

Exposé
of
The Most Gracious, Most Kind
on the
Etiquette
for
Ambassadors of the Quran

by
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Foreword

In the pursuit of Islamic knowledge, learning the recitation of the Qur'ān, be it reading the Qur'ān by looking inside or committing the Qur'ān to memory, has been the starting point for every scholar. Thus, through time, many a great scholar has written on the subject dealing with etiquette of the Qur'ān.

From amongst the earliest of scholars was Abū 'Ubayd al-Qāsim ibn Sallām, Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurri, Abū 'Abd Allah Muḥammad ibn Aḥmad al-Qurṭubī, Abū Zakariyyā Muḥyi al-Dīn Yaḥyā ibn Sharaf al-Nawawī and Jalāl al-Dīn 'Abd al-Raḥmān ibn Abū Bakr al-Suyūṭī. Most of these works are found in the Arabic language. However, not many have been translated into the English language with the exception of *al-Tibyān*, written by Imam al-Nawawī.

Faṭḥ al-Karīm, written by one of the most unprecedented scholars of his time, 'Alī ibn Muḥammad al-Dabbā', is a contemporary work. It is an immensely fascinating, readable and holistic work. Its author has taken the gist of many classical works and formed it into a very concise book. The book offers and teaches us - teachers, students and laymen alike - the means to appreciate how to best approach the Qur'ān with the required etiquette and how to derive maximum benefit from its recitation.

Muhammad Riyaadh Obaray

System of Transliteration

Nr	Arabic	English	Nr	Arabic	English
1	أ	ʾ	17	ظ	ṭh
2	ب	b	18	ع	ʿ
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	أَ	ā
14	ص	ṣ	30	إِ	ī
15	ض	ḍ	31	ؤ	ū
16	ط	ṭ	32	أَيَّ	ay
			33	أَوْ	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-taʿrīf is occasionally omitted to maintain flow of the English.

The Author – Nūr al-Dīn ‘Ali ibn Muḥammad al-Ḍabbā’¹

He is ‘Ali ibn Muḥammad ibn Ḥasan ibn Ibrāhīm ibn ‘Abd Allah, better known as ‘Ali al-Ḍabbā’. He was born on 13 *Ṣafar* 1304 A.H./10 November 1886 C.E. in al-Qal‘ah, Cairo.



Sheikh Ḍabbā’ memorised the Qur’ān while still very young. It was also at this tender age that he displayed his brilliance in the field of *Qirā’āt*. When he met the *Sheikh al-Qurrā’* of Egypt during that time, Sheikh Muḥammad ibn Aḥmad al-Mutawallī, he recognised his brilliance and told his son-in-law, Sheikh Ḥasan ibn Yaḥyā al-Kutbī, to take Sheikh Ḍabbā’ and teach him Qur’ānic sciences, as well as forward his entire library to him when he dies. Having this huge library at his disposal, it was no wonder that Sheikh Ḍabbā’ became one of the leading figures of *Qirā’āt* in recent times. The multitude of books authored by him clearly displays his brilliance and expertise in the field of *Qirā’āt*, *Rasm*, *Tajwīd*, *Waqf* and many other Qur’ānic sciences.

He was appointed as the *Sheikh al-Qurrā’* at Masjid al-Sulṭān Ḥasan in Cairo, Masjid al-Sayyidah Ruqayyah, Masjid al-Sayyidah Zaynab, and eventually in 1949 C.E., the Grand Sheikh of Qur’ānic Affairs in Egypt. The previous Grand Sheikh, Muḥammad ibn ‘Ali ibn Khalaf al-Ḥusaynī, better known as al-Ḥaddād, also worked hand in hand with Sheikh Ḍabbā’. He was chosen as the chief Qur’ānic instructor in Egypt by consensus of many other senior Qur’ānic scholars. His contemporaries include the famous Sheikh Aḥmad ‘Abd al-‘Azīz al-Zayyāt. He was truly and ocean of knowledge concerning Qur’ānic sciences, as is clearly displayed in all his written works, large or small.

¹ This biography is taken from *The Oral Transmission of the Qur’ān – from present to the Prophet*, by M. Saleem Gaibie.

This well-versed teacher exhibited humility and piety; he was an ascetic who devoted himself to Qur'ānic instruction and the worship of Allah. He played a pivotal role in correcting the prints of the *maṣāḥif* so that they were printed with accuracy according to the rules of *Rasm*. Initially this duty was given to the Grand Sheikh alone. Sheikh Ḍabbā' undertook this monumental task alone until a board, of which he was also a member, was established to check the *muṣḥaf*.

Written works:

- *Irshād al-Murīd* – a commentary on the *Shāṭibiyyah*.
- *Al-Iḍā'ah* – explains the *uṣūl* for the ten *qurrā'* via the *Shāṭibiyyah* and the *Durrah*.
- *Bulūgh al-Umniyyah* – a brief commentary on *Itḥāf al-Bariyyah*.
- *Al-Bahjah al-Marḍiyyah* – a commentary on the *Durrah*.
- *Samīr al-Ṭālibīn fī Rasm wa Ḍabt al-Kitāb al-Mubīn* – a book on *Rasm*.
- *Ṣarīḥ al-Naṣṣ* – the *Ṭuruq* of Ḥafṣ via the *Ṭayyibah*.
- *Tadhkirah al-Ikhwān* – a book on *Tajwīd*, specifically in the narration of Ḥafṣ.

Teachers:

- Sheikh Ḥasan ibn Yaḥyā al-Kutbī, well known as “Ṣihr al-Mutawallī” (the son-in-law of Mutawallī) – Ḍabbā' read the Seven *Qirā'āt* via the *Shāṭibiyyah* to him.
- Sheikh 'Abd al-Raḥmān ibn Ḥusayn al-Khaṭīb al-Sha'-'ār – he read the Ten *Qirā'āt* via the *Ṭayyibah* to him.
- Sheikh Maḥmūd 'Āmir Murād al-Shabīnī – he read the Ten *Qirā'āt* via the *Ṭayyibah* to him.

- Sheikh Aḥmad ibn Muḥammad ibn Maṣṣūr al-Sukkarī – he read the narration of Ḥafṣ to him.²

Students:

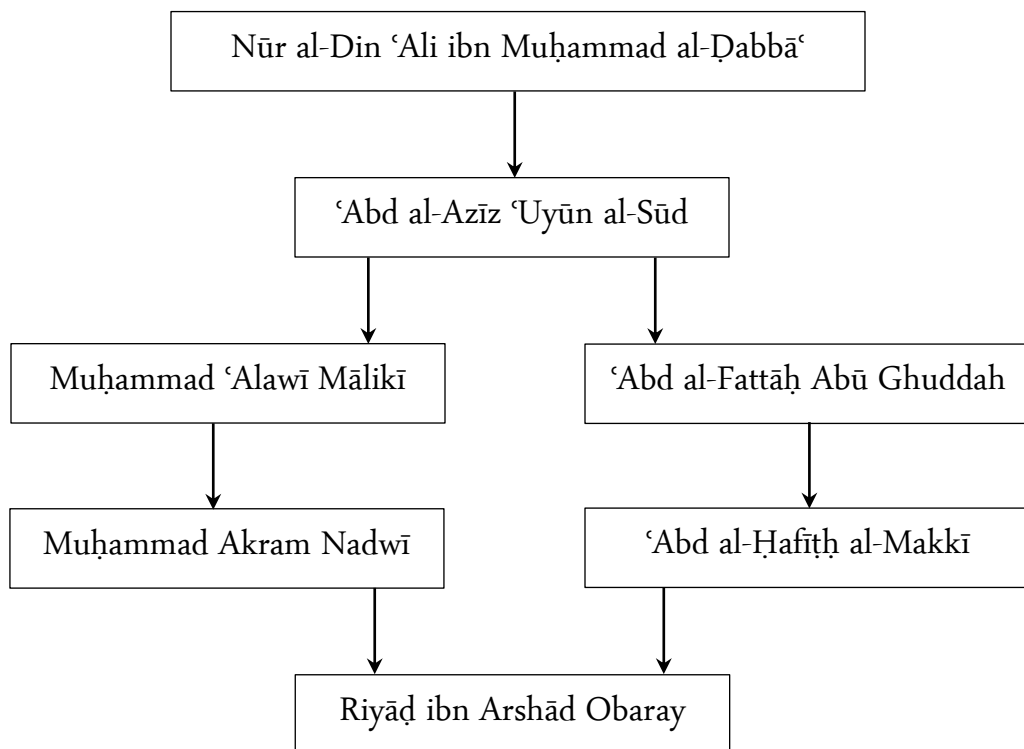
- ‘Abd al-‘Azīz ‘Uyūn al-Sūd – he read the Ten and the Fourteen *Qirā’āt* to him, as well as many classical works like the *Shāṭibiyyah*, the *Jazariyyah* and so forth.
- Aḥmad ibn Ḥāmid al-Tījī – he read the Ten and the Fourteen *Qirā’āt* to him.
- ‘Abd al-Fattāḥ Madkūr Bayyūmī – he read the narration of Ḥafṣ to him, as well as the *Jazariyyah*.
- ‘Abd al-Qādir Quwaydir al-‘Irbīnī.
- Ibrāhīm ibn Aṭwah ibn ‘Awad – he read the Fourteen *Qirā’āt* to him.

He died on 14 *Rajab* 1380 A.H./2 January 1961 C.E.³

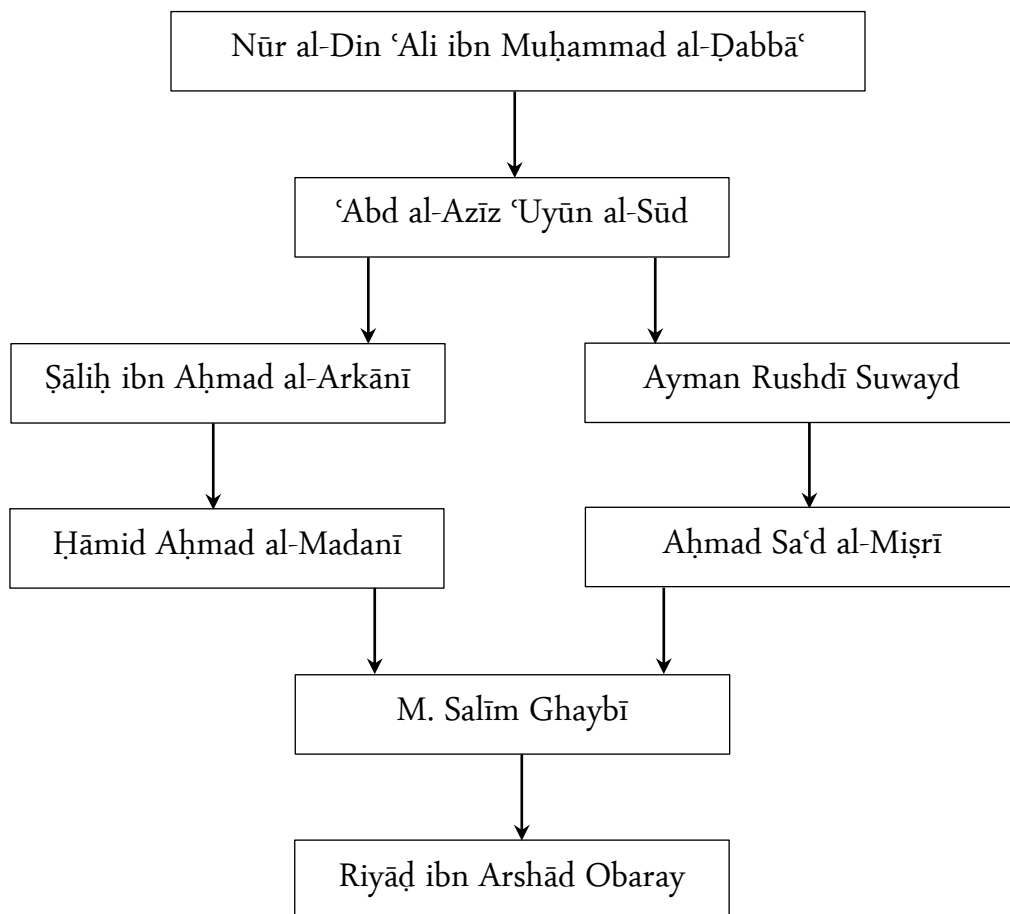
² See *Tadhkirah al-Ikhwān* by ‘Ali al-Ḍabbā‘ pg. 48.

³ See also *Juhūd al-Sheikh ‘Ali ibn Muḥammad al-Ḍabbā‘ fī ‘Ilm al-Qirā’āt* by Dr Muḥammad ibn Fouzān al-‘Umar, *Al-‘Allāmah ‘Ali Muḥammad al-Ḍabbā‘* by Dr Ashraf Muḥammad Fu’ād Ṭal’at, *Imtā‘ al-Fuḍalā’* Vol. 3 pg. 331.

