The Virtues of
THE QUR'AN

Abdul Qadir Al Arna’oot

Translated by
Muhammad ibn Munir Al-Qashlan

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IN THE NAME OF ALLĀH
ALL-COMPASSIONATE ALL-MERCIFUL
THE VIRTUES OF
The Qur’ān
فضائل القرآن

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Publisher’s Note

All Praise is due to Allāh (ﷻ) and may His Peace and Blessings be upon His last Messenger Muhammad (ﷺ), his family and Companions and the believers until the Last Day. So much can be said about the Qur’ān that it can fill volumes. Suffice it to say that this short work is just a reminder of the beauty and excellence of this Noble Book. The Qur’ān is the speech of Allāh (ﷻ), it was not created and whoever recites it, is actually reciting Allāh’s own words. It was revealed for practical implementation and therefore its main purpose is as a source of guidance for the whole of humanity. It remains unchallenged and will remain so till the Last Day. Its virtues are so numerous that it constantly inspires its reciters to acts of goodness and righteous deeds solely seeking Allāh’s Face.

This book is an important addition to the authentic collection of books on the Sunnah and its correct understanding. We hope our readers will be inspired, by its clarity and make its memorization (i.e., the Qur’ān), an important part of their daily life.

Muhammad A. R. Al-Tuwaljri
Riyadh, Saudi Arabia
Sha‘abān 25, 1419
December 14, 1998
Translator’s Introduction

Verily all praise is due to Allāh (ﷻ) the Most Omnipotent, the Most Merciful, Who has blessed us with blessings that are so various and numerous that their number could not possibly be counted or imagined. All praise is due to Him, Who has revealed the final revelation upon the last of the Messengers, Muhammad (ﷺ) the son of ‘Abdullāh. May His Peace and Blessings be upon him (ﷺ), his family, and those who have clutched to his Sunnah with their molars until the Last Day.

I thank Allāh (ﷻ) for granting me the ability to complete the translation of this small treatise and ask that He may accept it and benefit with it all those who may testify to the Oneness of Allāh (ﷻ) and to the Prophethood of His last Messenger (ﷺ). The treatise that lies in-between your hands, is an introduction which was written by Shaykh Abdul-Qādir Al-Arnā’oot to Tafseer Ibn Katheer. The reason why I chose to translate this introduction was to emphasize the importance of memorizing the Qur’ān and its tafseer, which has unfortunately been forgotten by many. It is a pity that those who call to the authentic Salafi Da’wah and strive towards preserving the Sunnah, that they have lagged behind in this aspect, whilst many amongst the people of heresy and misguidance know the Qur’ān like the back of their hands and have voices which cause the eyes of people to overflow with tears. Verily we are the people of the Sunnah and the Qur’ān; not solely the Sunnah. For verily they compliment each other like the two wings of a bird that soars in the horizons of the sky. With utmost certainty, the following verse should be remembered by all of us who claim to be on the path of the pious predecessors (the Salaf us-Ṣāliḥ)…
(And the Messenger [Muhammad] said: 'Oh my Rabb! Verily, my people abandoned this Qur’an. Thus have We made for every Prophet an enemy among the Mujrimoon [disbelievers, polytheists, criminals, etc]. But sufficient is your Rabb as a Guide and Helper.) (Qur’an 25: 30,31)

So let us all hasten towards memorizing the Qur’an along with the tafseer (explanation) that has been handed down to us by the pious predecessors. Verily, we have the most right and obligation to represent Islam and even more so the Qur’an. For it is we who are the successors of Abū Bakr (ﷺ), ‘Umar (ﷺ), ‘Uthmān ibn ‘Affān (ﷺ), ‘Alī ibn Abī Ṭālib (ﷺ), ‘Abdullāh ibn Mas‘ūd (ﷺ), Abū Bakr, Ash-Shāfi‘ī, Ahmad ibn Ḥanbal, Abū Ḥanīfah, Mālik, Taqī-uddīn ibn Taymiyah, Ibn Katheer, Aṭ-Ṭabarānī, As-Suyūṭī, Muhammad ibn ‘Abdul-Wahhāb, and the rest of those from the past who were [and those of the present who are (such as ‘Abdul ‘Aziz ibn Bāz, Muhammad Ṣāliḥ ibn ‘Uthaymīn, and Nāṣirudīn Al-Albānī)] upon the Sunnah of the Last Messenger (ﷺ).

