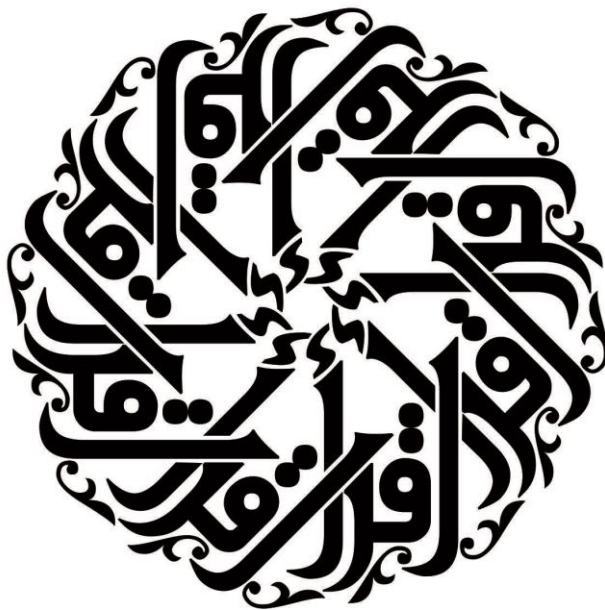


# 40 HADITH ON THE VIRTUES OF THE QURAN



**BY: MULLAH ALI BIN SULTAN AL-QARI**

**TRANSLATED BY: M. RIYAADH OBARAY**

# فَيْضُ الْمُؤْمِنِينَ عَلَيْهِ جَمْعُ الْأَرْبَعِينَ فِي فِضْلِ الْقُرْآنِ الْمُبِينِ

للشيخ ملا علي بن سلطان القاري

المتوفى 1014 هـ / 1606 م

First Print 2016

By al-Tanzil Institute of Quranic Sciences

Cape Town

Western Cape

South Africa

info@al-tanzil.co.za

Any part of this book may be reproduced for teaching purposes with condition that no changes are made in it.



# CONTENTS

|                                       |    |
|---------------------------------------|----|
| Contents                              | 3  |
| Foreword                              | 4  |
| System of Transliteration             | 5  |
| <br>                                  |    |
| The Author – Mullā ‘Ali al-Qārī       | 6  |
| Translator’s sanad to the author      | 10 |
| Forty Ḥadīth on Virtues of the Qur’ān | 11 |

## FOREWORD

While Allah and His Messenger deems the study of any aspect of the Quran as immensely meritorious, and of the greatest acts of worship, intellectualism calls for a rational analysis of many aspects of religion, trivialising essentials of Islam, like the study of Quranic recitation, for example.

It is therefore a prerequisite and necessity for those memorising and studying the Quran to recognise the stature, duty and role that Allah has placed upon them. Booklets like the 40 Hadīth of Mullā ‘Ali al-Qārī are invaluable inclusions to the curriculum of any individual memorising or studying the Quran, as a reminder of the responsibilities placed upon them after being uniquely selected to undertake the auspicious endeavour of studying the Quran.

This work serves as a complementary text to *Faṭḥ al-Karīm* of Sheikh ‘Ali al-Ḍabbā’, which mainly deals with etiquette of one’s approach to the Quran, etiquette of its reciter, student towards his teacher and that of a teacher towards his student, and so forth. The work at hand is a translation solely dedicated to the virtues attached to the Quran in order to encourage us – students, scholars and laymen alike – not only to read and memorise the Quran, but also as encouragement to engage in its complete study as well as its implementation.

*M. Riyaadh Obaray and M. Saleem Gaibie*

## SYSTEM OF TRANSLITERATION

| Nr | Arabic | English | Nr | Arabic | English |
|----|--------|---------|----|--------|---------|
| 1  | أ      | '       | 17 | ظ      | ṭh      |
| 2  | ب      | b       | 18 | ع      | '       |
| 3  | ت      | t       | 19 | غ      | gh      |
| 4  | ث      | th      | 20 | ف      | f       |
| 5  | ج      | j       | 21 | ق      | q       |
| 6  | ح      | ḥ       | 22 | ك      | k       |
| 7  | خ      | kh      | 23 | ل      | l       |
| 8  | د      | d       | 24 | م      | m       |
| 9  | ذ      | dh      | 25 | ن      | n       |
| 10 | ر      | r       | 26 | ه      | h       |
| 11 | ز      | z       | 27 | و      | w       |
| 12 | س      | s       | 28 | ي      | y       |
| 13 | ش      | sh      | 29 | آ      | ā       |
| 14 | ص      | ṣ       | 30 | إِي    | ī       |
| 15 | ض      | ḍ       | 31 | أُو    | ū       |
| 16 | ط      | ṭ       | 32 | أَي    | ay      |
|    |        |         | 33 | أُو    | ou      |

**N.B.** Arabic words are italicised except in 3 instances:

- 1- When possessing a current English usage.
- 2- When part of a heading or diagram.
- 3- When the proper names of humans.

The “al” of the Arabic lām al-ta’rīf is occasionally omitted to maintain flow of the English.

## Mullā ‘Ali al-Qārī

He is Nūr al-Dīn Abū al-Ḥasan ‘Ali ibn Sulṭān Muḥammad al-Qārī al-Harawī al-Makkī. He was born in the city known as Hirah, situated in Khurasan, better known as Afghanistan in the year 930 AH. He memorised the Qur’ān as well as mastered the science of Tajwīd under the guidance of al-Muqri’ Mu‘īn al-Dīn ibn al-Ḥāfiṭh Zayn al-Dīn al-Harawī. He also studied under numerous scholars that were based in Hirah. Thereafter, he travelled to Mecca and studied under the guidance of Aḥmad ibn Ḥajar al-Haytamī. He decided to remain in Mecca where he taught until his demise in the month of *Shawwāl* 1014 AH/1606 CE.<sup>1</sup>

Mulla ‘Ali al-Qārī was a prolific Ḥanafī scholar<sup>2</sup>, a master in the field of Ḥadīth, Qur’ānic exegesis, *Qirā’āt*, history and *Tasawwuf*. He was given the title of “al-Qārī”<sup>3</sup>, which means “the reciter or teacher” due to his proficiency in the science of *Qirā’āt*. He was also a famous calligrapher who wrote a copy of the Qur’ān every year.

---

<sup>1</sup> There is difference of opinion among scholars with regard to the demise of Mullā ‘Ali al-Qārī. According to some he died in the year 1010 AH or 1016 AH, while others say that he died in 1044 AH. However, the correct opinion is that he passed away in 1014 AH and was buried in Maqbarah al-Ma‘lah.

<sup>2</sup> *Risālat al-Basmalah*, pg. 35. Mullā ‘Ali al-Qārī explicitly refers to himself as being a Ḥanafī.

<sup>3</sup> At times he would refer to himself as “al-Muqri’” – the teacher – instead of al-Qārī.