**My sanad to Sheikh ‘Ali al-Ḍabbā’ and transmission of this book
via traditionists (muḥaddithīn)**



**My sanad to Sheikh ‘Ali al-Ḍabbā’ and transmission of this book
via teachers of the Qur’ān (qurrā’)**





Introduction

All praise is due to Allah who revealed the Qur'ān, and honoured us by making us its custodians and reciters. He ordained its contemplation and study an act of worship, and made it the best of deeds.

I bear testimony that there is no deity besides Allah who has no partners. All of creation indicates to His existence. And clear signs bear testimony to His beauty, perfection, majesty and greatness. And I bear testimony that our master Muḥammad is the Messenger of Allah who relates from the Lord of all the worlds:

“Whosoever occupies himself with the Qur'ān and my remembrance to such an extent that he does not ask of Me, I shall bestow upon him greater than those who have asked of me”.

May Allah send salutations and peace upon him, his family and upon his Companions who achieved the highest level in the protection of the Qur'ān, and compliance with its requirements and etiquette.

Thereafter, says the weakest of men, and he who is most in need of the mercy of Him who is self-sufficient and most honoured, 'Ali al-Ḍabba' ibn Muḥammad ibn Ḥasan ibn Ibrāhīm:

This book is a brief illustration that clarifies the etiquette for the reciter of the Qur'ān, its scribe, its teacher and its students, or those who attend gatherings of celebration.

I have summarised it from the books of outstanding scholars, like *Al-Tibyān*, *al-Itqān*, *al-Laṭā'if*, *al-Ithāf*, *al-Nihāyah* and *Tuḥfat al-Nāṭhirīn*. I have thus named it:

Fath al-Karim al-Mannan fi Ādab Ḥamalāt al-Qur'ān

(Exposé of The Most Gracious, Most Kind on the Etiquette for Ambassadors of the Qur'ān)

May Allah benefit all through this work, making it solely for His pleasure, for indeed He is most generous, honoured, compassionate and merciful.

Etiquette for the reciter

It is required that the reciter is sincere in his recitation, intending by it nothing else except the pleasure of Allah, not intending material gain, earning the praises or love of people etc. He should not desire any worldly objectives, such as wealth, position, prestige, surpassing his contemporaries, seeking the praises of people, or their recognition etc.

He should not make the Qur'ān his means of livelihood. If any remuneration is received by him, then the intention of receiving should not be as a wage, but rather for his efforts in his service of the Qur'ān.

He should always observe the etiquette of the Qur'ān, realising that he is conversing with his Lord and reciting His Book. He thus recites it in such a manner that he is being observed by Allah. Though he is unable to see Him, surely Allah ﷻ sees him. This is attained by regarding himself as being in the presence of Allah who is looking at him and listening attentively to his recitation.

It is recommended for him that he cleanses his mouth by flossing, then with a *miswāk*, or other methods employed to cleanse the mouth. As for the person whose mouth is ritually impure, it is disliked for him to recite the Qur'ān. Some say it is prohibited for him, as it is prohibited for a ritually impure hand to touch a *muṣḥaf*.

Should a reciter stop reciting the Qur'ān for a short while, it is recommended that he cleans his mouth again, as is the case of saying the *isti'ādah*.

The reciter should be ritually pure, applying fragrant scents.

Recitation is permitted for one who does not have minor ritual impurity (*wuḍū*) and for a woman experiencing *istiḥāḍah* (chronic bleeding) during her

“clean period”. However, recitation is prohibited for the one who is in the state of major ritual impurity, as well as a woman experiencing her menses. It is allowed for them (those in the state of major ritual impurity) to merely look at the words of the Qur’ān or recite it internally.

When breaking a wind or yawning, he should refrain from reciting the Qur’ān until he has completely past the wind or until he has completed yawning. Thereafter he may continue his recitation.

He should recite in a clean place. The most suited is the masjid with its prerequisites, achieving the virtue of ritual seclusion (*i’tikāf*). This is excellent etiquette.

Some dislike recitation in the bathroom and on the roadside. The Shāfi‘ī school permit it as long as he is not preoccupied with anything that might affect his recitation. Else, it is disliked, as it is disliked in the millhouse when it is spinning, the bazaars, gatherings of vain talks and the toilet.

It is also disliked for the one who is tired to recite out of fear that he might make errors in his recitation, as it is disliked when the Friday sermon is being conducted.

He should be well composed and have noble character. He should abstain from all that the Qur’ān prohibits, out of honour for the Qur’ān.

He should protect himself from an unlawful income, honour himself, refraining from arrogant and rude people. He should also show humility to the pious, the righteous and the poor.

He should refrain from laughing and talking while reciting, except if it is necessary. Similarly he should not play with his hands, look at such things which will distract or occupy the mind from recitation.

He should wear beautiful clothes as one would wear when visiting a king.

He should sit in an upright position facing the *qiblah*, with humility, well composed, with his head lowered humbly and not raised in a manner which displays pride. The way he sits before his teacher is the manner he should sit in when his alone.

It is permissible to recite the Qur'ān whilst standing or laying. He will also get reward if he recites in these postures, but less than the aforementioned ways.

He should recite the *isti'ādhah* before commencing his recitation. A few state that he should say the *isti'ādhah* after the recital due to the apparent meaning in the verse. A group views it as compulsory, due to the imperative command in the verse. If he passes a group and greets them, intending to continue his recitation thereafter, it is preferred to repeat the *isti'ādhah*.

He should recite the *basmalah* at the start of every *sūrah*, except *Sūrat al-Barā'ah*. The *basmalah* is necessary if the recitation is an obligation upon which there is remuneration.

When starting recitation in the middle of a *sūrah*, then the reciter has a choice of reading it or not.

The practice is to join the *basmalah* with the *ḥamdalah*, and to recite it loudly if his recitation is loud. To recite it softly will be better if he fears ostentation,

disturbing those performing Prayer or sleeping. If this is not the case, then reciting it loudly is best.

It is good to recite in seclusion so that no one can hinder the recitation with talks which requires his answers or participation. When passing a person while one is reciting, it is preferred to suspend recitation and greet, then to resume recitation. If he repeats the *ta'awwudh* (in this situation), then it will be good.

It is necessary for him to suspend his recitation to reply to a greeting, to say “*al-ḥamdu lillāh*” after sneezing or to reply to another’s sneezing. It is preferred that he suspends recitation to respond to the *adhān*.

It is recommended to stand for a person of virtue, knowledge, piety or nobility out of honour to him, but not ostentatiously.

One should adhere to the sequence of the *muṣḥaf* because its sequence bears wisdom. Do not neglect this sequence, excluding its exceptions which are mentioned in Ḥadīth. It is allowed for one to separate *sūrahs* or to join them, as is done when teaching children. However, it is best not to do so. All agree that it is not permitted to recite a *sūrah* backwards. It is disliked to mix one *sūrah* with another or to selectively recite verses from numerous selected *sūrahs* and dismiss the other verses in these *sūrahs*.

If one starts recitation from the middle of a *sūrah*, or does not stop recitation at the end of a *sūrah*, then he should start from such a place, or stop on such a place which is not connected or complete in its meaning. He should not restrict himself to the *ta'shīr* or *aḥzāb*.

To recite while looking in the *muṣḥaf* is more virtuous than reciting from memory since he combines recitation as well as looking into the *muṣḥaf* which is an

added act of worship. If his humility or presence of heart is more when reciting from memory, then it is preferred for him. This is what the great jurist, Imam al-Nawawī, states.

Recitation of the Qur'ān does not require a specific intention like other litanies, except if one has taken an oath, for then an intention is necessary.

The recitation in a gathering is commended, whether it is done for study purposes or selective participation (*idārah*).

It is permitted to recite the Qur'ān in the Readings (*Qirā'āt*) which are agreed to be *mutawātir*, but not in the anomalous (*shādhdh*) narrations. If an ignoramus recites the *shādhdh*, it is necessary to inform him that it is prohibited (for one to recite the anomalous narrations) according the majority of scholars. If the person is knowledgeable, then he should be reprimanded and prevented from reciting (the *shādhdh*).

If a reciter starts in any of the Readings (*Qirā'āt*), he should maintain that Reading as long as the meaning is connected. Once the discussion or meaning has terminated then he may start another Reading. It is best that he maintains the same Reading in the gathering.

It is completely prohibited to recite in a foreign language, as it is not permitted to combine various Readings in general gatherings, without seeking expert guidance upon it.

It is recommended that one recites with *tartil* as well as a beautiful voice, provided that he does not deviate from that which is obligatory upon him by Islamic

Law (*Sharī'ah*): reciting every letter from its exit point (*makhraj*) with all its characteristics (*ṣifāt*), or else it will be detested.

Generally it is also disliked to recite in a very fast pace.

It is recommended to reflect and ponder on the recitation by consciously contemplating the meanings of what he is reciting. Thus he should understand every verse, taking cognizance of its commands and prohibitions. There is no problem if he repeats a verse to gain its proper understanding. If he realises that he is deficient in this regard then he should excuse himself before Allah and seek His forgiveness.

If there is a verse which mentions Muḥammad ﷺ, then he should send salutations upon him. This applies equally to the reciter and the listener, especially in the verse:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

If he passes a verse of “mercy”, he should be joyful and plead for it; or a verse of “chastisement”, he should be anxious and seek refuge from it; or a verse of “glorification”, he should glorify and exalt Allah; or a verse of “du’ā”, he should humble himself and beseech Allah.

One should say at the end of *Sūrat al-Tīn*: “Yes indeed, I am of those who testify to this”; after *Sūrat al-Qiyāmah* say: “Yes indeed”; after *Sūrat al-Mursalāt*: “We believe in Allah”; after *Sūrat al-Mulk*: “Allah is the Lord of the worlds”; after قُلْ لَا إِلَهَ إِلَّا اللَّهُ رَبُّكَ مَا تُكْذِبَانِ say: “We do not deny any of Your favours, all praises are due to You” and make *takbīr* after *Sūrat al-Duḥā* as well as its subsequent *sūrahs*.

One should lower ones voice when reciting the likes of:

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ

Say “*Āmīn*” upon the completion of *Sūrat al-Fātiḥah*.

It is recommended that one is sad and humble when reciting, and to weep frequently. If one is unable to weep, then he should pretend to weep. The manner of bring about crying is to consciously be sad while reciting. The sadness will cause the tears. The manner of consciously being sad is to ponder upon the warnings, admonishments, the covenants and the pledges, then submitting to its commands and prohibitions. Inevitably, one who does this will cry. If one is unable to bring about sadness or crying as those who possess pure hearts do, then he should weep for it being lacking, because it is of the greatest calamities.

It is important that the reciter gives due diligence and the rights of each verse. If he passes a verse of prostration (*sajdah*), it is recommended that he prostrates. This is contrary to the Ḥanafī school who deems it as obligatory.

According to the Shāfi‘ī school there are 14 *sajdahs*:

- 1) *Sūrat al-A‘rāf*
- 2) *Sūrat al-Ra‘d*
- 3) *Sūrat al-Naḥl*
- 4) *Sūrat al-Isrā’*
- 5) *Sūrah Maryam*
- 6 + 7) *Sūrat al-Ḥajj*
- 8) *Sūrat al-Furqān*
- 9) *Sūrat al-Naml*
- 10) *Sūrah Alif-Lām-Mīm Sajdah*
- 11) *Sūrah Ḥā-Mīm Sajdah*

12) *Sūrat al-Najm*

13) *Sūrat al-Inshiqāq*

14) *Sūrat al-ʿAlaq*

The prostration in *Sūrah Ṣād* is a prostration of gratitude (*sajdat al-shukr*).

According to the Ḥanafī school there are also 14 prostrations: excluding the second place in *Sūrat al-Ḥajj* and including the place in *Sūrah Ṣād*.

According to the Ḥambalī school there are two opinions: the first is like the Shāfiʿī school, and the second is that there are 15 prostrations.

According to Imam Mālik there are also two opinions: the first is like the Shāfiʿī school and the second is that there are 11 prostrations, excluding the place in *Sūrat al-Najm*, *Sūrat al-Inshiqāq* and *Sūrat al-ʿAlaq*.

The reciter should supplicate in these prostrations what suits the content of the verse.

All the prerequisites of Prayer are required for these prostrations: covering ones nakedness (*ourah*), facing the *qiblah*, clean clothes, body and place. One who is does not have *wuḍū* when reciting a verse of prostration should prostrate after he has made *wuḍū*.

It is recommended that one makes a pact with the Qurʾān and recite it constantly at every opportunity. This is contrary to those who dislike its recitation of the ʿAṣr Prayer, considering it an act of the Jews. Its recitation is more encouraged at night since the heart is more composed, free of responsibilities, distractions, more safe from ostentation and other acts which will impede its reward.

He should do his utmost not to forget what he has memorised. Forgetting is considered a major sin. Similarly, forgetting a portion of what he has memorised is also a sin, as explicitly mentioned by Imam al-Nawawī in *al-Roudah* and his other writings.

If the reciter is unable to continue, unable to recall what follows in recitation from the place where he had stopped, then he should ask another about it. It is recommended that he asks in a respectful manner and clearly. He should say: “I have been caused to forget” and not “I have forgotten”, since he did not intentionally forget it.