A STUDENT OF KNOWLEDGE:
مُحَمَّد بن مُنِير آل قَشْلَان
Muhammad ibn Munir Al-Qashlan
Friday
The 10th of Dhul-Ḥijjah, 1418
The 10th of April 1998.
THE VIRTUE OF HE WHO LEARNS THE QUR’ĀN AND TEACHES IT

(1) The Messenger of Allāh (ﷺ) ‘Blessings and Peace be upon him’ said:

«خيركم من تعلم القرآن وعلمه»

"The best of you is he who learns the Qur’ān and teaches it.” (Reported by Bukhāri)

(2) And he (ﷺ) also said:

«أَفَلَا يُعْلِنُو آخِدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُونَ أَوْ يَقْرَأُ آثَرَانِينَ مِنْ كِتَابِ اللَّهِ عَزْ وْجَلَّ»

"Will not any of you go to the masjid and learn or read two verses from the Book of Allāh (ﷻ) ‘The Exalted’, Mighty and Glorified be He? (For) that is better for him than two she-camels, and three (verses) are better for him than three (she-camels), and four (verses) are better for him than four (she-camels). And the number (of verses read in total) are better than the same number of camels.” (Reported by Muslim)

(3) And he (ﷺ) said:

«لا أَحْسَدُ إِلَّا فِي آثَرَانِينَ: رَجُلٌ آتاه الله القرآن، فهو يتَّلِعُوه آناء الليل وآناء النهار، ورجل آتاه الله مالاً فهو ينفقه آناء الليل وآناء النهار»

"I do not envy except in two things: One who is given the Qur’ān and is able to recite it, and another who is given wealth and spends it." (Reported by Muslim)
"There is no envy (acceptable) except in two (cases): a person whom Allah (ﷻ) has given the Qur’an and recites it throughout the night and throughout the day. And a person whom Allah (ﷻ) has given wealth, that he gives out throughout the night and throughout the day." (Reported by Bukhārī and Muslim)

**THE VIRTUE OF READING THE QUR’ĀN**

(4) The Messenger of Allah (ﷺ) said:

"Whosoever reads a letter from the Book of Allah (ﷻ) will receive a ḥasanah (good deed) from it (i.e. his recitation), and the ḥasanah (good deed) is multiplied by ten. I do not say that Alif-lām-meem is (considered as) a letter (in reward), rather Alif is a letter, lām is a letter, and meem is a letter." (Reported by At-Tirmidhī, Ad-Dārāmī)

(5) And he (ﷺ) also said:

"He who is skillful in reciting the Qur’an is with the unveiled, honorable, and pious (i.e. Ḥūr Al-‘Ām). And he who stutters when reading the Qur’an, (and its recitation) is difficult upon him, will receive two rewards." (Reported by Bukhārī)
(6) And he (ﷺ) said:

«إِنَّ الَّذِي لَا يُبْقِي فِي جَوُهُ شَيْءًا مِنَ الْقُرْآنِ كَالْبَيْتِ الْحَرْبِ»

“Verily he who has nothing of the Qur’an in his heart, is like a house (which has been) destroyed.” (Reported by At-Tirmidhi)

**THE INTERCESSION OF THE QUR’ĀN FOR ITS BEHOLDER**

(7) The Messenger of Allah (ﷺ) said:

«اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ»

“Read the Qur’an. For verily it will come forth on the Day of Resurrection as an intercessor for its readers.” (Reported by Muslim)

(8) And he (ﷺ) also said:

«يُؤْتِي الْقُرْآنَ الْقِيَامَةَ بِالْقُرْآنِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدِيمَةً سُورَةَ الْبَقَرَةِ وَالْجِمْرَانَ،ْ نَحَاجَانِ عَنْ صَاحِبِهِمَا»

“The Qur’an and its people, those who implemented it, will be brought forth on the Day of Resurrection, (being) led by Sūrat Al-Baqarah and Al-‘Imrān, to support their beholders.” (Reported by Muslim)

(9) And he (ﷺ) also said:

«الْقُرْآنُ شَافِعٌ مُشْفَعٌ، وَمَاحِلٌ مُصَدِّقٌ مِنَ جَعْلَةٍ إِمَامَةٍ قاَدِهُ إِلَى الْجَنَّةِ وَمَنْ»
"The Qur'an is an intercessor (which by Allah's permission) intercedes, and an opponent (which is) truthful. He who appoints it as his leader, (then it) will lead him to Paradise. And he who puts it behind him, (then it) will lead him to the Fire."\(^{(1)}\)

(10) And he (ﷺ) said:

«الصيام والقرآن يشععان للعبد يوم القيامة، يقول الصيام: أي رب، منعته الطعام والشهوة فشععان فيه، والقرآن: منعته النوم بالليل فشععان فيه، قال: فشععان»

"Fasting and the Qur'an will intercede for the slave on the Day of Resurrection. Fasting will say: 'Oh my Rabb! I prevented him from food and desires, so accept my intercession for him.'
And the Qur'an will say: 'I prevented him from sleep during the night, so accept my intercession for him.'
He (ﷺ) said: "And they will (be allowed to) intercede." \(^{(2)}\)

THE COMMAND TO MAINTAIN THE QUR'ĀN

(11) The Messenger of Allah (ﷺ) said:

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\(^{(1)}\) Reported by Ibn Ḥibbān in his 'sahīh' and Al-Bayhaqī in Shu'ab Al-Imān from Jābir ibn Abdullah (ﷺ). It was also reported by At-Ṭabarānī and Al-Bayhaqī in Shu'ab Al-Imān from Abdullah ibn Masʿūd (ﷺ). The hadith is sahīh.

