات إليه أن كف وها أنا ذا مقبل عليك ومحدث لك وأنت معرض بقلبك عني أفجعلني أهون عندك من بعض إخوانك (إحياء علوم الدين 1/413 في ذم تلاوة الغافلين)

From this hadeeth, we learn some of the rights of the Qur'an:

1) Showing respect to it. 2) Reciting it in tahajjud and during the day 3) Reciting it as it ought to be recited 4) Propagating the Qur'an 5) Reciting it in a beautiful voice 6) Pondering over it 7) Reciting it slowly 8) Having sincerity and seeking the Hereafter by means of it.

People learn the Qur'an for one of three intentions...

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " تَعَلَّمُوا الْقُرْآنَ وَسَلُوا اللَّهَ بِهِ الْجَنَّةَ قَبْلَ أَنْ يَتَعَلَّمَهُ قَوْمٌ يَسْأَلُونَ بِهِ الدُّنْيَا، فَإِنَّ الْقُرْآنَ يَتَعَلَّمُهُ ثَلَاثَةٌ: رَجُلٌ يُبَاهِي بِهِ، وَرَجُلٌ يَسْتَأْكِلُ بِهِ، وَرَجُلٌ يَقْرَأُهُ لِلَّهِ عَزَّ وَجَلَّ " ⁵⁹

Abu Sa'eed Al-Khudri  reports that he heard Rasulullah  saying, "Learn the Qur'an and ask Allah to grant you Jannah through its blessings, before others learn it and ask (people to give them the wealth of) the world through it. Three kinds of people learn the Qur'an: a) a man who wishes to boast and show off through the Qur'an, b) a man who uses it to earn a living c) a man who recites it for the pleasure of Allah .

" (Mukhtasar Qiyaamil-Layl, Shu'abul-Imaan)

⁵⁹ أخرجه ابن نصر المروزي رقم: 223 والبيهقي في شعب الإيمان رقم: 2389

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ فَإِذَا فِيهِ قَوْمٌ يَقْرءُونَ الْقُرْآنَ قَالَ اقْرءُوا الْقُرْآنَ وَابْتَغُوا بِهِ اللَّهَ عَزَّ وَجَلَّ مِنْ قَبْلِ أَنْ يَأْتِيَ قَوْمٌ يُقِيمُونَهُ إِقَامَةَ الْقُدْحِ يَتَعَجَّلُونَهُ وَلَا يَتَأَجَّلُونَهُ⁶⁰

Jaabir رضي الله عنه narrates that Nabi ﷺ once entered the masjid, where he saw a group of people reciting the Qur'an. He ﷺ said, "Recite the Qur'an, and seek Allah (His pleasure and His love) through it, before such people come who will straighten it like an arrow is straightened (i.e. they will recite it impeccably with perfect Tajweed), but with the purpose of earning the world through it. They will not seek the Akhirah through it." (Musnad Ahmad)

From these Ahaadith, we learn that one should learn the Qur'an sincerely. He should seek Allah's pleasure through his recital and should beg Allah ﷻ to grant him Jannah by means of the Qur'an. That is truly the prize of one who learns the Qur'an.

One should not learn the Qur'an with any worldly motive, or to show off and brag about one's expertise in the Qur'an.

Stern warnings against forgetting what one has learnt

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « بَشِّرْنَا لِأَحَدِهِمْ يَقُولُ نَسِيتُ آيَةَ كَيْتٍ وَكَيْتَ بَلْ هُوَ نَسِيَ اسْتَذْكِرُوا الْقُرْآنَ فَلَهُوَ أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ بِعُقْلِهَا »⁶¹

⁶⁰ أخرجه أحمد رقم: 14855

Abdullah ibn Mas'ud رضي الله عنه narrated that Rasulullah ﷺ said, “How evil it is for anyone of you to say, “I forgot so-and-so verse.” In fact, he has been made to forget (because of some wrong which he has done, therefore he should seek forgiveness.) Continue revising the Qur'an (because without revision,) it escapes faster from the hearts of man than camels escape from their ropes (when it gets loose).” (Sahih Al-Bukhari, Sahih Muslim)

عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ « تَعَاهَدُوا هَذَا الْقُرْآنَ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ هُوَ أَشَدُّ تَفَلُّتًا مِنَ الْإِبِلِ فِي عُقْلِهَا ». (أخرجه البخارى رقم: 4746 ، ومسلم رقم: 1880)

Abu Moosa رضي الله عنه narrates that Rasulullah ﷺ said, “Safeguard this Qur'an. I take an oath by that Being in whose control is the life of Muhammad that it escapes faster than a camel whose rope is untied.” (Sahih Al-Bukhari, Sahih Muslim)

Note: If a person who is looking after a camel is slightly unmindful and careless, the camel will escape. Similarly, if a person has leant to recite the Qur'an or he has memorized it, then he must continue reciting. If he displays some indifference, the Qur'an can easily be forgotten. There is a greater need to look after these great spiritual bounties than superficially valuable material bounties. Therefore, the Qur'an should be granted due importance. Allah ﷻ is independent. He grants a person the greatest gift i.e. the Noble Qur'an. If a

⁶¹ أخرجه البخارى رقم: 4744 ، ومسلم رقم: 1877

person shows indifference to this bounty, Allah ﷻ will eventually snatch it away and give it to those who will appreciate it.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ « إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الْإِبِلِ الْمُعَقَّلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ »⁶²
 زَادَ مُسْلِمٌ فِي رِوَايَةٍ « وَإِذَا قَامَ صَاحِبُ الْقُرْآنِ فَقَرَأَهُ بِاللَّيْلِ وَالنَّهَارِ ذَكَرَهُ وَإِذَا لَمْ يَقُمْ بِهِ نَسِيَهُ ».

Abdullah ibn ‘Umar ﷺ narrates that Rasulullah ﷺ said, “The example of the person who memorized the Qur’an is like that of a camel which is tied; if he guards it, it will remain tied. If he opens it, it will flee. If the Haafidh of the Qur’an takes care of it by reciting it in the night and in the day, he will remember it. And if he does not take care of it, he will forget it.” (Sahih Muslim)

Whether a person has memorized the whole Qur’an or even certain portions, they must be revised punctually so that one does not forget. If a camel is guarded, it will remain within one’s control. If left, it will easily escape. To catch it thereafter is difficult. A person who forgets the Qur’an after learning it finds great difficulty in memorizing or learning a second time.