## Teachers:

- 1) Aḥmad ibn Ḥajar al-Haytamī<sup>4</sup>
- 2) ‘Ali al-Muttaqī al-Hindī<sup>5</sup>
- 3) ‘Aṭīyyah al-Sulamī<sup>6</sup>
- 4) Mīr Kalan<sup>7</sup>
- 5) ‘Abd Allah al-Sindī<sup>8</sup>
- 6) Quṭb al-Dīn al-Makkī<sup>9</sup>

---

<sup>4</sup> He is Shihāb al-Dīn Abū al-‘Abbās Aḥmad ibn Muḥammad ibn ‘Ali ibn Muḥammad ibn ‘Ali ibn Ḥajar al-Haytamī al-Shāfi‘ī, died 973 AH. He was a student of Shaykh al-Islām Zakariyyā al-Anṣārī (d. 925 AH), Shihāb al-Dīn al-Ramlī (d. 923 AH) and Abū al-Ḥasan al-Bakrī. See *Shadharāt al-Dhahab*, Vol. 8, pg. 123/134.

<sup>5</sup> He is the famous author of *Kanz al-Ummāl fi Sunan al-Aqwal wa al-Af‘āl*, ‘Alā’ al-Dīn ‘Ali ibn Ḥusām al-Dīn al-Hindī (d. 975 AH). *Shadharāt al-Dhahab*, Vol. 8, pg. 399.

<sup>6</sup> He is Zayn al-Dīn ‘Aṭīyyah ibn ‘Ali ibn Ḥasan al-Sulamī al-Shāfi‘ī (d. 982 AH). *Al-A‘lām*, Vol. 4, pg. 238.

<sup>7</sup> He is Muḥammad Sa‘īd al-Ḥanafī (d. 983 AH). *Al-Munjid fi al-A‘lām*, pg. 53.

<sup>8</sup> He is ‘Abd Allah al-Sindī al-Makkī al-Ḥanafī (d. 984 AH). He too was a student of Ibn Ḥajar al-Haytamī. Al-Haytamī would consult with him regarding matters of Arabic grammar (*Naḥw*). *Shadharāt al-Dhahab*, Vol.8, pg. 403.

<sup>9</sup> He is Muḥammad ibn ‘Alā’ al-Dīn Aḥmad ibn Muḥammad Quṭb al-Dīn al-Nahrawālī al-Hindī al-Makkī al-Ḥanafī, famously known as al-Quṭbī (d. 990 AH). *Shadharāt al-Dhahab*, Vol.8, pg 420. *Al-Badr al-Ṭālī*; Vol. 2 pg. 57.



## Students:<sup>10</sup>

- 1) ‘Abd al-Qādir al-Ṭabarī<sup>11</sup>
- 2) ‘Abd al-Raḥmān al-Murshidī<sup>12</sup>
- 3) Muḥammad ibn Farrūkh al-Murawī<sup>13</sup>

## Literary works:<sup>14</sup>

- 1) *Anwār al-Qur’ān wa Asrār al-Furqān*
- 2) *Al-Bayyināt fī Bayān al-Āyāt*
- 3) *Takhrīj Qirā’āt al-Bayḍāwī*
- 4) *Ḥāshiyat al-Jamālayn ‘alā Tafsīr al-Jalālayn*

---

<sup>10</sup> Mullā ‘Ali al-Qārī had many students, but it is uncertain whether he had any students in his hometown. Most of his students studied under him when he was in Mecca.

<sup>11</sup> He is ‘Abd al-Qādir ibn Muḥammad ibn Yaḥyā al-Ḥusaynī al-Ṭabarī al-Shāfi‘ī al-Makkī, died 1033AH. *Al-Badr al-Ṭālī*; Vol. 2 pg. 57. He was known as Imām al-A‘immat al-Ḥijāz – the leading scholar in all of Ḥijāz. *Khulāṣat al-Athar*, Vol. 2 pp. 457-464. *Hadiyyat al-‘Ārifīn*, Vol. 2 pg. 166.

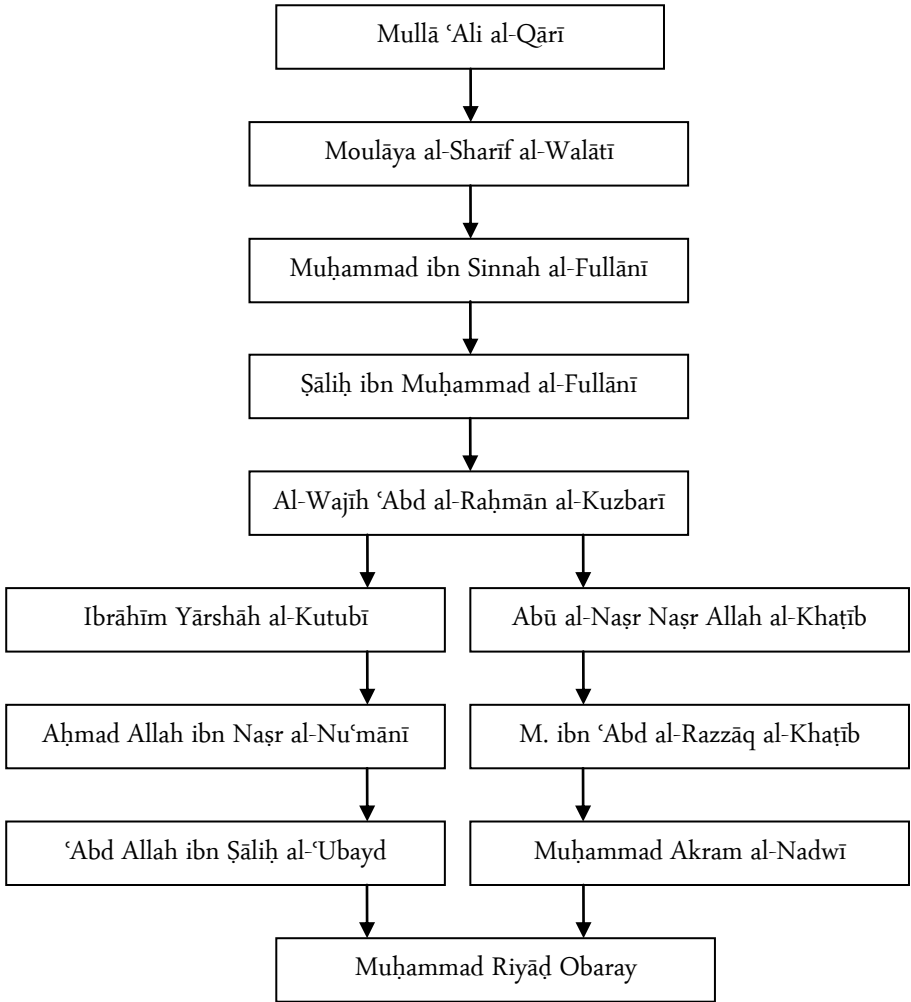
<sup>12</sup> He is ‘Abd al-Raḥmān ibn ‘Īsā ibn Murshid al-‘Umarī al-Murshidī al-Makkī al-Ḥanafī. He was a Mufti of the Ḥanafīyyah. He died of asphyxiation on the eve of *Jumu‘ah* on 11 *Dhū al-Ḥijjah*, 1037 AH. *Khulāṣat al-Athar*, Vol. 2 pg. 369.