\(^{(2)}\) Reported by Ahmad, At-Ṭabarānī, Al-Ḥakim, and others from Abdullah ibn 'Umar ibn Al-ʿĀṣ (ﷺ). The hadith is sahīh.
"Maintain the Qur'an. For verily, by He in Whose Hand Muhammad's soul is in, it (the Qur'an) is more intense in escaping (memory) than a camel from its rein."
(Reported by Bukhārī and Muslim)

(12) And he (ﷺ) also said:

«إِنَّمَا مَثَلُ صاحِبِ الْقُرآنِ كَمَثَلِ الإِبلِ المُعَقِّلَةِ، إِنَّ عَهْدَ عَلَيْهَا أَمْسَكَهَا، وَإِنَّ أَطْلَقَهَا ذَهَبَتْ.»

"Verily the likeness of the beholder of the Qur'an is like that of a reined camel. If he were to undertake it, he would grasp it. And if he were to leave it, it would escape."
(Reported by Bukhārī and Muslim)

(13) And he (ﷺ) said:

«إِسْتَشْتَهَبْ أَسْأَلُوا الْقُرآنَ، فَإِنَّ أَسْأَلُ تَفَصِّيَّ مِنْ صُدُورِ الرَّجَالِ مِنْ الْعِقَابِ يَعْقِلُهَا.»

"Maintain learning the Qur'an, by heart for verily it is greater in escaping from the chests of men than camels from their reins."
(Reported by Bukhārī and Muslim)
IMPROVING THE SITUATION OF THE MUSLIMS THROUGH THE QUR’ĀN

(14) The Messenger of Allāh (ﷺ) said:

«إن الله يرفع بهذا الكتاب أقواماً ويضع بيد آخرين»

"Verily Allāh (ﷺ) raises nations by this book (the Qur’ān) and puts down (i.e. destroys) others by it." ( Reported by Muslim)

THE VIRTUE OF THE RECITER OF THE QUR’ĀN

(15) The Messenger of Allāh (ﷺ) said:

«مثل المؤمن الذي يقرأ القرآن مثل الأرجهة، طعمها طيب وريحها طيبة، ومثل السمؤن الذي لا يقرأ القرآن مثل النمرة، طعمها طيب وليست ريحها، ومثل المنافق الذي يقرأ القرآن مثل الريحانة، ريحها طيبة وطعمها مر، ومثل المنافق الذي لا يقرأ القرآن كمثل الحنظلة طعمها مر ولا ريح لها».

"The likeness of the believer who reads the Qur’ān is like that of citron; its taste is delicious and its scent is pleasant. And the likeness of the believer who does not read the Qur’ān is like that of a date; its taste is delicious, yet it has no scent. And the likeness of a hypocrite who reads the Qur’ān is like that of a basil; its scent is pleasant, yet its taste is bitter. And the likeness of a hypocrite that does not read the Qur’ān is like that of a colocynth; its taste is bitter and it has no scent."

(Reported by Bukhārī and Muslim)
The Status of the Beholder of the Qur'ān That Puts It into Practice

(16) The Messenger of Allāh (ﷺ) said:

"It will be said to the beholder of the Qur'ān: ‘Recite, ascend, and rattil (recite slowly and distinctly) as you used to rattil in the life of this world, for verily your level (in Paradise) is at the last verse you read." (3)

The Descending of Tranquillity Due to the Recitation of the Qur'ān

(17) From Barā’ ibn ‘Āzib (ﷺ) who said:

“There was once a man who had a horse tied with two ropes (due to the horse’s strength) and was reading Sūrat Al-Kahf. Then a cloud came over them, such that it began to twirl and come closer. His horse began to flee from it. So when he (the man) woke up he came to the Prophet (ﷺ) and told him (what happened).” He (ﷺ) said: “This is

(1) Reported by Abū Dāwūd and At-Tirmidhī from Abdullah ibn Umar ibn Al-‘Āṣ (ﷺ). The hadith is sahih.
the tranquillity that descended due to the Qur'ān.”
(Reported by Bukhārī and Muslim)

