Contents

Preface 2nd Edition.................................................................................................................................7
Principle 1: The Magnificence, Grandeur and Superiority of the Qur’an ...11
  Hadith no. 1 of 40: .........................................................................................................................11
  Supplementary Hadith (A): ...........................................................................................................11
  Supplementary Hadith (B): ...........................................................................................................12
Principle 2: Preserved, Accurate and Undistorted.................................................................13
  Hadith no. 2 of 40: .........................................................................................................................13
  Supplementary Hadith (A): ...........................................................................................................13
  Saying: ...........................................................................................................................................14
Principle 3: Having Doubt in the Qur’an is Kufr (disbelief) ..................................................15
  Hadith no. 3 of 40: .........................................................................................................................15
Principle 4: Level of Prophethood.............................................................................................16
  Hadith no. 4 of 40: .........................................................................................................................16
Principle 5: Reciting the Qur’an is a Light for You.................................................................17
  Hadith no. 5 of 40: .........................................................................................................................17
  Supplementary Hadith (A): ...........................................................................................................18
Principle 6: The Qur’an is an Intercessor ...............................................................................19
  Hadith no. 6 of 40: .........................................................................................................................19
  Supplementary Hadith (A): Ramadhan – Month of Wahy (Revelation)...19
Principle 7: The Qur’an should Lead you. If you Place it in Front of you, it will Lead you to Paradise. Placing it Behind you, results in Entering Hell. 21
  Hadith no. 7 of 40: .........................................................................................................................21
Principle 8: The Qur’an is an Evidence – For You or Against You .......................................22
  Hadith no 8 of 40: ........................................................................................................................22
Principle 9: Give Da’wah using the Qur’an ..............................................................................23
  Hadith no. 9 of 40: ........................................................................................................................23
  Supplementary Hadith (A): ...........................................................................................................23
Principle 10: The Best amongst the Muslims............................................................................26
  Hadith no. 10 of 40: .......................................................................................................................26
  Hadith no. 11 of 40: .......................................................................................................................26
Supplementary Hadith (A): .............................................................................. 27
Supplementary Hadith (B): ............................................................................... 27
Saying: .................................................................................................................. 28
Principle 11: Amongst all the Creation – Whose Faith is most Astounding?...29
Hadith no. 12 of 40: .......................................................................................... 29
Principle 12: Legislation belongs to Allah.......................................................... 30
Hadith no. 13 of 40: .......................................................................................... 30
Principle 13: Disunity, Discord and Infighting when Leaders do not Rule by the Qur’ān........................................................................................................ 31
Hadith no. 14 of 40: .......................................................................................... 31
Principle 14: The Importance of Studying and Teaching the Qur’ān........... 33
Hadith no. 15 of 40: .......................................................................................... 33
Hadith no. 16 of 40: .......................................................................................... 34
Principle 15: Parents Honoured due to a Child’s Relationship with the Qur’ān.................................................................................................................. 35
Hadith no. 17 of 40: .......................................................................................... 35
Principle 16: A Warning Whom Not to Learn the Qur’ān from ................... 36
Hadith no. 18 of 40: .......................................................................................... 36
Supplementary Hadith (A): ............................................................................... 37
Supplementary Hadith (B): ............................................................................... 37
Principle 17: A Warning to those who Misuse the Qur’ān and have an Incorrect/Corrupt Intention................................................................................ 38
Hadith no. 19 of 40: .......................................................................................... 38
Principle 18: A Warning to those Who Interpret the Qur’ān Insincerely, Without Knowledge and merely following Personal Opinions .............. 39
Hadith no. 20 of 40: .......................................................................................... 39
Supplementary Hadith (A): ............................................................................... 39
Principle 19: Argumentation .............................................................................. 40
Hadith no. 21 of 40: .......................................................................................... 40
Supplementary Hadith (A): ............................................................................... 40
Supplementary Hadith (B): ............................................................................... 41
Principle 20: Tadabbur (Pondering) on the Deep Meanings of the Qur’ān42
Hadith no. 22 of 40: .......................................................................................... 42
Sayings: ............................................................................................................... 42
Principle 21: Etiquettes and Virtues of Reciting the Qur’ān......................... 44
Hadith no. 23 of 40: .......................................................................................... 44
Hadith no. 24 of 40: .......................................................................................... 45
Hadith no. 25 of 40: .......................................................................................... 45
Hadith no. 26 of 40: .......................................................................................... 45
Hadith no. 27 of 40: .......................................................................................... 46
Hadith no. 28 of 40: .......................................................................................... 46
Supplementary Hadith (A): ............................................................................... 47
Supplementary Hadith (B): .................................................................47
Supplementary Hadith (C): .................................................................48
Supplementary Hadith (D): .................................................................48
Supplementary Hadith (E): .................................................................49
Supplementary Hadith (F): .................................................................49
Supplementary Hadith (G): .................................................................50

Principle 22: The Prophet Muhammad’s ﷺ Relationship with the Qur’an 51
Hadith no. 29 of 40: ..............................................................................51
Supplementary Hadith (A): .................................................................51
Supplementary Hadith (B): .................................................................53
Supplementary Hadith (C): .................................................................53
Supplementary Hadith (D): .................................................................54
Supplementary Hadith (E): .................................................................54
Supplementary Hadith (F): .................................................................55

Principle 23: The Walking Qur’an .......................................................56
Hadith no. 30 of 40: ..............................................................................56

Principle 24: Virtue of the Memorizers of the Qur’an ..........................57
Hadith no. 31 of 40: ..............................................................................57
Hadith no. 32 of 40: ..............................................................................57
Supplementary Hadith (A): .................................................................58
Saying: .................................................................................................58

Principle 25: Not using Memorized Ayat in the Prayer causes Forgetfulness 59
Hadith no. 33 of 40: ..............................................................................59

Principle 26: Holding on to the Qur’an with Strength means You will Never go Astray.................................................................60
Hadith no. 34 of 40: ..............................................................................60
Hadith no. 35 of 40: ..............................................................................60
Supplementary Hadith (A): .................................................................61

Principle 27: The role of the Qur’an during times of Fitnah and Confusion 62
Hadith no. 36 of 40: ..............................................................................62

Principle 28: “Learn the Book of Allah and Follow it” ..........................64
Hadith no. 37 of 40: ..............................................................................64
Hadith no. 38 of 40: ..............................................................................66
Saying: .................................................................................................67
Supplementary Hadith (A): .................................................................67

Principle 29: A Time will come when People will lose the Understanding of the Qur’an .................................................................68
Hadith no. 39 of 40: ..............................................................................68
Supplementary Hadith (A): .................................................................69
Saying: .................................................................................................69

Principle 30: Make the Heart Flourish with the Qur’an ..........................70
Preface 2\textsuperscript{nd} Edition

The original book was published to accompany the publication of the Mushaf in Arabic by the Qur’ān Project. It was designed to serve as a quick reference for the reciter and therefore details in the book were kept to a minimum. As a result, there were a number of shortcomings; narrations did not include full isnads (chains of narration) and there was some confusion about why the book had more than forty Hadith. Both these issues have been addressed in the second edition and it now includes complete isnads with extensive referencing. As for why the book contains more than forty narrations, this can be explained as follows;

- The book revolves around 30 key principles that the Hamil al-Qur’ān (Bearer of the responsibility of the Qur’ān) should understand.
- These principles or maxims are expounded upon by over 80 narrations and sayings.
- Of these 80 or so narrations, a total of 40 Prophetic Hadith on the Qur’ān have been earmarked for special attention; signifying their importance and relevance to our modern times. These 40 Hadith will serve to illustrate the importance and criticality of learning and implementing the guidance of the Qur’ān.

The narrations I chose to include in the book, primarily serve to establish key ideas in our minds. In the current times of Fitnah (tribulations), where scholars of Truth are targeted, silenced, imprisoned and killed, the masses of Muslims have begun to misunderstand exactly what their roles and responsibilities are with respect to the Qur’ān. Insha-Allah, these narrations will provide significant clarity in this area.

There is also an audio lecture explaining the Hadith which can be downloaded from www.quranproject.org. You can also download the free PDF version of this book.
In summary, the 30 principles are as follows;

- Principle 1: The Magnificence, Grandeur and Superiority of the Qur’ān
- Principle 2: Preserved, Accurate and Undistorted
- Principle 3: Having Doubt in the Qur’ān is Kufr (disbelief)
- Principle 4: Level of Prophethood
- Principle 5: Reciting the Qur’ān is a Light for You
- Principle 6: The Qur’ān is an Intercessor
- Principle 7: The Qur’ān should Lead you. If you Place it in Front of you, it will Lead you to Paradise. Placing it Behind you, results in Entering Hell.
- Principle 8: The Qur’ān is an Evidence – For You or Against You
- Principle 9: Give Da’wah using the Qur’ān
- Principle 10: The Best amongst the Muslims
- Principle 11: Amongst all the Creation – Whose Faith is most Astounding?
- Principle 12: Legislation belongs to Allah
- Principle 13: Disunity, Discord and Infighting when Leaders do not Rule by the Qur’ān
- Principle 14: The Importance of Studying and Teaching the Qur’ān
- Principle 15: Parents Honoured due to a Child’s Relationship with the Qur’ān
- Principle 16: A Warning Whom Not to Learn the Qur’ān from
- Principle 17: A Warning to those who Misuse the Qur’ān and have an Incorrect/Corrupt Intention
- Principle 18: A Warning to those Who Interpret the Qur’ān Insincerely, Without Knowledge and merely following Personal Opinions
- Principle 19: Argumentation
- Principle 20: Tadabbur (Pondering) on the Deep Meanings of the Qur’ān
- Principle 21: Etiquettes and Virtues of Reciting the Qur’ān
- Principle 22: The Prophet Muhammad’s ﷺ Relationship with the Qur’ān
- Principle 23: The Walking Qur’ān
- Principle 24: Virtue of the Memorizers of the Qur’ān
- Principle 25: Not using Memorized Ayat in the Prayer causes Forgetfulness
- Principle 26: Holding on to the Qur’ān with Strength means You will Never go Astray
- Principle 27: The role of the Qur’ān during times of Fitnah and Confusion
- Principle 28: “Learn the Book of Allah and Follow it”
- Principle 29: A Time will come when People will lose the Understanding of the Qur’ān
- Principle 30: Make the Heart Flourish with the Qur’ān

Upon completion of the Hadith collection, the reader will find advice for the Hamil al-Qur’ān (Bearer of the Qur’ān). These primarily revolve around how we should approach the study of the Qur’ān. This is followed by a discussion about the authenticity of the narrations used in this collection. Finally, there is a list of certain duas from the Qur’ān.

May Allah ﷺ allow us to memorise, benefit and implement the words of the Prophet Muhammad  ﷺ. O Allah, make us of those who are the People of the Qur’ān, Bearers of the Qur’ān, Companions of the Qur’ān; who live by the Qur’ān, call to the Qur’ān, judge by the Qur’ān and who recite it, learn it and ponder over it night and day. O Allah let the Qur’ān be a Hujjah (proof) in our favour and not against us (ameen).

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The Qur’ān Project
Birmingham, U.K

Ramadhan, 1441 (May 2020)
Principle 1: The Magnificence, Grandeur and Superiority of the Qur’an

 لو أنزلنا هذا القرآن على جبلٍ أرأيته خاصعاً فتصدعنا من خشية الله

“If We had sent down this Qur’an upon a mountain, you would have seen it humbled and split asunder from fear of Allah…”

Hadith no. 1 of 40:

قال: حدّثنا محمد بن إسحاق، حدّثنا شهاب بن عباد العبدي، حدّثنا محمد بن أبي بكر الباهلي، عن عمر بن قيس، عن عطية، عن أبي سعيد، قال: قال رسول الله صلى الله عليه وسلم يقول السور عجر من مغemma القرآن وذكرى عن مسائل النبي أطعمن ما أطعمن الناسين فضل كلام الله على سائر الكلام فضل الله على خلقه

Abu Sa’eed (ra) reported that the Messenger of Allah ﷺ said;

“…The superiority of the speech of Allah compared to all other speech is like the superiority of Allah over His creation.”

Supplementary Hadith (A):

قال: حدّثنا عبد الله بن يوسف، حدّثنا الليث، حدّثنا سعيد المغبري، عن أبيه، عن أبي هريرة، قال: قال النبي صلى الله عليه وسلم ما من الأنبياء نبي إلا أعطى ما أعطى الله من علّيهم البشر، وإنما كان الذي أتيت وحياً أوحاه الله إلى فأخرج أن أكون أكثرهم تابعاً يأمّن القيادة

1 Surah al-Hashr 59:21.
Abu Hurairah (ra) reported that the Prophet ﷺ said;

“There was not a Prophet from amongst the Prophets, except that he was given the like of (miracles) upon which people believed. (As for me), I have been given Wahy (Divine Inspiration) which Allah has revealed to me, and therefore I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.”

Supplementary Hadith (B):

قال: وَحَدَّثَنَا رَهْبُ بْنِ خَرَبَ، حَدَّثَنَا يُعْفُوُتُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عِبَاحُ بْنُ عَلِيٍّ، حَدَّثَنَا عِبَاحُ بْنُ شَهَابٍ، عَنْ عَامِرٍ بْنِ وَآَيَةٍ، أَنَّ نَافِعَ بْنَ عَبْدِ الحَارِثِ، لَمْ يَعْمَرْ بِعَشَرَةِ وَكَانَ عَمَّرُ بِسَبْعِينَةٍ وَسَلَامُ قَالَ فَقَالَ مِنْ أَهْلِ الْوَادِيِّ فَقَالَ إِنَّ آيَةٍ أَوْزَى، قَالَ وَمِنْ آيَةِ أَوْزَى، قَالَ وَمِنْ آيَةِ أَوْزَى، قَالَ مَوْلُو ضِمْنِ مَوْلاَيْنِ، قَالَ فَأَمَّا إِنَّ الْقَوْلَاتَ عَلَيْهِمْ مَوْلُو ضِمْنِ مَوْلاَيْنِ، قَالَ إِنَّ اللَّهِ يُؤْفَعُ إِنَّا الْكِتَابِ أَفْوَامًا وَتَصَبَّحُ مَعْ أَخِيَنَّ نَبِيَّكُمُ صلى الله عليه وسلم قَالَ إِنَّ اللَّهِ يُؤْفَعُ إِنَّا الْكِتَابِ أَفْوَامًا وَتَصَبَّحُ مَعْ أَخِيَنَّ

Umar ibn al-Khattab (ra) reported that the Prophet ﷺ said;

“Indeed Allah raises, through this Book, some peoples and lowers others.”

