

The Virtues
of
THE QUR'AN

فضائل القرآن

Abdul Qadir Al Arna'oot

Translated by
Muhammad ibn Munir Al-Qashlan

الدار العالمية للكتاب الإسلامي

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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-Tuwaijri
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 *Salafī 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*)...

﴿ وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾ ﴾ (الفرقان - الآية : ٣٠، ٣١)

﴿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 Islām 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 Abi Ṭālib (ﷺ), 'Abdullāh ibn Mas'ūd (ﷺ), Abū Bakr, Ash-Shāfi'ī, Aḥmad 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:

مُحَمَّدُ بْنُ مُنِيرِ آلِ قَشْلَانَ

Muhammad ibn Munir Al-Qashlan

Friday

The 10th of Dhul-Hijjah, 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:

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

“The best of you is he who learns the Qur'ān and teaches it.”
(Reported by Bukhārī)

(2) And he (ﷺ) also said:

«أَفَلَا يَعْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمَ أَوْ يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ ، وَثَلَاثٌ خَيْرٌ لَهُ مِنْ ثَلَاثٍ ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ»

“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:

« لِحَسَدِ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ ، فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ»

“There is no envy (acceptable) except in two (cases): a person whom Allāh (ﷻ) has given the Qur'an and recites it throughout the night and throughout the day. And a person whom Allāh (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 Allāh (ﷺ) said:

«مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا: لَا أَقُولُ
«أَلِفٌ» حَرْفٌ ، وَلَكِنْ أَلِفٌ حَرْفٌ ، وَلَا م حَرْفٌ ، وَمِيمٌ حَرْفٌ»

“Whosoever reads a letter from the Book of Allāh (ﷻ) will receive a *hasanah* (good deed) from it (i.e. his recitation), and the *hasanah* (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-Darāmī)

(5) And he (ﷺ) also said:

«الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ
وَهُوَ عَلَيْهِ شَاقٌّ ، لَهُ أَجْرَانِ»

“He who is skillful in reciting the Qur'an is with the unveiled, honorable, and pious (i.e. *Hūr Al-'Ān*). 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 لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ»

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

THE INTERCESSION OF THE QUR'ĀN FOR ITS BEHOLDER

(7) The Messenger of Allāh (ﷺ) said:

«اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعاً 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:

«يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْقُرْآنِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ ، تَقْدُمُهُ سُورَةُ الْبَقَرَةِ
وَأَلْ عِمْرَانَ ، تُحَاجَّانِ 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 *Āl-'Imrān*, to support their beholders.” (Reported by Muslim)

(9) And he (ﷺ) also said:

«الْقُرْآنُ شَافِعٌ مُشَفَّعٌ ، وَمَاجِلٌ مُصَدَّقٌ ، مَنْ جَعَلَهُ إِمَامَةً قَادَهُ إِلَى الْجَنَّةِ ، وَمَنْ

جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ»

“The Qur'ān is an intercessor (which by Allāh'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 يشفعان للعبد يوم القيامة ، يقول الصيام: أي رب ، منعته الطعام والشهوة فشفعني فيه ، ويقول القرآن: منعته النوم بالليل فشفعني فيه ، قال: فُيُشَفَّعَانِ»

“Fasting and the Qur'ān 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'ān 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 Allāh (ﷺ) said:

⁽¹⁾ Reported by Ibn Hibbān in his '*ṣaḥīḥ*' and Al-Bayhaqī in *Shu'ab Al-Imān* from Jābir ibn Abdullāh (رضي الله عنه). It was also reported by Aṭ-Ṭabarānī and Al-Bayhaqī in *Shu'ab Al-Imān* from Abdullāh ibn Mas'ūd (رضي الله عنه). The ḥadīth is *ṣaḥīḥ*.

⁽²⁾ Reported by Aḥmad, Aṭ-Ṭabarānī, Al-Ḥākim, and others from Abdullāh ibn 'Umar ibn Al-'Āṣ (رضي الله عنه). The ḥadīth is *ṣaḥīḥ*.

«تَعَاهَدُوا الْقُرْآنَ ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ، لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الْإِبِلِ فِي عُقْلِهَا»

“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 صَاحِبِ الْقُرْآنِ كَمَثَلِ الْإِبِلِ الْمُعْقَلَةِ ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا ، وَإِنْ 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:

«اسْتَدْرِكُوا الْقُرْآنَ ، فَإِنَّهُ أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ بِعُقْلِهَا»

“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:

«إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ»

“Verily Allāh (ﷻ) 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:

«مَثَلُ الْمُؤْمَنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَةِ ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ ،
ومثل المؤمن الذي لا يقرأ القرآن مثل التمرة ، طعمها طيب ، ولا ريح لها ،
ومثل المنافق الذي يقرأ القرآن مثل الرِّيحَانَةِ ، ريحها طيبٌ وطعمها مرٌّ ، ومثل
المنافق الذي لا يقرأ القرآن كمثل الخنظلة طعمها مرٌّ ، 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:

«يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا ، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا»

“It will be said to the beholder of the Qur'an: '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 (رضي الله عنه) who said:

«كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَطْنَيْنِ فَتَعَشَّتَهُ سَحَابَةٌ ، فَجَعَلَتْ تَدُورُ وَتَدُورُ ، وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا. فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ ، فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «تِلْكَ السَّكِينَةُ تَنْزَلَتْ لِلْقُرْآنِ» .»