It is recommended that the reciter affirms the truthfulness of his Lord upon terminating his recitation, bear testimony that His Messenger ﷺ has delivered the message and testify that it is the truth. He should say: “Allah Most Great is truthful, His noble Messenger has propagated (the message of Islam). We are of those who testify to this. May Allah make us of those who are truthful in our testimony and those who uphold justice”.

It is recommended that one fasts when making a *khatm*. He should gather his family and friends, beseech Allah after the *khatm*, then start another *khatm* of the Qur’ān. The practice of some people is to repeat *Sūrat al-Ikhlāṣ* three times when making a *khatm*. Imam Aḥmad prevents it.

The etiquette for touching, carrying and writing the Qur'ān

It is prohibited for the ritually impure – with minor or major ritual impurity – to touch or carry any part of the *muṣḥaf*. Similarly it is prohibited to touch a bag or box in which there is a *muṣḥaf*, provided that they are specifically meant for a *muṣḥaf*. It is also prohibited to touch the strap of the *muṣḥaf* provided that it is attached to the *muṣḥaf*. It is also prohibited to touch that which had been written for study purposes – even if it is one verse – like a board and that which is attached to it.

It is necessary to prohibit the insane or youth who has not reached the age of discernment from touching the *muṣḥaf*, out of fear of violating the sanctity of the *muṣḥaf*. However, the youth who has reached the age of discernment will not be prevented from touching the *muṣḥaf* or board, for study and learning purposes. He is not required to have ritual purity (*wuḍū*) due to the ensuing hardship.

For others besides the youth who has reached the age of discernment, and when teaching, one in the state of ritual impurity may not touch the *muṣḥaf*. However, Imam Ibn al-Ḥajar allows the one teaching children – when he is unable to remain ritually pure – to touch the board because of the ensuing hardship. In this case, for him to make *tayammum* is better.

It is totally prohibited for the disbeliever to touch the *muṣḥaf*, entirely or partially. He is not prevented from listening to the Qur'ān. It is allowed to teach him if one is hopeful of his Islam.

That which has been written as an amulet for blessings, it is not prohibited to touch or carry it provided that it is in a cover which protects its.

It is not permitted to leave a worn page of the *muṣḥaf* in another book to be protected. Rather, it should be erased in pure water, then cast into the ocean or a running river.

It is prohibited to write the Qur'ān as well as the names of Allah with something filthy, or on something filthy. It is also prohibited for the *muṣḥaf* to touch anything filthy which is not pardonable.

It is disliked to write the Qur'ān on a wall – even if it be in a masjid – on clothes, food etc. It is permitted to demolish the wall, to wear the clothes or to eat the food. There is no harm if it meets whatever else is in the stomach, contrary to swallowing paper upon which the Qur'ān has been written, for then it is prohibited.

It is not permitted to write it on the floor, on a rug, or something similar upon which feet walk.

It is not disliked to write verses of the Qur'ān on a utensil to drink its water as a cure, contrary to the legal verdict (fatwa) of Imam Ibn 'Abd al-Salām which regards it as prohibited.

It is a Sunnah to write it with due clarity out of honour to it. Similarly, it is a Sunnah to dot it and add its vowels to protect it from errors and alteration.

It is necessary that it be written according to the requirements of the 'Uthmānic script and not upon the current writing principles.

It is necessary to protect the *muṣḥaf* from all harm. It is prohibited to swear at it, or to treat it lightly. It is recommended to apply perfume to it.

The *muṣḥaf* should be placed on a chair or a high place, above all other books out of honour for it.

Out of reverence, it should be kissed, as one would kiss the black stone (*al-ḥajr al-aswad*).

One could also stand out of honour for the Qur'ān, though some regard this as an innovation since it was not done by the earlier generations.

It is recommended that one commits to recite the Qur'ān on a daily basis.

It is prohibited to use the *muṣḥaf* as a pillow, to stretch out ones legs towards it, to place it on something dirty, or to travel with it into enemy lands out of fear that they might violate it.

It is prohibited to erase its writing with one's spit. However, if one put spit on a cleaning cloth to erase it, then it will not be prohibited.

It is permissible to buy and sell a *muṣḥaf* according to the sound opinion, though some dislike it. It is not permitted to sell it to a non-muslim irrespective whether he is staying in muslim lands.

The etiquette and requirements for a teacher of the Qur'ān

The requirements of a teacher is that he is a muslim, mature (*bāligh*), mentally sane, trustworthy, reliable, qualified and free from any causes of immoralities or that which tarnishes his credibility.

It is not permitted for him to teach any Readings (*Qirā'āt*) except those which he had heard from an expert who fulfills the above requirements, or he had personally read it to him while the instructor attentively listened to him or he had heard it being recited to the expert by another.

It is necessary that his intention is solely for the pleasure of Allah. He should not intend by it any worldly gain, like remuneration, gaining the praise of people, or position and status among them.

He should not desire any form of gifts from those who are learning by him, whether it is in the form of money, services or otherwise, for if it was not for the student's studying under the teacher he would never have given him the gift.

There is difference of opinion regarding a wage for teaching the Qur'ān. Abū Ḥanīfah prevents it. Others allow it if it is not stipulated. Al-Shāfi'ī and Mālik permit it even if he stipulates it, and the teacher is hired under a contract which conforms to the precepts of *Sharī'ah*, provided that there are others in his town able to teach as well.

It is necessary that the teacher be moulded by a praiseworthy character and pleasing habits. They include abstinence in this world, thinking little of it, lacking concern for it and its (worldly) people, generosity, gentleness, patience, noble character, a cheerful face but without becoming immodest.

He should adhere to piety and humility, tranquillity and dignity, humbleness and modesty. He should free himself from ostentation, jealousy, malice, backbiting and looking down upon others, even though they may be under him. He should not have pride, and there are few who are saved from this. He should refrain from excessive jest and unlawful income.

He should protect his eyes from unnecessarily looking around or playing with his hands.

He should remove the hair under the armpits and its offensive odour. He should apply perfume to eliminate this.

He should adopt the instructions of *Sharī'ah*: trimming the moustache, cutting the nails, combing the beard and its likes.

The teacher should be composed, reflecting upon the meanings of the Qur'ān, freeing his heart from any distractions, except if he needs to indicate to the student that he has erred. Then he should knock lightly upon the ground, indicate to him with his hand or nod with his head to make the student aware of his mistake. He should be patient until the student recalls his mistake, else he should inform him of it.

The teacher should always look presentable and wear clean white clothes. He should not wear that which is prohibited or unbecoming of a teacher of the Qur'ān.

He should constantly be wary of Allah, when alone and in public. He should rely upon Allah in all his affairs.

The teacher's objective should not be to have many students studying by him.

The teacher should pray two units (*raka'ahs*) of prayer when he reaches the place of teaching. This is emphasised if the classes are in a masjid.

It is recommended that he expands his gathering to accommodate all present.

The teacher should display a cheerful and happy face, enquire about the students' circumstances and ask about those who are absent. He should be fair with all his students, except if one of them has travelled from far to study by him, or if he recognises excellence in one etc.

He should start with the first student that arrives. If the first to arrive is pleased with another student starting, then the teacher may commence with him. There is no problem if the teacher stands for those of his students, or others, who are deserving of honour.

It is necessary that the teacher be kind to those who are reciting to him, that he welcomes them, be well-mannered and honour them in accordance with their circumstances. He should sincerely advise and guide them to what is best for them, assist them in their studies to the best of his ability. He should build the heart of the student, be compassionate with him and encourage him to learn. Remind him of the virtues of being occupied with the recitation of the Qur'ān and the other Islamic sciences, which will increase his enthusiasm and yearning to learn.

This reminder will make the student abstinent in the world, avert him from reliance upon the world and being deluded by it. The teacher should treat the student as his son in having compassion upon him, concern for his well-being, be patient on his roughness and bad manners.

The teacher should not dislike that the student studies by another who may benefit him. He should not be arrogant with the student, but gentle and humble with him. He should love for the student what good he loves for himself and dislike for the student the shortcomings that he dislikes for himself.

The teacher should discipline the student gradually with excellent etiquette and praiseworthy character. He should accustom the student to safeguard all his affairs.

The teacher should urge him continuously to have sincerity, truthfulness, good intentions and to be aware of Allah in all circumstances.

The teacher should be committed to teaching; preferring it over his personal worldly matters that are not essential.

He should be determined to make them understand and give each student what is suited for him.

He should make them repeat what they have memorised and praise those whose excellence is noticeable, as long as there is no fear of conceit or the likes which may harm the student's studies.

And the student who falls short, reprimand him lightly as long as there is no fear of deterring him from his studies.

He should not deny anyone instruction because of insincere intentions on their part.

The teacher should safeguard knowledge by not teaching in a place which is associated with the student, whether the student is a caliph or a lesser person.

It is allowed that he teaches on the road, contrary to those who criticise it.

It is not allowed to delay the issuing of an *ijāzah* to those deserving it, in hopes of some form of payment, since an *ijāzah* is not equal to any payment.

Etiquette for the student

It is necessary that the student is sincere in his intention. Thereafter he should earnestly strive to the best of his ability to discontinue from those attachments, affections, associations and barriers which will preoccupy him from fulfilling his goals.

He should hasten in his youthfulness and spend his time acquiring knowledge. He should not be deceived by the treachery of *tasawwuf*, because this is a calamity for the student.

He should not be so proud as to restrain himself from another whom he is able to benefit from.

The student should seek a teacher whose competence is complete and his adherence to religion is clear, possessing all the previously mentioned requirements or more.

He should cleanse his heart from all vulgarities making it fit for receiving the Qur'ān, its memorisation and benefits.

He should be eager to learn, diligently doing so every time opportunity allows him to.

He should not be satisfied with a little if he has the ability to achieve more.

He should not burden himself with that which he is unable to do, for fear of annoyance or loosing that which he had gained.

The student should recite to his sheikh early in the morning and constantly revise that which he had memorised. He should not give his chance to another except if the teacher instructs it for some reason.

He should not be proud of himself, nor envy one of his peers – or another – upon some virtue gifted to them by Allah.

It is necessary that the student looks at his teacher with respect, believe in his complete competence and his superiority over his contemporaries, because this is the best for the student to benefit from him and embed whatever he hears from him in his mind.

It is necessary that the student always has respect, good etiquette and honour for his teacher.

The student should show humility towards his teacher even though he may be younger, less famous, of lower lineage or less righteous than him. He should not grab or pull the clothing of his teacher when he stands, nor be insistent when he is tired, nor tire of his company. He should be obedient to him, consult him in all his affairs and accept his opinion. He should sit before his sheikh like a student and not like a teacher. He should not enter upon his teacher without requesting permission if it is in such a place which requires it. If he argues regarding a point of knowledge with his teacher, it should be done composedly and with dignity, not pointing his hand at him, nor winking at another. He should find what pleases his teacher, even if it contradicts his wishes. He should not disclose the secrets of his teacher.

If there is any deficiency in his teacher, he should deem it from himself in that he does not understand his teacher's statements.

Do not mention an opposing view of his contemporaries in his presence, nor say to him: “so and so has an opposing view to yours”.

The student should rebut any backbiting of his sheikh if he is able to, or leave that gathering if he is unable to do so.

When he comes close to the gathering of his teacher he should greet those present and single out his teacher with his greeting. Similarly, if he leaves, he should greet his teacher and those present. The student should not step over people, but should sit at the perimeter of the gathering unless the sheikh permits him to come forward, or he knows from the behaviour of the other students that it is preferred. He should not allow anyone to rise out of his place. If they prefer him to take their place, he should still decline, except if they insist, or the teacher instructs it or it is for some benefit to the gathering. He should not sit in the centre of the gathering except out of necessity, neither between two companions without their permission. When he sits then he should make allowance for others, have good etiquette with his companions and those present in his teacher’s gathering. This also displays good etiquette to the teacher and safeguards his gathering.

The student should not raise his voice loudly, nor laugh unnecessarily nor speak excessively without need. He should not look around with reason, but focus upon the teacher and listen attentively to his words. He should not backbite another by the teacher, nor seek another’s counsel in the presence of his teacher.

The student should bear the harshness of the sheikh and his bad actions, and this should not prevent him from remaining with the sheikh and believing in his abilities.

The student should not recite to the teacher when the teacher is preoccupied, tired, distressed, hungry, thirsty, sleepy, troubled or something which makes it difficult or prevents him from complete presence of heart and his attention.

If he finds the teacher sleeping, or busy with an important matter, he should not request to recite to the teacher, but be patient until he wakes, has completed his work or the student should leave.

If the student comes to the sheikh and does not find him, he should wait for him and remain at his door. He should not miss his daily lesson except out of concern that the sheikh is reluctant to give a lesson that day since he knows the sheikhs preference for being read to at one time and not another.

It is permitted for him to stand for his teacher while he is reciting, or for a person of virtue, knowledge, righteousness, old age, a member of state or the likes. This is preferred by Imam al-Nawawī provided that it is done out of honour and respect and not ostentatiously or to glorify them.

Etiquette for people in general and listeners of the Qur'ān

It is necessary for all to believe that the Qur'ān is the Word and the revelation of Allah. People should revere the Book of Allah and have humility when reciting it. They should take heed of its counsels, practice upon its injunctions, glorify it and protect it from all harm.