3 Sahih Bukhari no. 4981 and Sahih Muslim no. 152. Unlike the tangible miracles of the previous Prophets like the splitting of the sea of Musa, the main miracle of the Prophet Muhammad ﷺ, was the Qur’ān itself. The effectiveness of the tangible miracles would have their greatest impact on eyewitnesses and their full impact would end with the death of these witnesses. If we ask a Jew or Christian to show us the miracles of the Prophet Musa or Isa – they both would submit that it is not within human power to demonstrate any of those miracles now. The Prophet Musa cannot be asked to split the sea again and the Prophet Isa cannot be called to raise people from the dead. For us today, these miracles are historical reports. Yet if a Muslim is asked about the greatest miracle of the Prophet Muhammad ﷺ, he can readily show the Qur’ān – for the Qur’ān is a miracle which remains in our hands, and can therefore be examined by anybody today. The logical outcome of this is that the impact of the miracle of the Qur’ān is far more widespread and far-reaching amongst humanity.

4 Sahih Muslim no. 996.
**Principle 2: Preserved, Accurate and Undistorted**

*إِنَّا نَخْفَيْنَا الْبَيِّنَةَ وَإِنَّا لَحَافِظُونَ*

“Indeed, it is We who sent down the Qur’ān and indeed, We will be its guardian.”

**Hadith no. 2 of 40:**

“…The most accurate and truthful speech is the Book of Allah…”

**Jabir ibn Abdullah (ra) reports that the Messenger of Allah ﷺ said;**

“…The most accurate and truthful speech is the Book of Allah…”

**Supplementary Hadith (A):**

“…The most accurate and truthful speech is the Book of Allah…”

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6 Sunan an-Nasā’i no. 1578, Musnad Abu Dawud at-Taylasi no. 385, Mu’jam al-Kabeer by Tabrani no. 8531, Bazzar no. 2055 and Sahih Ibn al-Khuzaymah.
Iyad b. Himar (ra) reported that the Messenger of Allah ☪, while delivering a sermon one day said that Allah said;

“….I have sent you (O Prophet) in order to put you to test and put those to test through you. And I sent upon you the Book which cannot be washed away by water, so that you may recite it while in the state of sleep and being awake.”

Saying:

Ibn Abbas (ra) said, “How can you ask the people of the Scriptures about their Books while you have the Book of Allah which is the most recent of the Books revealed by Allah - and you read it in its pure undistorted form?”

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7 Sahih Muslim no. 2865a.
8 Sahih Bukhari no. 7522. The Qur'an is preserved and pure, whereas previous scriptures were corrupted or lost. In terms of human writings, books represent the knowledge available to a writer at a certain time and place. As a result, books become obsolete after some time due to the information being found to be either false or incomplete, raising the need for them to be revised or re-written. This is the case for the writings of every physicist, scientist or philosopher. No human being has ever written a comprehensive book with absolute perfection and certainty of knowledge. It is also the case that a writer usually has knowledge of a specific subject or a few related subjects. For example, one can write about history or economics or philosophy or physics etc. But it is not possible for a human being to write simultaneously on a great variety of different subjects with such in-depth and accurate information. The Qur'an, God’s final revelation, speaks about the origins of the universe, movements of celestial bodies, stages of human embryonic development, behavioural patterns of species, historical and archaeological truths
Principle 3: Having Doubt in the Qur‘ān is Kufr (disbelief)

“The revelation of the Book is, without any doubt, from the Lord of the worlds.”

Hadith no. 3 of 40:

Abu Huraira (ra) reported that the Prophet ﷺ said;

“…Having doubt in the Qur‘ān is Kufr (disbelief)…”

etc. The Qur‘ān contains over 6,000 Ayat (verses) with over 70,000 words and yet, it is a fact, that not a single verse contradicts any established fact.

9 Surah as-Sajdah 32:2.

Doubt can be defined as a feeling of uncertainty or lack of conviction. From a spiritual perspective, doubt is a disease of the Qalb (Heart) and sins committed by an individual affect their ability to attain certainty in faith. There is a direct correlation between sins and the ability of the Heart as an organ of understanding of the metaphysical. Certainty (Yaqin) is the polar opposite of doubt. Whereas doubt causes a person anxiety, sadness and depression, certainty brings about happiness and contentment. Having said this, uncomfortable thoughts that come to our mind do not contradict Yaqin. These can actually serve as evidence for the existence of Iman (faith). The Prophet ﷺ was asked; “O Messenger of God, verily we perceive in our minds that which any one of us would consider too grave to even express.” The Prophet ﷺ replied, “Do you really have such thoughts?” They said, “Yes.” Upon this he said, “That is the manifestation of faith…”(Sahih Muslim). Imam an-Nawawi explains how such thoughts paradoxically indicate strong faith. He explains that the person’s reaction to such involuntary thoughts indicates that they are protective of their faith and wish to ensure its security. The reason they feel uncomfortable and blasphemous is because faith is present. If there was no faith, these thoughts would not cause any anxiety.
Principle 4: Level of Prophethood

"Then We made *inheritors* of the Book those whom We chose of our slaves..."\(^{11}\)

Hadith no. 4 of 40:

Qal: أُخْرِجْنَا أبَو جَعْفَرَ مُتَّخَذَ نِعْمَةً بَنُ عُمَيْرِي بَنِ عُمَيْرَيْنِ بْنِ عَبْدِ اللهِ الْبَغْدَادِيِّ، ثَمَا مَتَّخِذَ بَنُ عَلِيِّ بْنَ تَعْمِيرٍ السَّبْعَ، ثُمَا عَمِّرَ بْنُ يَزَاعَمُ الْخَالِدِيَّ بْنِ أَبِي حَمْدَانٍ، ثُمَا عَمِّرَ بْنُ حَارِثَةَ بْنِ أَبِي عَلِيِّ بْنَ عُمَيْرٍ، ثُمَا عَمِّرَ بْنُ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ بْنِ الْعَلَّاصِيَّ، أَنْ رَسَّوَ اللَّهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مِنْ فَرَا قُرْآنٍ فَقُدْ أَسْتَفْرَجَ النَّبُوَّةُ بَيْنَ جَمِيعِهِ غَيْرِهِ إِلَّا يُبِّهِيهِ إِلَّا يُبَيِّنَ لِبَصَارِيِّهِ الْقُرْآنَ أَنَّهُ مَعَ مَنْ جَدُّ، وَلَا يَبْتَغِي مَعَ مَنْ جَهَلُ وَفِي جَوْفِهِ كَلَامٌ اللَّهِ تَعَالَ

Abdullah ibn Amr ibn al-As (ra) reported that the Messenger of Allah \(ﷺ\) said; “Whoever recites the Qur’an secures (knowledge of) prophethood within his ribs (bosom), though Divine Revelation has not been sent upon him. It does not befit one endowed with the Qur’an that he should be indignant with those in anger, nor should he indulge in any act of ignorance with those who are ignorant, while the Speech of Allah Almighty is with him in his chest.”\(^{12}\)

\(^{11}\) Surah Fatir 35:32.

\(^{12}\) Mustadrak al-Hakim no. 2028 and Shu’b al-Iman by Bayhaqi no. 2353. Similar wording in Musannaf ibn Abi Shaybah no. 29953, Akhlaq Hammaltul Qur’an by Ajurri no.15, Mu’jam al-Kabeer by Tabrani no. 14575 (quoted in Tafsir Ibn Kathir). Included in Targheeb wa-Tarheeb by al-Mundhiri and Tafsir Dur al-Manthur by as-Suyuti. Mentioned in Ibn Kathir under the discussion of Surah 2:267 related to the memorisation of the Qur’an. The following narration adds two important points to the overall meaning. Firstly, the importance of “acting on” and implementing the Qur’an and secondly, the proportionate amount of what is achieved;
Principle 5: Reciting the Qur’ān is a Light for You

...And We have revealed to you a clear light.”

Hadith no. 5 of 40:

“...And We have revealed to you a clear light.”

Abu Sa’eed al-Khudri (ra) reported that a man came to the Messenger of Allah ﷺ and said advise me. He ﷺ said;

“It is imperative for you to have Taqwa (fear/consciousness of Allah) for this is the accumulation of all good. Upon you is Jihad in the path of Allah for it is the monasticism of the Muslims and upon you is the Remembrance of Allah and the recitation of His Book, for it is light for you on earth and (a means by which) you will be mentioned in the Heavens.”

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“Whoever takes a third of the Qur’ān, and acts on it will have taken a third of Prophethood. Whoever takes a half of the Qur’ān will have taken half of Prophethood and whoever takes the whole Qur’ān and acts on it will have taken all of Prophethood.” Shu'b al-Iman by Bayhaqi no. 2354. Quoted in Tafsir Qurtubi.


Abu Dhar al-Ghifari (ra) reported that the Prophet Muhammad ﷺ said:

“You will not come back to Allah with anything better than that which came from Him,” i.e. the Qur’ān.\(^{15}\)

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Principle 6: The Qur’an is an Intercessor

And warn by it (the Qur’an) those who fear that they will be gathered before their Lord – for them, besides Him, will be no protector and no intercessor – so that they may become righteous.”16

Hadith no. 6 of 40:

 قال: خِلَّتُنا مُوسَى بنُ دَاُوُودُ، خِلَّتُنا ابنُ هِيَثْرِه، عَنْ حَبْيَةَ بنُ عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَم الحَلْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَّرَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّيْامُ وَالْقُرْآنُ يَشِفُّانِ لِلنَّبِيِّ ﷺ الْقَيَامَةِ، يَقُولُ الصَّيْامُ: أَيِّ رَبِّي مَنْ عَمِّتِكَ الْطَّعَامَ وَالشَّهَوَاتِ بِالْيَتِامِ، فَشِفَّعِيَّ فِيهِ، وَيَقُولُ الْقُرْآنُ: مَنْ عَمِّتِكَ الْيَوْمِ بِالْيَتِامِ، فَشِفَّعِيَّ فِيهِ، قَالَ: فَشِفَّعَانِ

Abdullah ibn Amr (ra) reported that the Prophet Muhammad ﷺ said:

“Fasting and the Qur’an will intercede for the slave on the Day of Judgement. Fasting will say, ‘O My Lord! I prevented him from food and desires during the day, so accept my intercession for him.’ And the Qur’an will say, ‘I prevented him from sleep during the night, so accept my intercession for him.’ ...thus they will intercede.”17

Supplementary Hadith (A): Ramadhan – Month of Wahy (Revelation)

شَهْرُ رَمَضَانِ الَّذِي أُنْوَل فِيهِ الْقُرْآنُ

“The month of Ramadhan in which the Qur’an was revealed …”18

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16 Surah al-An’am 6:51.
18 Surah al-Baqarah 2:185.
Wathila ibn al-Asqa’ (ra) reported that the Messenger of Allah ﷺ said:

“The Suhuf (scrolls) of Ibrahim were revealed on the first night of Ramadhan, the Torah on the sixth of Ramadhan, The Injeel (Gospel) on the thirteenth of Ramadhan, and the Furqan (Qur’ān) on the twenty-fourth of Ramadhan.”

19 Musnad Ahmad no. 16984. Similar wordings in Musnad Abu Ya’lah no. 2190, Mu’jam al-Kabeer by Tabrani no. 185 and Shu’b al-Iman by Bayhaqi no. 2053. Quoted in Tafsir Tabari, Tafsir Ibn Abi Hatim no. 14080, Tafsir al-Hidiyah ilal Balough an-Nihaya by Makki Ibn Abi Talib and Tafsir Qurtubi. In Mu’jam al-Awsat by Tabrani no. 3740, there is an additional sentence, “…and the Zabur (what was revealed on Prophet Dawud) on the eighteenth of Ramadhan…”.
Principle 7: The Qur’ān should Lead you.
If you Place it in Front of you, it will Lead you to Paradise.
Placing it Behind you, results in Entering Hell.

وَمِن قَبْلِهِ كِتَابٌ مُوسَى إِماَّا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرْبِيًا لِيَنْبِيذُ الْخَيْبِيْنِ

“And before it was the Book of Musa to Lead and as a mercy, and this is a Book confirming it in the Arabic language; to warn those who have wronged and as glad tidings to those who strive for excellence.”

Hadith no. 7 of 40:
قال: أُحْيِرْنَا أَلْفُ اْطُيَّاءِيَّيْ مُحَمَّدُ بْنُ الْخَيْبُيْنَ، حَدَّثَنَا سَلِيْمَانُ بْنُ أَحْمَدُ بْنِ أَبِي الْلَّهْبَيْنِيِّ، حَدَّثَنَا الْخَيْبُيْنُ بْنُ مَحَمَّدٍ بْنِ حَارِمٍ عَبْدُ الْمُجْلِيِّ الْمُخْفِفُ، حَدَّثَنَا مُحَمَّدٌ بْنُ الْعَلَاءِ الْمُهْدَادِيِّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ، عَنِ الْأَغْمِشِ، عَنِ أَبِي سَعْفَيْنَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْقُرْآنَ شَافِعٌ مِشْفَعٌ وَمَاجِلٌ مُصَدِّقٌ. فَمَن جَعَلَهُ إِماَّا قَادَهُ إِلَى الْجَنَّةِ. وَمَن جَعَلَهُ خَلَفَهُ سَافَهَ إِلَى النَّارِ

Jabir (ra) reported that the Messenger of Allah ﷺ said;

“The Qur’ān is an intercessor and it’s intercession is accepted and its plea is believed. Whoever makes it lead him, it leads him to Paradise and whomsoever places it behind him, (the result will be that) he is dragged to the Fire.”

20 Surah al-Ahqaf 46:12.
21 Shu‘b al-Iman by Bayhaqi no. 1855, Mu’jam al-Kabeer by Tabrani no. 8655 and Sahih Ibn Hibban no. 124. Quoted in Tafsir Qurtubi.
Principle 8: The Qur’ān is an Evidence – For You or Against You

“Messengers, as bringers of good tidings and warners, so that mankind will have no argument against Allah after the Messengers. And ever is Allah Exalted in Might and Wise.”

Abu Malik al-Asha’ri (ra) reported that Messenger of Allah  said;

“Cleanliness is half of faith and Alhamdulillah (Praise be to Allah) fills the scale, and Subhan Allah (Glory be to Allah) and Alhamdulillah (Praise be to Allah) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one’s faith) and patience is a brightness and the Qur’ān is a proof for you or against you.”