“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

⁽³⁾ Reported by Abū Dāwūd and At-Tirmidhī from Abdullah ibn 'Umar ibn Al-'Āṣ (رضي الله عنه). The hadīth is *ṣahīh*.

the tranquillity that descended due to the Qur'an." (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:

«أَقْرَأُوا الْقُرْآنَ ، وَاَعْمَلُوا بِهِ ، وَلَا تَحْفُوا عَنْهُ ، وَلَا تَعْلُوا فِيهِ ، وَلَا تَأْكُلُوا ، وَلَا تَسْتَكْثِرُوا بِهِ»

"Read the Qur'an, 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:

«أَقْرَأُوا الْقُرْآنَ ، وَابْتَغُوا بِهِ وَجْهَ اللَّهِ تَعَالَى ، مِنْ قَبْلِ أَنْ يَأْتِيَ قَوْمٌ يُقِيمُونَهُ إِقَامَةَ الْقِدْحِ ، يَتَعَجَّلُونَهُ وَلَا يَتَأَجَّلُونَهُ»

"Read the Qur'an 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⁾

⁽⁴⁾ Reported by Ahmad, At-Tabarānī, and others from 'Abdul-Rahmān ibn Shibl (رضي الله عنه). The ḥadīth is *sahīh*.

⁽⁵⁾ Reported by Ahmad and Abū Dāwūd from Jābir ibn 'Abdullāh (رضي الله عنه). The ḥadīth is ḥasan.

FAVORING THE BEAUTIFYING OF ONE'S VOICE WHEN READING THE QUR'ĀN

(20) The Messenger of Allāh (ﷺ) said:

«زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ ، فَإِنَّ الصَّوْتَ الْحَسَنَ يَزِيدُ الْقُرْآنَ حَسَنًا»

“Engender the Qur'ān with your voices, for verily the voice of beauty ⁽⁶⁾ increases the beauty of the Qur'ān.” ⁽⁷⁾

(21) And he (ﷺ) also said:

«إِنَّ مِنْ أَحْسَنِ النَّاسِ صَوْتًا الَّذِي إِذَا سَمِعْتُمُوهُ يَفْرَأُ حَسْبْتُمُوهُ يَخْشَى اللَّهَ»

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

THE VIRTUE OF SŪRAT AL-FĀTIHAH

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

«أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟» فَأَخَذَ بِيَدِي ، فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قَلْتُ: يَا رَسُولَ اللَّهِ ، إِنَّكَ قُلْتَ: لِأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ، قَالَ: ﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ هِيَ السَّبْعُ الْمُتَابِي ، وَالْقُرْآنُ الْعَظِيمُ الَّذِي أَوْتِيَتْهُ».

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

[TRANSLATOR]

⁽⁷⁾ Reported by Al-Hākim from Barā' ibn 'Āzib (رضي الله عنه). The ḥadīth is *ṣaḥīḥ*.

⁽⁸⁾ Reported by Ad-Dārimī and others. The ḥadīth is *ṣaḥīḥ*.

“Shall I not teach you the greatest Sūrah in the Qur'an 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'an.’

He (ﷺ) said: “*Al-Hamdu lilāhi Rabbil 'Ālamīn* (i.e. *Sūrat Al-Fātiḥah*); it is the Seven Repeatedly Recited Verses, and the Grand Qur'an which has been given to me.”
(Reported by Bukhārī)

THE VIRTUE OF *SŪRAT AL-BAQARAH*

(23) The Messenger of Allāh (ﷺ) said:

«لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ»

“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:

«اقْرَأُوا سُورَةَ الْبَقَرَةِ ، فَإِنَّ أَخْذَهَا بَرَكَةٌ ، وَتَرْكُهَا حَسْرَةٌ ، وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ»

“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-KURSĪ*

(25) From Ubay ibn K'ab (رضي الله عنه) who said: The Messenger of Allāh (ﷺ) said:

«يَا أَبَا الْمُنْذِرِ ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «يَا أَبَا الْمُنْذِرِ ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ قُلْتُ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ قَالَ: فَضْرَبَ فِي صَدْرِي وَقَالَ: «وَاللَّهِ لِيَهْنِكَ الْعِلْمُ أَبَا 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 illā huwal-hayyul-Qayyoom* (i.e. *Āyāt Al-Kursī*).