It is required that in the gathering of the Qur'ān one refrains from laughing, making noise and idle talk to comply with the verse:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٣﴾

When the Qur'ān is being read, listen and pay attention in order that you might be shown mercy.

They should refrain from looking at things which may distract them, occupy their minds or look at beardless youth. They should prevent others from this if they are able to.

It is necessary to revere the reciters of the Qur'ān, honour them and assist them with their requirements. Have good conduct with them, the same as one would have with them in the presence of the Prophet ﷺ – if he were present – because they have inherited the Book of Allah, as well as having learnt it in the exact manner as those who learnt it in the Prophetic period.

It is prohibited for one to render the exegeses (*tafsīr*) of the Qur'ān if he does not have knowledge. The explanation of its meanings is for those who are qualified to do so.

It is also prohibited to argue and debate regarding the Qur'ān without due prerogative.

Conclusion

It is necessary to abide by all these etiquette to the best of one's ability, because it is said that one who is afflicted by leaving good etiquette will soon discard a Sunnah act; and one who is afflicted by leaving a Sunnah will soon discard compulsory acts; and one who is afflicted by leaving compulsory acts will soon commit illicit acts; and one who is tried with this, regards Islamic Law (*Sharī'ah*) as insignificant; and whoever does this will eventually fall into disbelief. May Allah protect us from this.

This book is completed with the praise of Allah, Lord of the worlds. May Allah send salutations and peace upon our master, Muḥammad, upon all his family and Companions.

فتح الكريم المنان

في آداب حملة القرآن

للشيخ نور الدين علي بن محمد الضبّاع

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مقدمة

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ وَشَرَّفَنَا بِحِفْظِهِ وَتَلَاوَتِهِ، وَعَبَّدَنَا بِتَدَبُّرِهِ وَدِرَاسَتِهِ، وَجَعَلَ ذَلِكَ مِنْ أَعْظَمِ عِبَادَتِهِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، دَلَّتْ عَلَى وُجُودِهِ الْمَصْنُوعَاتُ، وَشَهِدَتْ بِجَمَالِهِ وَكَمَالِهِ وَجَلَالِهِ وَعَظَمَتِهِ الْآيَاتُ الْبَيِّنَاتُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا رَسُولَ اللَّهِ الْقَائِلُ فِيمَا يَرُودُهُ عَنْ رَبِّ الْعَالَمِينَ: «مَنْ سَعَلَ الْقُرْآنَ وَذَكَرَنِي عَنْ مَسْأَلَتِي أُعْطِيَتهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ» صَلَّى اللَّهُ وَسَلَّمْ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ حَازُوا الدَّرَجَةَ الْعُلْيَا فِي حِفْظِ الْقُرْآنِ وَالْعَمَلِ بِشُرُوطِهِ وَآدَابِهِ.

وَبَعْدُ: فَيَقُولُ أَضْعَفُ الْوَرَى وَأَحْوَجُ الْخَلْقِ إِلَى رَحْمَةِ الْغَنِيِّ الْكَرِيمِ (عَلِيٍّ الصَّبَّاحُ بْنُ مُحَمَّدٍ بْنِ حَسَنِ ابْنِ إِبْرَاهِيمَ):

هَذِهِ بُدْءُ لَطِيفَةٍ فِي بَيَانِ آدَابِ قَارِي الْقُرْآنِ وَكَاتِبِهِ وَمَنْ يُعَلِّمُهُ أَوْ يَتَعَلَّمُهُ أَوْ يَخْضُرُ مَجَالِسَ الْمُحْتَفَلِينَ بِهِ، لَخَصَّصْتُهَا مِنْ كُتُبِ الْأُئِمَّةِ الْمُعْتَبَرِينَ كَ «التَّبْيَانِ» وَ«الْإِثْقَانِ» وَ«اللَّطَائِفِ» وَ«الْإِتْحَافِ» وَ«النِّهَايَةِ» وَ«تُحْفَةِ النَّاطِرِينَ». وَسَمَّيْتُهَا:

فَتْحُ الْكَرِيمِ الْمَنَّانِ فِي آدَابِ حَمَلَةِ الْقُرْآنِ

وَاللَّهُ أَسْأَلُ أَنْ يَنْفَعَ بِهَا النَّفَعَ الْعَمِيمَ وَأَنْ يَجْعَلَهَا خَالِصَةً لَوَجْهِهِ الْكَرِيمِ، إِنَّهُ جَوَادٌ كَرِيمٌ رَوْوْفٌ رَحِيمٌ.

آدَابُ الْقَارِئِ

يَجِبُ عَلَيْهِ أَنْ يُجَلِّصَ فِي قِرَاءَتِهِ وَيُرِيدَ بِهَا وَجْهَ اللَّهِ تَعَالَى دُونَ شَيْءٍ آخَرَ مِنْ تَصْنَعٍ لِمَخْلُوقٍ أَوْ اكْتِسَابِ مَحْمَدَةٍ عِنْدَ النَّاسِ أَوْ مَحَبَّةٍ أَوْ مَدْحٍ أَوْ نَحْوِ ذَلِكَ.

وَأَنْ لَا يَقْصِدَ بِهَا تَوْصُلًا إِلَى غَرَضٍ مِنْ أَعْرَاضِ الدُّنْيَا مِنْ مَالٍ أَوْ رِيَاسَةٍ أَوْ وَجَاهَةٍ أَوْ ارْتِفَاعٍ عَلَى أَقْرَانِهِ، أَوْ ثَنَاءٍ عِنْدَ النَّاسِ، أَوْ صَرْفٍ وَجْهِهِمْ إِلَيْهِ، وَنَحْوِ ذَلِكَ.

وَأَنْ لَا يَتَّخِذَ الْقُرْآنَ مَعِيشَةً يَتَكَسَّبُ بِهَا فَلَوْ كَانَ لَهُ شَيْءٌ يَأْخُذُهُ عَلَى ذَلِكَ فَلَا يَأْخُذُهُ بِنِيَّةِ الْأُجْرَةِ بَلْ بِنِيَّةِ الْإِعَانَةِ عَلَى مَا هُوَ بِصَدَدِهِ.

وَأَنْ يُرَاعِيَ الْأَدَبَ مَعَ الْقُرْآنِ فَيَسْتَحْضِرُ فِي ذَهْنِهِ أَنَّهُ يُنَاجِي رَبَّهُ وَيَقْرَأُ كِتَابَهُ فَيَتْلُوهُ عَلَى حَالِهِ مَنْ يَرَى اللَّهَ تَعَالَى فَإِنْ لَمْ يَكُنْ يَرَاهُ فَإِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يَرَاهُ وَذَلِكَ بِأَنْ يُقَدَّرَ كَأَنَّهُ وَقِفٌ بَيْنَ يَدَيِ اللَّهِ تَعَالَى وَهُوَ نَاطِرٌ إِلَيْهِ وَمُسْتَمِعٌ مِنْهُ.

وَيُسْتَحَبُّ لَهُ إِذَا أَرَادَ الْقِرَاءَةَ أَنْ يُنَظَّفَ فَاهُ بِالْخِلَالِ ثُمَّ بِالسَّوَالِكِ أَوْ نَحْوِهِ مِنْ كُلِّ مَا يُنَظَّفُ. أَمَّا مُتَنَجِّسُ الْقَمِّ فَتُكْرَهُ لَهُ الْقِرَاءَةُ، وَقِيلَ تَحْرُمُ كَمَسُ الْمُصْحَفِ بِالْيَدِ النَّجِسَةِ.

وَلَوْ قَطَعَ الْقِرَاءَةَ وَعَادَ إِلَيْهَا عَنْ قُرْبٍ اسْتَحَبَّ لَهُ إِعَادَةُ السَّوَالِكِ قِيَاسًا عَلَى التَّعَوُّذِ.

وَأَنْ يَكُونَ مُتَطَهِّرًا مُتَطَيِّبًا بِبَاءٍ وَرَدٍ وَنَحْوِهِ.

وَلَا تُكْرَهُ الْقِرَاءَةُ لِلْمُحَدِّثِ وَكَذَا الْمُسْتَحَاضَةُ فِي الزَّمَنِ الْمَحْكُومِ بِأَنَّهُ طَهُرَ، وَأَمَّا الْجُنُبُ وَالْحَائِضُ فَتَحْرُمُ عَلَيْهِمَا الْقِرَاءَةُ. نَعَمْ يَجُوزُ لِهَُمَا النَّظَرُ فِي الْمُصْحَفِ وَإِمْرَارُهُ عَلَى الْقَلْبِ.

وَإِذَا عَرَضَ لِلْقَارِئِ رِيحٌ فَلْيُمْسِكْ عَنِ الْقِرَاءَةِ حَتَّى يَتَكَامَلَ خُرُوجُهُ ثُمَّ يَعُودُ إِلَى الْقِرَاءَةِ وَكَذَلِكَ إِذَا تَنَاءَبَ أَمْسَكَ عَنْهَا أَيْضًا حَتَّى يَنْقُضِيَ التَّثَاوُبَ.

وَأَنْ يَفْرَأَ فِي مَكَانٍ نَظِيفٍ، وَأَفْضَلُهُ الْمَسْجِدُ بِشَرْطِهِ وَلِتَحْصُلَ فَضِيلَةُ الْإِعْتِكَافِ وَهُوَ أَدَبٌ حَسَنٌ.

وَكَرِهَ قَوْمُ الْقِرَاءَةِ فِي الْحَمَامِ وَالطَّرِيقِ، وَاخْتَارَ الشَّافِعِيُّ أَنْ لَا تُكْرَهُ فِيهَا مَا لَمْ يَشْتَغِلْ وَإِلَّا كُرِهَتْ كَحُشِّ وَبَيْتِ الرَّحَا وَهِيَ تَدْوِرُ وَالْأَسْوَاقِ وَمَوَاطِنِ اللَّغَطِ وَاللَّغْوِ وَمَجْمَعِ الشُّفَهَاءِ وَبَيْتِ الْخَلَاءِ.

وَتُكْرَهُ أَيْضًا لِلنَّاعِسِ مَخَافَةَ الْغَلَطِ وَفِي حَالَةِ الْخُطْبَةِ لِمَنْ يَسْمَعُهَا.

وَأَنْ يَكُونَ عَلَى أَكْمَلِ الْأَحْوَالِ وَأَكْرَمِ الشَّئَائِلِ وَأَنْ يَرْفَعَ نَفْسَهُ عَنْ كُلِّ مَا نَهَى الْقُرْآنُ عَنْهُ إِجْلَالًا لَهُ.

وَأَنْ يَكُونَ مَصُونًا عَنْ دَنِيءِ الْإِكْتِسَابِ شَرِيفَ النَّفْسِ مُرْتَفِعًا عَلَى الْجَبَابِرَةِ وَالْجُفَاءِ مِنْ أَهْلِ الدُّنْيَا مُتَوَاضِعًا لِلصَّالِحِينَ وَأَهْلِ الْخَيْرِ وَالْمَسَاكِينِ.

وَأَنْ يَجْتَنِبَ الضَّحِكَ وَالْحَدِيثَ الْأَجَنَبِيَّ خِلَالَ الْقِرَاءَةِ إِلَّا لِحَاجَةٍ وَالْعَبَثَ بِالْيَدِ وَنَحْوَهَا وَالنَّظَرَ إِلَى مَا يُلْهِي أَوْ يُبَدِّدُ الذِّهْنَ.

وَأَنْ يَلْبَسَ ثِيَابَ التَّجَمُّلِ كَمَا يَلْبَسُهَا لِلدُّخُولِ عَلَى الْأَمِيرِ.

وَأَنْ يَجْلِسَ عِنْدَ الْقِرَاءَةِ مُسْتَقْبِلَ الْقِبْلَةِ مُسْتَوِيًا مُتَخَشِّعًا ذَا سَكِينَةٍ وَوَقَارٍ مُطْرِقًا رَأْسَهُ غَيْرَ مُتَرَفِّعٍ وَلَا عَلَى هَيْئَةِ التَّكَبُّرِ بِحَيْثُ يَكُونُ جُلُوسُهُ وَحَدَهُ كَجُلُوسِهِ بَيْنَ يَدَيْ مُعَلِّمِهِ.

فَلَوْ قَرَأَ قَائِمًا أَوْ مُضْطَجِعًا جَازَ وَلَهُ أَجْرٌ أَيْضًا وَلَكِنَّهُ دُونَ الْأَوَّلِ.

وَأَنْ يَسْتَعِينَدَ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ قَبْلَ الْقِرَاءَةِ وَقِيلَ بَعْدَهَا لِظَاهِرِ الْآيَةِ وَأَوَّجَبَهَا قَوْمٌ لِظَاهِرِ الْأَمْرِ فَلَوْ مَرَّ عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ وَعَادَ إِلَى الْقِرَاءَةِ حَسُنَ إِعَادَةُ التَّعَوُّذِ.