⁶² أخرجه البخارى رقم: 4743 ، ومسلم رقم: 1875

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « عُرِضَتْ عَلَيَّ أَجُورُ أُمَّتِي حَتَّى الْقَدَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرْ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أُوتِيَهَا رَجُلٌ ثُمَّ نَسِيَهَا »⁶³

Anas ibn Maalik رضي الله عنه reports that Rasulullah ﷺ said, “The good deeds of my Ummah were shown to me, which included even some dirt which a man removes from the Masjid. The sins of my Ummah were shown to me. I did not find any sin as great as that of forgetting a Surah or a verse of the Qur’an after being granted it.” (Sunan Abi Dawud, Sunan At-Tirmizi, Sahih Ibn Khuzaimah)

Allamah Teebi رحمته الله writes: ‘after being granted it’ was said, instead of ‘after memorizing it’ to indicate that this was a great favour and gift which Allah ﷻ had bestowed upon him, so that he may be grateful for it. By forgetting it, he has been ungrateful for that great favour. Due to this aspect, the gravity of the sin has increased. When the Hadith has declared the removal of a negligible amount of dirt to be an act of reward, since it was done out of respect for the house of Allah, it has also declared forgetting the Qur’an to be one of the greatest

⁶³ أخرجه أبو داود رقم: 461 ، والترمذى رقم: 2916 وقال : غريب ثم قال : وذاكرت به محمد بن إسماعيل فلم يعرفه واستغفريه . وابن خزيمة رقم: (1297)

قال المناوي في فيض القدير: وقال ابن حجر : " في إسناده ضعف " لكن له شواهد (414/4) قال عبد القادر الأرنؤوط في تعليقاته على الأذكار (89/1): قال الترمذى فيه : هذا حديث غريب ا هـ . و لكن للحديث شواهد بالمعنى يرتقى بها إلى درجة الحسن .

قال الحافظ في " الفتح " 9 / 86: وقد أخرج ابن أبي داود (وابن أبي شيبة 29998) من وجه آخر مرسل نحوه، ولفظه: " أعظم من حامل القرآن وتاركه " ومن طريق أبي العالية موقوفاً: كنا نعد من أعظم الذنوب أن يتعلم الرجل القرآن ثم ينام عنه حتى ينساه، وإسناده جيد، ومن طريق ابن سيرين بإسناد صحيح في الذي ينسى القرآن كانوا يكرهونه، ويقولون فيه قولاً شديداً.

sins, since this is disrespect towards the speech of Allah. (Mirqaatul Mafaatih no.725)⁶⁴

عَنْ سَعْدِ بْنِ عُبادَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « مَا مِنْ امْرِئٍ يَقْرَأُ الْقُرْآنَ يَنْسَاهُ إِلَّا لَقِيَ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَجْدَمَ ». ⁶⁵

Sa'd ibn Ubaadah رضي الله عنه narrated that Rasulullah ﷺ said, "There is no person who recites the Qur'an and then forgets it, except that he will meet Allah ﷻ on the Day of Judgement as a leper." (Sunan Abi Dawud no. 1474)

Ibn Allaan رحمته الله writes: The relationship between the sin and the punishment is as follows; the Qur'an is the greatest form of nur (light). The nafs experiences joy and ecstasy through it, and the eyes are cooled by it spiritually. Externally, the Huffaadh are blessed with a special glow of nur in their faces. By forgetting the Qur'an due to forsaking it and due to negligence, he is punished with the opposite; darkness in the face and an ugly appearance. Leprosy is a sickness which causes the limbs to turn red, and thereafter black. The flesh then starts to break into little pieces and fall off. People desert such a person and flee

⁶⁴ قال الطيبي: إنما قال: أوتيتها دون حفظها، إشعاراً بأنها كانت نعمة جسيمة أولها الله ليشكرها، فلما نسيها فقد كفر تلك النعمة، فبالنظر إلى هذا المعنى كان أعظم جرماً، فلما عدّ إخراج القذاة التي لا يؤبه لها من الأجور تعظيماً لبيت الله عدّ أيضاً النسيان من أعظم الجرم تعظيماً لكلام الله سبحانه، فكان فاعل ذلك عدّ الحقير عظيماً بالنسبة إلى العظيم فأزاله عنه، وصاحب هذا عدّ العظيم حقيراً فأزاله عن قلبه. (مرقاة المفاتيح رقم: 725).

⁶⁵ أخرجه أبو داود رقم 1476. وهذا إسناد ضعيف، يزيد بن أبي زياد -وهو الهاشمي الكوفي- ضعيف، وقد اضطرب في إسناده، وعيسى بن فائد مجهول، وروايته عن الصحابة مرسلة. وعلى رغم ذلك صدره المنذري بلفظ "عن"، فالضعف فيه ليس شديداً عنده

from him, hating his sight and fearing that they will be harmed by being near him.⁶⁶

Ikrimah رضي الله عنه and Mujaahid رضي الله عنه said, “When a man learns the Qur’an and forgets it, it will appear on the Day of Judgement and say, “If you remembered me, I would have made you reach a high position. However, since you neglected me, I will neglect you.” (Mukhtasar Qiyamul-Layl page 178)⁶⁷

Talq ibn Habeeb رضي الله عنه said, “Whoever learns the Qur’an and then forgets it without any valid reason, he will be lowered by one rank (in Jannah) for every verse, and he will appear on the Day of Judgement as a defendant (who lost his case, since the opponent will be the Qur’an).” (Musannaf ibn Abi Shaibah no. 29997)⁶⁸

Four don’ts for a Haafidh of the Qur’an

كَتَبَ مُعَاوِيَةُ إِلَى عَبْدِ الرَّحْمَنِ بْنِ شُبَلٍ أَنْ عَلَّمَ النَّاسَ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَمَعَهُمْ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

⁶⁶ قال ابن علان: الجذام في الحديث على ظاهره ووجه مناسبة العقوبة أن القرآن نور أي نور تروح به النفس وتقر به العين باطنًا وظاهرًا سيماهم في وجوههم فعوقب من فوته بالترك والإهمال بضده من سواد الوجه وغيره وشناعة الخلقة إذ الجذام داء يجر منه العضو ثم يسود ويتقطع ويتناثر اللحم وذلك يوجب هجر الناس له ونفرتهم ما أمكن استقذارًا له وخوفًا من شره اه ثم بسط في رد التاويلات الأخر وحمل على صرف اللفظ عن ظاهره من غير حاجة (الفتوحات الربانية على الأذكار النواوية 254/3)

⁶⁷ وعن عكرمة ومجاهد، قالوا: « إذا علم الرجل القرآن ، ثم نسيه يجيء يوم القيامة فيقول : لو حفظتني لبلغت بك المنزل ، ولكنك قصرت فقصرت بك »

⁶⁸ عن طلح بن حبيب ، قال : مَنْ تَعَلَّمَ الْقُرْآنَ ، ثُمَّ نَسِيَهُ مِنْ غَيْرِ غُدْرٍ خُطَّ عَنْهُ بِكُلِّ آيَةٍ دَرَجَةٌ ، وَجَاءَ يَوْمَ الْقِيَامَةِ مَخْضُومًا .