He [Abū Al-Mundhir (رضي الله عنه)] 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 بِالْآيَاتِينَ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةِ كَفْتَاهُ»

“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-FĀTIḤAH* AND THE END OF *SŪRAT AL-BAQARAH*

(27) From Ibn ‘Abbās (رضي الله عنه) who said:

«بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ سَمِعَ نَفِيضًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فَتُحَ الْيَوْمَ ، لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ ، فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ ، فَسَلَّمَ وَقَالَ: أَبَشِرْ بِنُورَيْنِ أَوْتَيْتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ ؛ فَاتِحَةَ الْكِتَابِ ، وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتْهُ».

“While Jibrā’eel (Gibrael) (عليه السلام) ‘May Peace be upon him’ was sitting with the Prophet (ﷺ), 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’eel (عليه السلام) 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’an. 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 (Sūrahs) except that you are given it ⁽¹⁰⁾.' " (Reported by Muslim)

THE VIRTUE OF *SŪRAT AL-KAHF*

(28) The Messenger of Allāh (ﷺ) said:

«مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ»

"Whosoever memorizes ten verses from the beginning of *Sūrat Al-Kahf* will be protected from Dajjal⁽¹¹⁾." (Reported by Muslim)

THE VIRTUE OF *SŪRAT AL-FATH*

(29) From Ibn 'Umar (رضي الله عنهما) who said:

«جئتُ رسولَ الله ﷺ فسَلَّمْتُ عليه ، فقال: «لقد أنزلت عليَّ الليلة سورةً لهيَ أحبُّ إليَّ مما طلعت عليه الشمسُ». ثم قرأ: ﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴾ لما فيها من الإشارة بالمخفرة والفتح».

"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 Mukhtaṣar *ṣaḥīḥ* Muslim with Shaykh Al-Albānī's editing, p. 553, ḥadīth 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 TABĀRAK*

(30) The Messenger of Allāh (ﷺ) said:

«إِنَّ سُورَةَ فِي الْقُرْآنِ ثَلَاثُونَ آيَةً ، شَفَعَتْ لِصَاحِبِهَا حَتَّى غُفِرَ لَهُ :
﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ﴾» .

"Verily a Sūrah in the Qur'an, (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 أَيُّهَا الْكَافِرُونَ ﴾ تَعْدُلُ رُبْعَ الْقُرْآنِ

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

(12) i.e. Sūrah 48 (*Al-Fath* - 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-Kāfirōon* - The Disbelievers). [TRANSLATOR]

(16) Reported by At-Ṭabarānī from 'Abdullāh ibn 'Umar Al-Khaṭṭāb (رضي الله عنه). The ḥadīth is *ṣaḥīḥ*.

(32) And he (ﷺ) also said:

«اقرأ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ عند منامك ، فإنها براءة من الشرك».

“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 (رضي الله عنه) (who said) that the Messenger of Allāh (ﷺ) said with regard to the Sūrah of ‘Say! He is One.’⁽¹⁹⁾:

«والذي نفسي بيده إنها لتعدل ثلث القرآن»

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

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

«﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ تعدل ثلث القرآن».

“(The Sūrah of) Say! He is Allāh (ﷻ), One.’⁽²⁰⁾, is equal to one third of the Qur’an.” (Reported by Muslim)

(17) i.e. Sūrah 109 (*Al-Kāfirūn* - The Disbelievers). [TRANSLATOR]

(18) Reported by Al-Bayhaqī in ‘Shu‘ab Al-Imān’ from Anas ibn Mālik (رضي الله عنه). The ḥadīth is *ṣaḥīḥ*.

(19) i.e. Sūrah 112 (*Al-Ikhlās* - The Purity). [TRANSLATOR]

(20) i.e. Sūrah 112 (*Al-Ikhlās* - The Purity). [TRANSLATOR]

THE VIRTUE OF THE *MU'AWIDH-DHATĀN*⁽²¹⁾

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

«أَلَمْ تَرَ آيَاتِ أَنْزَلَتْ عَلَيَّ هَذِهِ اللَّيْلَةَ ، لَمْ يُرَ مِثْلَهُنَّ قَطُّ ﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾ وَ ﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾»

“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:

«بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْحُحْفَةِ وَالْأَبْوَاءِ ، إِذْ غَشَيْتَنَا رِيحٌ وَظَلَمَةٌ شَدِيدَةٌ ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِـ ﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾ وَ ﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾ وَيَقُولُ: «يَا عَقِبَةُ تَعَوَّذْ بِهَمَا ، فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا»

“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 (*Al-Falaq* - The Day Break) and 114 (*An-Nās* - The People). *Mu'awidh-dhatān* literally means the two chapters used in seeking refuge. [TRANSLATOR]