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22 Surah an-Nisa 4:165.
23 Sahih Muslim no. 223.
Principle 9: Give Da’wah using the Qur’an

فَذَّكِرُ بِالْفَزْرَانِ مِنْ يَعَافٍ وَعِبَد

“...So remind with the Qur’an whoever fears My warning.”

Hadith no. 9 of 40:

قال: حدّننا أبو عاصم الصحاح بن مخلد، أخبرنا الأزهري، حدّننا حسن بن عطية، عن أبي ك应急管理، عن عبد الله بن عمرو، أن النبي صلى الله عليه وسلم قال: بلغوا غني وثرو آية

Abdullah bin Amr (ra) reported that the Prophet ﷺ said;

“Convey (from) me even if it is one Ayat.”

Supplementary Hadith (A):

قال: حدّننا علي بن مسعود بن الأجلح، عن الدبّال بن حذافة، عن جابر بن عبد الله، قال: اجتمعت فرحة يومًا فقالوا: انطلعوا أعلمकم بالسحر والكهانة والشمر، فلأتيت هذا الرجل الذي فرَّ جماعةنا وشتك أمرنا وغابت بيننا فلمبكنه ورَأَت مَا نُ=axُرُتُ بِهِ، فقالوا: ما تعلم أختَ الخُبْرَ آمَرَ عَنِّي الدُّلْعِي؟ فسكت رسول الله صلى الله عليه وسلم فقال: إن كنت تزعم أن هؤلاء خبر منك فقد عيدوا الأفهام ألي بيضبئها، وإن كنت تزعم أنك خبر منهم فافكِّغم حتى تسمع قولك. إنا والله ما رأينا سحابة جفاء أهدى أضلاعه على قومه منك وقَّـتَ جماعةنا وشتك أمرنا وغابت بيننا وضختنا في العزق حتى لم تط طأر فيهن أن في فرْضي ساجرًا، وأن في فرْضي كاهنًا والله ما ننتظر إلا مثل صبحة الخيل أن يكون نغصًا بغضنًا ليس لهم بالشيوخ حتى نتقَّلِف أن نجزاء الرجل، إن كان إما يكون فِي الباءة فاختر نسأ فرْضي ولتُنْجَمُه عُشرًا، وإن كان إما

بِكَّ الحَاجَةِ جَعَلَنَا لِكَ حَتَّى تَكُونِ أَعْنَى فُرْضِي رَجَلًا واحِدًا، فقال رسول الله صلى الله عليه

24 Surah Qaf 50:45.
25 Sahih Bukhari no. 3461.
Compassionate. Ha Mim. A revelation from the Most Merciful, the Most
then recited, “In the Name of Allah, the Most Merciful, the Most
we’ll make you the richest.”

Jabir ibn Abdullah (ra) narrates, “One day some of the Quraysh chiefs were
sitting and they said, “Look at this “great” magician, fortune teller and poet. This man has broken our unity and order, vilified our religion. See what he wants.” They said, “We do not know one (better) than Utbah ibn Rabi’i.” They said “O Abu-Waleed (i.e. go to the Prophet)” Utbah went to the Prophetﷺ and said, “O Muhammad, are you better or Abdullah (i.e. your father)?” The Prophetﷺ remained quiet. He then said, “Are you better than Abdul Muttalib (i.e. your grandfather)?” The Prophetﷺ remained quiet. He then said, “Were they better than you whilst they worshipped idols? And if you think you were indeed better than them, then speak now….I do not see anyone who has harmed his people more than you, broken our unity and order, vilified our religion. People are speaking of a magician of Quraysh, and of a fortune-teller of Quraysh...(what do you want? if you want marriage) choose which women and we’ll marry you to ten of them, if you want wealth, we’ll make you the richest.”

The Prophetﷺ asked, “Have you finished?” He said, “Yes” The Prophetﷺ then recited, “In the Name of Allah, the Most Merciful, the Most Compassionate. Ha Mim. A revelation from the Most Merciful, the Most
Compassionate”…till he reached, “But if they turn away, then say, “I have warned you of a thunderbolt like the thunderbolt (that struck) ‘Aad and Thamud.” Utbah said, “Enough, Enough. Do you have anything else to say.” He said, “No.”

He then returned to Quraysh and they said, “What happened” He said, “I did not leave anything you asked me to say to him.” They said, “Did he respond?” He said, “Yes. I did not understand anything from what he said, except that “I have warned you of a thunderbolt like the thunderbolt (that struck) ‘Aad and Thamud.” They said, “Woe to you, you spoke to him in Arabic and you do not know what he said?” He said, “No, By God, I did not understand anything other than the mention of the thunderbolt.”

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26 Musannaf ibn Abi Shaybah no. 36560. Quoted with similar wording in Tafsir Ibn Kathir.
**Principle 10: The Best amongst the Muslims**

“...He will Love them and they will Love Him...”

**Hadith no. 10 of 40:**

 قال: حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ أَبُو بْشَرٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَذَّرٍ،
عن أبيه، عن أبي مَالِكٍ، قال: قال رسول الله صلى الله عليه وسلم: إن الله أُهْلِينَ من الناس.

Anas bin Malik (ra) reported that the Messenger of Allah ﷺ said;

“Allah has His own people among mankind.” They said, “O Messenger of Allah, who are they?” He said, “They are the people of the Qur’an, the people of Allah and those who are closest to Him.”

**Hadith no. 11 of 40:**

 قال: حَدَّثَنَا حَجَاجُ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، قال: أَخْبَرَنَا عَلَّامَةُ بْنُ مَرْزَقٍ، سَمِعْتُ سَعْدٌ بْنُ عَمْيَةٍ،
عن أبي عبد الرحمن السلميّ، عن عُمِّيُّ، رضي الله عنه. عن النبي صلى الله عليه وسلم قالّ
خَيْرَكُمْ مَنْ تَعَلَّمَ الْقُرآنَ وَعَلَمَهُ

Uthman (ra) reported that the Prophet ﷺ said;

“The best of you are those who learn the Qur’an and teach it.”

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27 Surah al-Maidah 5:54.
29 Sahih Bukhari no. 5027 and Tirmidhi no. 2909.
Supplementary Hadith (A):

Jabir ibn Abdullah (ra) said, “Allah’s Messenger ﷺ shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, “Which of them knew more Qur’ān?” When one of them was pointed out, he would put him first in the grave.”30

Supplementary Hadith (B):

Abdullah ibn Amr ibn al-As (ra) reported that the Messenger of Allah ﷺ said; “If anyone prays at night reciting ten Ayat, he will not be recorded among the negligent (ghafileen); if anyone prays at night and recites a hundred Ayat, he will be recorded among those who are devout (qaniteen) to Allah; and if anyone prays at night reciting one thousand Ayat, he will be receive an immeasurable amount of reward.”31

30 Sahih Bukhari no. 1347.
Abdullah ibn Masood (ra) said, “The bearer of the Qur’ān should be known by his night when the people are sleeping; by his day when people are awake; by his sadness when people are joyous; by his weeping when people are laughing.”

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Principle 11: Amongst all the Creation – Whose Faith is most Astounding?

إنَّ الَّذينَ يَخْشَوْنَ رَجُلَمَ بالْقِيَّمِ

“Indeed, those who fear their Lord unseen…”

Hadith no. 12 of 40:

قال: خَذَّلَا الفضل بن يعقوب الرخامي، خَذَّلَا زيد بن تَّابِيّ بن عَبْد الدمشقي، خَذَّلَا سَعِيد بْنَ مَجِيب، عَنْ نَقَادَة، عَنْ أَنْسٍ، قَالَ: قَالَ الْلَّهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أيَّ الحَلْقِ أَعْجَبَ إِيمَانً؟ قَالَوا: المَلاَكِيَّةُ، قَالَ: المَلاَكِيَّةُ كَيْفَ لَا يُؤْمِنُونَ؟ قَالَ: الْبَيُّنَى، قَالَ: الْبَيُّنَى يُوحَى إِلَى هُمْ فَكَيْفَ لَا يُؤْمِنُونَ؟ قَالَوا: الصَّحَابَةُ، قَالَ: الصَّحَابَةُ يَكُونُونَ مَعَ الْأَلِيِّينَاءِ، فَكَيْفَ لَا يُؤْمِنُونَ، وَلَكِنْ أَعْجَبَ النَّاسِ إِيمَانًا: قَوْمٌ يَجِرُونَ مِنْ بَعْدَكُمْ، فَيَجِدُونَ كِتَابًا مِنَ الْوُجُوحِ، فَيُؤْمِنُونَ بِهِ، وَيَتَبَيَّنُونَهُ، فَهُمْ أَعْجَبُ النَّاسِ، أوَّ الْحَلْقِ، إِيمَانًا

Anas bin Malik (ra) reported that the Prophet ﷺ asked;

“Whose Faith (Iman) amongst the creations astounds you?” They (the Companions) said, “The angels.” He said, “The angels – how can they not believe? (when they are with their Lord).” They then said, “The Prophets.” He said, “The Prophets receive revelation so how would they not believe?” They then said, “The Companions.” He said, “The Companions are with the Prophets, so how could they not believe? However, the Faith of people which is (amazing and) astounding is those who come after you - who find books which have written in them, the revelation (the Qur’ān), and hence they believe in it, (obey and) follow it. They are the ones whose Faith is (truly) astounding.”

33 Surah al-Mulk 67:1.
Principle 12: Legislation belongs to Allah

إن الحكم إلا لله

“...Legislation is only for Allah…” 35

Hadith no. 13 of 40:

قال: حدَّنَا هَندَة، حدَّنَا كَيبُبٌ، عَنْ شُعَبَيْةٍ، عَنْ أَبِي عُوَيْنَ التَّقْطِئِي، عَنِ الحَارِثِ بْنِ عَمَروِ، عَنْ رَجِالٍ، مِنْ أَصْحَابِ مَعَاذٍ عَنْ مَعَاذٍ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم بَعَثَ مَعَاهُ إِلَى الْيَمِنِ فَقَالَ كَيْفَ تَفْقِيِّي، فَقَالَ أَفْضِيُّ بِمَا فِي كِتَابِ اللّهِ، فَقَالَ إِنَّمَا يَكْبِنُ فِي كِتَابِ اللّهِ، فَقَالَ فِيِّسَنَةٍ رَسُولَ اللهِ صلى الله عليه وسلم، فَقَالَ إِنَّمَا يَكْبِنُ فِي سَنَةِ رَسُولَ اللهِ صلى الله عليه وسلم، فَقَالَ أَجْتَهَدْ رَأِيِّي، فَقَالَ الحَمْدُ لِلّهِ الَّذِي وَقَفَ رَسُولُ اللهِ صلى الله عليه وسلم

The Messenger of Allah ☪ sent Mu’adh to Yemen. He ☪ said, “How will you judge?” He said, “I will judge according to what is in the Book Allah.” He said, “If it is not in the Book of Allah?” He said, “Then with the Sunnah of the Messenger of Allah ☪” He said, “If it is not in the Sunnah of Messenger of Allah ☪?” He said, “I will endeavour to make Ijtihad (exert effort to make the correct judgement).” He said, “All praise is due to Allah, the One Who made the messenger of the Messenger of Allah suitable.” 36

35 Surah Yusuf 12:40.
36 Tirmidhi no. 1327. Similar wording in Musannaf ibn Abi Shaybah no. 22988, Musnad Ahmad no. 22100 and Sunan as-Sagheer by Bayhaqi no. 3250. Quoted in Tafsir Ibn Kathir and Majmou al-Fatawah Ibn Taymiyyah vol. 16.
Principle 13: Disunity, Discord and Infighting when Leaders do not Rule by the Qur’an

أو يُلْسِكُنَّ شِيَاتًا وَيَنْدِقُ بَعْضَكَمْ بَأَسٍ بَغْضِ

“…Or confound you in sects and make you taste the violence of each other…”

Hadith no. 14 of 40:

قال: حرِّمَنَا مَعْمُودٌ بُنَّ خَالِدٍ الدِّيمِشْقِيِّ، خَلَدَنَا سُلَيْمانٌ بُنَّ عَبْدِ الرَّحْمنِ أَبُو أَبُو بَكْرٍ، عَنْ أَبِي مَايْلِ، عَنْ أَبِيهِ، عَنْ عُثْمَانِ بْنِ أَبِي رَجَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ، قَالَ أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم. فَقَالَ يَا مَعْشَرُ الْمُهاجِرِينَ حَسِنٌ إِذَا ابْتُلِينَكُمْ مَنْ أَعْفَٰوْ بِاللَّهِ أَنْ يَذَرْكُوهُ، لَيْ تَظَهَّرُ الْفَاجِرَةُ فِي قَوْمٍ فَتُحْيِينَهُمَا إِلَّا فَشَّةً فِيهِمُ الطَّاعُونَ والآوْجَاعُ أَلَّا يَكُنَّ مَضْتُ في أَسْلَافِهِمْ الْذِّينَ مَضَوُّا. وَلَمْ يَنْفَضُوا الْمَكْبَالَ والْمُيَمَيْرَانَ إِلَّا أُخْذَوْا بِالسَّيْنِينَ وَعَفْدَةَ الْمُؤْنَةَ وَجُهُورَ السَّلَطَانِ عَلَيْهِمْ، وَلَمْ يَنْفَضُوا رَكَاةً أَمْوَاهُمْ إِلَّا مَنْ غَيْبَ مِنْ السَّما وَلَا أَلْلَهَةُ أَنْهَيْتُوهُمْ لَيْ يَطَّرِدُوا وَلَمْ يَنْفَضُوا عَفْهَتُ اللَّهِ وَعَفْهَ رَسُولُ اللَّهِ إِلَّا سَلَطَتُ اللَّهِ عَلَىْهُمْ عَدُوٌّ مِّنْ غَيْبِهِمْ فَأُخْذُوا بَعْضُهَا بَعْضًا مَا فِي أَيْدِيِّهِمْ وَمَا لَمْ يُحَكِّمُ أَيْتَمْهُمْ يَكِيْبَ اللَّهُ وَيُمَخْرِجَهَا بِمَا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بَسْطَهُمْ بِتَمْهِيدٍ

Abdullah ibn Umar (ra) reported that the Messenger of Allah ﷺ said;

“O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, severe calamity and the oppression of their rulers. They do not withhold the Zakah of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah


31
and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands (i.e. possessions). Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.\(^{38}\)

\(^{38}\) Ibn Majah no. 4019. Similar wording in Mustadrak al-Hakim, Hilyat al-Awliya by al-Isbahani, Shu’b al-Iman by Bayhaqi no. 3042 and Mu’jam al-Awsat by Tabrani no. 4671.
Principle 14: The Importance of Studying and Teaching the Qur’ān

“...Be people of the Lord because you have taught the Book and because of what you have studied.”