تَعَلَّمُوا الْقُرْآنَ فَإِذَا عَلِمْتُمُوهُ فَلَا تَغْلُوا فِيهِ وَلَا تَجْفُوا عَنْهُ وَلَا تَأْكُلُوا بِهِ وَلَا تَسْتَكْثِرُوا

بِهِ⁶⁹

Abdur-Rahman ibn Shibl رحمته الله narrates that he heard Rasulullah صلى الله عليه وسلم saying: “Learn the Qur’an. After learning it, do not overstep the boundaries with regards to the Qur’an, do not shun it (by alienating yourselves from it), do not use it as a means of earning and do not use it as a means of amassing wealth of the world.” (Musnad Ahmad)

Overstepping the boundaries with regards to the Qur’an includes the following:

- a) To become so extreme in practicing upon the Qur’an that one leaves moderation
- b) Due to extremism, to remain perpetually in doubts and fall for the whisperings of Shaytan
- c) To recite for name and fame and to show off to others
- d) To pronounce the words incorrectly while trying to embellish and beautify the voice
- e) To concern oneself with the laws of Tajweed to such an extent that one is deprived of pondering over the message of the Qur’an
- f) To recite so fast that one is deprived of pondering over the message of the Qur’an

Shunning the Qur’an includes the following:

- a) Being lazy to recite the Qur’an

⁶⁹ أخرجه أحمد 15666 ، ، قال الهيثمي (74/8) : رواه الطبراني وأحمد ورجلها رجال الصحيح

- b) Reciting incorrectly and not applying the laws of Tajweed
- c) Being negligent in learning the meaning of the Qur'an.
- d) Disobeying its commands
- e) Engaging so much in studying the meanings of the Qur'an that one neglects its recital. (Mirqaatul Mafaatih no.4972)

Earning through the Qur'an means that

- a) one should not recite the Qur'an in competitions to gain a prize
- b) one should never charge listeners for a recital of the Qur'an
- c) one should not recite and beg from the listeners after the recital
- d) one should never recite the Qur'an in Taraawih and take payment for it

Mufti Mahmud Hasan Gangohi  writes: The Hadith has encouraged as well as given glad tidings to the one who recites the Qur'an Kareem in a melodious tone. The Muhadditheen have explained this (reciting in a melodious tone) to be in reference to the person who recites the Qur'an Kareem while his heart is filled with the reverence of the Qur'an and while reciting he is overcome by fear and humility and his heart trembles out of the awe of Allah Ta'ala. Similarly, while reciting, such a person visualizes the promises and warnings of the Qur'an and imagines that he is reciting to Allah Ta'ala thereby resulting in tears flowing from his eyes. Through reciting the Qur'an in such a manner, there is great spiritual effect and reward and Allah Ta'ala becomes greatly pleased.

This method was practiced among the Sahaabah ﷺ, that one of them would recite the Qur'an Kareem while the rest of them would listen attentively and refresh their Imaan.

Earning money and fame should never be the objective and purpose of reciting the Qur'an. Allah forbid, but for the Qur'an Kareem to be made a means of earning money, whether in the guise of conveying reward to the deceased, sitting on the mimbar and competing with other Qurraa' to win prizes, or for the Qur'an Kareem to be recited for the purpose of gaining name and fame, or for the Qur'an Kareem to be recited according to the laws of music, wherein the one reciting adheres to certain high notes and low notes, then certainly there is absolutely no permission for any of these things and grave warnings have been sounded in their regard as well. Three people have been mentioned in the Hadith Shareef who will be among the first groups of people to be thrown into Jahannum, and Jahannum will be fuelled by them. One of the three is the Qaari who would recite so that people praise him for his beautiful recitation and melodious voice and say that he is a good Qaari. In the light of the above, you people now decide the nature and ruling of the gathering you wish to hold. (Fataawa Mahmudiyyah 7/198)

Warnings for a Haafidh who fails to practice upon and recite the Qur'an

وعن سُمْرَةَ بن جُنْدَبٍ - رضي الله عنه - قَالَ : كَانَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - مِمَّا يَكْثُرُ أَنْ يَقُولَ لِأَصْحَابِهِ : ((هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا ؟)) فَيَقْصُصُ عَلَيْهِ مَنْ شَاءَ اللَّهُ أَنْ يَقْصُصَ، وَإِنَّهُ قَالَ لَنَا ذَاتَ غَدَاةٍ : ((إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ ، وَهُمَا قَالَا لِي : انْطَلِقْ ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا ، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ ، وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ ، فَيَنْتَلِعُ رَأْسَهُ ، فَيَتَنَدَّهُهُ الْحَجَرُ هَا هُنَا ، فَيَتَنَبِّعُ الْحَجَرُ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ ، ثُمَّ يَعُودُ عَلَيْهِ ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى !)) قَالَ : ((قُلْتُ لهما : سُبْحَانَ اللَّهِ ! مَا هَذَا ؟ قَالَا لِي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ ، وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ ، وَإِذَا هُوَ يَأْتِي أَحَدَ شَقِيٍّ وَجْهَهُ فَيُسْرِشُرُ شِدْقَهُ إِلَى قَفَاهُ ، وَمِنْخَرَهُ إِلَى قَفَاهُ ، وَعَيْنَهُ إِلَى قَفَاهُ ، ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخَرِ ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى)) قَالَ : ((قُلْتُ : سُبْحَانَ اللَّهِ ! مَا هَذَا ؟ قَالَا لِي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا عَلَى مِثْلِ الثَّنُورِ)) فَأَحْسِبُ أَنَّهُ قَالَ : ((فَاذَا فِيهِ لَقَطٌ ، وَأَصْوَاتٌ ، فَاطْلَعْنَا فِيهِ فَاذَا فِيهِ رَجُلٌ وَنِسَاءٌ غُرَاءَ ، وَإِذَا هُمْ يَأْتِيهِمْ هَبٌّ مِنْ أَسْفَلٍ مِنْهُمْ ، فَاذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضَوْا . قُلْتُ : مَا هَؤُلَاءِ ؟ قَالَا لِي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا عَلَى هَرٍ)) حَسِبْتُ أَنَّهُ كَانَ يَقُولُ : ((أَحْمَرُ مِثْلَ الدَّمِ ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ ، وَإِذَا عَلَى شَطِئِ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةٌ كَثِيرَةٌ ، وَإِذَا ذَلِكَ السَّابِحُ يَسْبَحُ ، مَا يَسْبَحُ ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ ، فَيَغْفِرُ لَهُ فَاهُ ، فَيُلْقِمُهُ حَجَرًا ، فَيَنْطَلِقُ فَيَسْبَحُ ، ثُمَّ يَرْجِعُ إِلَيْهِ ، كُلَّمَا رَجَعَ إِلَيْهِ ، فَعَرَّ لَهُ فَاهُ ، فَأَلْقَمَهُ حَجَرًا ، قُلْتُ لهما : مَا هَذَا ؟ قَالَا لِي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِهِ الْمَرْأَةَ ، أَوْ كَاكْرَهُو مَا أَنْتَ رَأَيْتَ رَجُلًا مَرَأًى ، فَاذَا هُوَ عِنْدَهُ نَارٌ يَحْكُمُهَا وَيَسْعَى حَوْفَهَا . قُلْتُ لهما : مَا هَذَا ؟ قَالَا لِي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ ، وَإِذَا بَيْنَ ظَهْرِي الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طَوْلًا فِي السَّمَاءِ ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وَلَدَانٍ رَأَيْتُهُمْ قَطُ ، قُلْتُ : مَا هَذَا ؟ وَمَا هَؤُلَاءِ ؟ قَالَا لِي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا إِلَى دَوْحَةٍ عَظِيمَةٍ ثُمَّ أَرَّ دَوْحَةً قَطُ أَعْظَمَ مِنْهَا ، وَلَا أَحْسَنَ ! قَالَا لِي : اِرْقَ فِيهَا ، فَأَتَيْنَا فِيهَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بَلَدٍ ذَهَبٍ وَلَبَنٍ فَضَّةٍ ، فَأَتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا ، فَفُتِحَ لَنَا فَدَخَلْنَاهَا ، فَتَلَقَّانَا رَجَالٌ شَطْرَ مَنْ خَلْفَهُمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ ! وَشَطْرَ مَنْهُمْ كَأَفْحَحٍ مَا أَنْتَ رَأَيْتَ ! قَالَا لهما : اذْهَبُوا