(22) i.e. Sūrah 113 (*Al-Falaq* - The Day Break). [TRANSLATOR]

(23) i.e. Sūrah 114 (*An-Nās* - The People). [TRANSLATOR]

(24) i.e. Sūrah 113 (*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 (رضي الله عنه) who said:

«قال لي النبي ﷺ: «اقرأ عليّ القرآن» قلت: يا رسول الله ، اقرأ عليك وعليك أنزل؟ قال: «إني أحب أن سمعه من غيري». فقرأت عليه سورة النساء ، حتى جئت هذه الآية:

﴿فكيف إذا جئنا من كل أمة بشهيد ، وجئنا بك على هؤلاء شهيداً﴾ قال: «حسبك الآن» فالتفت إليه ، فإذا عيناه تذرفان».

"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 *Sūrat 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. Sūrah 114 (*An-Nās* - The People). [TRANSLATOR]

(26) Reported by Abū Dāwūd in his book of Sunnah. The ḥadīth is *ṣaḥīḥ*.

(27) Sūrah 4 (*An-Nisā'* - The Women). [TRANSLATOR]

(28) Sūrah 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 (رضي الله عنه), (who said) that the Messenger of Allāh (ﷺ) said to Ubay ibn K'ab (رضي الله عنه):

«إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ: اللَّهُ سَمَانِي لَكَ؟ قَالَ: «اللَّهُ سَمَّاكَ لِي» قَالَ: فَجَعَلَ أَبِي يَبْكِي.

“Verily Allāh (ﷻ) has ordered me to read upon you.’

He [Ubay (رضي الله عنه)] said: ‘Has Allāh (ﷻ) named me for you?!

He (رضي الله عنه) said: ‘Allāh (ﷻ) has named you for me.’

He [Anas (رضي الله عنه)] said: So Ubay (رضي الله عنه) began to weep.” (Reported by Muslim)

THE VIRTUE OF STUDYING THE QUR'ĀN

(39) The Messenger of Allāh (ﷺ) said:

«وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ ، يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ ، وَغَشِيَتْهُمُ الرَّحْمَةُ ، وَحَفَّتْهُمُ الْمَلَائِكَةُ ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

“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'an) should

(be prompt in) action, (in) that which lineage ⁽²⁹⁾ will not hasten him (to do).” (Reported by Muslim)

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

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾
(الحجرات - الآية : ١٣)

﴿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 Allāh is that [believer] who has piety. Verily, Allāh is All-Knowing, All-Aware.﴾ (Qur'an 49:13)

And to conclude, I ask Allāh (ﷻ), Mighty and Glorified be He, that He may benefit the Muslims in every vicinity throughout the corners of the vast Islāmic 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 Allāh (ﷻ), the *Rabb* of the 'Ālamīn (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 *ṣaḥīḥ* Muslim.

THE SERVANT OF THE PROPHETIC SUNNAH IN DAMASCUS:

عَبْدُ الْقَادِرِ الْأَرْنَؤُوطِ

Abdul Qādir Al-Arnāoot

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Glossary

<i>Al hamdu lillāh</i>	:Praise be to Allāh (ﷻ).
<i>Dajjāl</i>	:false Messiah.
<i>Hūr Al- 'Ām̄n</i>	:beautiful heavenly women of Paradise.
<i>ḥasan</i>	:a good ḥadīth.
<i>ḥasanah</i>	:a good deed.
<i>Mujrimoon</i>	:criminals
<i>Rabb</i>	:God, Lord, Allāh (ﷻ).
<i>Rabb Al 'Ālam̄n</i>	:The <i>Rabb</i> (Lord) of the worlds.
<i>Rattil</i>	:read.
<i>ṣaḥīḥ</i>	:authentic ḥadīth.
<i>Salafī Da'wah</i>	:call to Islām according to the method of the first pious Muslim generation.
<i>Shirk</i>	:association of partners to Allāh (ﷻ).
<i>Tafseer</i>	:explaining the meanings of the Qur'ān.

Transliteration Chart

Arabic Letter	Symbol Used
آ - ا	ā or aa
ب	b
ة - ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	<u>dh</u>
ع	‘
غ	gh

ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ - هـ - هـ	h
و	w
و (as vowel)	ū or oo
ي	y
ي (as vowel)	ī or ee
ء	'

َ	Fatiḥah	a
ِ	Kasrah	i
ُ	Dammah	u
ّ	Shaddah	Double Letter
◌	Sukūn	Absence of Vowel

Symbols Directory

- (سُبْحَانَكَ) : Subhānahu Wa Ta'āla — 'The Exalted.'
- (سَلَامٌ) : Ṣalla-Allāhu 'Alayhi Wa Sallam — 'Blessings and Peace be upon him.'
- (سَلَامٌ) : 'Alayhis-Salām — 'May Peace be upon him.'
- (رَضِيَ) : 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.'