Hadith no. 15 of 40:

Abdullah ibn Masood (ra) reported that the Prophet ﷺ said;

“This Qur’ān is the Banquet of Allah, so take as much as you can from His banquet. Indeed, this Qur’ān is the Rope of Allah, and it is the clear Light and (is the effective) Healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked and so puts things straight. Its wonders do not cease. It does not wear out with repetition. So recite it, for Allah will reward you for the recitation of every letter...”

Abdullah ibn Masood (ra) said, “This Qur’ān is the Banquet of Allah. Whoever enters it is safe.” Qurtubi in his introduction to his tafsir quotes an explanation to this hadith as, “(the Banquet) is a metaphor. The Qur’ān is

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39 Surah al-Imran 3:79.
40 Mustadrak al-Hakim no. 2040. Similar wording in Musannaf ibn Abi Shaybah no. 30008, Musannaf Abdur Razzaq no. 6017, Sunan as-Sagheer by Bayhaqi, Darimi no. 3358 and Mu’jam al-Kabeer Tabrani no. 8648. Quoted in Tafsir Baghawi.
likened to something Allah has prepared for people. They have good and benefits in it. Then He has invited them to it.”

Hadith no. 16 of 40:

قال: حدّنَا يَعْبُدُونَ بِنَّ يَعْبُدُ التَّمَيِّمِيُّ، وَأَبَوُ يَكْرُ، بِنَّ أَبِي شَيْبَةُ، وَخُرَّدُ بِنَّ الْعَلَاءِ الْمَهْدَايِّ، وَالْفُطْرُ

Abu Hurairah (ra) reported that the Prophet Muhammad ﷺ said;

“...A group of people do not gather in a house amongst the Houses of Allah reciting the Book of Allah and studying it between themselves – except that tranquillity descends upon them, they are enveloped by mercy and surrounded by the angels – and Allah mentions them with those with Him (i.e. the higher angels).”

Qurtubi explains in his tafsîr, “The metaphor of those who recite the Qur’ân without knowing its tafsîr (explanation) is that of some people to whom a letter comes from their king at night when they have no lamp. They are alarmed, not knowing what the letter contains. The metaphor of the one who knows the tafsîr (explanation) is that of a man who brings them a lamp so that they can read what the letter says.”

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41 Tafsîr Qurtubi.
42 Sahih Muslim no. 9/1023 and Abu Dawud no. 1455.
43 Tafsîr Qurtubi.
Principle 15: Parents Honoured due to a Child’s Relationship with the Qur’an

“وَالَّذِينَ آمَنُوا وَاتَّبَعُوهُمْ دُرْسَتُهُمْ بإيَامٍ أَخْفَقُنا بِهِمْ مِّمْكَانًا”

“We will unite those who believed with their offspring who followed them in faith…”

Hadith no. 17 of 40:

"And whoever recited the Qur’an and acted according to it; on the Day of Judgment his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this?"

The father of Abdullah ibn Burayda al-Aslami (ra) reported that the Messenger of Allah ﷺ said;
Principle 16: A Warning Whom Not to Learn the Qur’ān from

And recite to them the news of him to whom we gave Our Signs, but he detached himself from them; so Satan pursued him, and he went astray. And if We had willed, we could have elevated him thereby, but he clung to the earth and followed his own desires. His metaphor is that of a dog: if you chase it away, it lolls out its tongue and pants, and if you leave it alone, it lolls out its tongue and pants…”

Hadith no. 18 of 40:

Abu Sa’eed al-Khudri reported that he heard the Messenger of Allah ﷺ say;

“Learn the Qur’ān, and ask (Allah) to grant you Paradise by it, before the appearance of people who learn it and ask by it, the worldly pleasures. For indeed, the Qur’ān is learnt by three types of people; (1) a man who shows off by it, (2) a man who eats by it (money, dunyah) and (3) a man who recites it for the sake of Allah Almighty.”

46 Surah al-A’raf 7:176.
47 Shu’b al-Iman by Bayhaqi no. 2389. Similar wording in Musannaf ibn Abi Shaybah no.7743 and 30000, Musnad Ahmad no. 19997 and Sharh Sunnah Baghawi no. 1182.
Supplementary Hadith (A):

Abdur Rahman ibn Shibl (ra) reported that the Messenger of Allah ﷺ said; “Read the Qur’an and act by it, do not eat with it (i.e. money), do not seek more by using it, do not abandon it and do not exceed its limits.”

Supplementary Hadith (B):

Abu Hurairah (ra) reported that the Messenger of Allah ﷺ said; “Seek refuge in Allah from the Pit of Sorrows.” They said: “O Messenger of Allah, what is the Pit of Sorrows?” He said, “A valley in Hell from which Hell (itself) seeks refuge a hundred times a day.” It was said, “O Messenger of Allah, who shall enter it?” He said, “The reciters who were showing off with their deeds.”

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48 Musnad Ahmad no. 15535. Similar wording found in Musannaf ibn Abi Shaybah no. 7742, Mu’jam al-Awsat by Tabrani no. 8823 and Shu’b al-Iman by Bayhaqi 2383. Quoted in marfu’ form in Tafsir Ibn Kathir.

49 Tirmidhi no. 2383. Hasan gharib according to Tirmidhi. Similar wording in Mu’jam al-Awsat by Tabrani no. 3090. Quoted in Tafsir Qurtubi.
Principle 17: A Warning to those who Misuse the Qur’ān and have an Incorrect/Corrupt Intention

ابَعْاءَ الفِنْنَةِ وَابْعَاءَ تَأْوِيلهِ

“…Seeking Fitnah (discord) and seeking to (mis)interpret.”

Hadith no. 19 of 40:

قال: حدَّثني يَعْبُوْسُفُ بنَ سُلَيْمَانَ بنُ يَسْتَارِ، قالَ تَفْرَقَ النَّاسُ عَنِّي هَنِئْلًا، فَقَالَ لَهُ نَائِلُ أَحْلِي النَّاسَ أَيْبَهَا النَّاسُ حَدَّثْنَا حَدَيْثًا رَضِيَ اللهُ عَنْهُ، مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قالَ تَعْمَّمَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَعْلَمُ الْعَلَمَ وَعُلِّمْهُ وَقَرَأَ النَّارَ أَيْبَهُ فَعَرَفَهَا فَقَالَ فَمَا عَبِرْتُ فِي هَذَا قَالَ تَعْلَمْتُ الْعَلَمَ وَعُلِّمْتُ وَقَرَأْتُ فِيَّ النَّارِ. فَقَالَ كَذَّبْتُ وَلَكِنِّي تَعْلَمْتُ الْعَلَمَ لِيَقَالَ عَلَى. وَقَرَأْتُ النَّارَ لِيَقَالَ هُوَ قَارِئٌ. فَقَدْ قَالَ قَلْ أَمْرَيْ بَيْ فَسَحْبَ عَلَى وَجْهِهِ خَيْلٌ أَلْقَيْيَ فِي النَّارِ

Abu Huraira (ra) reported that he heard the Messenger of Allah ﷺ say;

“(on the Day of Judgement) and a man who acquired knowledge and taught others, and read Qur’ān. He will be brought, and Allah will remind him of His blessings, and he will acknowledge them. He will say, “What did you do with them?” He will say, “I acquired knowledge and taught others, and read the Qur’ān for Your sake.” He will say, “You lied. You acquired knowledge so that it would be said that you were a scholar; and you read Qur’ān so that it would be said that you were a Reciter, and it was said.” Then He will order that he be dragged on his face and thrown into the Fire.”

50 Surah Ale-Imran 3:7.
51 Sahih Muslim no. 1905a. Similar wording in Sunan al-Kubra by an-Nasa’i no. 11495.
Principle 18: A Warning to those Who Interpret the Qur’ān
Insincerely, Without Knowledge and merely
following Personal Opinions

وَلا تَتَبَعُ الْمُؤْتِئِنَّ

“...Do not follow desires...”\textsuperscript{52}

Hadith no. 20 of 40:

"Whoever says (something) about the Qur’ān without knowledge, then let him take his seat in the Fire.”\textsuperscript{53}

Supplementary Hadith (A):

"And whoever says (something) about the Qur’ān according to his (own) opinion, then let him take his seat in the Fire.”\textsuperscript{54}

\textsuperscript{52} Surah Saad: 38:26.

\textsuperscript{53} Tirmidhi no. 2950. Hasan according to Tirmidhi. Similar wording in Musannaf ibn Abi Shaybah no. 30101, Musnad Ahmad no. 2429 and Shu’b al-Iman by Bayhaqi 2079. Quoted in Tafsir Tabari and Tafsir Baghawi.

\textsuperscript{54} Tirmidhi no. 2951. Hasan according to Tirmidhi. Similar wording in Sunan al-Kubra by an-Nasa’i no. 8031.
Principle 19: Argumentation

ما يُجَادِلُ في آيات الله إِلَّا الَّذِينَ كَفَرُوا

“No one argues concerning the Ayat of Allah except those who disbelieve.”\(^{55}\)

Hadith no. 21 of 40:

قال: حدَّثَنا أبو ذاوز قال: حدَّثَنا فَلَيْح بن مَلْكِي، عنِّ مالِكِ أبي النَّصير، عنِّ مَلْكِيَ بن يَسَار، عنْ عبد الله بن عمرو، أنَّ النَّبِيّ صلى الله عليه وسلم قال: لا تُجَادِلُوا في القرآن فإنَّ جُدَالًا فيه كَفَرُ

Abdullah ibn Umar (ra) reported that the Prophet ☪ said;

“Do not argue concerning the Qur’ān (i.e. do not oppose/argue against what the Qur’ān says) for in this arguing is Disbelief.”\(^{56}\)

Supplementary Hadith (A):

قال: حدَّثَنا مُحَمَّد بن الحسن بن قَتِبَة، قال: نَيَوُا محمَّد بن خَلَف، نَيَوُا أبو الْبَيْضان، نَيَوُا صَفِّوُانَ بنْ عمرو، عنْ عبد الْرَّحْمَن بن جَعْبِر بن نَفْسِي، عنْ أبيه، عن الْيَوْاسِ بن سَمِّعان، عنَّ النَّبِيّ صلى الله عليه وسلم قال: لا تُجَادِلُوا بالْقُرْآن وَلا تَكْتَبُوا كِتَابَ اللهِ بِغَضْبٍ بِغَضْبٍ. فوَاعَلِهِ إِنَّ الْمُؤْمِنِ لَيْجَادِلُ بالْقُرْآن فَيُغْلِبَ. وَإِنَّ الْمُتَنَافِقِ لِيْجَادِلُ بالْقُرْآن فَيُغْلِبَ

An-Nawwas bin Sam’an (ra) reported that the Prophet ☪ said;

“Do not argue using the Qur’ān (i.e. in a dispute with one another). (The negative result would be) you would deny the Book of Allah by using (one Ayat) against another (Ayat). I swear by Allah indeed the Believer if he is argued against with the Qur’ān he (out of respect) will lose (not continue the

\(^{55}\) Surah Ghafr 40:4.

\(^{56}\) Musnad Abu Dawud at-Taylasi no. 2400 and Shu’b al-Iman by Bayhaqi no. 2061
argument)...indeed the hypocrite, if he argues using the Qur‘ān, he will win (the argument – because the Believer will not argue back).”

Supplementary Hadith (B):

 قال: خَلَفَنَا مُتْحَدِّثٌ بَيْنَ يَسْلَبٍ بَيْنَ يَسْلَبٍ خَلَفَنَا الحَسَنٌ خَلَفَنَا جَنِّبُ الْبَخِلِيِّيِّيَّ فِي هَذَا الْمُسْتَجِدِّ. أَنْ خَذَّفَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا أَخْفَى عَلَيْكُمْ رَجُلُ قَوْ. أَفْرَأَتَ الْقُرْآنَ حُقِّ إِذَا زُبِّتَ بُقَتْ عَلَيْهِ وَكَانَ رَجُلًا لِلْإِسْلَامِ غَرَّرَةً إِلَى مَا ضَاءَ اللَّهُ فَانْسَلَخَ مِنْهُ وَنَبَذَهُ وَرَا ظُهُرَ وَسَعَ عَلَى جَارِهِ بِالْسَيْفِ وَرَمَالَ بِالْجُرْكَ قَالَ فَلَتْ يَا نَبِيٓ اللَّهُ أَيْتَهَا أَوْلِيَ الْجُرْكِ أَوْلِيَ الْجُرْكِ

On the authority of Hudaifah (ra), the Messenger of Allah ﷺ said;

“Indeed what I fear most for you all is that a man who recites the Qur‘ān until you can see the effects on his face (enlightened) and he will be like a shield for Islam by the permission of Allah. Then he detaches himself (from the Qur‘ān), he ‘threw’ it behind himself and he rushed upon his neighbour with the sword and he will accuse him of Shirk (polytheism).” One of the companions said “O Prophet of Allah which of them will be the polytheist, the accuser or the one accused? He ﷺ said, “The accuser.”

57 Musnad Shemeen Tabrani no. 942. Similar wording Mu’jam al-Awsat Tabrani no. 515 and Musnad Ahmad no. 6741.

Principle 20: Tadabbur (Pondering) on the Deep Meanings of the Qur’ān

“A blessed Book which We have revealed to you, that they may ponder upon its verses and that those of understanding would be reminded.”

Hadith no. 22 of 40:

Aishah (ra) said, “The Prophet ﷺ spent the night (in prayer) with (a single) Ayah from the Qur’ān.”

Sayings:

Hasan al-Basri said, “…I swear by the One in whose Hand is my soul, there was not revealed a (single) Ayat from it (i.e. the Qur’ān) except that it has a Dhahir (an apparent) and Batin (inner dimension) and every letter has a value (measure) – and for every value is an ending.”

59 Surah Saad 38:29.
60 Tirmidhi no. 448. Hasan ghareeb according to Tirmidhi.
61 Musannaf Abdur Razzaq no. 5966. Similar wording in Sharh us Sunnah Baghawi.
Abdullah ibn Masood (ra) said, “When you intend to acquire knowledge, read (and deeply study) the Qur’an for in it lies the (principles) of knowledge of the ancients and future generations.”

Hasan ibn Ali said, “The people before you considered the Qur’an to be correspondence from their Lord, so they would ponder it by night and act upon it by day.”

Ibn Taymiyyah said, “Whoever contemplates (tadabbur) upon the Qur’an (with the condition) of seeking guidance from it, (then) the path of truth will be made clear for him.”