وَلِيُحَافِظَ عَلَى قِرَاءَةِ الْبَسْمَلَةِ أَوَّلَ كُلِّ سُورَةٍ غَيْرِ بَرَاءَةٍ وَتَتَأَكَّدُ إِذَا كَانَتِ الْقِرَاءَةُ فِي وَظِيفَةٍ عَلَيْهَا جُعِلَ.

وَيُخَيَّرُ الْقَارِئُ عِنْدَ الْإِبْتِدَاءِ بِالْأَوْسَاطِ.

وَالسُّنَّةُ أَنْ يَصِلَ الْبَسْمَلَةَ بِالْحَمْدِ وَأَنْ يُجَهَرَ بِهَا حَيْثُ يُشْرَعُ الْجَهْرُ بِالْقِرَاءَةِ. وَالْإِسْرَارُ بِالْقِرَاءَةِ أَفْضَلُ إِنْ خِيفَ الرِّيَاءُ أَوْ تَأَذَّى مُصَلِّينَ أَوْ نِيَامٍ وَإِلَّا فَالْجَهْرُ أَفْضَلُ.

وَيُسْنُ أَنْ يَجْلُوَ بِقِرَاءَتِهِ حَتَّى لَا يَقْطَعَ عَلَيْهِ أَحَدٌ بِكَلَامٍ فَيَخْلِطَهُ بِجَوَابِهِ.

وَإِذَا مَرَّ بِأَحَدٍ وَهُوَ يَقْرَأُ فَيُسْتَحَبُّ لَهُ قَطْعُ الْقِرَاءَةِ لِيُسَلِّمَ عَلَيْهِ ثُمَّ يَرْجِعَ إِلَيْهَا وَلَوْ أَعَادَ التَّعَوُّذَ كَانَ حَسَنًا.

وَيَقْطَعُهَا لِرَدِّ السَّلَامِ وَجُوبًا وَلِلْحَمْدِ بَعْدَ الْعُطَاسِ وَلِلتَّشْمِيَةِ وَلِإِجَابَةِ الْمُؤَذِّنِ نَدْبًا.

وَإِذَا وَرَدَ عَلَيْهِ مَنْ فِيهِ فَضِيلَةٌ مِنْ عِلْمٍ أَوْ صِلَاحٍ أَوْ شَرَفٍ فَلَا بَأْسَ بِالْقِيَامِ لَهُ عَلَى سَبِيلِ الْإِكْرَامِ لَا لِلرِّيَاءِ بَلْ ذَلِكَ مُسْتَحَبٌّ.

وَيُسْنُ أَنْ يَقْرَأَ عَلَى تَرْتِيبِ الْمُصْحَفِ لِأَنَّ تَرْتِيبَهُ لِحِكْمَةٍ فَلَا يَتْرُكُهَا إِلَّا فِيمَا وَرَدَ الشَّرْعُ بِاسْتِثْنَائِهِ فَلَوْ فَرَّقَ السُّورَ أَوْ عَكَسَهَا كَمَا فِي تَعْلِيمِ الصَّغَارِ جَازَ وَقَدْ تَرَكَ الْأَفْضَلُ وَأَمَّا قِرَاءَةُ السُّورَةِ مَنْكُوسَةً فَمُتَّفَقٌ عَلَى مَنَعِهِ وَيُكْرَهُ خَلْطُ سُورَةٍ بِسُورَةٍ وَالتَّقَاطُ آيَةٍ أَوْ آيَتَيْنِ أَوْ أَكْثَرَ مِنْ كُلِّ سُورَةٍ مَعَ تَرْكِ قِرَاءَةِ بَاقِيهَا.

وَإِذَا ابْتَدَأَ مِنْ وَسْطِ سُورَةٍ أَوْ وَقَفَ عَلَى غَيْرِ آخِرِهَا فَلْيَبْتَدِئْ مِنْ أَوَّلِ الْكَلَامِ الْمُرْتَبِطِ بَعْضُهُ بِبَعْضٍ وَلْيَقِفْ عَلَى الْكَلَامِ الْمُرْتَبِطِ وَلَا يَتَّقِدْ بِعُشْرِ وَلَا حِزْبٍ.

وَالْقِرَاءَةُ فِي الْمُصْحَفِ أَفْضَلُ مِنْهَا عَنْ ظَهْرِ قَلْبٍ لِأَنَّهُ يَجْمَعُ الْقِرَاءَةَ وَالنَّظَرَ فِي الْمُصْحَفِ وَهُوَ عِبَادَةٌ أُخْرَى. نَعَمْ إِنْ زَادَ خُشُوعَهُ وَحُضُورَ قَلْبِهِ فِي قِرَاءَتِهِ عَنْ ظَهْرِ قَلْبٍ فَهِيَ أَفْضَلُ فِي حَقِّهِ قَالَهُ الْإِمَامُ النَّوَوِيُّ تَفَقُّهَا وَهُوَ حَسَنٌ.

وَلَا تَحْتَاجُ قِرَاءَةُ الْقُرْآنِ إِلَى نِيَّةٍ كَسَائِرِ الْأَذْكَارِ إِلَّا إِذَا نَذَرَهَا فَلَا بُدَّ مِنْ نِيَّةٍ النَّذْرِ.

وَتُسْتَحَبُّ قِرَاءَةُ الْجَمَاعَةِ مُجْتَمِعِينَ سَوَاءً كَانَتْ مُدَارَسَةً أَوْ إِدَارَةً.

وَتَجُوزُ قِرَاءَةُ الْقُرْآنِ بِالْقِرَاءَاتِ الْمُجْمَعِ عَلَى تَوَاتُرِهَا دُونَ الرِّوَايَاتِ الشَّاذَّةِ وَمَنْ قَرَأَ بِالشَّاذَّةِ يَجِبُ تَعْرِيفُهُ بِتَحْرِيمِهَا كَمَا عَلَيْهِ الْجُمْهُورُ إِنْ كَانَ جَاهِلًا وَتَعْزِيرُهُ وَمَنْعُهُ مِنْهَا إِنْ كَانَ عَالِمًا.

وَإِذَا ابْتَدَأَ قَارِئٌ بِقِرَاءَةِ أَحَدِ الْقُرَاءِ فَيَنْبَغِي أَنْ يَسْتَمِرَّ عَلَى الْقِرَاءَةِ بِهَا مَا دَامَ الْكَلَامُ مُرْتَبِطًا فَإِذَا انْقَضَى ارْتِبَاطُهُ فَلَهُ أَنْ يَقْرَأَ بِغَيْرِهَا وَالْأَوَّلَى دَوَامُهُ عَلَى الْأَوَّلَى فِي هَذَا الْمَجْلِسِ.

وَلَا تَجُوزُ الْقِرَاءَةُ بِالْعَجَمِيَّةِ مُطْلَقًا كَمَا لَا تَجُوزُ بِجَمْعِ الْقِرَاءَاتِ فِي مُحَافِلِ الْعَامَّةِ دُونَ الْعَرَضِ عَلَى الشُّيُوخِ مَعَ مَا فِيهِ.

وَتُسْتَحَبُّ الْقِرَاءَةُ بِالتَّرْتِيلِ وَتَحْسِينِ الصَّوْتِ بِشَرْطِ أَنْ لَا تَخْرُجَ عَنْ حُدُودِ الْوَاجِبِ شَرْعًا مِنْ إِخْرَاجِ كُلِّ حَرْفٍ مِنْ مَخْرَجِهِ مُوَفِّقًا حَقَّهُ وَمُسْتَحَقَّهُ وَإِلَّا كُرِهَتْ.

وَتُكْرَهُ بِالْإِفْرَاطِ فِي الْإِسْرَاعِ مُطْلَقًا.

وَتُسْتَحَبُّ الْقِرَاءَةُ أَيْضًا بِالتَّدْبِيرِ وَالتَّفَهُيمِ بَأَنْ يُشْغَلَ الْقَارِئُ قَلْبُهُ بِالتَّفَكُّرِ فِي مَعْنَى مَا يَلْفِظُ بِهِ فَيَعْرِفَ مَعْنَى كُلِّ آيَةٍ وَيَتَأَمَّلَ الْأَوَامِرَ وَالنَّوَاهِيَ وَيَعْتَقِدَ قَبُولَ ذَلِكَ وَلَا بِأَسْ بِنَكْرِيرِ الْآيَةِ وَتَرْدِيدِهَا حَتَّى يَتِمَّ لَهُ ذَلِكَ فَإِنْ كَانَ مَسًّا قَصَرَ عَنْهُ فِيمَا مَضَى اعْتَذَرَ وَاسْتَغْفَرَ.

وَإِذَا مَرَّ بِآيَةٍ فِيهَا ذِكْرُ مُحَمَّدٍ ﷺ، صَلَّى عَلَيْهِ سَوَاءَ الْقَارِئُ وَالْمُسْتَمِعُ وَيَتَأَكَّدُ ذَلِكَ عِنْدَ قَوْلِهِ تَعَالَى:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

وَإِذَا مَرَّ بِآيَةِ رَحْمَةِ اسْتَبَشَرَ وَسَأَلَ أَوْ عَذَابٍ أَشْفَقَ وَتَعَوَّذَ أَوْ تَنَزَّيَهُ نَزَهُ وَعَظَّمَ أَوْ دُعَاءٍ نَضَّرَعَ وَطَلَبَ.

وَلْيُقَلِّ بَعْدَ خَاتِمَةِ وَالتَّيْنِ: بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ وَبَعْدَ خَاتِمَةِ الْقِيَامَةِ: بَلَى وَبَعْدَ خَاتِمَةِ

الْمُرْسَلَاتِ: آمَنَّا بِاللَّهِ وَبَعْدَ خَاتِمَةِ الْمُلْكِ: اللَّهُ رَبُّ الْعَالَمِينَ وَبَعْدَ: فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ وَلَا بِشَيْءٍ مِنْ نِعْمِكَ رَبَّنَا نَكْذِبُ فَلَكَ الْحَمْدُ وَبَعْدَ خَتَمِ وَالصُّحَى وَمَا بَعْدَهَا يُكَبَّرُ.

وَلِيُخَفِّضَ صَوْتَهُ بِقَوْلِهِ:

﴿وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنِ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ﴾

وَنَحْوِ ذَلِكَ.

وَإِذَا فَرَغَ مِنَ الْفَاتِحَةِ يَقُولُ آمِينَ.

وَيُسْتَحَبُّ أَنْ يُكْثِرَ مِنَ الْبُكَاءِ عِنْدَ الْقِرَاءَةِ وَالتَّبَاكُيِّ لِمَنْ لَا يَقْدِرُ عَلَيْهِ وَالْحُزْنَ وَالْخُشُوعَ وَطَرِيقُ تَكْلُفِ الْبُكَاءِ أَنْ يُخَضِّرَ قَلْبُهُ الْحُزْنَ فَمِنْ الْحُزَنِ يَنْشَأُ الْبُكَاءُ وَوَجْهُ إِحْضَارِ الْحُزَنِ أَنْ يَتَأَمَّلَ مَا فِيهِ مِنَ التَّهْدِيدِ وَالْوَعِيدِ وَالْمَوَائِقِ وَالْعُهُودِ ثُمَّ يَتَأَمَّلَ فِي تَقْصِيرِهِ فِي امْتِثَالِ أَوْامِرِهِ وَزَوَاجِرِهِ فَيَحْزَنَ لَا مُحَالَةَ وَيَبْكِي فَإِنْ لَمْ يَخْضُرْ حُزْنٌ وَبُكَاءٌ كَمَا يَخْضُرُ أَرْبَابُ الْقُلُوبِ الصَّافِيَةِ فَلْيَبْكِ عَلَى فَقْدِ ذَلِكَ مِنْهُ فَإِنَّهُ مِنْ أَعْظَمِ الْمَصَائِبِ.

وَيُسْتَحَبُّ أَنْ يُرَاعِيَ حَقَّ الْآيَاتِ فَإِذَا مَرَّ بِآيَةِ سَجْدَةٍ مِنْ سَجَدَاتِ التَّلَاوَةِ سَجَدَ نَدْبًا خِلَافًا لِلْحَقِيقَةِ حَيْثُ قَالُوا بِوُجُوبِهَا.

وَهِيَ عِنْدَ الشَّافِعِيَّةِ فِي الْجَدِيدِ أَرْبَعُ عَشْرَةَ سَجْدَةً: فِي الْأَعْرَافِ وَالرَّعْدِ وَالتَّحْلِ وَالْإِسْرَاءِ وَمَرِيَمَ وَاثْنَانِ فِي الْحَجِّ وَفِي الْفُرْقَانِ وَالنَّمْلِ وَالْمِ السَّجْدَةِ وَحَمَّ السَّجْدَةِ وَالنَّجْمِ وَالْإِنْشِقَاقِ وَالْعَلَقِ وَأَمَّا سَجْدَةُ صَ فَسَجْدَةُ شُكْرِ.

وَعِنْدَ الْحَنَفِيَّةِ أَرْبَعُ عَشْرَةَ أَيْضًا لَكِنْ بِإِسْقَاطِ ثَانِيَةِ الْحَجِّ وَإِثْبَاتِ سَجْدَةِ صَ.