<sup>13</sup> He is Abū ‘Abd Allah Muḥammad ibn ‘Abd al-‘Aṭḥīm al-Makkī al-Ḥanafī ibn al-Maqdisī al-Mīrūz al-Mullā Farrūkh ibn ‘Abd al-Muḥsin al-Rumī al-Murawī. He was an Imam of the Ḥanafī Maqam as well as a Khaṭīb in Masjīd al-Ḥarām (d. 1061 AH). *Hadiyyat al-‘Ārifīn*, Vol. 3, pg. 312.

<sup>14</sup> His literary works exceed more than 100. Those listed here are a few written in the field of the Qur’ān.

- 5) *Sharḥ al-Shāṭibiyyah*
- 6) *Al-Dābiṭiyyah li al-Shāṭibiyyat al-Lāmiyyah*
- 7) *Fayḍ al-Mu‘īn ‘alā Jam‘ al-Arba‘īn fī Faḍl al-Qur’ān al-Mubīn*
- 8) *Al-Minah al-Fikriyyah fī Sharḥ al-Muqaddimat al-Jazariyyah*
- 9) *Al-Hibat al-Saniyyat al-‘Aliyyah ‘alā Abyāt al-Shāṭibiyyat al-Rā‘iyyah*

## Sanad for the transmission of this Forty Ḥadīth Booklet



## رب زدني علماً يا كريم

الحمد لله الذي أنزل الفرقان، ونزل القرآن، وأنعم علينا بالإيمان، وأتم لنا بالإحسان. والصلاة والسلام الأتمان الأكملان على سيد الخلق، وسند الحق محمد بن عبد الله من بني عدنان، وعلى آله الكرام، وأصحابه الفخام في كل زمان ومكان.

أما بعد، فيقول خادم كتاب الله القديم، وحديث نبيه الكريم، المحتاج إلى بر ربه الباري علي بن سلطان محمد القاري:

هذه أربعون حديثاً في فضائل القرآن، ومن تلاه على وجه الإحسان بقدر الإمكان.

### الحديث الأول

فعن عثمان بن عفان رضي الله تعالى عنه، عن النبي ﷺ قال: «خيركم من تعلم القرآن وعلمه».

- رواه أحمد، وأصحاب الكتب الستة.

وفي رواية لابن ماجه عن سعد، ولفظه: «خيركم».

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O My Lord, Most Gracious, increase me in knowledge

All praise be to Allah, the One who revealed the Criterion and sent down the Qur’ān, the One who blessed us with belief, who completed beneficence for us. May his most complete peace and blessings be upon the master of all creation, the chain of the truth – Muḥammad, the son of ‘Abd Allah, from the tribe of ‘Adnān – upon his noble family as well as his illustrious Companions in every era and abode.

Thereafter, says the one who is the servant of the everlasting Book of Allah, as well as the Tradition of His Noble Prophet, the one who is dependent on the grace of his Lord – The Creator – ‘Ali ibn Sulṭān Muḥammad al-Qārī:

These are forty *ḥadīth* on the virtues of the Qur’ān for those who recite it with sincerity and to the best of their ability.

### Ḥadīth 1

It has been reported on the authority of ‘Uthmān ibn ‘Affān رضي الله عنه that the Prophet ﷺ said: “The best of you is he who learns the Qur’ān and teaches it.” – related by Aḥmad and the authors’ of the six canonical Ḥadīth books.

Ibn Mājah narrates a variation to the text on the authority of Sa’d with the wording: “The choicest among you.”

ورواه ابن أبي دواد عن ابن مسعود، ولفظه: «خياركم من قرأ القرآن وأقرأه».

### الحديث الثاني

وعن عبد الله بن مسعود رضي الله تعالى عنه قال: قال رسول الله ﷺ: «من قرأ حرفاً من كتاب الله، فله به حسنة، والحسنة بعشر أمثالها، لا أقول (الم) حرف، ولكن، ألف حرف، ولام حرف، وميم حرف».

- رواه الترمذي، قال: حديث حسن صحيح.

### الحديث الثالث

وعن عمر بن الخطاب رضي الله تعالى عنه، أن النبي ﷺ قال: «إن الله تعالى يرفع بهذا الكتاب أقواماً، ويضع به آخرين».

- رواه مسلم، وابن ماجه.

### الحديث الرابع

وعن أبي سعيد الخدري قال: قال رسول الله ﷺ: «يقول الرب تبارك وتعالى: من شغله القرآن عن ذكرني، ومسألتني، أعطيته أفضل ما أعطي السائلين».

Ibn Abī Dāwūd narrates a variation to the text on the authority of Ibn Mas‘ūd رضي الله عنه with the wording: “The choicest amongst you is he who recites the Qur’ān and teaches its recitation.”

## Ḥadīth 2

It has been reported on the authority of ‘Abd Allah ibn Mas‘ūd رضي الله عنه that the Messenger of Allah ﷺ said: “Whoever recites one letter of the book of Allah will receive a reward, and one reward is equal to tenfold (the like thereof). I do not say that *Alif Lām Mīm* (آلَم) is one letter, but rather, that *Alif* is a letter, *Lām* is a letter and *Mīm* is a letter.” – related by al-Tirmidhī. He deems the *ḥadīth* to be *ḥasan, ṣaḥīḥ*.

## Ḥadīth 3

It has been reported on the authority of ‘Umar ibn Khaṭṭāb رضي الله عنه that Prophet ﷺ said: “Indeed Allah elevates a nation via this book and belittles others through it.” – related by Muslim and Ibn Mājah.

## Ḥadīth 4

It has been reported on the authority of Abū Sa‘īd al-Khudrī رضي الله عنه that the Messenger of Allah ﷺ said: “The Lord – the Blessed and the Sublime – says: ‘Whoever the Qur’ān preoccupies from My remembrance and My supplication, I will give him better than that which I have given to those who ask.’”

وفضل كلام الله تعالى على سائر الكلام، كفضل الله تعالى على خلقه». -  
رواه الترمذي، وقال: حسن غريب.

### الحديث الخامس

وعن أبي موسى الأشعري رضي الله تعالى عنه قال: قال رسول الله ﷺ: «مثل المؤمن المؤمن الذي يقرأ القرآن كمثل الأترجة، ريحها طيب، وطعمها طيب، ومثل المؤمن الذي لا يقرأ القرآن كمثل التمرة لا ريح لها، وطعمها حلو، ومثل المنافق الذي يقرأ القرآن كمثل الريحانة، ريحها طيب، وطعمها مر، ومثل المنافق الذي لا يقرأ القرآن كمثل الحنظلة ليس لها ريح وطعمها مر». -  
وفي رواية: «مثل الفاجر» بدل «المنافق».