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62 Musannaf ibn Abi Shaybah no. 30018. Also see Mu’jam al-Kabeer Tabrani no. 8666, az-Zuhd of Ahmad bin Hanbal no. 856
63 Tibyan fi Adab Hamalatul Qur’an by Nawawi.
64 Aqeedah al-Wasityah by Ibn Taymiyyah. Sufyan ibn Uyaynah said, “The beginning of knowledge is to (firstly) listen, then understand, then memorise, then act upon, then spread to others. When a slave (of Allah) listens to the Book of Allah and the Sunnah of the Messenger of Allah with an honest and sincerely true intention upon that which Allah loves, then he will understand…. and He will enter light into his heart.” Tafsir Qurtubi
Principle 21: Etiquettes and Virtues of Reciting the Qur’ān

Indeed, those who recite the Book of Allah and establish prayer and spend out of what We have provided them, secretly and publicly, (can) expect a profit that will never perish. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.”

Those to whom We have given the Book, who recite it as it’s right is to be recited; they are the ones who (truly) believe in it…”

Hadith no. 23 of 40:

Fadala bin Ubayd (ra) reported that the Messenger of Allah ﷺ said;

“Allah listens more attentively to a man with a beautiful voice who recites the Qur’ān out loud than the master of a singing slave-girl listens to his slave.”

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65 Surah Fatir 35:29.
66 Surah al-Baqarah 2:121.
Hadith no. 24 of 40:

Bar'a ibn Azib (ra) reported that the Messenger of Allah ﷺ said;

“Beautify the Qur’ān with your voices for indeed the nice voice increases the beauty of the Qur’ān.”

Hadith no. 25 of 40:

Abu Hurairā (ra) reported that the Messenger of Allah ﷺ said,

“The one who does not recite the Qur’ān in a melodious manner is not from us”

Hadith no. 26 of 40:

68 Shu’b al-Iman Bayhaqi in no. 2/868. Similar wordings in Mustadrak al-Hakim no. 2125 and Sunan ad-Darimi 3544.
69 Sahih Bukhari no. 7527.
Aishah (ra) reports that the Messenger of Allah ﷺ said;

“One who is proficient with the Qur’ān is associated with the noble, obedient scribes (angels); and he who falters in it and finds it difficult (to recite), for him will be double reward.”

Hadith no. 27 of 40:

قَالَ: أَخْرِجْنَا أَبُو الْخَيْبَاتِ مَسْتَحِدًا بِنْ أَبِي الْحَمَيدِ الْفَارِسِيِّ، حَدَّثَنَا أَبُو بُكْرُ بْنُ فَرْدُشٍ، حَدَّثَنَا الْحَسَنُ بْنُ سَفَيْنَةَ، حَدَّثَنَا سَفَيْنَةُ، حَدَّثَنَا قَتِبَيْنَةٌ بْنُ سَعَيْدٍ، حَدَّثَنَا إِبْنُ فِيْعَة، عَنْ أَبِي الأَسْمَعِيْدِ، عَنْ عَزْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنَّا، أَنَّهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمُ: الْبَيْتُ الَّذِي يَقْرَأْ فِيهِ الْقُرْآنُ يَتَزَايَيْنَ لَأَهْلِ السَّمَاءِ، كَمَا يَتَزَايَيْنَ النَّجُومُ لِأَهْلِ الْأَرْضِ

Aishah (ra) reported that the Messenger of Allah ﷺ said;

“The house in which the Qur’ān is recited is seen by the inhabitants of the heavens like the people on earth see the stars.”

Hadith no. 28 of 40:

قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ كَرِيمٍ، ثُمَّ إِسْمَعِيْلُ بْنُ عُمْرَةَ، ثُمَّ مَسْعُورُ بْنُ كَدَام، عَنْ عَبْدِ الْكَرِيمِ الْأَكْبَرِ، عَنْ طَلَأْوِسِ، عَنْ أَبِي عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: سَمَّيْتُ الْبَيْتَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمُ: مِنْ أَحْسَنِ النَّاسِ قَرَأَةً؟ قَالَ: مِنِّي إِذَا سَمَّعْتُهُ يُقْرَأَ رَأَبَ أَنَّهُ يَخْشَى اللَّهُ

Ibn Abbas (ra) reported that the Prophet ﷺ was asked about who had the best recitation. He ﷺ said;

“When you hear his recitation, you can see that he fears Allah.”

70 Sahih Muslim 798a.
71 Shu’b al-Iman Bayhaqi no. 1829. Similar wording in Musannaf Abdur Razzaq no. 5999. See also Musannaf of ibn Abi Shaybah no. 30025.
Supplementary Hadith (A):

"Whoever recites a letter from the Book of Allah, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.”

Abdullah ibn Masood (ra) said, “I heard the Messenger of Allah ﷺ say; “Whoever recites a letter from the Book of Allah, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.”

Supplementary Hadith (B):

Uqbah ibn Amir (ra) reported that the Messenger of Allah ﷺ said; “Indeed, the one who recites the Qur’an loudly is like one who gives charity openly, and the one who recites the Qur’an silently is like the one who gives charity in secret.”

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74 Sunan al-Kubra an-Nasa’i no. 1378. Similar wording in Mu’jam al-Kabeer by Tabrani no. 925
Supplementary Hadith (C):

"The parable of the believer who recites the Qur'ān is that of a sweet citrus fruit, its fragrance is nice and its taste is nice. The parable of the believer who does not recite the Qur'ān is that of a date, it has no smell but its taste is sweet. The parable of the hypocrite who recites the Qur'ān is that of basil, its fragrance is nice but its taste is bitter. The parable of the hypocrite who does not recite the Qur'ān is that of the colocynths (bitter desert fruit), its smell is bitter and its taste is bitter." 

Abu Musa al-Ashari (ra) reported that Messenger of Allah said:

Supplementary Hadith (D):

"And recite the Qur'ān at dawn. Verily the recitation of the Qur'ān at dawn is ever witnessed (17:78)." The Prophet said, “It is witnessed by the angels of the night and the angels of the day.”

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75 Sahih Bukhari no. 5427. Similar wording in Tirmidhi no. 2865, Musnad Abu Dawud at-Taylisi no. 496 and Musnad ash-Shameen by Tabrani no. 2621.

76 Tirmidhi no. 3135. Hasan Sahih according to Tirmidhi.
Supplementary Hadith (E):

Abdullah ibn Amr (ra) says that Messenger of Allah ﷺ said to me;

“Recite the Qur’an in a month.” I said, “But I have the power (to do more than that).” Allah’s Messenger ﷺ said, “Then finish the recitation of the Qur’an in seven days, and do not finish it in less than this.”

Supplementary Hadith (F):

Amr ibn al-As (ra) reported that the Messenger of Allah ﷺ said;

“Envy is not justified but in the case of two people only. A man who has been given (knowledge of) this Book by Allah, so he stands with it (reciting it) during the night and day and a man who, having been given wealth by Allah, spends it night and the day.”

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77 Sahih Bukhari no. 5054 and Sahih Muslim no. 184.
78 Sahih Muslim no. 815a.
Supplementary Hadith (G):

Ibn Umar (ra) reports that during the last 10 nights of Ramadhan, whilst in I’itikaf, the Messenger of Allah ﷺ said:

“Indeed, when someone is in Salah (prayer) then they are in deep conversation with their Lord Almighty, so you should see if anyone is engaged in this deep conversation with their Lord and do not make your voices loud one over the other in your recitation (of the Qur’an).”

79 Musnad Ahmad no. 5349 and Muwatta Malik no. 76/264.
Principle 22: The Prophet Muhammad’s Relationship with the Qur’an

الذي يراك جين تقوم

“Who sees you when you stand (for prayer).”

Hadith no. 29 of 40:

One of the Companions said, “I saw the Messenger of Allah praying, his chest sounded like the boiling of water due to (him) crying.”

Supplementary Hadith (A):

80 Surah ash-Shu’ara 26:217.
81 Sahih Ibn Hibban no. 753. Similar wording in Abu Dawud no. 904 and Mustadrak al-Hakim no. 971.
Ata said, “I, Ibn Umar and Ubayd bin Umayr went to Aishah (ra) and entered her room, and there was a screen between us and her...Ibn Umar said, “Tell us about something amazing you witnessed from the Messenger of Allah ﷺ”

She went quiet⁸² and said, “One night, he said, “Let me worship my Lord tonight.” I said, “By Allah, I love your being close to me and I also love that you worship your Lord.” He stood and performed wudu and prayed. He did not stop crying till the hijr became wet.

Then he could not stop crying till his beard was wet. (He then prostrated)⁸³ and cried until he made the ground wet. (He then laid down on his side and cried)⁸⁴ When Bilal came to alert the Prophet for the (Fajr) prayer, he said, “O Messenger of Allah! What makes you cry, while Allah has forgiven you your previous and latter sins?” He said, “Should I not be a grateful servant? There was revealed to me this night Ayat (verses), woe to he who recites it but does not contemplate on it. (“Verily, in the creation of the heavens and the earth…” 3:190 onwards).”⁸⁵

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⁸² Tafsir Ibn Kathir. The wording by Ibn Kathir mentions she cried and began saying, “All his matters were amazing. One night He ﷺ came close to me and our skin touched each other….”
⁸³ Ibid.
⁸⁴ Ibid.
⁸⁵ Tafsir Ibn Kathir, Surah Ale-Imran 3:190
Supplementary Hadith (B):

Abdullah ibn Masood (ra) said, “The Messenger of Allah ﷺ asked me to recite the Qur‘ān.” He said “Messenger of Allah, (how) should I recite to you, whereas it has been sent down to you? He (the Prophet ﷺ) said, “I desire to hear it from someone else.” “So I recited (Surah 4) an-Nisa till I reached the Ayat, “How then shall it be when We shall bring from every people a witness and bring you against them as a witness?” (4:41). I lifted my head or a person touched me in my side, and I lifted my head and saw his (the Prophet’s) tears falling.”

Supplementary Hadith (C):

Abu Bakr (ra) said to the Messenger of Allah ﷺ, “O Messenger of Allah ﷺ, you (look) old.” The Messenger ﷺ said, “I have become old due to Hud
(Surah 11), al-Waqiah (Surah 56), al-Mursalat (Surah 77), Amma yatasa alun (Surah an-Naba 78) and wa-Shamsu kuwirat (Surah Takweer 81).”

**Supplementary Hadith (D):**

 قال: حدَّنَا أبُو عُمَيْمٍ، حدَّنَا مَسْعَرٌ، عَنْ عَلِيِّ بْنِ ثُابِثٍ، أَرَأَاهُ قَالَ: سَمَّعْتُ النِّسَاةَ، قَالَ سَمَّعْتُ النِّسَاةَ صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَرَّرُونَ فِي الْعَشَاءِ: وَالْيَتَّينَ، وَالْيَتَّينَ، فَقُلُوهُمَا سَمَّعْتُ أَهُدَ اَحْسَنُ صَوْنَاهُ أوْ قُرْةَةُ مَنْهُ.

Bar’a (ra) said, “I heard the Prophet reciting (Surah 95) at-Tin wa-Zaitun (By the Fig and the Olive) in the Isha prayer and I have never heard anybody with a better voice or recitation than his.”

In describing the Prophet’s recitation of the Qur’an, one of the companions said, “He would extend his voice appropriately and clearly (every letter would be pronounced properly).

**Supplementary Hadith (E):**

 قال: وَحَدَّنَّاهُ إِسْحَاقُ بْنُ مُنْصَوْرٍ، حدَّنَا عَبْدُ الزَّوْلَقَةِ، أَخْبَرَةُ مَعْمَرٍ، عَنِ الْفَهْرِيِّ، عَنْ مَجْاهِدِ بْنِ جَبِيرٍ، عَنِ أَبِهِ، قَالَ: سَمَّعْتُ النِّسَاةَ صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَرَّرُونَ فِي الْعَشَاءِ: وَالْيَتَّينَ، وَالْيَتَّينَ، فَقُلُوهُمَا سَمَّعْتُ أَهُدَ اَحْسَنُ صَوْنَاهُ أوْ قُرْةَةُ مَنْهُ. الإِلْمٌ فِي قُلُوبِ

Jubair ibn Mut’im (ra) said, “I heard the Prophet reciting at-Tur (Surah 52) in Maghrib prayer, and that was at the first time when Iman (belief) was planted in my heart”

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88 Sahih Bukhari no. 7546
89 Abu Dawud no. 1465
90 Sahih Bukhari no. 4023.
Supplementary Hadith (F):

قال: وَخَذَّنِي إِبْنِ إِبْرَاهِيمَ بْنَ حَمَّةَ، حَذَّنِي إِبْنُ أَبِي حَازِم، عَنْ نَزِيد، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي مُزَيْرَةَ، أَلَّهُ جَمِيعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقُولُ مَا أَذَنَ اللَّهُ لِشَيْءٍ مَا أُذِنَ لِنَبِيٍّ حَسْنَ الصَّوَاتِ بِالْقُرْآنِ يُجَهَّزُ يَهٍ

Abu Huraira (ra) reported that he heard the Prophet ﷺ said;

“Allah does not listen so attentively to anything as He listens to the recitation of the Qur’ān by a Prophet who recites it well with a melodious and audible voice.”\(^\text{91}\)

\(^{91}\) Sahih Bukhari no. 7544 and Sahih Muslim no. 7932.
Principle 23: The Walking Qur’ān

“And you are of a great character.”

Hadith no. 30 of 40:

Cal: خَلَقْنَا مُحَمَّدًا بْنَ الْمُقَسَّمِ الْعَلِيِّ، خَلَقْنَا مُحَمَّدًا بْنَ أَبِي عَبْدِي، عَنْ سَهْيَةٍ، عَنْ قَنَادِهِ، عَنْ زَرَاءٍ، أَنَّ سَعْدَ

بْنِ هِشَامٍ بْنِ عَامِرٍ

فَقَالَهَا نَبِيُّ الصَّلَاةُ عَلَيْهِ الَّذِي نَحْلَتْ عَلَيْهِ وَسَلَمَ، قَالَتْ أَسْتَنْهَمْتُ تَفْرَأَ الْقُرْآنَ فَلْتَ بَلْيَنَّ. قَالَتْ فَإِنَّ حَلَقَ نَبِيِّ الصَّلَاةُ عَلَيْهِ وَسَلَمَ كَانُ الْقُرْآنَ، قَالَ - فَهَمَّتَ أَنْ أَقُومُ وَلَا أُسْأَلُ أَحَدًا عَنْ

شَيْءٍ حَتَّى أُمُوتُ

Sa’d ibn Hisham ibn Aamir asked Aishah, Mother of the Believers, “….Tell me about the character of the Messenger of Allah ﷺ” She said, “Do you not read the Qur’ān?” I said: “Yes.” Upon this she said: “The character of the Messenger of Allah ﷺ was the Qur’ān.” He said: “I felt inclined to get up and not ask anything (further) till death (due to the answer being so profound)…..”