فَقَعُوا فِي ذَلِكَ النَّهْرِ ، وَإِذَا هُوَ مُرٌّ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ فِي الْبَيَاضِ ، فَذَهَبُوا فَوْقَهُوا فِيهِ . ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ ، فَصَارُوا فِي أَحْسَنِ صُورَةٍ ((قَالَ : ((قَالَا لِي : هَذِهِ جَنَّةُ عَدْنٍ ، وَهَذَاكَ مِثْلُكَ ، فَسَمَا بَصْرِي صُغْدًا ، فَإِذَا قَصُرَ مِثْلُ الرُّبَايَةِ الْبَيْضَاءِ ، قَالَا لِي : هَذَاكَ مِثْلُكَ ؟ قُلْتُ لهما : بَارَكَ اللَّهُ فِيكُمْ ، فَذَرَانِي فَادْخُلْهُ . قَالَا لِي : أَمَّا الْآنَ فَلَا ، وَأَنْتَ دَاخِلُهُ ، قُلْتُ لهما : فَإِنِّي رَأَيْتُ مِنْهُدُ اللَّيْلَةِ عَجَبًا ؟ فَمَا هَذَا الَّذِي رَأَيْتُ ؟ قَالَا لِي : أَمَّا إِنَّا سَنُخَوِّدُكَ : أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يَنْتَلِعُ رَأْسَهُ بِالْحَجَرِ ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ⁷⁰ ، وَيَتَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ . وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشْرِشُرُ شِدْقَهُ إِلَى قَفَاهُ ، وَمِنْخَرُهُ إِلَى قَفَاهُ ، وَعَيْنُهُ إِلَى قَفَاهُ ، فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذِبَةَ تَبْلُغُ الْآفَاقَ . وَأَمَّا الرَّجُلُ وَالنِّسَاءُ الْغُرَاءُ الَّذِينَ هُمْ فِي مِثْلِ بِنَاءِ التَّنُورِ ، فَأَتَتْهُمُ الرُّبَايَةُ وَالرَّوَايُ ، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبُحُ فِي النَّهْرِ ، وَيَلْقَمُ الْحِجَارَةَ ، فَإِنَّهُ أَكَلُ الرِّبَا ، وَأَمَّا الرَّجُلُ الْكَرِيمُ الْمَرَاةَ الَّذِي عِنْدَ النَّارِ يَحْشُشُهَا وَيَسْعَى حَوْثَهَا ، فَإِنَّهُ مَالِكٌ خَازِنٌ جَهَنَّمَ ، وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرُّوْضَةِ ، فَإِنَّهُ إِبْرَاهِيمُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، وَأَمَّا الْوَلَدَانِ الَّذِينَ حَوْلَهُ ، فَكُلُّ مُؤَلَّدٍ مَاتَ عَلَى الْفِطْرَةِ)) وَفِي رِوَايَةٍ الْبَرْقَانِي : ((وَوُلِدَ عَلَى الْفِطْرَةِ)) فَقَالَ بَعْضُ الْمُسْلِمِينَ : يَا رَسُولَ اللَّهِ ، وَأَوْلَادُ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((وَأَوْلَادُ الْمُشْرِكِينَ ، وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطَرٌ مِنْهُمْ حَسَنٌ ، وَشَطَرٌ مِنْهُمْ قَبِيحٌ ، فَأَتَتْهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا ، تَجَاوَزَ اللَّهُ عَنْهُمْ)) . (أَخْرَجَهُ الْبُخَارِيُّ رَقْم: 6640 . وَفِي رِوَايَةٍ لَهُ (رَقْم: 1320) : ((رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ)) ثُمَّ ذَكَرَهُ وَقَالَ : ((فَانْطَلَقْنَا إِلَى نَقَبٍ مِثْلِ التَّنُورِ ، أَعْلَاهُ صَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ ؛ يَتَوَقَّذُ تَحْتَهُ نَارًا ، فَإِذَا ارْتَفَعَتِ ارْتَفَعُوا حَتَّى كَادُوا أَنْ يَخْرُجُوا ، وَإِذَا حَمَدَتْ ! رَجَعُوا فِيهَا ، وَفِيهَا رِجَالٌ وَنِسَاءٌ عَرَاءٌ)) . وَفِيهَا : ((حَتَّى أَتَيْنَا عَلَى هَرٍ مِنْ دَمٍ)) وَلَمْ يَشْكُ ((فِيهِ رَجُلٌ قَانِمٌ عَلَى وَسَطِ النَّهْرِ وَعَلَى شَطِئِ النَّهْرِ رَجُلٌ ، وَبَيْنَ يَدَيْهِ حِجَارَةٌ ، فَاقْبَلِ الرَّجُلُ الَّذِي فِي النَّهْرِ ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ ، فَدَرَدَهُ حَيْثُ كَانَ ، فَجَعَلَ كُلُّمَا جَاءَ لِيَخْرُجَ جَعَلَ يَرْمِي فِي فِيهِ بِحَجَرٍ ، فَيَرْجِعُ كَمَا كَانَ)) . وَفِيهَا : ((فَصَعِدَا بِي الشَّجَرَةَ ، فَأَدْخَلَانِي دَارًا لَمْ أَرِ قَطُّ أَحْسَنَ مِنْهَا ، فِيهَا رِجَالٌ شَيْخُوخٌ وَشَبَابٌ)) . وَفِيهَا : ((الَّذِي رَأَيْتُهُ يَشْقُ شِدْقُهُ فَكَذَّابٌ ، يُحَدِّثُ بِالْكَذِبَةِ فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ ، فَيُصْنَعُ بِهِ مَا رَأَيْتَ إِلَى يَوْمِ الْقِيَامَةِ)) ، وَفِيهَا : ((الَّذِي رَأَيْتُهُ يُشَدِّخُ رَأْسَهُ فَرَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ ، فَتَنَامَ عَنْهُ بِاللَّيْلِ ، وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ ، فَيُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ ،