- رواه أحمد، والبخاري، ومسلم، وأبو داود، والترمذي، والنسائي، وابن ماجه.



The superiority of the speech of Allah over all other speeches is like the superiority of Allah over His creation.” – related by al-Tirmidhī who says the *ḥadīth* is *ḥasan*, *gharīb*.

## Ḥadīth 5

It has been reported on the authority of Abū Mūsā al-Ash‘arī رضي الله عنه that the Messenger of Allah ﷺ said: “The similitude of a believer who recites the Qur’ān is like a citron<sup>15</sup>, its smell is fragrant and its taste is sweet. The similitude of a believer who does not recite the Qur’ān is like a date<sup>16</sup>, it bears no smell yet its taste is sweet. The similitude of a hypocrite who recites the Qur’ān is like basil<sup>17</sup>, its smell is fragrant but its taste is bitter. The similitude of a hypocrite who does not recite the Qur’ān is like colocynth<sup>18</sup>, it bears no smell and its taste is bitter.”

In a variation: “The similitude of a transgressor” is a substitute for (the word) “hypocrite”. – related by Aḥmad, al-Bukhari, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

---

<sup>15</sup> Examples of citron, or citrus fruit, would be an orange, naartjie, lemon etc.

<sup>16</sup> *Tamar* is dried dates whereas “*ruṭab*” is considered as being fresh dates.

<sup>17</sup> It is a herb from the family of mints. Other common names for it include Thai basil and sweet basil.

<sup>18</sup> It resembles a watermelon vine, but bears small, hard fruits with a bitter pulp. Other common names for it include bitter apple, bitter cucumber, desert gourd and wild gourd. It is native to the Mediterranean Basin, Asia and Turkey, in the region of Izmir, Nubia and Trieste.

## الحديث السادس

وعن أنس رضي الله تعالى عنه قال: قال رسول الله صلى الله عليه وسلم: «مثل المؤمن الذي يقرأ القرآن، كمثل الأترجة ريحها طيب، وطعمها طيب، ومثل المؤمن الذي لا يقرأ القرآن، كمثل التمرة لا ريح لها، وطعمها طيب، ومثل الفاجر الذي يقرأ القرآن كمثل الريحانة ريحها طيب، وطعمها مر، ومثل الفاجر الذي لا يقرأ القرآن، كمثل الخنزيرة طعمها مر، ولا ريح لها، ومثل الجليس الصالح، كمثل صاحب المسك، إن لم يصبك منه شيء أصابك من ريحه، ومثل الجليس السوء، كمثل صاحب الكير، إن لم يصبك من سواده، أصابك من دخانه».

- رواه أبو داود.

## الحديث السابع

وعن عائشة رضي الله تعالى عنها، قالت: قال رسول الله ﷺ: «الماهر بالقرآن مع السفرة الكرام البررة، والذي يقرأ القرآن، ويتتعتع فيه، وهو عليه شاق، فله أجران».

وفي رواية: «الذي يقرأ القرآن، وهو يشتد عليه له أجران».

- رواه البخاري، ومسلم، واللفظ له. وأبو داود، والترمذي، والنسائي، وابن ماجه.

## Ḥadīth 6

It has been reported on the authority of Anas رضي الله عنه that the Messenger of Allah ﷺ said: “The similitude of a believer who recites the Qur’ān is like a citron, its smell is fragrant and its taste is sweet. The similitude of a believer who does not recite the Qur’ān is like a date, it bears no smell yet its taste is sweet. The similitude of a transgressor who recites the Qur’ān is like basil, its smell is fragrant but its taste is bitter. The similitude of a transgressor who does not recite the Qur’ān is like colocynth, it bears no smell and its taste is bitter. The example of righteous company is like a trader of musk; if you receive none of the musk itself, at least you’d be affected by its scent. The example of bad company is like a blacksmith (who uses the bellow), if you are not afflicted by its black soot, you will be affected by its smoke.” – related by Abū Dāwūd.

## Ḥadīth 7

It has been reported on the authority of ‘Ā’ishah رضي الله عنها that the Prophet ﷺ said: “The expert reciter of the Qur’ān will be among the noble and obedient scribes (the angels), and he who stammers whilst it is difficult upon him, for him will be two rewards.”

In a variation: “The one who recites the Qur’ān whilst it is hard upon him, for him will be two rewards.” – related by al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

## الحديث الثامن

وعن أبي ذر رضي الله تعالى عنه قال: «قلت: يا رسول الله أوصني: قال ﷺ: عليك بتقوى الله. فإنها رأس الأمر كله. قلت: يا رسول الله زدني. قال: عليك بتلاوة القرآن، فإنه نور لك في الأرض، ونور لك في السماء».

- رواه ابن حبان، وصححه في حديث طويل.

ورواه ابن الضريس، وأبو يعلى عن أبي سعيد: «عليك بتقوى الله، فإنها جماع كل خير، وعليك بذكر الله، وتلاوة القرآن، فإنه نور لك في الأرض، وذكر لك في السماء، واخزن لسانك إلا من خير، فإنك بذلك تغلب الشيطان».

## الحديث التاسع

وعن جابر رضي الله تعالى عنه، عن النبي ﷺ قال: «القرآن شافع مشفع، وماحل مصدق، من جعله أمامه قاده إلى الجنة، ومن جعله خلف ظهره ساقه إلى النار».

- رواه ابن حبان في صحيحه، والبيهقي في شعبه عنه، والبيهقي عن ابن مسعود.

## Ḥadīth 8

It has been reported on the authority of Abū Dharr رضي الله عنه who said: “I said: O Messenger of Allah ﷺ, advise me. He said: Be conscious of Allah, for it is the core of all matters. I said: O Messenger of Allah ﷺ, give me more (advice). He said: Recite the Qur’ān, for indeed it will be a light for you on the earth and a light for you in the heavens.” – related by Ibn Ḥibbān in a lengthy *ḥadīth*. He deemed it *ṣaḥīḥ*.

Ibn al-Ḍurays and Abū Ya’lā narrates it via the authority of Abū Sa’īd: “Be conscious of Allah, for surely it is the gatherer of all good, ascribe yourself to the remembrance of Allah and the recitation of the Qur’ān, for it will be a light for you on earth and a tribute for you in the heavens. Limit your tongue to only speak good, for through this (act) you will overpower Shayṭān.”

## Ḥadīth 9

It has been reported on the authority of Jābir رضي الله عنه that the Prophet ﷺ said: “The Qur’ān is an intercessor whose intercession is well received, and a disputant whose dispute is upheld; whoever places it in front of him, it will guide him to Paradise and whoever places it behind his back, it will drive him to the fire.” – related by Ibn Ḥibbān in his *Ṣaḥīḥ* and al-Bayhaqī in his *Shu’ab* though al-Bayhaqī transmits it via the authority of Ibn Mas’ūd.