وَعَنْ أَحْمَدَ رَوَايَتَانِ. إِحْدَاهُمَا كَالشَّافِعِيَّةِ. وَالثَّانِيَةُ خَمْسَ عَشْرَةَ سَجْدَةً.

وَعَنْ مَالِكٍ قَوْلَانِ. أَوَّلُهُمَا كَالشَّافِعِيَّةِ. وَالثَّانِي إِحْدَى عَشْرَةَ بِإِسْقَاطِ النَّجْمِ وَالْإِنْشِقَاقِ وَالْعَلَقِ.

وَيَدْعُو فِي سُجُودِهِ بِمَا يَلِيْقُ بِالْآيَةِ الَّتِي قَرَأَهَا.

وَيُشْتَرَطُ فِي هَذِهِ السَّجَدَاتِ شُرُوطُ الصَّلَاةِ مِنْ سِتْرِ الْعَوْرَةِ وَاسْتِقْبَالِ الْقِبْلَةِ وَطَهَارَةِ الثَّوْبِ وَالْبَدَنِ
وَالْمَكَانِ وَمَنْ لَمْ يَكُنْ عَلَى طَهَارَةٍ عِنْدَ التَّلَاوَةِ يَسْجُدُ بَعْدَ أَنْ يَتَطَهَّرَ.

وَيُسْنُ أَنْ يَتَعَاهَدَ الْقُرْآنَ وَيُكْثِرَ مِنْ قِرَاءَتِهِ مَا أَمَكَنَ فِي كُلِّ وَقْتٍ بِلَا اسْتِثْنَاءٍ خِلَافًا لِمَنْ كَرِهَهَا بَعْدَ
صَلَاةِ الْعَصْرِ وَقَالَ إِمَامًا مِنْ فِعْلِ الْيَهُودِ وَلَيْكُنْ اعْتِنَاؤُهُ بِهَا فِي اللَّيْلِ أَكْثَرَ لِكَوْنِهِ أَجْمَعَ لِلْقَلْبِ وَأَبْعَدَ عَنِ
السَّاعِغَاتِ وَالْمُلْهِيَاتِ وَأَصْوَنَ عَنِ الرِّيَاءِ وَغَيْرِهِ مِنَ الْمُحِيطَاتِ.

وَلِيَحْتَرِسَ مِنْ نِسْيَانِهِ فَإِنْ نَسِيَائَهُ كَثِيرَةٌ وَكَذَا نِسْيَانُ شَيْءٍ مِنْهُ كَمَا صَرَّحَ بِهِ النَّوَوِيُّ فِي «الرَّوْضَةِ»
وغيرها.

وَإِذَا أُرْبِجَ عَلَى الْقَارِي فَلَمْ يَدْرِ مَا بَعْدَ الْمَوْضِعِ الَّذِي انْتَهَى إِلَيْهِ فَسَأَلَ عَنْهُ غَيْرَهُ فَيَنْبَغِي أَنْ يَتَأَدَّبَ فِي
سُؤَالِهِ وَلَا يَتَكَلَّمَ بِمَا يُلِيسُ عَلَيْهِ. وَالسُّنَّةُ أَنْ يَقُولَ أُنْسِيتُ كَذَا لَا نَسِيتُهُ إِذْ لَيْسَ هُوَ فَاعِلُ النِّسْيَانِ.

وَيُسْتَحَبُّ لِلْقَارِي إِذَا انْتَهَتْ قِرَاءَتُهُ أَنْ يُصَدِّقَ رَبَّهُ وَيَشْهَدَ بِالْبَلَاغِ لِرَسُولِهِ ﷺ وَيَشْهَدَ عَلَى ذَلِكَ أَنَّهُ
حَقٌّ فَيَقُولُ: صَدَقَ اللَّهُ الْعَظِيمُ وَبَلَغَ رَسُولُهُ الْكَرِيمُ وَنَحْنُ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ، اَللَّهُمَّ اجْعَلْنَا مِنْ شُهَدَاءِ
الْحَقِّ الْقَائِمِينَ بِالْقِسْطِ.

وَيُسْنُ صَوْمُ يَوْمِ الْحَتَمِ وَجَمْعُ الْأَهْلِ وَالْأَصْدِقَاءِ عِنْدَهُ وَالِدُّعَاءُ عَقِبَهُ ثُمَّ الشُّرُوعُ فِي خَتْمَةِ أُخْرَى
وَجَرَى عَمَلُ النَّاسِ عَلَى تَكَرُّرِ سُورَةِ الْإِخْلَاصِ وَمَنْعُهُ الْإِمَامُ أَحْمَدُ.



آدَابُ مَسِّ الْمُصْحَفِ وَحَمْلِهِ وَكِتَابَتِهِ

يَحْرُمُ عَلَى الْمُحَدِّثِ وَلَوْ أَصْغَرَ مَسُّ شَيْءٍ مِنَ الْمُصْحَفِ وَحَمْلُهُ وَكَذَا مَسُّ خَرِيطَةٍ وَصُنْدُوقٍ فِيهِمَا مُصْحَفٌ بِشَرَطِ أَنْ يَكُونَا مُعَدَّيْنِ لَهُ وَكَذَا مَسُّ عِلَاقَةٍ لَا ثِقَّةَ بِهِ بِشَرَطِ أَنْ يَكُونَ عَلَيْهَا الْمُصْحَفُ وَكَذَا يَحْرُمُ عَلَيْهِ مَسُّ مَا كُتِبَ لِدِرَاسَةٍ وَلَوْ بَعْضُ كُلِّوَحٍ وَعِلَاقَتِهِ.

وَيَجِبُ مَنَعُ الْمَجْتُونِ وَالصَّبِيِّ الَّذِي لَا يُمَيِّزُ مِنْ مَسِّهِ مَخَافَةَ انْتِهَاكِ حُرْمَتِهِ، وَأَمَّا الصَّبِيُّ الْمُمَيِّزُ فَلَا يُمْنَعُ مِنْ مَسِّ مُصْحَفٍ وَلَوْحٍ لِدِرَاسَةٍ وَتَعَلُّمٍ وَلَا يُكَلِّفُ بِالطَّهَارَةِ لِذَلِكَ خَوْفَ الْمَشَقَّةِ.

أَمَّا لِتَعْلِيمٍ وَغَيْرِهِ فَلَا يَجُوزُ لَهُ ذَلِكَ وَلَكِنْ أَفْتَى الْإِمَامُ ابْنُ حَجَرٍ بِأَنَّهُ يُسَاسِحُ لِمُؤَدِّبِ الْأَطْفَالِ الَّذِي لَا يَسْتَطِيعُ أَنْ يُقِيمَ عَلَى الطَّهَارَةِ فِي مَسِّ الْأَلْوَحِ لِمَا فِيهِ مِنَ الْمَشَقَّةِ لَكِنَّهُ يَتِمُّمُ وَهُوَ أَوْلَى.

وَيُمْنَعُ الْكَافِرُ بَنَاتًا مِنْ مَسِّ الْمُصْحَفِ كُلِّهِ أَوْ بَعْضِهِ وَلَا يُمْنَعُ مِنْ سَمَاعِ الْقُرْآنِ وَيَجُوزُ تَعْلِيمُهُ إِنْ رُجِيَ إِسْلَامُهُ.

أَمَّا مَا كُتِبَ تَمِيمَةً لِلتَّبَرُّكِ فَلَا يَحْرُمُ مَسُّهَا وَلَا حَمْلُهَا لَكِنْ بِشَرَطِ أَنْ تُجْعَلَ فِي حِرْزٍ يَفِيهَا مِنْ كُلِّ أَدَى.

وَلَا يَجُوزُ جَعْلُ صَحِيفَةٍ بَالِيَةٍ مِنْهُ وَقَايَةً لِكِتَابٍ بَلْ يَجِبُ مَحْوُهَا بِمَاءٍ طَاهِرٍ وَيُصَبُّ فِي بَحْرٍ أَوْ نَهْرٍ جَارٍ.

وَيَحْرُمُ كَتَبُ الْقُرْآنِ وَكَذَا أَسْمَاءُ اللَّهِ تَعَالَى بِنَجْسٍ أَوْ عَلَى نَجْسٍ وَمَسُّهُ بِهِ إِذَا كَانَ غَيْرَ مَعْفُوٍّ عَنْهُ.

وَيُكْرَهُ كَتَبُهُ عَلَى حَائِطٍ وَلَوْ لِمَسْجِدٍ وَثِيَابٍ وَطَعَامٍ وَنَحْوِ ذَلِكَ وَيَجُوزُ هَذْمُ الْحَائِطِ وَلُبْسُ الثِّيَابِ وَأَكْلُ الطَّعَامِ، وَلَا تَضُرُّ مَلَأَاتُهُ مَا فِي الْمَعْدَةِ بِخِلَافِ ابْتِلَاعِ قِرْطَاسٍ فَإِنَّهُ يَحْرُمُ عَلَيْهِ.

وَلَا يَجُوزُ كَتَبُهُ عَلَى الْأَرْضِ وَلَا عَلَى بَسَاطٍ وَنَحْوِهِ مِمَّا يُوطَأُ بِالْأَقْدَامِ.

وَلَا يُكْرَهُ كَتَبُ شَيْءٍ مِنْهُ فِي إِنَاءٍ لِيُسْقَى مَاؤُهُ لِلشِّفَاءِ خِلَافًا لِمَا وَقَعَ لِلْإِمَامِ ابْنِ عَبْدِ السَّلَامِ فِي فِتَاوَاهِ مِنَ التَّحْرِيمِ.

وَيُسَنُّ كُتُبُهُ وَإِضَاحُهُ إِكْرَامًا لَهُ وَكَذَا يُسْتَحَبُّ نَقْطُهُ وَشُكْلُهُ صِيَانَةً لَهُ مِنَ اللَّحْنِ وَالتَّخْرِيفِ.

وَيَنْبَغِي أَنْ يُكْتَبَ عَلَى مُقْتَضَى الرَّسْمِ الْعُثْمَانِيِّ لَا عَلَى مُقْتَضَى الْخَطِّ الْمُتَدَاوِلِ عَلَى الْقِيَاسِ وَلَا يَجُوزُ لِأَحَدٍ أَنْ يَطْعَنَ فِي شَيْءٍ مِنْ مَرْسُومِ الصَّحَابَةِ إِذِ الطَّعْنُ فِي الْكِتَابَةِ كَالطَّعْنِ فِي التَّلَاوَةِ.

وَتَحِبُّ صِيَانَةُ الْمُصْحَفِ مِنْ كُلِّ أَذَى وَيَحْرُمُ سَبُّهُ وَالِاسْتِخْفَافُ بِهِ وَيُسْتَحَبُّ تَطْيِيبُهُ وَتَعْظِيمُهُ.

وَجَعْلُهُ عَلَى كُرْسِيِّ أَوْ فِي مَحَلٍّ مُرْتَفِعٍ فَوْقَ سَائِرِ الْكُتُبِ تَعْظِيمًا لَهُ.

وَتَقْبِيلُهُ قِيَاسًا عَلَى تَقْبِيلِ الْحَجَرِ الْأَسْوَدِ.

وَالْقِيَامُ لَهُ إِذَا أُقْدِمَ بِهِ وَعَدَهُ بَعْضُهُمْ بِدَعَا لِكَوْنِهِ لَمْ يُعْهَدْ فِي الصَّدْرِ الْأَوَّلِ.

وَيُسْتَحَبُّ تَعَاهُدُهُ بِالْقِرَاءَةِ فِيهِ يَوْمِيًّا.

وَيَحْرُمُ تَوَسُّدُهُ وَمَدُّ الرَّجْلَيْنِ إِلَيْهِ وَالْقَاوُذُ عَلَى الْقَاذُورَةِ وَالْمُسَافَرَةُ بِهِ إِلَى أَرْضِ الْعَدُوِّ إِذَا خِيفَ وَقُوعُهُ فِي أَيْدِيهِمْ.

وَيَحْرُمُ مَحْوُهُ بِالرِّيقِ: أَيُّ بِالْبَصْقِ عَلَيْهِ، فَإِنْ بَصَقَ عَلَى خِرْقَةٍ وَمَحَاهُ بِهَا لَمْ يَحْرَمْ.

وَيَصَحُّ بَيْعُهُ وَشِرَاؤُهُ عَلَى الصَّحِيحِ وَكَرَاهَةُ جَمَاعَةٍ وَيَحْرُمُ بَيْعُهُ مِنَ الذَّمِّ مطلقاً.



آدَابُ الْمُعَلِّمِ وَشَرْطُهُ

شَرَطُ الْمُعَلِّمِ أَنْ يَكُونَ مُسْلِمًا بَالِغًا عَاقِلًا ثَقَّةً مَأْمُونًا ضَابِطًا مُتَنَزِّهًا عَنِ أَسْبَابِ الْفُسْقِ وَمُسْقِطَاتِ الْمُرُوءَةِ.

وَلَا يَجُوزُ لَهُ أَنْ يَقْرَأَ إِلَّا بِمَا سَمِعَهُ مِمَّنْ تَوَقَّعَتْ فِيهِ هَذِهِ الشُّرُوطُ أَوْ قَرَأَهُ عَلَيْهِ وَهُوَ مُصْنِعٌ لَهُ أَوْ سَمِعَهُ بِقِرَاءَةِ غَيْرِهِ عَلَيْهِ.