⁷⁰ قَالَ الْحَافِظُ ابْنُ حَجَرٍ فِي الْفَتْحِ : ((رَفَضَ الْقُرْآنَ بَعْدَ حِفْظِهِ جَنَائِيَةً عَظِيمَةً ؛ لِأَنَّهُ يُوْهِمُ أَنَّهُ رَأَى فِيهِ مَا يُوجِبُ رَفْضَهُ فَلَمَّا رَفَضَ أَشْرَفَ الْأَشْيَاءَ وَهُوَ الْقُرْآنُ عَوْقِبَ فِي أَشْرَفِ أَعْضَائِهِ وَهُوَ الرَّأْسُ)) .

والدَّارُ الْأُولَى الَّتِي دَخَلْتَ دَارُ عَامَّةِ الْمُؤْمِنِينَ ، وَأَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ ، وَأَنَا جَبْرِيلُ ، وَهَذَا مِيكَائِيلُ ، فَارْفَعْ رَأْسَكَ ، فَرَفَعْتُ رَأْسِي ، فَإِذَا فَوْقِي مِثْلُ السَّحَابِ ، قَالَا : ذَاكَ مَنَزِلُكَ ، قُلْتُ : دَعَانِي أَذْخُلْ مَنَزِلِي ، قَالَا : إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ ، فَلَوْ اسْتَكْمَلْتَهُ أَتَيْتَ مَنَزِلَكَ)) .

Samurah ibn Jundub ؓ narrates: “It was the noble habit of Rasulullah ﷺ to ask his Companions: ‘Did any of you see a dream?’ If any person saw any dream, he would relate whatever Allah ﷻ willed for him to relate [and Rasulullah ﷺ would provide an interpretation for it]. One morning, Rasulullah ﷺ said: ‘I saw a dream last night that two angels came to me, woke me up and said to me: ‘Come with us.’ I proceeded with them. We came upon a person who was lying down and another was standing at his head-side with a heavy boulder in his hand. He took the boulder and, with full force, he bust his head. Once the boulder struck him, it fell and rolled away to a far distance. He went to pick up that boulder and by the time he returned, this person’s head became normal again. So he did to him as he had done the first time. I asked them in astonishment: ‘SubhaanAllah! Who are these two persons?’ They replied: ‘Carry on further.’

We proceeded till we came upon a man lying down and another standing with steel pincers in his hand. He was tearing open the sitting man’s jaw, nostril and eye till his nape. He then did the same with the other side [of his jaw, nostril and eye]. In the meantime, the first side came back to its normal position, so he did the same as he had done the first time. I asked them in astonishment: ‘SubhaanAllah! Who are these two persons?’ They replied: ‘Carry on further.’

We proceeded until we reached an oven from which a lot of noise and clamour was coming. When we looked into it we saw

many naked men and women. A flame would come from beneath them, engulf them, and they would all scream. I asked them: 'Who are these?' They replied: 'Carry on further.'

We proceeded until we reached a river that was red like blood. A person was swimming in the centre of the river, while another was standing on the river bank with many boulders next to him. When the swimming man swam towards the man on the bank, he would open his mouth. The man on the bank would then toss a boulder in the other one's mouth, on account of which he would go far away into the river. The swimming man would then return to the man on the bank. Each time the swimming man came, he would toss a boulder in his mouth [and the process continued in this way]. I asked them: 'Who are these?' They replied: 'Carry on further.'

We proceeded until we passed by a most hideous looking man. There was a fire next to him which he was igniting and around which he was running. I asked them: 'Who is this?' They replied: 'Proceed further.'

We proceeded until we reached a beautiful garden with every colour of spring. I saw a tall person in the centre of the garden. He was so tall that I could not see his head. Around him there was a large number of children. I never saw so many children before. I asked them: 'Who is this? And who are these children?' They replied: 'Proceed further.'

We proceeded until we reached a massive garden. I never saw a bigger and more beautiful garden before. They said to me: 'Climb up.' We climbed into it and we reached a city which was constructed with alternating bricks of gold and silver. We came to the entrance of the city and requested permission to

enter. The gate of the city was opened for us. We met some people whose half body was the most beautiful you ever saw, and the other half was the ugliest you ever saw. The two angels said to them: 'Go and jump into that river.' I saw a wide river whose water was as white as milk. They went and jumped into the river. They then returned to us while their ugliness had all vanished and they were the most beautiful people.

The angels said to me: 'This is the Garden of Eden and this is your abode. I raised my eyes and saw a palace like a white cloud. They said to me: 'This is your house.'

I said to them: 'May Allah bless you two. Let me enter the house.' They said: 'You cannot enter it at present, but you will most certainly enter it.' I said to them: 'I witnessed some astonishing things this night. What are all these things which I witnessed?'

They replied: 'We will inform you thereof now. As for the first person you came across whose head was being bust with a rock, he is a person who learns the Qur'an, but neglects it (for he neither recites it nor practises on it), and sleeps over his compulsory salaah. As for the second person whose jaw, nostril and eye was peeled off till his nape, he is the one who leaves his house in the morning and starts a false rumour which spreads everywhere. As for those naked men and women who were in that oven-type structure, they are the ones who commit adultery. As for the person whom you came upon swimming in the river and a boulder was placed in his mouth, he is the one who devours interest [usury]. As for the hideous looking man who was igniting a fire and running around it, he is Maalik, the guard of Hell. As for the tall man whom you saw in the garden, he is Ibrahim عليه السلام. As for the children who were around him,

they are those who passed away in infancy on *fiṭrah* [the natural religion of Islam].’

[On hearing this], one of the Companions ﷺ asked: ‘O Rasullullah! What about the children of the polytheists?’ Rasullullah ﷺ replied: ‘The children of the polytheists as well.’