## الحديث العاشر

وعن أبي أمامة الباهلي رضي الله تعالى عنه قال: سمعت رسول الله ﷺ يقول: «اقرأوا القرآن، فإنه يوم القيامة شفيحاً لأصحابه..». الحديث.  
- رواه مسلم.

## الحديث الحادي عشر

وعن سهل بن معاذ الجهني، عن أبيه رضي الله تعالى عنه قال: إن رسول الله ﷺ قال: «من قرأ القرآن، وعمل بما فيه ألبس والداه تاجاً يوم القيامة، ضوءه أحسن من ضوء الشمس في بيوت الدنيا، لو كانت فيكم، فما ظنكم بالذي عمل هذا؟». «  
- رواه أبو داود، والحاكم وقال: صحيح الإسناد.

## الحديث الثاني عشر

وعن أبي بريدة رضي الله تعالى عنه قال: قال رسول الله ﷺ: «من قرأ القرآن، وتعلمه، وعمل به، ألبس والداه يوم القيامة تاجاً من نور ضوءه مثل ضوء الشمس، ويُكسّ والداه حلتان لا تقوم بهما الدنيا، فيقولان: لم كسينا هذا، فيقال: بأخذ ولدكما القرآن». «

## Ḥadīth 10

It has been reported on the authority of Abū Umāmah al-Bāhili رضي الله عنه who said: “I heard the Messenger of Allah ﷺ saying: Recite the Qur’an, for it will come as an intercessor for its companion on the Day of Judgement...” – related by Muslim.

## Ḥadīth 11

Sahl ibn Mu‘adh al-Juhanī رضي الله عنه reports on the authority of his father رضي الله عنه that the Messenger of Allah ﷺ said: “Whoever reads the Qur’an and practices upon it, Allah will make his parents wear a crown on the day of Resurrection, it’s light will be brighter than the rays of the sun contained in the houses of the temporary world – if this were possible – so what are your thoughts regarding the one who acted upon this?” – related by Abū Dāwūd and al-Ḥākim; al-Ḥākim deemed it’s *isnād* to be *ṣaḥīḥ*.

## Ḥadīth 12

It has been reported on the authority of Abū Buraydah رضي الله عنه that the Messenger of Allah ﷺ said: “Whoever recites the Qur’an, studies it and practices upon it, Allah will make his parents wear a crown on the day of Resurrection, it’s radiance will be like the rays of the sun and He will clothe his parents in two robes the like of which does not exist in this world. Both of them will say: Why have we been clothed like this? It will be said: Because of your child’s hold of the Qur’an.”

- رواه الحاكم، وقال صحيح على شرط مسلم.

### الحديث الثالث عشر

وعن أبي هريرة رضي الله تعالى عنه قال: عن رسول الله ﷺ قال: «يجيء صاحب القرآن يوم القيامة، فيقول القرآن: يا رب حلّه، فيلبس تاج الكرامة، ويقول: يا رب زده، فيلبس حلة الكرامة، ويقول: يا رب ارض عنه، فيرضى عنه. فيقال: اقرأ، وارق، ويزداد بكل آية حسنة».

- رواه الترمذي، وحسنه، وابن خزيمة، والحاكم، وقال: صحيح الإسناد.

### الحديث الرابع عشر

وعن عبد الله بن عمرو بن العاص رضي الله تعالى عنهما قال: قال رسول الله ﷺ: «يقال لصاحب القرآن: اقرأ، وارق، ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها».

- رواه الترمذي، وأبو داود، وابن ماجه، وابن حبان في صحيحه، وقال الترمذي: حديث حسن صحيح.



– related by al-Ḥākim, he has deemed the *ḥadīth* to be *ṣaḥīḥ* according to the criteria set by Muslim.

### Ḥadīth 13

It has been reported on the authority of Abū Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: “The companion of the Qur’ān will come on the day of Resurrection and the Qur’ān will say: O my Lord, endow him, so he will be made to wear a crown of honour. And it will say: O my Lord, increase him. Thus he will be endowed with robes of honour. And it will say, O my Lord, be pleased with him and He will be pleased with him. It will be said: Read and ascend in rank, and he will increase with every verse with a reward.” – related by al-Tirmidhī. He has deemed the *ḥadīth* to be *ḥasan*. It is also related by Ibn Khuzaymah and al-Ḥākim; al-Ḥākim has deemed it’s *isnād* to be *ṣaḥīḥ*.

### Ḥadīth 14

It has been reported on the authority of ‘Abd Allah Ibn ‘Amr Ibn al-‘Āṣ رضي الله عنه that the Messenger of Allah ﷺ said: “It will be said to the companion of the Qur’ān: read and ascend in rank, recite pacingly as you used to recite in this world, for indeed your abode will be at the last verse you recite.” – related by al-Tirmidhī, Abū Dāwūd, Ibn Mājah and Ibn Ḥibbān in his *Ṣaḥīḥ*. Al-Tirmidhī states: the *ḥadīth* is *ḥasan*, *ṣaḥīḥ*.

## الحديث الخامس عشر

وعن ابن عمر رضي الله تعالى عنهما قال: قال رسول الله ﷺ: «لا حسد إلا على اثنتين: رجل آتاه الله هذا الكتاب، فقام به آناء الليل، وآناء النهار. ورجل أعطاه الله تعالى مالا، فتصدق به آناء الليل، وآناء النهار».

- رواه البخاري ومسلم.

## الحديث السادس عشر

وعن أبي هريرة رضي الله تعالى عنه، أن رسول الله ﷺ، قال: «لا حسد إلا في اثنتين: رجل علمه القرآن، فهو يتلوه آناء الليل، وآناء النهار، فسمعه جار له، فقال: يا ليتني أوتيت مثل ما أوتي فلان، فعملت مثل ما يعمل. ورجل آتاه الله مالا فهو يهلكه في الحق، فقال رجل: ليتني أوتيت مثل ما أوتي فلان، فعملت مثل ما يعمل».

- رواه البخاري.

## Ḥadīth 15

It has been reported on the authority of Ibn ‘Umar رضي الله عنهما that the Messenger of Allah ﷺ said: “There is no envy except upon two (types of people): a man to whom Allah has bestowed this book, thus he recites it during the night as well as during the day; and a man whom Allah has blessed with wealth, thus he spends it in charity throughout the night and day.” – related by al-Bukhārī and Muslim.

## Ḥadīth 16

It has been reported on the authority of Abū Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: “There is no envy except in two (types of people): a man whom He teaches the Qur’ān, thus he recites it for hours during the day and night to the extent that his neighbour hears him and says: O how I wish I was given similar to that which he was given, then I would do similar to that which he is doing; and a man whom Allah has given wealth, thus he disperses it in doing good to the extent that a man would say: O how I wish I was given similar to that which he was given, then I would do similar to that which he is doing.” – related by al-Bukhārī.