THE ORDER OF RECITING THE QUR'ĀN FOR THE
SAKE OF ALLĀH'S FACE AND NOT USING IT FOR
WORLDLY MATTERS AND TO EAT FROM IT

(18) The Messenger of Allāh (ﷺ) said:

«اقرأوا القرآن، وعملوا به و لا تجعلوا عنده، و لا تقلوا فيه، و لا تأكلوا»
«ولا تستكيّروا به»

"Read the Qur'ān, put it into practice, do not abandon it, do not put grudges (upon others) through it, and do not eat and gain wealth through it." (4)

(19) And he (ﷺ) also said:

«اقرأوا القرآن، و انقطعوا به وجه الله تعالى، من بخيل أن يأتي قوم يقيمونه إقامة القلّ، يتعجلونه ولا يتأجلونه»

"Read the Qur'ān and through it seek the Face (pleasures) of Allāh (ﷻ), Exalted be He, before there comes a nation that implements it like an arrow. They read it fast and they do not recite it slowly (to implement)." (5)

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(4) Reported by Ahmad, At-Ṭabarānī, and others from ‘Abdul-Rahmān ibn Shībī (ﷺ). The hadith is saḥīḥ.

(5) Reported by Ahmad and Abū Dawūd from Jabīr ibn ‘Abdullāh (ﷺ). The hadith is ḥasan.
Favoring the Beautifying of One's Voice when Reading the Qur'ān

(20) The Messenger of Allāh (ﷺ) said:

«زَيْتِنَا الْقُرْآنَ بَأَصْوَاتَكُمْ ، فَإِنَّ الصُّوَّاتَ الحَسْنَ يُزِيدُ الْقُرْآنَ حَسَنًا»

“Engender the Qur'ān with your voices, for verily the voice of beauty (6) increases the beauty of the Qur'ān.” (2)

(21) And he (ﷺ) also said:

«إِنَّ مِنْ أَحْسَنِ اللّدَمْ صُوَّاتُمُ الَّذِي إِذَا سُعِيَّتْمُوْهُ يَقُرُّ هَسِبُتُمُوْهُ يَخْشَى اللّهِ»

“Verily the best of people with regard to voices, is he whom you feel fears Allāh (ﷺ) when he recites.” (8)

The Virtue of Sūrat al-Fātihah

(22) Abū Sa‘īd ibn Al-Mu‘allā (ﷺ) said: The Messenger of Allāh (ﷺ) said to me:

«أَلَا أَعْلَمُكُمْ أَعْظَمَ سُورَةً فِي الْقُرْآنَ قَبْلَ أنْ تُخْرِجُ مِنَ الْمسْجِدِ؟» فَأَخْذَ بِبِنَسِي ،

فَلَمْ أَرْنَا أَنْ تُخْرِجْ قَلْتُ: يَارَسُولُ اللّهِ ، إِنَّكَ قَلْتَ: لَأَعْلَمُكُمْ أَعْظَمَ سُورَةً فِي الْقُرْآنَ ، قَالُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمَيْنِ ﴾ هِيَ السَّعْدُ الْمَثْلُ ، وَالْقُرْآنُ العَظِيمُ الَّذِي أُوْتِيْتُهُ». (9)

(6) i.e. A beautiful voice fulfilling proper pronunciation and the rules of recitation.

[TRANSLATOR]

(7) Reported by Al-Ḥākim from Bara‘ ibn ‘Āzib (ﷺ). The hadith is sahih.

(8) Reported by Ad-Dārīmī and others. The hadith is sahih.
“Shall I not teach you the greatest Sūrah in the Qur’ān before you leave the Masjid?”

So he (ﷺ) took me by my hand until we were about to leave the Masjid, (when) I said: ‘Oh Messenger of Allāh (ﷺ), you said that you would teach me the greatest Sūrah in the Qur’ān.’

He (ﷺ) said: “Al-Hamdu lilāhi Rabbil ‘Ālamīn (i.e. Sūrat Al-Fāṭiḥah); it is the Seven Repeatedly Recited Verses, and the Grand Qur’ān which has been given to me.”

(Reported by Bukhārī)

**THE VIRTUE OF SūRAT AL-BAQARAH**

(23) The Messenger of Allāh (ﷺ) said:

«لا تجعلوا بيوتكم مقابرًا، فإن الشيطان يثير من البيت الذي نحن فيه سورة البقرة.»

“Do not render your houses into graveyards. Verily the devil flees from a house in which Sūrat Al-Baqarah is read.”

(Reported by Muslim)

(24) And he (ﷺ) also said:

«قرأوا سورة البقرة، فإن أخذها مركة، وتركها حسرة، ولا تستطيعها البطلة.»