As for that group of people whose half bodies were beautiful and the other half ugly, they are those who did both good and evil deeds. Allah ﷻ pardoned them.”

Another narration states: “Last night I saw a dream in which two people came to me and took me to a sanctified land.” He then narrated the Hadith and said: “We proceeded towards a hole which was like an oven whose upper portion was narrow and lower portion was wide. A fire was ignited beneath it. When the flames rose, those who were in the fire rose with the flames till they almost came out of the oven. When the flames subsided, those people returned to the bottom. They were men and women who were naked.”

This narration also states: “Till we came to a river of blood.” Whereas the previous narration states: “a river that was red like blood.” “A person was standing in the centre of the river, while another was standing on the river bank with many boulders next to him. When the man in the river turned and intended to come out, the man on the bank would toss a boulder in the other one’s mouth, and thereby return him to where he was. Each time he tried to come out, he would toss a boulder into his mouth and return him to where he was.”

This narration also states: “They made me climb a tree with them and took me to a beautiful house the like of which I never saw before. In it were young and old men.”

This narration also states: “The one whom you saw that his jaws were being split, he was a liar. He used to speak a lie which would then spread [like a rumour] to all corners. This punishment which you saw will be meted out to him till the day of Resurrection.”

This narration also states: “The one whom you saw that his head was being split, he was a person whom Allah ﷻ taught the Qur’an. But he used to sleep the night without reciting it (in Tahajjud) and spend the day without practising on it. This punishment will be meted out to him till the day of Resurrection. The first house that you entered is the house of the general body of believers. As for this house, it is for the martyrs. I am Jibreel and this is Mikaa’eel. Now raise your head.” I raised my head and saw something like a cloud above me. They said: “That is your house.” I said: “Let me go into my house.” They said: “You still have a life which you have not yet completed. Once you complete your life, you will go to your house.” (Sahih Al-Bukhari)

From the above hadith, we understand how important it is for a Haafidh of the Qur’an to ensure that he recites some portion of the Qur’an in his salaah at night, preferably during the Tahajjud salaah. This will ensure that he remembers the Qur’an and will also give him the courage to practice upon it.

From the other narration, we learn the serious consequences which a Haafidh will face for neglecting or missing any obligatory salaah, especially Isha or Fajr. This is the height of ingratitude towards Allah ﷻ, after been granted the greatest bounty in the world, the knowledge of the Book of Allah ﷻ. May Allah ﷻ protect us all from these severe punishments.

Don't ever boast

عَنْ عُمَرَ بْنِ الْخَطَّابِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَظْهَرُ الْإِسْلَامُ حَتَّى تَخُوضَ الْخَيْلُ الْبَحَارَ ، وَحَتَّى يَخْتَلِفُ التُّجَّارُ فِي الْبَحْرِ ، ثُمَّ يَظْهَرُ قَوْمٌ يَقْرَأُونَ الْقُرْآنَ ، يَقُولُونَ : مَنْ أَقْرَأُ مِنَّا ؟ مَنْ أَفْقَهُ مِنَّا ؟ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَهَلْ فِي أَوْلَيْكَ مِنْ خَيْرٍ ؟ قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ : أَوْلَيْكَ وَقَوْمُ النَّارِ أَوْلَيْكَ مِنْكُمْ ، مِنْ هَذِهِ الْأُمَّةِ.⁷¹

Umar رضي الله عنه narrates that Rasulullah ﷺ said, “Islam will become dominant until the horses will cross the oceans and travellers will move to and fro in the ocean. Then a group of people will appear who will recite the Qur’an. They will say, “Who can recite better than us? Who has more understanding than us” Then Rasulullah ﷺ asked, “Is there any goodness in such people?” The Sahabah said, “Allah and His Messenger know best!” He ﷺ said, “They are the fuel of the Fire, and they are amongst you from this ummah.” (Musnadul- Bazaar, Al-Mu’jamul-Awsat)

⁷¹ أخرجه الطبراني في الأوسط رقم: 6242 والبخاري رقم: 283 قال الهيثمي (442/1) : رجال البزار موثقون

Important advises for those engaged in memorizing the Qur'an

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " مَنْ قَرَأَ الْقُرْآنَ فَقَدْ اسْتَدْرَجَ التُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ أَنَّهُ لَا يُوحَى إِلَيْهِ لَا يَنْبَغِي لِصَاحِبِ الْقُرْآنِ أَنْ يَحْدَّ مَعَ مَنْ حَدَّ وَلَا يَجْهَلَ مَعَ مَنْ جَهَلَ وَفِي جَوْفِهِ كَلَامُ اللَّهِ "72

Rasulullah ﷺ said, "Whoever recites (memorizes the Qur'an has secured the knowledge of Nubuwwah between his ribs (in his chest), although Wahy (revelation) is not revealed to him. It is not appropriate for the one endowed with the Qur'an (the Haafidh/ Haafidhah) to become angry with those who become angry and to behave ignorantly (display evil character) with those who behave ignorantly, while the speech of Allah is in their chests." (Al-Mu'jamul-Kabeer no. 14575)

Abdullah ibn Mas'ud ؓ said, "It is only befitting that a person of the Qur'an be recognized by his nights (when he is engaged in Ibaadah) when others are asleep, by his days (spent fasting) when others are eating, by his sorrow (pondering about his plight in the Aakhirah) when others are rejoicing, by his weeping when others are laughing, by his silence when others are socializing and by his humility when others are behaving arrogantly. It is also befitting of a person of the Qur'an to be weeping and sorrowful, wise and tolerant, knowledgeable and composed. It does not behove a person of the Qur'an to be

72 أخرجه الحاكم رقم 2028 وقال : هذا حديث صحيح الإسناد و لم يخرجاه. والبيهقي في شعب الإيمان رقم

uncouth, negligent, boisterous, rowdy and short-tempered.” (Hilyatul-Awliyaa vol. 1 no. 129, Musannaf Ibn Abi Shaybah no. 35584)⁷³

Abu Sulayman Daarani رحمہ اللہ said, “The Zabaaniyah (angels of punishment) on the Day of Judgement will hasten to the bearers of Qur’an who disobeyed Allah faster than to the idol-worshippers, due to anger, since they disobeyed Allah after reciting the Qur’an.” (Shuabul-Imaan no. 2382)⁷⁴

Hasan Basri رحمہ اللہ said, “Today slaves and children are reciting this Qur’an, whereas they have no knowledge of its meaning. From the beginning, they are habituated to being indifferent, whereas Allah ﷻ states, “This is a blessed Book which We have revealed to you, so that you may ponder over its verses.” In reality, they have not pondered over its verses, following the command of the Qur’an. Allah knows well what I am saying. Listen, by Allah! Qur’an does not mean memorizing the letters, but destroying its bounds. At times, a person says, “I recited the whole Qur’an and never left out one letter,” whereas, by Allah, he left out the whole Qur’an. The Qur’an is not seen in his character nor in his actions. One of them will say (out of pride), “I recited a whole surah in one breath.” By Allah, they are neither reciters (qurraa’), scholars, wise men or pious.