## الحديث السابع عشر

وعن ابن عمر رضي الله تعالى عنهما قال: قال رسول الله ﷺ: «ثلاثة لا يهولهم الفرع الأكبر، ولا ينالهم الحساب، هم على كتيب من مسك حتى يفرغ من حساب الخلائق: رجل قرأ القرآن ابتغاء وجه الله تعالى، وأم به قوماً، وهم راضون. وداع يدعو إلى الصلاة ابتغاء وجه الله عز وجل. وعبد أحسن بينه، وبين ربه، وفيما بينه وبين مواليه».

- رواه الطبراني في الأوسط، والصغير بإسناد لا بأس به، وفي الكبير نحوه، وزاد في أوله: قال ابن عمر: لو لم أسمعه من رسول الله إلا مرة، ومرة، حتى عد سبع مرات لا حدثت به. ولفظ الكبير على ما في الجامع الصغير: «ثلاثة على كُتبان المسك يوم القيامة، لا يهولهم الفرع، ولا يفرعون حتى يفرغ الناس: رجل تعلم القرآن، فقام به يطلب وجه الله، ورجل نادى في كل يوم وليلة خمس صلوات يطلب وجه الله وما عنده، ومملوك لم يمنعه رق الدنيا عن طاعة ربه».

## Ḥadīth 17

It has been reported on the authority of Ibn ‘Umar رضي الله عنهما that the Messenger of Allah ﷺ said: “There are three individuals who will have no fear of the great terror (Day of Judgment) and neither will reckoning be conferred upon them. They will be on dunes of musk until the reckoning of the rest of creation has been completed: a man who recited the Qur’ān for the sake of Allah, lead his community in prayer with it whilst they were pleased with him; a caller who called towards prayer, thereby seeking the pleasure of Allah, the Mighty and the Majestic; and a slave who excelled in his relationship with his Lord and in his relationship with that of his subordinates.” – related by al-Ṭabarānī in *al-Ousaṭ* and in *al-Ṣaghīr* with an *isnād* of which he states “there is no problem with it”. He related similar to this in *al-Kabīr* and adds to its start: Ibn ‘Umar said: “Had I not heard this *ḥadīth* on one occasion and another occasion, until he counted seven times, I would not have transmitted this *ḥadīth*. The wording in *al-Kabīr* is similar to in *al-Jāmi‘ al-Ṣaghīr*: “There are three individuals who will be on dunes of musk on the Day of Judgment, they will have no fear of the panic, nor will they be terrified, until the people (have been taken to task): a man who learnt the Qur’ān and then upholds it, seeking thereby the pleasure of Allah; a man who calls every day and night to the five prayers, seeking thereby the pleasure of Allah and whatever bounties are by Him; and a slave whose condition as a slave in the world did not prevent him from the obedience of his Lord.”

## الحديث الثامن عشر

وعن أبي هريرة رضي الله تعالى عنه قال: «بعث رسول الله صلى الله تعالى عليه وسلم بعثاً، وهم ذو عدد، فاستقرأهم، فاستقرأ كل رجل منهم - يعني ما معه من القرآن - فأتى على رجل من أحدثهم سنأ، فقال: ما معك يا فلان؟ قال: معي كذا، وكذا، وسورة البقرة. قال: أمعك سورة البقرة؟ قال: نعم. فقال: اذهب، فأنت أميرهم. فقال رجل من أشرفهم: والله ما منعني أن أتعلم البقرة إلا خشية ألا أقوم بها. فقال رسول الله ﷺ: تعلموا القرآن، واقراءوه، فإن مثل القرآن لمن تعلمه، فقرأه، وقام به كمثل جراب محشو مسكاً، يفوح ريحه في كل مكان، ومثل من تعلمه، فيرقد، وهو في جوفه كمثل جراب أوكي على مسك».

- رواه الترمذي، واللفظ له، وقال: حديث حسن، وابن ماجه مختصراً وابن حبان في صحيحه.

## الحديث التاسع عشر

وعن عبد الله بن عمرو رضي الله تعالى عنها قال: قال رسول الله صلى الله تعالى عليه وسلم: «من قرأ القرآن، فقد استدرج النبوة بين جنبيه، غير أنه لا يوحى إليه،

## Ḥadīth 18

It has been reported on the authority of Abū Hurayrah رضي الله عنه that the Messenger of Allah ﷺ dispatched a delegation of considerable number. He sought to hear each one of them recite what they had memorised of the Qurʾān. He came across one individual who was among the youngest of them and he said: “O so and so, what do you possess of the Qurʾān? He replied: I possess such and such, including *Sūrat al-Baqarah*. He inquired: do you possess *Sūrat al-Baqarah*? He replied: Yes. He said: Go, for indeed you are their leader. A man of nobility from amongst them said: By Allah, nothing prevented me from learning *al-Baqarah* except that I feared that I would not be able to uphold it. The Messenger of Allah ﷺ said: Learn the Qurʾān and recite it, for the example of the Qurʾān and that person who learns it, then recites it and stands with it (in prayer), is like an open bag filled with musk, its fragrance spreads everywhere; and the example of one who has learnt it and sleeps whilst it is in his heart, is like a closed bag of musk.” – related by al-Tirmidhī, who states the *ḥadīth* is *ḥasan*, by Ibn Mājah in brief and Ibn Ḥibbān in his *Ṣaḥīḥ*.

## Ḥadīth 19

It has been reported on the authority of ‘Abd Allah ibn ‘Amr رضي الله عنه that the Messenger of Allah ﷺ said: “Whoever recites the Qurʾān has secured prophethood in his chest, except that he has not received revelation.

لا ينبغي لصاحب القرآن أن يجد مع من جد، ولا يجهل مع من جهل، وفي جوفه  
كلام الله تعالى».

- رواه الحاكم، وقال: صحيح الإسناد.

### الحديث العشرون

وعنه، قال: قال رسول الله صلى الله تعالى عليه وسلم: «الصيام، والقرآن يشفعان  
للعبد، يقول الصيام: رب إني منعتك الطعام، والشراب بالنهار، فشفعني فيه - ويقول  
القرآن: منعتك النوم بالليل، فشفعني فيه - فيشفعان».

- رواه أحمد وابن أبي الدنيا في كتاب الجوع، والطبراني في الكبير، والحاكم، واللفظ  
له، وقال: صحيح على شرط مسلم.

### الحديث الحادي والعشرون

وعن أبي ذر رضي الله تعالى عنه قال: قال رسول الله ﷺ: «إنكم لا ترجعون إلى الله  
تعالى بشيء أفضل مما خرج منه - يعني القرآن - ظهر منه».

- رواه الحاكم، وصححه، ورواه أبو داود في مراسيله.



It is not befitting for the companion of the Qurʾān to be indignant with those in anger nor indulge in ignorance with those who are ignorant whilst the speech of Allah is embedded in his heart.” – related by al-Ḥākim and he says the *isnād* is *ṣaḥīḥ*.