وَيَجِبُ عَلَيْهِ أَنْ يُخْلِصَ النِّيَّةَ لِلَّهِ تَعَالَى وَلَا يَقْصِدَ بِذَلِكَ غَرَضًا مِنْ أَعْرَاضِ الدُّنْيَا كَمَعْلُومٍ يَأْخُذُهُ أَوْ ثَنَاءٍ يَلْحَقُهُ مِنَ النَّاسِ أَوْ مَنْزِلَةٍ تَحْصُلُ لَهُ عَنْدهُمْ.

وَأَنْ لَا يَطْمَعَ فِي رِفْقٍ يَحْصُلُ لَهُ مِنْ بَعْضِ مَنْ يَقْرَأُ عَلَيْهِ سَوَاءً كَانَ مَالًا أَوْ خِدْمَةً وَإِنْ قَلَّ وَلَوْ كَانَ عَلَى صُورَةِ الْهَدِيَّةِ الَّتِي لَوْ لَا قِرَاءَتُهُ عَلَيْهِ لَمَّا أَهْدَاهَا إِلَيْهِ.

وَاخْتَلَفَ الْعُلَمَاءُ فِي اخْتِذِ الْأَجْرَةِ عَلَى الْإِقْرَاءِ، فَمَنْعَهُ أَبُو حَنِيفَةَ وَجَمَاعَةٌ، وَأَجَازَهُ آخَرُونَ إِذَا لَمْ يَشْتَرِطْ وَأَجَازَهُ الشَّافِعِيُّ وَمَالِكٌ إِذَا شَارَطَهُ وَاسْتَأْجَرَهُ إِجَارَةً صَحِيحَةً لَكِنْ بِشَرَطِ أَنْ يَكُونَ فِي بَلَدِهِ غَيْرُهُ.

وَيَنْبَغِي لَهُ أَنْ يَتَخَلَّقَ بِالْأَخْلَاقِ الْحَمِيدَةِ الْمُرْصِيَّةِ مِنَ الزُّهْدِ فِي الدُّنْيَا وَالتَّقَلُّلِ مِنْهَا وَعَدَمِ الْمُبَالَاهِ بِهَا وَبِأَهْلِهَا وَالسَّخَاءِ وَالْحِلْمِ وَالصَّبْرِ وَمَكَارِمِ الْأَخْلَاقِ وَطَلَاقَةِ الْوَجْهِ مِنْ غَيْرِ خُرُوجٍ إِلَى حَدِّ الْخَلَاعَةِ وَمُلَازِمَةِ الْوَرَعِ وَالْخُشُوعِ وَالسَّكِينَةِ وَالْوَقَارِ وَالتَّوَاضُّعِ وَالْخُضُوعِ.

وَأَنْ يَنْزَهُ نَفْسَهُ مِنَ الرِّيَاءِ وَالْحَسَدِ وَالْحَقْدِ وَالْغِيْبَةِ وَاحْتِقَارِ غَيْرِهِ وَإِنْ كَانَ دُونَهُ وَمِنَ الْعُجْبِ وَقَلَّ مَنْ يَسْلَمُ مِنْهُ وَمِنَ الْمَزَاحِ وَدَنِيِّ الْمَكَاسِبِ.

وَأَنْ يَصُونَ بَصَرَهُ عَنِ الْإِلْفَاتِ إِلَّا لِحَاجَةٍ وَيَدْيِهِ عَنِ الْعَبَثِ بِهَا إِلَّا لِحَاجَةٍ.

وَأَنْ يُزِيلَ نَتْنَ إِبْطِهِ وَمَالَهُ رَائِحَةً كَرِيهَةً بِهِ وَيَمَسَّ مِنَ الطَّيِّبِ مَا يَقْدِرُ عَلَيْهِ وَأَنْ يُلَازِمَ الْوَطَافِ الشَّرْعِيَّةَ مِنْ قَصِّ الشَّارِبِ وَقَلْبِ الطُّفْرِ وَتَسْرِيحِ اللَّحْيَةِ وَنَحْوِهَا.

وَأَنْ يَكُونَ سَاكِنَ الْأَطْرَافِ مُتَدَبِّرًا فِي مَعَانِي الْقُرْآنِ فَارَغَ الْقَلْبِ مِنَ الْأَسْبَابِ الشَّاعِلَةِ إِلَّا إِذَا احتَاجَ إِلَى إِشَارَةٍ لِلْقَارِئِ فَيَضْرِبُ بِيَدِهِ الْأَرْضَ ضَرْبًا خَفِيفًا أَوْ يُشِيرُ بِيَدِهِ أَوْ بِرَأْسِهِ لِيَقْطَنَ الْقَارِئُ لِمَا فَاتَهُ وَيَصْبِرَ عَلَيْهِ حَتَّى يَتَذَكَّرَ وَلَا أَخْبَرَهُ بِهَا تَرَكَ.

وَأَنْ يُحْسِنَ هَيْئَتَهُ وَلِتَكُنْ ثِيَابُهُ بَيَضَاءَ نَقِيَّةٍ وَلِيَحْذَرَ مِنَ الْمَلَابِسِ الْمَنَهِيِّ عَنْهَا وَمِمَّا لَا يَلِيْقُ بِأَمْثَالِهِ.

وَأَنْ يُرَاقِبَ اللَّهَ تَعَالَى فِي سِرِّهِ وَعَلَانِيَتِهِ وَيَعُوَّلَ عَلَيْهِ فِي جَمِيعِ أُمُورِهِ.

وَأَنْ لَا يَقْصِدَ التَّكْثُرَ بِكَثْرَةِ الْمُشْتَغَلِينَ عَلَيْهِ.

وَأَنْ يُصَلِّيَ رَكَعَتَيْنِ إِذَا وَصَلَ إِلَى مَحَلِّ جُلُوسِهِ وَيَتَأَكَّدُ لَهُ ذَلِكَ إِنْ كَانَ مَسْجِدًا.

وَيُسْتَحَبُّ لَهُ أَنْ يُوسِّعَ مَجْلِسَهُ لِيَتِمَكَّنَ جُلُوسًاؤُهُ فِيهِ.

وَيُظْهِرُ لَهُمُ الْبَشَاشَةَ وَطَلَاقَةَ الْوَجْهِ وَيَتَفَقَّدُ أَحْوَالَهُمْ وَيَسْأَلُ عَمَّنْ غَابَ مِنْهُمْ وَيُسَوِّي بَيْنَهُمْ إِلَّا أَنْ يَكُونَ أَحَدُهُمْ مُسَافِرًا أَوْ يَتَقَرَّسَ فِيهِ النَّجَابَةُ أَوْ نَحْوَ ذَلِكَ.

وَلِيُقَدِّمَ الْأَوَّلَ فَالْأَوَّلَ. فَإِنْ رَضِيَ الْأَوَّلَ بِتَقْدِيمِ غَيْرِهِ قَدَّمَهُ.

وَلَا بَأْسَ بِقِيَامِهِ لِمَنْ يَسْتَحِقُّ الْإِكْرَامَ مِنَ الطَّلَبَةِ وَغَيْرِهِمْ.

وَيَنْبَغِي لَهُ أَنْ يَرْفُقَ بِمَنْ يَقْرَأُ عَلَيْهِ وَيُرْحَبَ بِهِ وَيُحْسِنَ إِلَيْهِ بِحَسَبِ حَالِهِ وَيُكْرِمَهُ وَيَنْصَحَهُ وَيُرْشِدَهُ إِلَى مَصْلَحَتِهِ وَيُسَاعِدَهُ عَلَى طَلَبِهِ بِمَا أَمَكَّنَ وَيُؤَلِّفَ قَلْبَهُ وَيَتَلَطَّفَ بِهِ وَيُحَرِّضُهُ عَلَى التَّعْلِيمِ وَيَذْكُرُهُ فَضِيلَةَ الْإِسْتِغَالِ بِقِرَاءَةِ الْقُرْآنِ وَسَائِرِ الْعُلُومِ الشَّرْعِيَّةِ لِيَزِدَّادَ نَشَاطَهُ وَرَغْبَتَهُ.

وَيُرْهِدُهُ فِي الدُّنْيَا وَيَصْرِفُهُ عَنِ الرُّكُونِ إِلَيْهَا وَالْإِغْتِرَارِ بِهَا وَيُجْرِيهِ مَجْرَى وَلَدِهِ فِي الشَّفَقَةِ عَلَيْهِ وَالْإِهْتِمَامِ بِمَصَالِحِهِ وَالصَّبْرِ عَلَى جَفَائِهِ وَسُوءِ آدَبِهِ.

وَلَا يَكْرَهُ قِرَاءَتَهُ عَلَى غَيْرِهِ مِمَّنْ يَنْتَفِعُ بِهِ وَلَا يَتَعَاطَمُ عَلَيْهِ بَلْ يَلِينُ وَيَتَوَاضَعُ مَعَهُ وَيُحِبُّ لَهُ مَا يُحِبُّ
لِنَفْسِهِ مِنَ الْخَيْرِ وَيَكْرَهُ لَهُ مَا يَكْرَهُ لِنَفْسِهِ مِنَ النَّقْصِ.

وَيُؤَدِّبُهُ عَلَى التَّدْرِيجِ بِالْآدَابِ الشَّرْعِيَّةِ وَالشَّيْمِ الْمَرْضِيَّةِ وَيُعَوِّدُهُ الصِّيَانَةَ فِي جَمِيعِ أُمُورِهِ.

وَيُخْرِصُهُ عَلَى الْإِخْلَاصِ وَالصَّدَقِ وَحُسْنِ النِّيَّةِ وَمُرَاقَبَةِ اللَّهِ تَعَالَى فِي جَمِيعِ حَالَاتِهِ.

وَأَنْ يَخْرِصَ عَلَى تَعْلِيمِهِ مُؤَثِّرًا ذَلِكَ عَلَى مَصَالِحِ نَفْسِهِ الدُّنْيَوِيَّةِ غَيْرِ الصَّرُورِيَّةِ.

وَيَخْرِصَ عَلَى تَفْهِيمِهِ وَيُعْطِيَهُ مَا يَلِيقُ بِهِ وَيَأْخُذْهُ بِإِعَادَةِ مُحْفُوظَاتِهِ وَيُثْنِي عَلَيْهِ إِذَا ظَهَرَتْ نَجَابَتُهُ مَا لَمْ
يُحْشَ عَلَيْهِ فِتْنَةٌ بِإِعْجَابٍ أَوْ غَيْرِهِ.

وَيُعِنِّقُهُ تَعْنِيقًا لَطِيفًا إِذَا قَصَرَ مَا لَمْ يَحْشَ تَنْفِيرُهُ.

وَيَنْبَغِي أَنْ لَا يَمْتَنَعَ مِنْ تَعْلِيمِ أَحَدٍ لِكَوْنِهِ غَيْرَ صَحِيحِ النِّيَّةِ.

وَأَنْ يَصُونِ الْعِلْمَ فَلَا يَذْهَبَ إِلَى مَكَانٍ يُنْسَبُ إِلَى الْمُتَعَلِّمِ لِيَتَعَلَّمَ مِنْهُ فِيهِ وَإِنْ كَانَ الْمُتَعَلِّمُ خَلِيفَةً
فَمَنْ دُونَهُ.

وَيُجَوِّزُ لَهُ الْإِقْرَاءَ فِي الطَّرِيقِ خِلَافًا لِمَنْ عَابَهُ.

وَلَا يُجَوِّزُ لَهُ تَأْخِيرَ الْإِجَارَةِ بِالْإِقْرَاءِ فِي نَظِيرِ مَالٍ وَنَحْوِهِ عَنْ كُلِّ مَنْ اسْتَحَقَّهَا إِذِ الْإِجَارَةُ لَيْسَتْ مِمَّا
يُقَابَلُ بِالنَّالِ.



آدَابُ الْمُتَعَلِّمِ

يَجِبُ عَلَيْهِ أَنْ يَخْلَصَ نِيَّتَهُ ثُمَّ يَجِدَّ فِي قَطْعِ مَا يَقْدِرُ عَلَيْهِ مِنَ الْعَلَائِقِ وَالْعَوَائِقِ الشَّاعِلَةِ لَهُ عَنْ تَمَامِ مُرَادِهِ.

وَلْيُبَادِرْ فِي شَبَابِهِ وَأَوْقَاتِ عُمْرِهِ لِلتَّحْصِيلِ وَلَا يَغْتَرَّ بِخَدَعِ التَّسْوِيفِ فَإِنَّهُ آفَةُ الطَّالِبِ.

وَلَا يَسْتَنكِفُ عَنْ أَحَدٍ وَجَدَ عِنْدَهُ فَائِدَةً.

وَلْيَقْصِدْ شَيْخًا كَمَلَتْ أَهْلِيَّتُهُ وَظَهَرَتْ دِيَانَتُهُ جَامِعًا لِلشُّرُوطِ الْمُتَقَدِّمَةِ أَوْ أَكْثَرِهَا.