⁷³ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: «يُنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يُعْرِفَ بِلِيلِهِ إِذَا النَّاسُ نَامُوا، وَيَنْهَارِهِ إِذَا النَّاسُ مُفْطَرُونَ، وَيَحْزَنِهِ إِذَا النَّاسُ يَفْرَحُونَ، وَلِيَكَانِهِ إِذَا النَّاسُ يَضْحَكُونَ، وَيَصْمَتِهِ إِذَا النَّاسُ يَخْلُطُونَ، وَيَخْشَوْعِهِ إِذَا النَّاسُ يَخْتَالُونَ، وَيُنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَكُونَ بَاكِيًا مَعْرُوفًا حَلِيمًا حَكِيمًا سَكِينًا، وَلَا يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَكُونَ» قَالَ أَبُو بَكْرٍ ذَكَرَ كَلِمَةً، لَا صَخَابًا وَلَا صَيَاحًا وَلَا حَدِيدًا

⁷⁴ قَالَ: وَحَدَّثَنَا أَحْمَدُ، قَالَ: سَمِعْتُ أَبَا سُلَيْمَانَ، يَقُولُ: "لَا الرِّبَانِيَّةُ يَوْمَ الْقِيَامَةِ أَسْرَعُ إِلَى حِمْلَةِ الْقُرْآنِ الَّذِينَ عَصَوْا اللَّهَ بَعْدَ قِرَاءَةِ الْقُرْآنِ مِنْهُمْ إِلَى عِبْدَةِ الْأَوْتَانِ غَضَبًا عَلَيْهِمْ حِينَ عَصَوْا اللَّهَ بَعْدَ قِرَاءَةِ الْقُرْآنِ"

When were the qurraa' like this? May Allah not increase people like them?" (Kitabuz-Zuhd of Ibnul-Mubarak no. 793)⁷⁵

Abdullah ibn Khubaiq Al-Antaaki ؓ, the disciple of Yusuf ibn Asbaat ؓ, said: "When a reciter of the Qur'an goes towards any sin, the Qur'an in his heart calls out to him/her, saying, "You were not allowed to memorize me, so that you can perpetrate this."⁷⁶ (Tabaqaatus-Sufiyyah of Abdul Wahhab Ash-Sha'raani) If the sinner could only hear this call, he would die out of shame and embarrassment."

Advice of my respected teacher, Maulana Ismail Kathrada ؓ to his son one hour before passing away on Thursday: "Your Qur'an must never be forgotten, because that is the most blessed thing in the world. You will only realise when you go into the Qabr, not before that. Start realising from now what a great ni'mah (bounty) is the Qur'an. May Allah ؓ grant us hidaayah (guidance) to make amal (practice) on it, so that when we meet our Allah, He must welcome us with a smile, seeing that the Qur'an is within us."

The following are some pertinent advices of Maulana Abdul-Hamid Ishaq (daamat barakaatuhu) which he had delivered to Huffadh/Haafidhaat on different occasions:

⁷⁵ عن الحسن قال ان هذا القرآن قد قرأه عبيد وصبيان لا علم لهم بتأويله ولم يتأولوا الأمر من قبل أوله وقال الله سبحانه وتعالى كتاب أنزلناه إليك مبارك ليدبروا آياته وما تدبروا آيته اتباعه والله يعلمه أما والله ما هو بحفظ حروفه واضاعة حدوده حتى ان احدهم ليقول لقد قرأت القرآن كله فما أسقطت منه حرفا وقد والله أسقطه كله ما يرى له القرآن في خلق ولا عمل حتى ان احدهم ليقول اني لاقراً السورة في نفس والله ما هؤلاء بالقراء ولا العلماء ولا الحكماء ولا الورعة متى كانت القراءة مثل هذا لاكثر الله في الناس مثل هؤلاء

⁷⁶ " إذا دنا الرجل القارئ من معصية، يقول القرآنُ في جَوْفه: ما لهذا حَمَلْتَنِي؟! "

1) We are not worthy of the great gift of being a Haafidh/Haafidhah. It is not our capabilities which have allowed us to achieve the memorization of Qur'an. Allah ﷻ says: "Whatever good comes to you is from Allah."

2) Make sure that your beliefs are correct. Consult reliable Ulama and study reliable literature on this subject.

3) Be punctual with your five daily salaah on its time. For men, it should be performed in the Masjid.

4) A Haafidh/Haafidhah should recite at least one juz' a day, and no less than this. It should be gradually brought up to 3 juz'. A good method is to recite 1 juz' looking in the Mushaf, then recite the same juz' to another and finally recite it once in nafl salaah or in sunnah salaah. If one's recollection of the Qur'an is weak, recite half a juz' 6 times. If it is even weaker, recite quarter juz' 12 times. In this manner, in a short while, one's hifz will be strengthened.

5) Create an environment of reciting Qur'an aloud at home, especially after Fajr or Maghrib with one's family.

6) To become from the Ashraaf (honourable individuals) of the Ummah, a Haafidh/Haafidhah should perform Tahajjud. If one is unable to wake up in the latter portion of the night, then perform 2 or 4 rak'ats before sleeping, or at least after the 2 sunnah rak'ats after Isha. People who do so will also be included amongst Ashaabul-Layl (those who perform salaah at night). However, a Haafidh/Haafidhah should make an effort to gradually increase the extent of Tahajjud, by even just five minutes every six months. Those who do not perform any salaah at night are unfortunate people.

7) Be punctual with zikr daily and the sunnah morning and evening duas.

8) Inculcate within us the love of Allah, love of the Qur'an and the love of the pious friends of Allah. Build up a connection with Allah, by creating His love and remembrance in your heart. For this, refer to some pious friend of Allah.

9) Dress according to the command of Allah and the sunnah of Rasulullah ﷺ. It is waajib (compulsory) for men to keep beards upto one full fist-length and to keep their garments above their ankles. Likewise, it is waajib (compulsory) for women to cover their faces and the rest of their bodies (excluding the hands and feet under the ankles) when emerging from their homes due to some necessity, and to abstain from wearing revealing and tight-fitting clothing. This is very important. Do not be perturbed by the criticism and comments of others.

10) Your company and friends have a great impact on you. See who you associate with and who you befriend. Rasulullah ﷺ said: "A person follows the Deen of his associates. Each person should reflect over whom he associates with." (Sunan At-Tirmizi)

11) Do not visit places of evil. Never be present in any gathering where sin is taking place. Remember that the Qur'an is in your chest.