## Ḥadīth 20

It has been reported by him (ʿAbd Allah ibn ʿAmr) as well that the Messenger of Allah ﷺ said: “Fasting and the Qurʾān will intercede for the slave. Fasting will say: O my Lord, I prevented him from food and drink during the day so let me intercede for him. The Qurʾān will say: I deprived him of sleep at night, so let me intercede for him, thus both of them will intercede.” – related by Aḥmad, Ibn Abī al-Dunyā in Kitāb al-Jūʿ (the chapter of hunger), al-Ṭabarānī in *al-Kabīr* and al-Ḥākim. The wording is as related by him (al-Ḥākim) who says the *ḥadīth* is *ṣaḥīḥ* according to the criteria set by Muslim.

## Ḥadīth 21

It has been reported on the authority of Abū Dharr رضي الله عنه that the Messenger of Allah ﷺ said: “Indeed you cannot return to Allah with anything better than that which came from Him, that is the Qurʾān, which manifested from Him.” – related by al-Ḥākim who has authenticated this *ḥadīth*. Also related by Abū Dāwūd in his *Marāsīl*.

## الحديث الثاني والعشرون

وعن أنس رضي الله تعالى عنه قال: قال رسول الله ﷺ: «إن الله أهلين من الناس. قالوا: من هم يا رسول الله؟ قال: أهل القرآن هم أهل الله، وخاصته».

- رواه النسائي، وابن ماجه، والحاكم، وصححه المنذري.

## الحديث الثالث والعشرون

وعن ابن عباس رضي الله تعالى عنهما قال: «من قرأ القرآن لم يرد إلى أرذل العمر، وذلك قوله تعالى: ﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ إِلَّا الَّذِينَ آمَنُوا﴾ قال: إلا الذين قرأوا القرآن».

- رواه الحاكم، وقال: صحيح الإسناد.

## الحديث الرابع والعشرون

وعن ابن عباس رضي الله تعالى عنه قال: قال رسول الله ﷺ: «أشرف أمتي حملة القرآن، وأصحاب الليل».

- رواه البيهقي في شعب الإيمان، وابن أبي الدنيا.

## Ḥadīth 22

It has been reported on the authority of Anas رضي الله عنه that the Messenger of Allah ﷺ said: “Indeed from amongst man there are those who are the family of Allah. They asked: who are they, O Messenger of Allah? He answered: The people of the Qur’ān are the family of Allah and His favoured ones.” – related by al-Nasā’ī, Ibn Mājah and al-Ḥākim. Al-Mundhiri deems the *ḥadīth* to be *ṣaḥīḥ*.

## Ḥadīth 23

It has been reported by Ibn ‘Abbās رضي الله عنهما that the Messenger of Allah ﷺ said: “Whoever recites the Qur’ān will not be brought back to miserable old age, and this relates to His word: ‘Then we will reduce him to the lowest of the low, except those who believe.’ He said: except (those who believe are) those who recited the Qur’ān.” – related by al-Ḥākim who says it’s *isnād* is *ṣaḥīḥ*.

## Ḥadīth 24

It has been reported on the authority of Ibn ‘Abbās رضي الله عنهما that the Messenger of Allah ﷺ said: “The most noble of my nation are the bearers of the Qur’ān and the companions of the night.” – related by al-Bayhaqī in *Shu‘ab al-Īmān* and Ibn Abī al-Dunyā.

## الحديث الخامس والعشرون

وعن عبد الرحمن بن شبل الأنصاري رضي الله تعالى عنه، أن النبي ﷺ قال: «اقرأوا القرآن، واعملوا به، ولا تجفوا عنه، ولا تغلوا فيه، ولا تأكلوا به، ولا تستكثروا به».

- رواه أحمد، وأبو يعلى، والطبراني، والبيهقي.

## الحديث السادس والعشرون

وعن عمران بن حصين رضي الله تعالى عنه: أنه مر على قارىء يقرأ، ثم سأل، فاسترجع. ثم قال: سمعت رسول الله ﷺ يقول: «من قرأ القرآن، فليسأل الله به، فإنه سيجيء أقوام يقرأون القرآن يسألون به الناس».

- رواه الترمذي وقال: حديث حسن.

## الحديث السابع والعشرون

وعن أبي هريرة رضي الله تعالى عنه قال: قال رسول الله ﷺ: «ليس منا من لم يتغن بالقرآن».

- رواه البخاري، ورواه أحمد، وأبو داود، وابن حبان، والحاكم عن سعد.

قال جمهور العلماء: أي لم يحسن صوته. وقال بعضهم: لم يستغن به عن غيره.

## Ḥadīth 25

It is been reported on the authority of ‘Abd al-Raḥmān ibn Shibl al-Anṣārī رضي الله عنه that the Prophet ﷺ said: “Recite the Qur’ān, act upon it, do not neglect it, nor be excessive in it, nor eat through it and do not demand excessively through it.” – related by Aḥmad, Abū Ya‘lā, al-Ṭabarānī and al-Bayhaqī.

## Ḥadīth 26

It has been reported on the authority of ‘Imrān ibn Ḥusayn رضي الله عنه that he passed by a reciter who was busy reciting, thereafter he would ask (seeking to be remunerated). He remarked: *innā lillah wa innā ilayhi rāji‘ūn*. Then he said: “I heard the Messenger of Allah ﷺ saying: Whoever recites the Qur’ān, so let him ask Allah through it (the Qur’ān) for indeed soon there will come a people who will recite the Qur’ān and they will ask the people with it.” – related by al-Tirmidhī who said the *ḥadīth* is *ḥasan*.

## Ḥadīth 27

It has been reported on the authority of Abū Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: “He who does not intone the Qur’ān is not from amongst us.” – related by al-Bukhārī, Aḥmad, Abū Dāwūd, Ibn Ḥibbān and al-Ḥākim on the authority of Sa’d. Most scholars have said: it means one who does not beautify his voice. Some have said that it means to have no need for anything besides it (the Qur’ān).

## الحديث الثامن والعشرون

وعن بريدة رضي الله تعالى عنه قال: قال رسول الله ﷺ: «من قرأ القرآن يتأكل به الناس، جاء يوم القيامة ووجهه عظم ليس عليه لحم».  
- رواه البيهقي.

## الحديث التاسع والعشرون

وعن عائشة رضي الله تعالى عنها، أنه عليه الصلاة والسلام قال: «قراءة القرآن في الصلاة أفضل من قراءة القرآن في غير الصلاة، وقراءة القرآن في غير الصلاة أفضل من التسبيح والتكبير، والتسبيح أفضل من الصدقة، والصدقة أفضل من الصوم، والصوم جنة من النار».  
- رواه الدار قطني في الأفراد، والبيهقي في شعب الإيمان.

## الحديث الثلاثون

وعن أوس بن أبي أوس الثقفي مرفوعاً: «قراءة الرجل القرآن في غير المصحف ألف درجة، وقراءته في المصحف تضاعف على ذلك إلى ألفي درجة».  
- رواه الطبراني، والبيهقي.