وَلْيُطَهِّرْ قَلْبَهُ مِنَ الْأَدْنَسِ لِيُصْلِحَ لِقَبُولِ الْقُرْآنِ وَحِفْظِهِ وَاسْتِثْرَارِهِ.

وَلْيَكُنْ حَرِيصًا عَلَى التَّعَلُّمِ مُوَظِّبًا عَلَيْهِ فِي جَمِيعِ الْأَوْقَاتِ الَّتِي يَتِمَكَّنُ مِنْهُ فِيهَا.

وَلَا يَقْنَعُ بِالْقَلِيلِ مَعَ تَمَكُّنِهِ مِنَ الْكَثِيرِ، وَلَا يُحْمِلُ نَفْسَهُ مَا لَا يُطِيقُ خَافَةً مِنَ الْمَلَلِ وَضِيَاعِ مَا حَصَلَ.

وَلْيُبَكِّرْ بِقِرَاءَتِهِ عَلَى شَيْخِهِ، وَلْيُحَافِظْ عَلَى قِرَاءَةِ مُحْفُوظَاتِهِ، وَلَا يُؤْثِرْ بِنَوَيْتِهِ غَيْرُهُ إِلَّا إِذَا أَمَرَهُ الشَّيْخُ بِذَلِكَ لِمَصْلَحَةٍ.

وَلَا يُعْجَبُ بِنَفْسِهِ وَلَا يَحْسُدُ أَحَدًا مِنْ رُفَقَتِهِ أَوْ غَيْرِهِمْ عَلَى فَضِيلَةٍ رَزَقَهُ اللَّهُ إِيَّاهَا.

وَيَجِبُ عَلَيْهِ أَنْ يَنْظُرَ شَيْخَهُ بِعَيْنِ الْإِحْتِرَامِ وَيَعْتَقِدَ كَمَالَ أَهْلِيَّتِهِ وَرُجْحَانِهِ عَلَى نَظَرَاتِهِ فَهُوَ أَقْرَبُ إِلَى انْتِفَاعِهِ وَرُسُوخِ مَا يَسْمَعُهُ مِنْهُ فِي ذَهْنِهِ.

وَيَلْزَمُ مَعَهُ الْوَقَارَ وَالتَّأَدُّبَ وَالتَّعْظِيمَ.

وَيَتَوَاضَعُ لَهُ وَإِنْ كَانَ أَصْغَرَ مِنْهُ سِنًا وَأَقَلَّ شُهْرَةً وَنَسَبًا وَصَلَاحًا وَلَا يَأْخُذُ بِثَوْبِهِ إِذَا قَامَ وَلَا يُلِحُّ عَلَيْهِ إِذَا كَسَلَ وَلَا يَشْبَعُ مِنْ طُولِ صُحْبَتِهِ وَيَنْقَادُ لَهُ وَيُشَاوِرُهُ فِي جَمِيعِ أُمُورِهِ وَيَقْبَلُ قَوْلَهُ وَيَقْعُدُ بَيْنَ يَدَيْهِ قَعْدَةً الْمُتَعَلِّمِينَ لَا قَعْدَةَ الْمُعَلِّمِينَ وَلَا يَدْخُلُ عَلَيْهِ بِغَيْرِ اسْتِئْذَانٍ إِذَا كَانَ فِي مَكَانٍ يَحْتَاجُ إِلَيْهِ وَإِنْ نَظَرَهُ فِي عِلْمٍ فَلْيُكْنِ مَعَ السَّكِينَةِ وَالْوَقَارِ وَلَا يُشِيرَنَّ بِيَدِهِ وَلَا يَغْمِزَنَّ غَيْرَهُ بِعَيْنِهِ وَيَتَحَرَّى رِضَاهُ وَإِنْ خَالَفَ رِضَا نَفْسَهُ وَلَا يُفْشِي لَهُ سِرًّا.

وَإِذَا وَقَعَ مِنْ شَيْخِهِ نَقْصٌ فَلْيَجْعَلْهُ مِنْ نَفْسِهِ بِأَنَّهُ لَمْ يَفْهَمْ قَوْلَهُ.

وَلَا يَذْكُرُ أَحَدًا مِنْ أَقْرَانِهِ عِنْدَهُ وَلَا يَقُولُ لَهُ قَالَ فَلَانٌ خِلَافَ قَوْلِكَ.

وَيُرَدُّ غَيْبَتُهُ إِذَا سَمِعَهَا إِنْ قَدِرَ، فَإِنْ تَعَذَّرَ عَلَيْهِ رَدُّهَا قَامَ وَفَارَقَ ذَلِكَ الْمَجْلِسَ.

وَإِذَا قُرِبَ مِنْ حَلَقَةِ الشَّيْخِ فَلْيُسَلِّمْ عَلَى الْحَاضِرِينَ وَلْيَخُصَّ الشَّيْخَ بِتَحِيَّةٍ وَيُسَلِّمْ عَلَيْهِ وَعَلَيْهِمْ إِذَا انْصَرَفَ، وَلَا يَتَخَطَّى رِقَابَ النَّاسِ بَلْ يَجْلِسُ حَيْثُ انْتَهَى بِهِ الْمَجْلِسُ إِلَّا أَنْ يَأْذَنَ لَهُ الشَّيْخُ فِي التَّقَدُّمِ أَوْ يَعْلَمَ مِنْ إِخْوَانِهِ إِثَارَ ذَلِكَ وَلَا يُقِيمُ أَحَدًا مِنْ مَجْلِسِهِ، فَإِنْ أَثَرَهُ لَمْ يَقْبَلْ إِلَّا أَنْ يُقْسِمَ عَلَيْهِ أَوْ أَمَرَ الشَّيْخُ بِذَلِكَ أَوْ يَكُونُ فِي ذَلِكَ مَصْلَحَةٌ لِلْحَاضِرِينَ وَلَا يَجْلِسُ فِي وَسْطِ الْحَلَقَةِ إِلَّا لِضْرُورَةٍ وَلَا بَيْنَ صَاحِبَيْنِ بِغَيْرِ إِذْنِهِمَا وَإِذَا جَلَسَ فَلْيُوسِّعْ وَلْيَتَأَدَّبْ مَعَ رِفْقَتِهِ وَحَاضِرِي مَجْلِسِ الشَّيْخِ، فَإِنْ ذَلِكَ تَأَدَّبَ مَعَ شَيْخِهِ وَصِيَانَةٍ لِمَجْلِسِهِ.

وَلَا يَرْفَعُ صَوْتَهُ رَفْعًا بَلِيغًا وَلَا يَضْحَكُ وَلَا يُكْثِرُ الْكَلَامَ إِلَّا لِحَاجَةٍ وَلَا يَلْتَفِتُ يَمِينًا وَلَا شِمَالًا إِلَّا حَاجَةً بَلْ يَتَوَجَّهُ إِلَى الشَّيْخِ وَيُصْغِي لِكَلَامِهِ وَلَا يَغْتَابُ عِنْدَهُ أَحَدًا وَلَا يُشَاوِرُ أَحَدًا فِي مَجْلِسِهِ.

وَلْيَحْتَمِلْ جَفْوَةَ الشَّيْخِ وَسُوءَ خُلُقِهِ وَلَا يَصُدَّهُ ذَلِكَ عَنْ مَلَا زَمَنِهِ وَاعْتِقَادِ كَمَالِهِ.

وَلَا يَقْرَأُ عَلَيْهِ فِي حَالِ شُغْلِهِ وَمَلَلِهِ وَغَمِّهِ وَجُوعِهِ وَعَطَشِهِ وَنُعَاسِهِ وَقَلْقَلِهِ وَنَحْوِ ذَلِكَ مِمَّا يَشُقُّ عَلَيْهِ أَوْ يَمْنَعُهُ مِنْ كَمَالِ حُضُورِ الْقَلْبِ وَنَسَاطَتِهِ.

وَإِذَا وَجَدَهُ نَائِبًا أَوْ مُشْتَغَلًا بِمُهِمٍّ لَمْ يَسْتَأْذِنْ عَلَيْهِ بَلْ يَصْبِرُ إِلَى اسْتِيفَاضِهِ أَوْ فَرَاعِهِ أَوْ يَنْصَرِفُ.

وَإِذَا جَاءَ إِلَى الشَّيْخِ فَلَمْ يَجِدْهُ انْتِظَرَهُ وَلَا زِمَ بَابَهُ وَلَا يُفَوِّتُ وَظِيفَتَهُ إِلَّا أَنْ يَخَافَ كَرَاهَةَ الشَّيْخِ لِذَلِكَ بِأَنْ يَعْلَمَ مِنْ حَالِهِ الْإِقْرَاءَ فِي وَقْتٍ بَعَيْنِهِ دُونَ غَيْرِهِ.

وَيَجُوزُ لَهُ الْقِيَامُ لِشَيْخِهِ وَهُوَ يَقْرَأُ أَوْ لِمَنْ فِيهِ فَضِيلَةٌ مِنْ عِلْمٍ أَوْ صَلَاحٍ أَوْ سِنٍّ أَوْ حُرْمَةٍ بِوَلَايَةٍ أَوْ غَيْرِهَا وَاسْتَحَبَّ ذَلِكَ الْإِمَامُ النَّوَوِيُّ لَكِنْ بِشَرْطٍ أَنْ يَكُونَ عَلَى سَبِيلِ الْإِكْرَامِ وَالْإِحْتِرَامِ لَا عَلَى سَبِيلِ الرِّيَاءِ وَالْإِعْظَامِ.



آدَابُ النَّاسِ وَالسَّامِعِينَ

يَجِبُ عَلَى جَمِيعِ النَّاسِ الْإِيمَانُ بِأَنَّ الْقُرْآنَ هُوَ كَلَامُ اللَّهِ تَعَالَى وَتَنْزِيلُهُ ثُمَّ تَعْظِيمُهُ وَالْحُشُوعُ عِنْدَ تِلَاوَتِهِ وَالْإِعْتِنَاءُ بِمَوَاعِظِهِ وَالْعَمَلُ بِأَحْكَامِهِ وَتَنْزِيهِهُ وَصِيَانَتُهُ مِنْ كُلِّ نَقْصٍ.

وَيَنْبَغِي لَهُمْ فِي مَجْلِسِهِ اجْتِنَابُ الضَّحِكِ وَلَلَّغْطِ وَالْحَدِيثِ إِلَّا كَلَامًا يَضْطَرُّ إِلَيْهِ وَلِيَمْتَثِلُوا قَوْلَهُ

تَعَالَى:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

وَلِيَجْتَنِبُوا النَّظَرَ إِلَى مَا يُلْهِي أَوْ يُبَدِّدُ الذَّهْنَ وَإِلَى الْأَمْرِدِ وَنَحْوِهِ وَلِيَنْهَوْا عَنْ ذَلِكَ غَيْرَهُمْ مَتَى قَدِرُوا

عَلَيْهِ.

وَيَنْبَغِي لَهُمْ تَعْظِيمُ قُرْآنِهِ وَاحْتِرَامُهُمْ وَالْقِيَامُ بِمَصَالِحِهِمُ وَالتَّادِبُ فِي حَقِّهِمْ كَمَا يُتَادَّبُ فِي حَضْرَةِ

النَّبِيِّ ﷺ لَوْ كَانَ مَوْجُودًا لِأَنَّهُمْ وَرَثَتُهُ كَمَا تُلْقَى مِنَ الْحَضْرَةِ النَّبَوِيَّةِ.

وَيَحْرُمُ عَلَيْهِمْ تَفْسِيرُهُ بِغَيْرِ عِلْمٍ وَالْكَلامُ فِي مَعَانِيهِ لِمَنْ لَيْسَ مِنْ أَهْلِهَا.

وَيَحْرُمُ الْمِرَاءُ فِي الْقُرْآنِ وَالْجِدَالُ فِيهِ بِغَيْرِ حَقٍّ.



الْخَاتِمَةُ

فَهَذِهِ الْأَدَابُ جَمِيعُهَا تَنْبَغِي الْمُحَافَظَةَ عَلَيْهَا بِقَدْرِ الطَّاقَةِ، لِأَنَّهُ وَرَدَ أَنَّ مَنْ ابْتُلِيَ بِتَرْكِ الْأَدَابِ وَقَعَ فِي تَرْكِ السُّنَنِ، وَمَنْ ابْتُلِيَ بِتَرْكِ السُّنَنِ وَقَعَ فِي تَرْكِ الْوَاجِبَاتِ، وَمَنْ ابْتُلِيَ بِتَرْكِ الْوَاجِبَاتِ وَقَعَ فِي ارْتِكَابِ الْمُحَرَّمَاتِ، وَمَنْ ابْتُلِيَ بِارْتِكَابِ الْمُحَرَّمَاتِ وَقَعَ فِي تَرْكِ الْفَرَائِضِ، وَمَنْ ابْتُلِيَ بِتَرْكِ الْفَرَائِضِ وَقَعَ فِي اسْتِحْقَارِ الشَّرِيعَةِ، وَمَنْ ابْتُلِيَ بِذَلِكَ وَقَعَ فِي الْكُفْرِ، نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ.

تَمَّ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ وَسَلَّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