12) The Huffaadh and Haafidhaat ought to have the best Akhlaaq.

13) Make an intention to reform yourself according to the Qur'an, and begin working towards it.

14) Endeavour to teach the Qur'an after having memorized it. The very least one should do is to teach the entire Qur'an to at least one student in your lifetime.

Three Important Reminders: a) Remember that the greater one's position and status, the greater the responsibilities. b) The fact is that the Haafidh/Haafidhah does not really look after the Qur'an, but the Qur'an looks after the Haafidh/Haafidhah. c) If a person does not respect or appreciate this great gift of the Qur'an, it is sometimes taken away.

A valuable du'aa to memorize the Qur'an

Abdullah ibn Abbaas ؓ narrates that they were once sitting with Rasoolullah ﷺ when Ali ibn Abi Taalib ؓ arrived and said, "May my parents be sacrificed for you! The Qur'an escapes from my heart (my memory) and I fear that I will never be able to memorise it." "O Abul Hasan," Rasoolullah ﷺ consoled him, "Should I not teach you something by which Allah shall give you great benefit and benefit those whom you teach it to as well? In addition to this, Allah will also make whatever you learn remain fixed in your heart." "Of course, O Rasoolullah!" Ali ؓ begged, "Do teach it to me."

Rasoolullah ﷺ then explained, "When the night of Jumu'ah arrives, you should awaken during the last third of the night because it is a time when the angels are present and du'as are accepted. In fact, my brother Ya'qub ؓ said to his sons, 'I shall soon seek Allah's forgiveness for you'. What he was saying was that he would wait until the night of Jumu'ah (before seeking forgiveness for them). However, if you are unable to do this, you may awaken at the middle of the night and if this too is not

possible, then stand up in the beginning of the night. You should then perform four rak'ats of salaah, reciting Surah Faatiha and Surah Yaaseen in the first rak'at, Surah Faatiha and Surah HaaMeem Dukhaan in the second rak'at, Surah Faatiha and Surah Alif Laam Meem Sajdah in the third rak'at and Surah Faatiha and Surah Mulk (Tabaarak) in the fourth rak'at.

When you have completed the Tashahhud, praise Allah very highly and then send abundant salutations to me and to all the Ambiyaa. Thereafter, seek forgiveness for all male and female believers and for all your brothers who have passed away before you with Imaan. After all of this, you should recite:

اللَّهُمَّ ارْحَمْنِي بِرَحْمَةِ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي، وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يُعِينُنِي، وَارْزُقْنِي
حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ
الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا
عَلَّمْتَنِي، وَارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ
ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ
تُنَوِّرَ بِكِتَابِكَ بَصَرِي، وَأَنْ تُطْلِقَ بِهِ لِسَانِي، وَأَنْ تُفَرِّجَ بِهِ عَن قَلْبِي، وَأَنْ تَشْرَحَ بِهِ صَدْرِي،
وَأَنْ تَغْسِلَ بِهِ بَدَنِي، فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah! Shower Your mercy on me by causing me to forsake sin for as long as I live and by not exerting myself in matters that hold no benefit for me. Also grant me the ability to give due attention to all things that will make You pleased with me. O Allah the Originator of the heavens and the earth, Possessor of such majesty, honour and might that cannot even be imagined. O Allah the Most Merciful! I ask You by Your

honour and the light of Your countenance that my heart holds fast to what it remembers of the Qur'an just as You teach it to me. Grant me the ability to recite it in a manner that pleases You. O Allah the Originator of the heavens and the earth, Possessor of such majesty, honour and might that cannot even be imagined. O Allah the Most Merciful! I ask You by Your honour and the light of Your countenance that You illuminate my sight with Your Book, that You make my tongue recite it at all times and that you cause it to alleviate the worries in my heart. I also beseech You to expand my chest with the Qur'an and to wash away my sins through it because none but You can assist me in pursuing the truth and none can grant me this besides You. There is no power (to do good) or might (to stay away from sin) except from Allah The Exalted and Greatest."

Rasulullah ﷺ continued, "O Abul Hasan! If you do this for three, five or seven Fridays, your du'aa will surely be accepted by the will of Allaah. I swear by the Being Who has sent me with the truth that the du'aa of a believer is never rejected."

Abdullah ibn Abbaas ؓ continues. He says, "By Allah! Not even five or seven Fridays passed when Ali ؓ to Rasulullah ﷺ in a similar gathering and said, 'O Rasulullah! In the past I was unable to memorise even four verses without them escaping my memory. However, nowadays I can memorise something like forty verses and when I recite them, it is as if the Book of Allah is before my very eyes. In fact, even when I used to hear a Hadith, it would escape my mind when I tried to repeat it to myself. Nowadays I can listen to several Ahaadith and when rehearsing them to myself, I do not miss even a single letter.' Rasulullah ﷺ then said to him, 'I swear by the Rabb of the Ka'bah that you are a true believer, O Abul Hasan!'" (Sunan At-Tirmizi no. 3570)

The du'aa to be recited at the end of every recital or class

عَنْ عَائِشَةَ قَالَتْ: مَا جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَجْلِسًا قَطُّ، وَلَا تَلَا قُرْآنًا، وَلَا صَلَّى صَلَاةً إِلَّا خَتَمَ ذَلِكَ بِكَلِمَاتٍ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَاكَ مَا تَجْلِسُ مَجْلِسًا، وَلَا تَتْلُو قُرْآنًا، وَلَا تُصَلِّي صَلَاةً إِلَّا خَتَمْتَ بِهَؤُلَاءِ الْكَلِمَاتِ؟ قَالَ: "نَعَمْ، مَنْ قَالَ خَيْرًا حُمِيَ لَهُ طَائِعٌ عَلَى ذَلِكَ الْخَيْرِ، وَمَنْ قَالَ شَرًّا كُنَّ لَهُ كَفَّارَةٌ: سُبْحَانَكَ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ" ⁷⁷

Aa'ishah رضي الله عنها narrated that Rasulullah ﷺ was never in a gathering, never recited the Qur'an, nor did he ever perform any salaah, except that he ended them all with these words:

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

So I said to him, "O Messenger of Allah, I noticed that you never are in any gathering, nor do you ever recite the Qur'aan, nor perform any salaah, except that you end it off with these words?" He replied, "Yes! Whoever has said good (words) would have them placed as a seal over the good he has done, and whoever has said evil (words) would have them used as an expiation for the evil he uttered." (As-Sunanul-Kubra of Nasai no. 10067)

Imaam An-Nasaa'i mentioned this Hadith under the chapter heading, "What to conclude the recitation of the Qur'an with."

⁷⁷ أخرجه النسائي في السنن الكبرى رقم: 10067