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93 Sahih Muslim no. 746a. See also an-Nasa’i no. 1601 and Musnad Ahmad.
Principle 24: Virtue of the Memorizers of the Qur’ān

‘ئما استخفيوا من كتاب الله

“…with what they preserved from the Book of Allah…”94

Hadith no. 31 of 40:

 قال: ﴿ذَهَبْنا مَحْمُودُ بن عَبْدُ اللَّهِ ﻋِنْدَ النَّجَّودِ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الحَقَّرِيُّ، وَأَبُو نُعْمَانٍ، عَنْ سَعْفَيْنَانِ، عَنْ عَاصِمٍ بْنِ أَبِي الْمُجَّودِ، عَنْ زِبْرَةَ، عَنْ عَبْدَ اللَّهِ بْنِ عَمِّ سُلَيْمَانِ، عَنْ النَّبِيِّ صلى الله عليه وسلم، قَالَ: يَقُولُ، يَغْنِي لِصَاحِبِ الْقُرْآنِ، أَقْرَأْ وَارْتَقِ وَرَأْلَ كَمَا كَتَبْتَ تُرَأَلَ فِي الدُّنْيَا، فَإِنَّ مُتَوْلِئَكَ عَنْدَ آخِرَ آيَةٍ آيَةً ثُغِّرَبُ جَمِيعًا ﴿

Abdullah ibn Amr (ra) reported that the Prophet Muhammad ﷺ said;

“It shall be said to the Companion of the Qur’ān, ‘Recite and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last Ayah you recite.”95

Hadith no. 32 of 40:

 قال: ﴿ذَهَبْنا مَحْمُودُ بن عَبْدُ اللَّهِ ﻋِنْدَ النَّجَّودِ، حَدَّثَنَا صَبِيحَةُ بْنَ عَصْبَةَ، عَنْ مُنْصُورٍ، عَنْ أَبِي وَلَيْلٍ، عَنْ عَبْدَ اللَّهِ، قَالَ: حَدَّثَنَا النَّبِيِّ صلى الله عليه وسلم، بَيْنَ مَا أَخْضَعْتُمُوهُمُ أَنْ يَقُولُونَ نِبِيَّتُ آيَةٍ آيَةً كَيْبَتَ وَكَيْبَتَ لَنُنْبِيَّتْنَهُ وَاسْتَفَكَّرُوا ﴿

Abdullah (ra) reported that the Prophet Muhammad ﷺ said;

“It is a bad thing that some of you say, ‘I have forgotten such-and-such verse of the Qur’ān,’ for indeed, he has been caused to forget it. So you should remember the Qur’ān, because it escapes from the hearts of men faster than camels.”96

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94 Surah al-Maidah 5:44.
95 Tirmidhi no. 2914. Hasan Sahih according to Tirmidhi. See also Sahih Ibn Hibban no. 766, Musannaf ibn Abi Shaybah no. 30057 and Mu’jam Kabir by Tabrani no. 14382.
96 Sahih Bukhari no. 5032.
Supplementary Hadith (A):

Ibn Umar (ra) reported that the Messenger of Allah ﷺ said;

“The one who learns the Qur’ān is like the owner of a hobbled camel. If he pays attention to it, he will keep it, but if he releases it, it will go away.”

Saying:

Abdullah ibn Masood (ra) said, “It was difficult for us to memorise the words of the Qur’ān but easy for us to act by them. After us will be people for whom it is easy to memorise the Qur’ān, but hard to act by it.”

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97 Sahih Bukhari no. 5031 and Muwatta Malik no. 243.
98 Tafsir Qurtubi.
**Principle 25: Not using Memorized Ayat in the Prayer causes Forgetfulness**

"Stand (all) night (to pray). Half of it or subtract from it a little or add to it, and recite the Qur’ān distinctly.”

**Hadith no. 33 of 40:**

Ibn Umar (ra) reported that the Messenger of Allah ﷺ said;

“….When the Companion of the Qur’ān stands (to perform Salah), reciting it by night and day, he retains it and if he doesn’t recite it, he forgets.”

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100 Sunan al-Kubra an-Nisai no. 7989. Similar wording in Sahih Muslim no. 789b, Musnad Ahmad no. 4923, Mustakhraj by Abu Awanah, Shu’b al-Iman by Bayhaqi no. 181.
Principle 26: Holding on to the Qur'ān with Strength means You will Never go Astray

خذ الكتاب بقوة

“...Hold on to the Book with strength…”

Hadith no. 34 of 40:

Qal: أخبرنا أبو عبيد الله الخفيفي، أخبرني إسماعيل بن محمد بن الفضل السعدي، ثنا جلبي، ثنا ابن أبي أيوب، ثنا أبي، عن ثور بن زيد الدليمي، عن عكْفَة، عن ابن عباس، رضي الله عنهما، أن رسول الله صلى الله عليه وسلم خطب الناس في حجة الوداع فقال: يا أيها الناس إني قد تركت فيكم ما إن اغتصبتم به فلن تضلوا أبداً: كتاب الله وسنة نبيه.

Ibn Abbas (ra) reported that the Messenger of Allah addressed the people at the farewell Hajj, and He;

“O people, I leave behind for you, that by which if you stick firmly to you will never go astray; the Book of Allah and the Sunnah of His Prophet.”

Hadith no. 35 of 40:

Qal: خدْنَا أَبُو خَالِدِ الْأَحْيَرِ، عَنْ أَبِي عَبْدِ الْحَمِيدِ بْنِ جَعْفَرِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ، عَنْ أَبِي شُرْعَةِ الْحَزْرَاعِيِّ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللّهِ صلى الله عليه وسلم، قَالَ: أَنْبِثَوْا أَنْبِثِّوا، أَلْسَنَ تَشْهَدُون أنَّ نَأْتِهِنَّ إِلَّا أَلْسَنَ رَسُولِ اللّهِ صلى الله عليه وسلم، قَالَ: إِنَّ هَذَا الْقُرْآنَ سَبِبٌ طَرَفُهُ يَبْدِي اللّه وَطَرْفُهُ بِبَعْضِكُمْ فَتَنْسَمَكُوا يَدًا، فَإِنَّكُمْ لَنْ تَضَلُّوا وَلَنْ تَلْيَكُوا بَعْدَهُ أَبْدًا.

101 Surah Maryam 19:12.
102 Sunan al-Kubra by Bayhaqi no. 20336. Similar wording in Muwatta Malik 46:3
Abi Shutayh al-Khazai’i (ra) reports that the Messenger said:

“...Indeed this Qur’an is a rope – one end of it is in the Hand of Allah and the other end is in your hands. So hold firmly to it, so that you would never go astray and never be destroyed (no matter what the circumstance).”

Supplementary Hadith (A):

Hussain ibn Sabra (ra) reported that the Messenger of Allah said;

“...And I have left you two heavy (important issues): The first of them is the Book of Allah. In it is the Guidance and the Light. Whoever holds firmly to it and takes from it, he is upon the Guidance. Whoever errs with respect to it, goes astray. So take from the Book of Allah Almighty and hold firmly to it. (The second thing is) Ahl Bayti (My Family - i.e. wives, children, son-in-law etc), I remind you by Allah with regard to My Family, I remind you by Allah with regard to My Family, I remind you by Allah with regard to My Family.”

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103 Musannaf ibn Abi Shaybah no. 30006, Sahih Ibn Hibban no.122, Shu’b al-Iman by Bayhaqi no.1858, al-Mu’jam al-Kabeer by Tabrani 1439 and Musnad Bazzar no. 3421.

104 Sahih Muslim 2408. Also refer to Musnad Ahmad, Sunan Darimi, Mu’jam al-Kabeer by Tabrani and Sunan al-Kubra by an-Nasa’i.
Principle 27: The role of the Qur'an during times of Fitnah and Confusion

A Book which We revealed to you, that you may bring people from the (many levels) of darkness into the Light…”

Hadith no. 36 of 40:

Ali (ra) said I heard the Messenger of Allah ﷺ say, ‘Fitnah (trials and tribulations) will certainly come.’ I asked what is the way out O Messenger of Allah? He replied;

105 Surah Ibrahim 14:1.
“The Book of Allah is the way, for it contains information of what happened before you, news of what will come after you and a decision regarding matters that will occur among you...It is decisive (fasl) and not a joke (hazl). Whoever leaves it, is a tyrant and Allah will break him, and if anyone seeks guidance elsewhere, Allah will lead him astray. It is the rope of Allah, the wise reminder, the straight path, whims would not deviate it nor the tongue become confused, and the scholars cannot be fully satisfied (i.e. much more to explore intellectually, spiritually etc). It is not worn down by repetition nor do its wonders ever cease…He who quotes it, speaks the truth, he who acts according to it, is rewarded and he who judges according to it, is just, and he who invites people to it (i.e. the Qur’ān) is (himself) guided to the Straight Path.”

106 Tirmidhi no. 2906. Similar wording in Musnad Ahmad no. 704, Musannaf ibn Abi Shaybah 10/482, Musnad Abu Ya’lah no. 367, Hilyatul Awliya by Isbahani, Shu’b al-Iman by Bayhaqi no. 1788, Ma’jam al-Kabeer of Tabrani no. 160, Musnad Bazzar no. 836 and Sunan Darimi no. 3374. Tirmidhi comments - The chain is weak due to an unknown narrator. Some scholars comment that this is more likely the statement of Ali (ra) and not the Prophet. However, the meaning is authentic and parts of the Hadith are mentioned in other narrations, like Hadith no. 15 in this collection. “This Qur’ān is the Banquet of Allah. Learn as much as you can from His banquet. This Qur’ān is the Rope of Allah, and it is the clear Light and (is the effective) Healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked and so puts things straight. It does not deviate so as to be blamed. Its wonders do not cease. It does not wear out with much repetition.” (Mustadrak al-Hakim no. 2040. Similar wording in Musannaf ibn Abi Shaybah no. 30008, Musannaf Abdur Razzaq no. 6017, Sunan as-Sagheer by Bayhaqi, Darimi no. 3358 and Mu’jam al-Kabeer Tabrani no. 8648).
Principle 28: “Learn the Book of Allah and Follow it”

Follow what was revealed to you from your Lord…”

Hadith no. 37 of 40:

"And when you have assumed the religion of Allah, then seek not after (false) oaths among your selves that you may be misled. Then when you have made an oath to Allah, fulfill it. Allah is most nearest to you. He hears and knows." 107

107 Surah al-An'am 6:106.
Hudaifah ibn al-Yaman (ra) says, “People would ask the Messenger of Allah ᴰᵃˢʳ about the good, but I used to ask him about the bad, in case I am overtaken by it. (In his discussion with the Prophet ᴰᵃˢʳ about different stages of Fitnah (trials) of the Ummah); I said, “O Messenger of Allah ᴰᵃˢʳ will be there be any bad after the good?” He ᴰᵃˢʳ said, “O Hudaifah, learn the Book of Allah and follow (practice) that which is in it.” (He ᴰᵃˢʳ repeated this three times). I asked (again), “O Messenger of Allah ᴰᵃˢʳ will be there be any evil after the good?” He ᴰᵃˢʳ said, “O Hudaifah, learn the Book of Allah and follow (practice) that which is in it.” I said (again), “O Messenger of Allah ᴰᵃˢʳ will be there be any bad after the good?” He ᴰᵃˢʳ said, “(There will be) Fitnah (trials) and evil.”

I said, “O Messenger of Allah ᴰᵃˢʳ will there be good after this evil?” He ᴰᵃˢʳ said, “O Hudaifah, learn the Book of Allah and follow (practice) that which is in it.” (He ᴰᵃˢʳ repeated this three times). I said (again), “O Messenger of Allah ᴰᵃˢʳ will there be good after this evil?” He ᴰᵃˢʳ said, “There shall be a truce clouded by smoke, a group (with hidden intentions)” I said, “O Messenger of Allah ᴰᵃˢʳ what is the truce clouded by smoke? He ᴰᵃˢʳ said, “The hearts of the people will not return to how they were.”

I said, “O Messenger of Allah ᴰᵃˢʳ will be there be any evil after the good?” He ᴰᵃˢʳ said, “O Hudaifah, learn the Book of Allah and follow (practice) that which is in it.” (He ᴰᵃˢʳ repeated this three times). I said (again), “O Messenger of Allah ᴰᵃˢʳ will be there be any evil after the good?” He ᴰᵃˢʳ said, “A blinding and deafening fitnah (trial). With it, will be Callers inviting to the doors of Hell.
For you to die, O Hudaifah, biting on to a root of a tree would be better than following any one of them.”

Hadith no. 38 of 40:

قال: حدّنَا أبو عُبَيْد الرَّجُلِينَ، حدّنَا أَبُو الْمُصْعُبِ، قَالَ: سَمِعْتُ عَبْدَ بْنِ الْمَضْرِبِ. ﴿وَلَا تَفْسِيقُ النَّاسِ ﴾، فَيَقُولُ: "أَخْرَجَ مَنْ عَلَى هَذِهِ الْأَمْوَةِ."

Uqbah (ra) said that he heard the Messenger of Allah ﷺ say;

“The majority of the Hypocrites of this Ummah (Muslims) will be its readers (i.e. those who read the Qur’an and do not act according to it).”

108 Abu Dawud no. 4246. Similar wording in Musannaf ibn Abi Shaybah no. 37114, al-Kubra by an-Nasa’i no. 7978, Musnad Ahmad no. 23282 and Sahih Ibn Hibban no. 5963. There are many lessons that can be learnt from this Hadith. The phrase, “O Hudaifah, learn the Book of Allah and follow (practice) that which is in it” is repeated in this narration ten times. This demonstrates the importance of the advice and shows the way out of any Fitnah (trial). Firstly, learn the Book of Allah and secondly follow its instructions and advice. Many people fall short in one of these two categories. Either there are shortcomings in how/what they learn from the Book of Allah or the shortcoming lies in the practice. Guidance is exclusively from Allah and He grants it to those who are deserving of it. The following narration adds two important points. Firstly, the importance of “acting on” and implementing the Qur’an and secondly, the proportionate amount of what is achieved;

أخبرنا أبو نصر بن قنادلة، حدثنا أبو منصور الطسطوبي، حدثنا أحمد بن عبد الله، حدثنا سعيد بن مصعود، حدثنا إسماعيل بن عُبَيْد، عن حنبل بن نجيح، عن الحسن بن الحسن، قال: قال رسول الله صلى الله عليه وسلم: "من أخذ نصف القرآن، فعمل به فقد أخذ نصف النبوة، ومن أخذ ثلث القرآن، فقد أخذ نصف النبوة، ومن أخذ القرآن كله فعمل به فقد أخذ النبوة كلها.