“Read Sūrat Al-Baqarah, for verily grasping it is a blessing, abandoning it is a deterrent, and magicians cannot bear it.”

(Reported by Muslim)
THE VIRTUE OF ĀYĀT AL-KURSI

(25) From Ubay ibn K‘ab (ﷺ) who said: The Messenger of Allāh (ﷺ) said:

«بِیَا أَبا الْمُنْذِرِ، أَنْدَرِی اَیَّآیَة مِنْ كِتَابِ الَّهِ مَعَكَ أَعْظَمْ؟» قَالَ قَلْـتُ: اللَّهُ وَرَسَولُهُ أَعْلَمُ. قَالَ: «بِیَا أَبا الْمُنْذِرِ، أَنْدَرِی اَیَّآیَة مِنْ كِتَابِ الَّهِ مَعَكَ أَعْظَمْ؟» قَالَ قَلْـتُ: قَالَ قَلْـتُ: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيْمُ» قَالَ: فَضَرَّبَ فِي صَدْرِی وَقَالَ: «وَاللَّهِ لَیْهْنَکَ الْعَلَمُ أَبا الْمُنْذِرِ».

“Oh Abū Al-Mundhir, do you know which verse with you from the Book of Allāh (ﷻ) is (the) greatest?”
He said: ‘Allāh (ﷻ) and His Messenger know best.’
He (ﷺ) said (again): “Oh Abū Al-Mundhir, do you know which verse with you from the Book of Allāh (ﷻ) is (the) greatest?”
He (ﷺ) said: ‘Allāhu lā ‘ilāha illāhuwal-hayyul Qayyoom (i.e. Āyāt Al-Kursī).
He [Abū Al-Mundhir (_months)] said: ‘So he struck my chest and said: “Oh Abū Al-Mundhir, Allāh (ﷻ) will make knowledge please you.” ’ (Reported by Muslim)

THE VIRTUE OF THE END OF SŪRAT AL-BAQARAH

(26) The Messenger of Allāh (ﷺ) said:

«مَنْ قَرَأَ بِالآیَاتِ مِنْ أَخْرَ جَوْهَرَةِ الْبَقرَةِ فِي لِیْلَةِ كَفَّاتَهَا»

“Whosoever reads the last two verses from Sūrat Al-
Baqarah, in a night, (then that will be) sufficient (9) for him.” (Reported by Bukhārī and Muslim)

THE VIRTUE OF SūRAT AL-FĀTIHĀH AND THE END OF SūRAT AL-BAQARĀH

(27) From Ibn ‘Abbās (安宁) who said:

“While Jibrā’īl (Gibrael) (安宁) ‘May Peace be upon him’ was sitting with the Prophet (安宁), he heard the opening of a gate above him. So he raised his head and said: ‘This is a gate from the skies that has opened today, which has never opened before this day.’

So an angel descended from it (the gate). So he Jibrā’īl (安宁) said: ‘This is an angel that has descended to the earth, which has never descended except today. He gave salām and said:

(9) Meaning it will grant him the reward of night prayer in reciting the Qur’ān. It was said that it meant that it would be sufficient for him (in protection) from all calamities. It was said that it would be sufficient for him from the evil of the devils. And it was said that they (i.e. the recitation of the two verses) would drive the evil of mankind and the devils away from him.
'Receive glad tidings [Oh Muhammad (ﷺ)] with two lights which have been given to you, that have never been given to a Prophet before you: The Opening of the Book (i.e. Sūrat Al-Fātiḥah) and the end of Sūrat Al-Baqarah. Never do you read a letter from either of the two (Sūrah) except that you are given it.'” (Reported by Muslim)

THE VIRTUE OF SŪRAT AL-KAHF
(28) The Messenger of Allāh (ﷺ) said:

«مَنْ حَفْظَ عَشَرُ آيَاتٍ مِنْ أَوْلِ سُوُّرَةِ الْكَهْفِ عَصِيمُ مِنَ الدَّجَالِلِ»

"Whosoever memorizes ten verses from the beginning of Sūrat Al-Kahf will be protected from Dajjāl." (Reported by Muslim)

THE VIRTUE OF SŪRAT AL-FATH
(29) From Ibn ‘Umar (ﷺ) who said:

جَعَلَ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ عَلَيْهِ، فَقَالَ: «لَقَدْ أَنْزِلَتْ عَلَيْنَا اللِّيْلَةُ سُوُّرَةٌ لِهِيَ أُصْبِحُ إِلَيْ مَا طَلَّغَتْ عَلَيْهِ الشَّمَسُ.» ثُمَّ قَرَأُ: «إِنَّا فَتَحْنَا لَكَ فَتَحًا مِثْلًا» لِمَا فِيهَا مِنَ الإِشَارَةِ بِالْمَحْفُوْرَةِ وَالْفَتْحِ.