## Ḥadīth 28

It has been reported on the authority of Buraydah رضي الله عنه that the Prophet ﷺ said: “Whoever recites the Qur’ān seeking with it provision from the people, he will come on the day of Resurrection whilst his face will be skeletal, void of flesh.” – related by al-Bayhaqī.

## Ḥadīth 29

It has been reported on the authority of ‘Ā’ishah رضي الله عنها that he ﷺ said: “The recitation of the Qur’ān in Prayer is superior than it’s recitation out of Prayer; the recitation of the Qur’ān out of Prayer is superior to *al-tasbīḥ* (saying *subḥān Allah*) and *al-Takbir* (saying *Allah Akbar*). *Tasbīḥ* is superior to charity and charity is superior to fasting, whilst fasting is a protective shield against the fire.” – related by al-Dāraqūṭnī in *al-Ifrād* and al-Bayhaqī in *Shu‘ab al-Īmān*.

## Ḥadīth 30

It has been reported on the authority of Uways ibn Abī Uways al-Thaqafī – *marfū‘an* – that the Prophet ﷺ said: “The recitation of an individual not from a *muṣḥaf* merits one thousand rewards, whilst reciting from a *muṣḥaf* is multiplied up until two thousand rewards.” – related by al-Ṭabarānī and al-Bayhaqī.

## الحديث الحادي والثلاثون

وعن ابن عمرو رضي الله عنهما مرفوعاً: «اقرأ القرآن في كل شهر، اقرأه في عشرين ليلة، اقرأه في عشر، اقرأه في سبع، ولا تزيد على ذلك».

- رواه الشيخان، وأبو داود.

## الحديث الثاني والثلاثون

وعن ابن عمرو رضي الله عنهما قال: قال رسول الله ﷺ: «اقرأ القرآن ما هناك، فإذا لم ينهك فلست تقرأه».

- رواه الديلمي في مسند الفردوس.

## الحديث الثالث والثلاثون

وعن بريدة رضي الله تعالى عنه قال: قال رسول الله ﷺ: «اقرأوا القرآن بالحزن، فإنه نزل بالحزن».

- رواه أبو يعلى، والطبراني في الأوسط، وأبو نعيم في الحلية.

## الحديث الرابع والثلاثون

وعن جندب رضي الله تعالى عنه قال: قال رسول الله ﷺ: «اقرأوا القرآن ما أتلفت عليه قلوبكم، فإذا اختلفتم فيه فقوموا».



### Ḥadīth 31

It has been reported on the authority of Ibn ‘Amr رضي الله عنه – *marfū‘an* – that the Messenger of Allah ﷺ said: “Recite the (entire) Qur’ān every month, recite it in twenty nights, recite it in ten or seven (days), and do not exceed that.” – related by Shaykhān and Abū Dāwūd.

### Ḥadīth 32

It has been reported on the authority of Ibn ‘Amr رضي الله عنه that the Messenger of Allah ﷺ said: “Recite the Qur’ān for as long as it prevents you, for if it does not prevent you, then you have not really read it.” – related by al-Daylamī in *Musnad al-Firdous*.

### Ḥadīth 33

It has been reported on the authority of Buraydah رضي الله عنه that the Messenger of Allah ﷺ said: “Recite the Qur’ān with sadness for indeed it was revealed with sadness.” – related by Abū Ya‘lā, al-Ṭabarānī in *al-Ousat* and Abū Na‘īm in *al-Ḥilyah*.

### Ḥadīth 34

It has been reported on the authority of Jundub رضي الله عنه that the Messenger of Allah ﷺ said: “Recite the Qur’ān for as long as your hearts are united upon it; and if you differ regarding it, then leave it.”

- رواه أحمد، والشيخان، والنسائي.

### الحديث الخامس والثلاثون

وعن أبي أمامة رضي الله تعالى عنه، عن النبي ﷺ: «اقرأوا القرآن، فإن الله تعالى لا يعذب قلباً وعى القرآن».

- رواه تمام.

### الحديث السادس والثلاثون

وعن أنس رضي الله تعالى عنه أن رسول الله ﷺ قال: «القرآن غني لا فققر بعده، ولا غني دونه». - رواه أبو يعلى.

### الحديث السابع والثلاثون

وعن عمر رضي الله تعالى عنه، قال: قال رسول الله ﷺ: «القرآن ألف ألف حرف، وسبعة وعشرون ألف حرف، فمن قرأه صابراً محتسباً كان له بكل حرف زوجة من الحور العين».

- رواه الطبراني في الأوسط.

– related by Aḥmad, al-Shaykhān and al-Nasāʾī.

### Ḥadīth 35

It has been reported on the authority of Abū Umāmah رضي الله عنه that the Prophet ﷺ said: “Recite the Qurʾān for indeed Allah Most High will not punish a heart that has preserved the Qurʾān.” – related by Tamām.

### Ḥadīth 36

It has been reported on the authority of Anas رضي الله عنه that the Messenger of Allah ﷺ said: “The Qurʾān is wealth that will not be followed by poverty and there is no wealth besides it.” – related by Abū Yaʿlā.

### Ḥadīth 37

It has been reported on the authority of ʿUmar رضي الله عنه that the Messenger of Allah ﷺ said: “The Qurʾān has one million twenty seven thousand letters; thus, whoever reads it patiently and steadfastly, there will be for him a wife from the wide eyed houris with every letter (recited).” – related by al-Ṭabarānī in *al-Ousat*.

## الحديث الثامن والثلاثون

وعن رجل، عن النبي ﷺ قال: «القرآن هو النور المبين، والذكر الحكيم، والصراف المستقيم».

- رواه البيهقي.

## الحديث التاسع والثلاثون

وعن علي رضي الله تعالى عنه، قال: قال رسول الله ﷺ: «القرآن هو الدواء».

- رواه القضاعي.

## الحديث الأربعون

وعن أنس رضي الله تعالى عنه أن رسول الله ﷺ قال: «أهل القرآن عرفاء أهل الجنة».

- رواه الضياء.

قال المصنف رحمه الله تعالى: (تم أحاديث الأربعين، والله حسبي، ونعم المعين).



### Ḥadīth 38

An individual reports that the Prophet ﷺ said: “The Qur’ān is the manifest light, the wise reminder and the straight path.” – related by al-Bayhaqī.

### Ḥadīth 39

It has been reported on the authority of ‘Ali رضي الله عنه that the Messenger of Allah ﷺ said: “The Qur’ān is an elixir.” – related by al-Quḍā’ī.

### Ḥadīth 40

It has been reported on the authority of Anas رضي الله عنه that the Messenger of Allah ﷺ said: “The people of the Qur’ān will be the leaders of the people in Paradise.” – related by al-Ḍiyā’.

The author – may Allah Most High have mercy upon him – says: “The forty *ḥadīth* are completed. Allah is sufficient for me and the best of helpers.”