“Whoever takes a third of the Qur’an, and acts on it will have taken a third of Prophethood. Whoever takes a half of the Qur’an will have taken a half of Prophethood and whoever takes the whole Qur’an and acts on it will have taken all of Prophethood.” Shu’b al-Iman by Bayhaqi no. 2354. Quoted in Tafsir Qurtubi.

109 Musnad Ahmad no. 17410. Similar wording in Musannaf ibn Abi Shaybah no. 13/228 and Shu’b al-Iman by Bayhaqi no. 6959.
Saying:

قال: أخبرنا محمد بن الحسن بن القطان، أنبأ دخل علينا أحمد، نا محمد بن علي بن زيد الصالح، أن
سعيد بن منصور حدثهم، ثنا حديث يشيي ابن معاوية، عن أبي إسحاق، قال: قال عمر بن
الخطاب، لا يعَرَفُكم من قرأ القرآن، إنما هو كلام يتكلم به، ولكن انظروا من يتكلم به

Umar ibn al-Khattab (ra) said, “Do not be deluded and deceived by the one who reads the Qur’an; for it is words that are spoken with. However, look at the one who acts by it (i.e. the Qur’an).”

Supplementary Hadith (A):

قال: حدثنا أبو بكر بن أبي شيبة، حدثنا وكيع، حدثنا الأعمش، عن سالم بن أبي القعدة بن
أبي بكر، قال: ذكر النبي صلى الله عليه وسلم - شيطانًا، فقال الله، إنما هو كلام يتكلم به، صلى الله عليه وسلم - شيطانًا، فقال: DALAH DUHAB AL-'ULUM MULKH IBN RASUL ALLAH WAQIF YADHAA AL-'ULUM WANNURIYAA NAHQARAN NAFI'AATUN WAISRAHAA ANYAMAANAMU ANYAMAAHUMAA ILAA YAAWAM

Ziyad ibn Lubayd (ra) reports that the Prophet ﷺ said;

“….and knowledge will go (or disappear).’ He asked, ‘O Messenger of Allah how will knowledge leave (disappear) whilst we read the Qur’an and our children read the Qur’an and their children will read it until the Day of Judgement.’ He ﷺ said, ‘May your Mother lose you, I considered you as one of the men of understanding of Madinah. Do you not see these Jews and Christians reading their Torah and Injeel and they do not practice anything of it?”

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110 Kitab al-Iqtiada al-IIm wa al-Amal by Khatib al-Baghdadi.
111 Ibn Majah no. 4048. Similar wording in Musannaf ibn Abi Shaybah, Tarikh al-Kabir by Bukhari no. 3/344, Mu’jam al-Kabeer by Tabrani no. 5290 and Mustadrak al-Hakim no. 3/590.
Principle 29: A Time will come when People will lose the Understanding of the Qur’ān

وَإِنَّهُمَا لَذَهَبْنَ بِالْأَلْحَمَدِ أَوْحَيْنَا إِلَيْكَ

“And if We willed, We could surely do away with that which We have revealed to you…”\(^{112}\)

Hadith no. 39 of 40:

قال: أَلْهَرَّانَا أَبُو الحَسَنِ عَلِيَّ بْنَ أَحْمَدَ بْنَ عَبْدَانَ، أُخْرِنَا أَحْمَدُ بْنُ عَبْدَالِلهِ الصَّفَارَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنَ أَبِي إِيَامٍ، حَدَّثَنَا سَعِيدُ بْنُ سَلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دُكَيْنِ، عَنْ حَجَّافِرِ بْنِ أَهْمَدِ، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ أَبِي طَالِبٍ، رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ ﷺ عَلَى اللَّهِ وَسَلَّمَ يُبْشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ رَمَانٌ لَا يَنْقَذَهُمْ مِنَ الْإِسْلَامِ إِلَّا اسْتَمَهُ، وَلَا يَنْقَذَهُمْ مِنَ الْفَرَزَانِ إِلَّا رَجْهُ مَسْأَجِدُهُمْ عَامِرَةً وَهُمْ خَرَابٌ مِّنَ الْهَدَى، عَلِمَوْهُمْ ضَرُّ مِّنْ مَتَّ أَهْيَامَ السَّمَاءَ مِنْ عَنْدِهِمْ تَخْرُجُ الْفُتُوحَةُ وَفِيهِمْ تُعْوَدُ

Ali ibn Abi Talib (ra) reported that the Prophet Muhammad ﷺ said;

“There will come a time upon the people, when there will remain nothing of Islam except its name (ism) and nothing will remain of the Qur’ān except its outward form (rasm). Their masjids will be full of people (well built) but will be empty of guidance. Their scholars will be the most evil under the heavens; from them turmoil (fitnah) will emanate and to them it will return.”\(^{113}\)

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\(^{112}\) Surah al-Isra 17:86.

\(^{113}\) Shu’b al-Iman by Bayhaqi no. 1763. First part of narration “There will come a time on the people when there will remain nothing of the Islam except its name (ism) and nothing will remain of the Qur’ān except its outward form (rasm),” also reported by Bukhari in Khalq Af’al al-Ibad.
Supplementary Hadith (A):

Abdullah (ra) said that he heard a man reciting a verse which he had heard the Prophet ☪ reciting in a different way, so he took him by the hand “So I went with him to the Prophet ☪ (and told him the story).” The Prophet ☪ said, “Both of you are reciting in a correct way, so carry on reciting.” The Prophet ☪ further added, “The nations which were destroyed before you, were because they differed.”

Saying:

Abu Darda (ra) said, “When you adorn (decorate) your Masajid and ornament your Qur‘ān, then you will perish.”

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114 Sahih Bukhari no. 5062. Similar wording in Sunan al-Kubra by an-Nasa’i no. 8040 and Musnad Ahmad no. 3908.

115 Musannaf Abdur Razzaq no. 5132. Similar wording in Musannaf ibn Abi Shaybah no. 8799 and Hilyatul Awliya by al-Isbahani. When the emphasis shifts from the spiritual to solely the physical aspects, this results in stagnation and degradation.
Principle 30: Make the Heart Flourish with the Qur’an

فَأَمَّا الْذِّينَ آمَنُوا فَزَادَهُمُ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

“...As for those who believed, it has increased them in faith while they are rejoicing.”

Hadith no. 40 of 40:

قال: خَدْنَا نَبِيًّا، أَخْتَنَا فَضَيْلًا بَنْ مَرْزُوقٍ، خَدْنَا أَبُو سَلَامَةَ الْبُحْرِيِّيَّ، عِنْ أَلْقَاءِمِيْنَ عِنْ عَبْدِ الْزَّهْرِيِّ، عَنِّيْبِ، عَنْ عَبْدِ الْلَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَصَابَ أَحَدًا فَطَرَهُ وَلَا خَذَلَهُ، فَقَالَ: اللَّهُمَّ إِنِّي عِندُكَ، إِنَّ عِندُكَ، إِنَّ عِندُكَ، إِنَّ عِندُكَ، نَاصِبَيْنِ بِتَبْدِيكَ، مَاضِيٌّ فِي حَكْمِكَ، عَذَّلِيْنَ فِي قَضَائِكَ، أَسْأَلُكَ بِكَلِّ أَسْمَاءِ، مَا ضَلَّتْ بَيْنِي نَفْسِي، أَوْ عَلَمَتِي أَحَدًا بِمِنْ حَكْمِكَ، أَوْ أَنْزِلْتَهُ فِي كِتَابِكَ، أَوْ أَسْتَنْزِلْتَهُ بِفِي عَلَمِ الْغَيْبِ عِندُكَ، أَنْ جَعَلِ النَّارَ رَيْعَهُ، وَلَنْ تَنْزِرَ صَدْرِي، وَجَلَّاءٌ حَزَنِي، وَذَهَابٌ هُجْمِيَّ، إِلاَّ أَذَهَبَ اللَّهُ عَمَّيْهُ وَحَزَنِهِ، وَأَبْدِعَ مَكَانَةَ فِرْحًا

Abdullah ibn Masood (ra) reports that the Messenger of Allah ﷺ said;

“No one is afflicted with some stress or worry but supplicates,

“O Allah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your Hand. Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You, which You have named Yourself or You taught to someone from Your creation or revealed in Your Book, or You have preserved in the knowledge of the unseen with You; that You make the Qur’ān the spring of my heart (i.e. make my heart flourish with the Qur’ān) and the light of my chest, and a departure for my sorrow and a release for my anxiety.”

except that Allah will remove his sorrow and will exchange his distress into happiness.”

END OF THE HADITH COLLECTION
Advice to the Hamil al-Qur’ān  
(Bearer of the Qur’ān)

1. **Ikhlas (sincerity).** Have a sincere intention when studying the Qur’ān - this is inextricably linked to the condition of the Heart. Sincerity is key in understanding the Qur’ān.

2. **Approach the Qur’ān with a readiness to follow the guidance.** Sayyid Qutb writes, “We should return to it to find out what kind of person it asks us to be, and then be like that. During this process, we will also discover the artistic beauty in the Qur’ān, the marvellous tales in the Qur’ān, the scenes of the Day of Judgment in the Qur’ān, the intuitive logic of the Qur’ān, and all other such benefits, which are sought in the Qur’ān by academic and literary people. We will enjoy all these other aspects, but these are not the main object of our study. Our primary purpose is to know what way of life is demanded of us by the Qur’ān, the total view of the universe which the Qur’ān wants us to have, what is the nature of our knowledge of God taught to us by the Qur’ān…and the kind of legal and constitutional system it asks us to establish in the world.”

3. **Ask the help of Allah سبحانه وتعالى to understand the Qur’ān.** When faced with problems in understanding the Qur’ān, one should supplicate to Allah سبحانه وتعالى for help and guidance while continually studying and trying to understand. It is mentioned that when Abdullah ibn Masood (ra) would recite the words of Allah, “And say, My Lord, increase me in knowledge,” (20:114) he would say, “أو اللهم زدني علمًا وإيمانًا وقيمًا”
conviction.” It is also reported that when Ibn Taymiyyah encountered difficulty in understanding an Ayat of the Qur’ān, he would take refuge in a large mosque in a desolate area, place his forehead on the ground (in sajdah) and repeat, “O teacher of Ibrahim! Grant me understanding.”

4. **Appreciate the magnificence of the Divine Speech.**

Imam al-Ghazali quoted a saying, “I read the Qur’ān but did not find sweetness in it. Then I read it as if I was hearing it from the Prophet while he was reciting it to his companions. Then, I moved a stage further and read the Qur’ān as I was hearing it from Jibreel while he delivered it to the Prophet. Then Allah brought me to a further stage - I began to read it as if I was hearing it from the Speaker. This was a blessing that was so unbearably (amazing) and satisfying.”

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118 Mu’jam al-Kabeer by Tabrani no. 8549.
119 al-Ghazali, Ihya Uloom ad-Din.
5. **Read the Qur’ān as if every word is directed directly to YOU.** Recite and read the Qur’ān as if YOU are the one being addressed. When Allah سبحانه وتعالى speaks about Jannah, think that you are the one He is speaking about. When Allah سبحانه وتعالى speaks about the disbelievers and warns them, think that you are the one that is being warned from His punishment. When the descriptions of those being dragged to the Fire, imagine it is you that it is happening to.

6. **Recite the Qur’ān slowly while your Aql (intellect) is able to digest and process what is being recited.** Detach from all outward and inward whisperings and distractions.

7. **Ask key questions.** How do I practically carry out the injunctions and guidance upon myself, those under my authority (family, workers etc) and communally as an Ummah?

8. **Read the Qur’ān having Yaqin (certainty) that every word is the Kalam (speech) of Allah.** The Qur’ān coheres with reality in such an amazing way that it shows that only the Creator of the Heavens and the Earth could have sent this book. Experiencing the truthfulness of the Qur’ān is like trying out a key. Without the right key, we cannot open a locked door. With the right key (i.e., with the message of the Qur’ān), we open the door (i.e., discover the truth of our existence) and thereby confirm that indeed the key is the right one.
Multi-dimensional Miracles of the Qur’ān

Linguistic – The genius of its language, elegance, rhythm, rich imagery, fluidity, its weaving of metaphors and concepts, its many varied and previously unheard styles and techniques of prose, as well as a remarkable use of vocabulary, make it a work of eternal perfection. The Arabs since the time of its revelation recognised its non-human origin and accepted its Divinity. 120

Historic – The Qur’ān makes mention of ancient civilisations and historic events with precise accuracy. As an example, refer to the deliberate usage of the terms “Kings” and “Pharaohs” in the story of Joseph and Moses in the Qur’ān.

Biblical fulfilment – There are a number of verses of the Old and New Testament that prophesised the coming of the Prophet

120 For further reading, please refer to “The Miraculous Language of the Qur’ān” by Dr. Bassam Saeh.
Muhammad, such as in Isaiah 42. There are many books written on this topic.

**Numerical** – The numerical harmony of the Qur’ān is undeniable and is evidence that the Qur’ān is an endless, timeless miracle for every age. With over 70,000 words, the frequency and usage of words is extraordinary. Some examples: The word “man” in its singular form is mentioned a total of 24 times, which is exactly the same number of times the word “woman” is mentioned. “Angels” are mentioned 88 times in the Qur’ān, while “devils” are also mentioned 88 times. “Iblees” (Satan) is mentioned 11 times, and seeking refuge with Allah ﷺ is also mentioned 11 times. The phrase “Allah loves” and its opposite, “Allah does not love”, both appear exactly 16 times each! The word “belief” is mentioned 25 times, and the word “disbelief” is likewise mentioned 25 times.

The phrase “Seven Heavens” is mentioned exactly seven times! When we count the number of times the word “say”\(^\text{121}\) appears, it is 332, and when we count the number of times “they say” appears, it, too, is amazingly 332! The Arabic word for “this world” (“ad-Dunya”) appears in the Qur’ān 115 times, while the word for “the afterlife” (“al-Akhirah”) also appears 115 times.