"I came to the Messenger of Allāh (ﷺ) and gave him my salām, where upon he (ﷺ) said: 'There has been a chapter

(10)"Which means that you are given its reward (i.e. the reward of recitation):” Taken from Mukhtasar sahih Muslim with Shaykh Al-Albānī’s editing, p. 553, hadith no. 2094.
(11) His appearance is a major trial and one of the final signs of the Last Day.
[TRANSLATOR]
revealed upon me this night, that is more beloved to me than
one upon whom the sun has risen.'
Then he (ﷺ) recited: 'Verily we have given you [Oh
Muhammad (ﷺ)] a manifest victory."(12) For what it contains
of signs of forgiveness and victory." (Reported by Bukhārī)

THE VIRTUE OF SūRAT TāBĀRAK
(30) The Messenger of Allāh (ﷺ) said:

إِنْ سُوُّرَةَ فِي الْقُرْآنِ ثَلاَثَةٌ آيَةٌ، شَيِّعَتُ لِصَاحِبِهَا حَتَّى غَفِّرَ لَهُ
دَبْرُ اللَّهِ الَّذِي بَيْنَ الْمَلَكَ.

"Verily a Sūrah in the Qur'ān, (which contains) thirty verses,
intercedes for its possessor until he is forgiven, and it (i.e. the
Sūrah) is, 'Exalted be He in Whose Hand is the
dominion..."(13)"(14)

THE VIRTUE OF SūRAT AL-KĀFIROON
(31) The Messenger of Allāh (ﷺ) said:

قُلْ يَا الْكَفَّارُ مَنْ رَبِّي هُنَاكَ

"(The Sūrah of) 'Say! Oh you disbelievers."(15), is equal to one
fourth of the Qur'ān." (16)

(12) i.e. Sūrah 48 (Al-Fāth - The Victory). [TRANSLATOR]
(13) i.e. Sūrah 67 (Al-Mulk - The Dominion). [TRANSLATOR]
(14) Reported by Abū Dāwūd, At-Tirmidhī, and others. The ḥadīth is ṣaḥīḥ.
(15) i.e. Sūrah 109 (Al-Kāfīroon - The Disbelievers). [TRANSLATOR]
(16) Reported by At-Ṭabarānī from ‘Abdullāh ibn ‘Umar Al-Khaṭṭāb (ﷺ). The ḥadīth is ṣaḥīḥ.
(32) And he (ﷺ) also said:

«اقرأِ قَلِ يَا بَيَانَا الْكَيْبُوْرُ عِندَ مَنَا مِكَّةَ، إِنَّهَا بِرَاءَةٌ مِّنَ الشَّرِّكِ».

"Read, ‘Say! Oh you disbelievers.’"(17), at your bed (i.e. before sleeping), for verily it is an immunity from Shirk (Association)."(18)

**THE VIRTUE OF SūRAT AL-IKHLĀS:**

(33) From Abū Sa‘īd Al-Khudrī (ﷺ) (who said) that the Messenger of Allāh (ﷺ) said with regard to the Sūrah of ‘Say! He is One.’(19):

«والذِّي نفَسِي بِهِ إِفَّا لِتَتَعْدِلُ ثُلُثُ الْقُرْآنِ»

"By He in Whose Hand my soul is in, it is equal to one third of the Qur’ān." (Reported by Bukhārī)

(34) And from Abū Hurairah (ﷺ) (who said) that the Messenger of Allāh (ﷺ) said:

«قَلِ الَّذِي هُوَ الَّذِي أَحَدٌ تَتَعْدِلُ ثُلُثُ الْقُرْآنِ»

"'(The Sūrah of) Say! He is Allāh (ﷺ), One.'(20), is equal to one third of the Qur’ān." (Reported by Muslim)

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(17) i.e. Sūrah 109 (Al-Kāfīroon - The Disbelievers). [TRANSLATOR]
(18) Reported by Al-Bayhaqī in ‘Shu’ab Al-Imām’ from Anas ibn Mālik (ﷺ). The hadith is sahīh.
(19) i.e. Sūrah 112 (Al-Ikhlās - The Purity). [TRANSLATOR]
(20) i.e. Sūrah 112 (Al-Ikhlās - The Purity). [TRANSLATOR]
THE VIRTUE OF THE \textit{Mu‘awidh-dhatān} (21)

(35) From ‘Uqbah ibn ‘Āmir (ﷺ) (who said) that the Messenger of Allāh (ﷺ) said:

«أَلَمْ تُرَ آيَاتٍ أُنزِلَتْ عَلَيِّ هَذِهِ الْيَعْلَةِ، لَمْ تُرَ مِثَالِهِنَّ فَتَقَلِّبْ قَلْ أَعُوذُ بِرَبِّ الْبَارَائِنِ»

«وَقَلْ أَعُوذُ بِرَبِّ الْتَّمَانِسِ»

"Have you not seen the verses which have been revealed upon me this night, which no one has seen the like thereof before; (they are) ‘Say! I seek refuge with the Rabb of the Dawn.’ (22), and ‘Say! I seek refuge with the Rabb of Mankind.’ (23)" (Reported by Muslim)

(36) (And) also from ‘Uqbah ibn ‘Āmir (ﷺ) who said:

"بَلَى أَنَا أُسَيِّرُ مَعَ رَسُولِ اللَّهُ ﷺ بَيْنَ الْحَجَّةَ وَالْأَبْقَاءِ، إِذْ غَشِيَّتَنَا رَيْحُ وَظَلْمَةُ شَنْدِيَّةٍ، فَجَعَلَ رَسُولُ اللَّهُ ﷺ يَعْقُوبُ بَيْنَ أَعُوذُ بِرَبِّ الْبَارَائِنِ» وَقَلْ أَعُوذُ بِرَبِّ الْتَّمَانِسِ" وَيَقُولُ: "يَا عَقَيْفَةُ تَعْفَعُ يَتَعَدُّ، فَمَا تَعْفَعُ مَتَعَدُّ بِعَيْنِهَا»

"While the Messenger of Allāh (ﷺ) and I were going from Al-Juhfah to Al-Abwā’, we were overspread by winds and severe darkness. So the Messenger of Allāh (ﷺ) began to seek refuge with ‘Say! I seek refuge with the Rabb of the Dawn.’ (24), and

(21) i.e. Sūrah 113 (\textit{Al-Falaq - The Day Break}) and 114 (\textit{An-Nās - The People}). \textit{Mu‘awidh-dhatān} literally means the two chapters used in seeking refuge. [TRANSLATOR]

(22) i.e. Sūrah 113 (\textit{Al-Falaq - The Day Break}). [TRANSLATOR]

(23) i.e. Sūrah 114 (\textit{An-Nās - The People}). [TRANSLATOR]

(24) i.e. Sūrah 113 (\textit{Al-Falaq - The Day Break}). [TRANSLATOR]
Say! I seek refuge with the Rabb of Mankind. '25 and said: 'Oh 'Uqbah, seek refuge with them, for no person seeking refuge has sought refuge with anything like them.' '26

THE VIRTUE OF LOVING TO HEAR THE QUR'ĀN FROM OTHERS

(37) From 'Abdullāh ibn Mas'ūd (ﷺ) who said:

"قال لي النبي ﷺ : 'قرأ علي القرآن' قلتُ: يا رسول الله، أقرأ عليك وعليك أنزل؟ قال: 'إني أحب أن يسمعه من غيري'. فقرأت عليه سورة النساء، حتى جئت هذه الآية:

فكيف إذا جئنا من كل أمة مهدي، وجئنا بك علّي هؤلاء شهيداً قال: 'حسنب الآن' فأتقنّنا إله، فإذا عيناه نذر فان".

"The Prophet (ﷺ) said to me: 'Recite the Qur'an upon me.' So I said: '(How can I) read the Qur'an upon you, and (yet) upon you it was revealed?'
He (ﷺ) said: 'I like to hear it from others besides me.'
So I recited Surat An-Nisā' '27 upon him until I reached the following verse: 'How (will it be) then, when We bring from each nation a witness and We bring you [Oh Muhammad (ﷺ)] as a witness against these people?' '28
So he (ﷺ) said: 'That is enough for now.'

'25 i.e. Surah 114 (An-Nās - The People). [TRANSLATOR]
'26 Reported by Abū Dawūd in his book of Sunnah. The ḥadīth is sahih.
'28 Surah 4 (An-Nisā' - The Women) v. 41. [TRANSLATOR]
So I turned to him [only to see] his eyes flowing with tears.’
(Reported by Bukhārī and Muslim) And...

(38) From Anas ibn Mālik (اَبُوْ حَطَب), (who said) that the Messenger of Allāh (ﷺ) said to Ubay ibn K‘āb (اَبُوْ عُبَيْدَة):

> إنَّ اللَّهُ أَمَرَنَا أَنْ أَقْرَأْ عَلَيْكَ قَالَ: آَللَّهُ سَمَّيَنَا لِتَكْفَرُونَ؟ قَالَ: «الِلَّهُ سَمَّاَكَ لِي» قَالَ:

فَجَعَلَ أَبُوْ نَبِيَّي.

“Verily Allāh (ﷻ) has ordered me to read upon you.’
He [Ubay (اَبُوْ عُبَيْدَة)] said: ‘Has Allāh (ﷻ) named me for you?!’
He (ﷺ) said: ‘Allāh (ﷻ) has named you for me.’
He [Anas (اَبُوْ حَطَب)] said: So Ubay (اَبُوْ عُبَيْدَة) began to weep.”
(Reported by Muslim)

**The Virtue of Studying the Qur’ān**

(39) The Messenger of Allāh (ﷺ) said:

> وَاِجْتَمَعَ فَقَامَ فِي بَيْتٍ مِّنْ بَيْتِنَ فِي نَبِيٍّ مِّنْ نُبِيِّنَ اللَّهِ بِلَادَتِهِمْ وَبِكَابِلَتِهِمْ وَبِبَيْتِهِمْ إِلَّاً

نَزَلَتُ عَلَيْهِمْ السَّكِينَةُ وَغَشِيَّتُهُمْ الرَّحْمَةُ وَخَفَّتُهُمْ الْمَلَائِكَةُ وَذَكَرَهُمْ اللَّهُ

فيَنْعَدُهُمْ وَمِنْ بَطَلٍ مَّعَهُ عَمَلَتْهُ لَمْ يُسَرِّعْ بِهِ نَسْبَهُ.”

“There is not a group which has gathered in a house from the houses of Allāh (ﷻ), reciting the Book of Allāh (ﷻ) and studying it between them, except that tranquillity will descend upon them, mercy will befall them, the Angels will encircle them, and Allāh (ﷻ) will mention them to those who are with Him (i.e. the Angels). And he who falls short (in gaining knowledge and memorizing the Qur’ān) should
(be prompt in) action, (in) that which lineage (29) will not hasten him (to do)." (Reported by Muslim)

And Allah (ﷻ) has said in His Noble Book:

[beeld of text in Arabic]

(Oh Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that [believer] who has piety. Verily, Allah is All-Knowing, All-Aware.) (Qur'an 49:13)

And to conclude, I ask Allah (ﷻ), Mighty and Glorified be He, that He may benefit the Muslims in every vicinity throughout the corners of the vast Islamic world with this tafseer, and that He may have mercy upon Ibn Katheer, with His Mercy of immensity. For He is capable of doing all things, and in answering He is All-Worthy. And the last of our supplications is that thankfulness be to Allah (ﷻ), the Rabb of the ‘Alamîn (mankind, jinns, and whatsoever exists).

(29) For example, if someone is the son of a scholar and falls short in gaining knowledge and memorizing the Qur’an, then it is upon him to hasten in redeeming himself through studying and hard work, not by relying upon his lineage, i.e. him being the son of a scholar, king, or even being from the descendants of the family of the Messenger (ﷺ), etc. This meaning is taken from An-Nawawi’s explanation of ṣaḥîḥ Muslim. [TRANSLATOR]
The Servant of the Prophetic Sunnah in Damascus:

عبدُ القدِّر الأرناؤوْط
Abdul Qādir Al-Arnāoot
Bibliography


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Glossary

Al hamdu lillâh : Praise be to Allâh (ﷻ).
Dajjal : false Messiah.
Hûr Al-‘Āmîn : beautiful heavenly women of Paradise.
ḥasan : a good Ḥadîth.
ḥasanah : a good deed.
Mujrimoon : criminals
Rabb : God, Lord, Allâh (ﷻ).
Rabb Al-‘Ālamîn : The Rabb (Lord) of the worlds.
Rattil : read.
ṣâhîh : authentic Ḥadîth.
Salafi Da‘wah : call to Islâm according to the method of the first pious Muslim generation.
Shirk : association of partners to Allâh (ﷻ).
Tafseer : explaining the meanings of the Qur’ân.
## Transliteration Chart

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<th>Arabic Letter</th>
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|  | Fatihah | a |
|  | Kasrah | i |
|  | Dammah | u |
|  | Shaddah | Double Letter |
|  | Sukun | Absence of Vowel |
Symbols Directory

(ﷺ) : Subḥānahu Wa Ta‘āla — 'The Exalted.'

(ﷺ) : Ṣalla-Allāhu ‘Alayhi Wa Sallam — 'Blessings and Peace be upon him.'

(ﷺ) : ‘Alayhis-Salām — 'May Peace be upon him.'

(ﷺ) : Raḍī-Allāhu ‘Anhu — 'May Allāh be pleased with him.' Raḍī-Allāhu ‘Anha — 'May Allāh be pleased with her.' Raḍī-Allāhu ‘Anhum — 'May Allāh be pleased with them.'