When we count all the mentions of the word “month” in its singular form in the Qur’ān, they add up to exactly 12. On average, there are 30 days per month—and the number of times the plural forms of the

\(^{121}\) “Qul” – imperative form, i.e. tell them O Prophet.
word “day” are mentioned in the Qur’ān is also 30! We know that the number of days it takes the earth to orbit the sun is 365 (i.e., one solar year). When we count all mentions in the Qur’ān of the word “day” in its singular forms, they shockingly add up to exactly 365! Is this all a coincidence?

Scientific – The world of science belongs to the category of the ‘created signs of Allah’ and His Divine Speech belongs to the ‘revealed signs of Allah’. It is not surprising therefore, that each time there is a breakthrough in unravelling the universe, we increase in certainty that the One who created the universe is the One who revealed the Qur’ān.122

Promise of Allah – The future is an unknown entity for us. Only Allah knows the future. The Qur’ān predicts the future and makes promises which later become true. For example, it promises the Believers will become rulers on earth (Qur’ān 24:55). Historically, the Muslims rose to become the global super-power of the world, firstly destroying the Persian empire followed by the Roman (Byzantine) empire. Another example is the prediction that within 9 years of the defeat of the Roman empire in approximately 615 C.E., they shall be victorious again. After Greater-Syria was lost to the Persians, Egypt was also annexed, and much of the Roman territory was lost. This lasted till around the year 622 C.E.. The Roman empire was on the verge of complete collapse, and then “came one of the most

122 Refer to “Scientific Truths and the Qur’ān” A.B. al-Mehri, published by The Qur’ān Project.
astonishing reversals in the annals of war.”

In 624 C.E., the Romans had their first victory and began a four year streak of victories culminating in the recapture of much of their lost territory including Jerusalem.

**Knowledge of Inner Realities** – The Qur’ān addresses the human being with the knowledge of his innermost realities. Upon hearing its words, the reader senses as if he is being addressed personally.

**Ruqyah** – The recitation of the Qur’ān is a means of healing the sick, whether physically, emotionally or spiritually. Thousands of people throughout history can testify to the use of the recitation of the Qur’ān in healing their illnesses.

**Recitation and Memorisation** – It is a fact that the most popular book of all time is the Qur’ān. No other book has been recited or memorised like the Qur’ān. Today, there are millions of people throughout the world who have memorised the whole Qur’ānic text.

9. **B.R.U.A.D.** Remember the acronym:

1. To **Believe** in the Qur’ān (Iman)
2. To **Read** it (Tilawah)
3. To **Understand** it - Learn and Reflect (Ta’leem and Tadabbur)
4. To **Act** upon it (Amal bihi)
5. Give **Da’wah** (Convey its message and teachings)

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You can use Qur’ān Wiki (www.quran-wiki.com) to help you increase your knowledge about the Qur’ān. It aims to consolidate the best available data for every Surah and Ayat of the Qur’ān. Amongst its features are the Tafsir Zone, Qur’ān Dictionary, Dashboard with graphs and pie-charts and Manuscripts/Inscriptions section.

10. **Be a Zahid.** Zuhd is to only take and engage with those worldly possessions that will benefit your after-life. Do not choose to be a person who loves money, riches and the luxuries of this temporary world. Be a person who loves the riches and luxuries of the permanent after-life.

11. **Be a person of integrity.** Never compromise your position as a bearer and companion of the Qur’ān by flirting with people who will bring into question your integrity; albeit the rich, governments and people of power. Al-Ajurri writes, “He (the bearer of the Qur’ān) does not beautify his voice for the sake of the kings of this world.”

12. **Do not abandon the Qur’ān.** There are a number of ways that one can abandon the Qur’ān;

1. Abandoning honouring the Qur’ān – taking its words, commands lightly, as a joke or mocking etc.
2. Abandoning the listening of the Qur’ān.
3. Abandoning learning and teaching others of the Qur’ān.

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Al-Ajurri, Akhlaq Hammaltul Qur’ān.
4. Abandoning the recitation of the Qur’ān.
5. Abandoning the memorization of the Qur’ān.
6. Abandoning the Tadabbur (contemplation) of the Qur’ān.
7. Abandoning acting on what you have learnt from the Qur’ān.
8. Abandoning ruling according to the Qur’ān.

13. Learn the Book of Allah and follow it تعلَّم كتاب الله، واتَّبِعْ ما فيه

The way out of every fitnah (trial) is to; firstly, learn the Book of Allah and secondly, follow its instructions and advice. Many people fall short in one of these two categories. Either there are shortcomings in how/what they learn from the Book of Allah or the shortcoming is in the implementation. Guidance is exclusively from Allah and He grants it to those who are deserving of it. It is therefore imperative to hold on to the Qur’ān with strength (quwa), both in learning and implementation.
Appendix A: Authenticity of the Collection

Regarding the authenticity of the Hadith used in this collection, this subject matter can be approached in two ways. Firstly, we can analyse the isnad (chain of narrators) of the narrations and essentially judge the narrators based on their adala (religious integrity), dhabt (level of retention), continuity of the chain, free from hidden defects and conformity to established narrations. Secondly, we could analyse the text of the narrations and establish an authentic meaning that conforms to the Qur’ān and other established authentic Hadith.

As for judging the isnads of the narrations in this collection, the Hadith can be split into two main categories; those Hadith which belong to Sahih Bukhari and Sahih Muslim and those which belong to all other collections. The scholars of Hadith have Ijmah (unanimous) about the authenticity of the Hadith of Sahih Bukhari and Muslim, so we do not need to comment about their chains. As for the other collections of Hadith, the scholars differ amongst themselves about the levels and grades of authenticity of the respective narrations. I have chosen to include comments on the isnads only from Hadith compilers from the first four hundred years of Islam - they were most apt to accurately judge gradation of the narrators. However, comments from the compilers from this early era are few in this collection. I have tried to compensate for this by including extensive referencing to other collections where the same or similar worded narration is included and this will give the reader a wider understanding of the level of reporting. In addition, I have included writings of scholars who have quoted the narration, which in turn, helps establish the authenticity of the meaning of the narration at the very least.
The following statement (abridged) from Shah Wali Allah on the ranks of the books of Hadith, should assist the reader further in understanding the various collections of Hadith used in this book.

Shah Wali Allah Dehlawi writes, “The books about Hadith are of different ranks and at various levels and it is necessary to exercise care in recognizing their ranks. We hold that these collections are of four ranks with respect to accuracy and repute;

1. This is because the highest types of hadiths are those confirmed by many reports (tawatur), and the community agreed to accept them and to act on them.

2. Next are those which are well known and transmitted abundantly through numerous lines (mustafid). There remains no doubt worth considering regarding them, and the majority of the legal scholars of the garrison towns\(^\text{125}\) (agreed on them, and in particular the learned scholars of the two sacred cities did not disagree with them, for Makkah and Madinah were the location of the rightly-guided Caliphs in the first generations and were frequented by the itinerant learned scholars generation after generation, so that it was unlikely that an obvious error would be accepted by them, or that it would become well-known and implemented within a large area and be reported by a large body of the Companions and the Successors.

\(^{125}\) The Garrison towns (amsar) where the early Muslims settled in the populated areas of Syria and Iraq and Fiqh (legal) schools developed in the second and third Islamic centuries.
3. The third group of hadith are the ones whose chain of reporters is sound or good, and is testified to by the scholars of the hadith, and they are not abandoned sayings which no one of the community holds to be true.

4. As for (the fourth group which are) weak, invented (mawdu’), interrupted in chain, or transposed (maqlub) in text, transmitted from unknown persons, or opposed to (a hadith) which the pious ancestors agreed on generation after generation; there is no way to uphold them. Thus, the accuracy resides in the compiler of the book having made a condition for himself the citing of what is sound and good, not transposed, anomalous (shadh) or weak, unless he provides an accompanying explanation of its status; for citing the weak hadith together with an explanation of its status would not detract from the book…

Investigation has established that only three books belong to the first rank:

1. The Muwatta, the Sahih of Bukhari, and the Sahih Muslim. Al-Shafi’i said, “The most sound book after the book of Allah is the Muwatta of Malik.” And the experts in Hadith studies agreed that everything in it is sound (sahih) according to Malik’s opinion and those who concurred with him….As for the two Sahih’s (of Muslim and Bukhari), the Hadith scholars agreed that all of the uninterrupted hadiths going back to the Prophet in them are certainly sound, and

126 A report from a single authority which differs from what others have authentically reported.
that the (contents of) the two books reached their compilers in multiply-transmitted connected chains, and that whoever holds them in contempt is an innovator in religion who is not following the path of the believers…

2. The second rank of books are books which don’t attain the rank of the Muwatta and the two Sahih’s but which are next after them. Their authors were well known for their reliability, integrity, memory and being deeply immersed in the laws of hadith, and in their books they were not satisfied to be lax about whatever they had set as conditions for themselves. Therefore those after them accepted these books as sound, and the hadith scholars and legal experts paid attention to them, generation after generation, and these books achieved a reputation among people. Some people were devoted to explaining their unusual (gharib) hadiths, investigating the transmitters, and making inferences about their juristic significance, and upon these hadiths are based the general hadith sciences.

They include the Sunan of Abu Dawud and the Jam’i of Tirmidhi and al-Mujtaba of Nasa’i. The Hadiths of these books together with those of the first rank, are given attention by Razin in Tajrid al-Sihah and Ibn al-Athir in Jam’i al-’Usul, and the Musnad of Ahmad (ibn Hanbal) is generally included in this rank, for Imam Ahmad made (his book) a basis for discerning the sound and the faulty saying, ‘Do not accept what is not in it (my book).”

3. The third rank is comprised of those Musnad, Jam’i and Musannaf works compiled before Bukhari and Muslim, during
their time, and after them which combine the sound, the good, the weak, and the recognized (ma’ruf) and the uncommon; the anomalous and the objectionable (munkar) the erroneous and the correct; and the continued and the transposed. They do not have the same reputation among the learned scholars, even if they are not given the designation of “absolute rejection”.

The learned religious scholars have not given much currency to those hadiths found uniquely in these works, and the hadith scholars have not carried out major investigations into their soundness or faultiness. Among these books are the ones for which no linguist has rendered the service of explaining its rate expressions, nor has any legal scholar worked to reconcile it with the opinions of the pious ancestors, nor has any hadith scholar explained its problematic (mushkil) hadiths nor has any historian made mention of its transmitters. I do not refer to those recent authors who are hair splitters; rather I am speaking of the early leaders (imams) of the hadith scholars. Therefore their books have remained obscure, unknown, and undistinguished, such as the Musnad of Abu ‘Ali, the Musannaf of Abdur Razzaq, the Musannaf of Abu Bakr ibn Abi Shaybah, the Musnad of ‘Abd ibn Humayd, Al-Taylisi, and the books of Bayhaqi, Tahawi and Tabrani. The goal of these authors was to collect whatever they found, not to extract the best, nor to refine them, nor to make them more accessible for use.

4. The fourth rank are those whose authors after long centuries sought to gather hadiths which were not found in the first and second ranks of books, and these were in obscure Jami’ and Musnad works, then
they brought them to light. These had been transmitted from those whose reports the hadith scholars did not record, such as many of the jabbering preachers, heretics, and unreliable persons, or they were traditions (athar) of the Companions and the Successors, or reports of the Children of Israel, or from the philosophers and preachers, which were mixed by other transmitters with hadiths of the Prophet ﷺ mistakenly or deliberately….The place to find such hadiths is the Kitab al-Du’afa’ (The Book of the Unreliable Hadiths) of Ibn Hibban, Al-Kamil of Ibn ‘Adi and the books of Al-Khatib, Abu Nu’aym, Ibn ‘Asakir, Ibn an-Najjar, and Ad-Daylami, and the Musnad of Al-Khawarzimi is almost of this rank. The best of this rank are those which are weak but equivocal, and the worst are those which are fabricated and whose word order is transposed and which merit the strongest denial.”

127 Shah Wali Allah, Hujjat Allah al-Balighah.
Appendix B: Duas from the Qurʾān

ربيّنا تقبل منا إِنَّكَ أنتَ السَّمِيعُ العلِيمُ

“Our Lord, accept (this) from us. Indeed You are the Hearing, the Knowing.” (2:127)

ربيّنا أَنْتَ في الدُّنِيَّة حَسَنَةَ وَفي الآخرة حَسَنَةَ وَقُنِّ أَعْذَابُ الْخَاءَرِ

“Our Lord, give us in this world (that which is) good and in the Hereafter (that which is) good and protect us from the punishment of the Fire.” (2:201)

ربيّنا افِرْعْ عَلَيْنَا صَبْرًا وَقِيتَ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقُوْمِ الْكَافِرِينَ

“Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.” (2:250)

ربيّنا لَا نَوَاجَدُنَا إِنْ نَسِيَتُنِّا أَوْ أَخْطَأْتُنَا رَبِّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرَارًا كَمَا حَمِلْتَهُ عَلَى الْذِّينَ مِنْ قَبْلِنَا رَبِّنَا وَلَا تُجِبْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنْهَا وَاعْفُ عَنْهَا وَارْحَمْنَا أَنْتَ مِلَائِكَةُ فَانصُرْنَا عَلَى الْقُوْمِ الْكَافِرِينَ

“Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.” (2:286)
“Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.” (3:8)

“Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,” (3:16)

“Our Lord, we have believed in what You revealed and have followed the messenger so register us among the witnesses (to truth).” (3:53)

“Our Lord, forgive us our sins and the excess (committed) in our affairs and plant firmly our feet and give us victory over the disbelieving people.” (3:147)

“Our Lord, You did not create this (heavens and earth) aimlessly; exalted are You (above such a thing); then protect us from the punishment of the Fire.” (3:191)
“Our Lord, indeed we have heard a caller calling to faith, (saying), ‘Believe in your Lord,’ and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.” (3:193)

“Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?” (4:75)

“Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.” (7:23)

“Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.” (2:250)

“Our Lord, do not place us with the wrongdoing people.” (7:47)
“Our Lord, decide between us and our people in truth, and You are the best of those who give decision” (7:89)

“My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.” (14:40)

“Our Lord, forgive me and my parents and the believers the Day the account is established.” (14:41)

“Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance.” (18:10)

“Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering.” (25:65)

“Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.” (25:74)
And he whom You protect from evil consequences that Day - You will have Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.” (60:4)

Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.” (40:7)

Our Lord, indeed You are Kind and Merciful.” (59:10)

Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.” (59:10)
“My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims.” (46:15)

“My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me.” (23:97-98)

“My Lord, have mercy upon them (my parents) as they brought me up (when I was) small.” (17:24)

“My Lord, forgive and have mercy, and You are the best of the merciful.” (23:118)

“My Lord, increase me in knowledge.” (20:114)