Forty Hadiths
On
The Merits of the Holy Quran

By
Imam Hafiz
Nuruddin Ali bin Sultan Qari
Hanafi Makki
(d. 1014 A.H./1605-6 C.E)

Translation
By
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Dar al Islam Foundation
Hyderabad, India

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Editor- Basharath Siddiqui and Publisher- Dar al-Islam Foundation, Hyderabad.

Published through the Blessings of Shaykh al-Islam wal Muslin Rayis al-
Muhaqiqin Sayyid Muhammad Madani Ashrafi Jilani Kichchhavi; By Faqir al-
Qadri Basharath Ali Siddiqui Ashrafi; In Ramazan 1437 A.H

Publication #: 22
An Exclusive Presentation
of
DAR AL ISLAM FOUNDATION
In the Month
of
Ramazan 1437 Hijri (2016)

Book’s Name: Forty Hadiths on The Merits of the Holy Quran.
Author: Imam Hafiz Mulla Ali Qari Hanafi Makki.
Price: Rs 30 /-

Available from
DAR AL ISLAM FOUNDATION
Postal Address
House # 13-6-431/D/8; Opposite Pillar # 97,
Anjani Carpets Lane, Moghal Nagar,
Mehdipatnam - Rethi Bowli Ring Road
Hyderabad- 500006 (Telangana), India.

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Introduction

All Praise belongs to Allah Almighty – the Sustainer of the Universe, the Provider of Sustenance and livelihood, the Benefactor of Creation; And Peace, Blessings and Salutations be upon the Distributor of Divine Sustenance and Grace, the Mercy for the entire Creation – the beloved - Muhammad Mustafa ﷺ.

And Peace & Blessings be upon the Greatest ‘Siddiq’-Sayyiduna Abu Bakr ﷺ, the rest of the Noble ‘Sahaba’, the Pious and Pure ‘Ahl al-Bayt’ and those who followed them on ‘Sirat al-Mustaqim’.

Most of the famous Hadith compendiums have special chapters on the blessed topic of ‘Fazail al-Quran’ (Merits of the Holy Quran), Hadith masters (‘Muhaddithun’) have also authored separate works dedicated to this subject. Among the first known works on this particular topic was by Imam Abu Ubayd al-Qasim bin Salam al-Harawi (157-224 A.H) who wrote ‘Fazail al-Quran wa Mu`alimahu wa-Audaabahu’ which contains 927 Hadiths, has been published in two volumes. ‘Lamhat al-Anwar wa Nushat al-Azhwar’ by Shaykh Imam Muhammad bin Abdul Wajid bin Ibrahim al-Ghafiqi al-Andalusi (549-619 A.H) which contains 1948 Hadiths which has been published in three volumes is another important work. Imam Ibn Abi Shaybah also authored ‘Fazail al-Quran’, Imam Nasayi too compiled ‘Fazail al-Quran’, Imam Abul Fazal Abul Rahman bin Ahmad bin al-Hasan al-Razi al-Muqrī wrote ‘Kitab Fazail al-Quran’, and so did Imam Ibn Kathir Shafiyyi who authored a book entitled ‘Kitab Fazail al-Quran’. Off lately numerous encyclopedic compilations have appeared in the market on the subject of ‘Fazail al-Quran’.


Imam Mulla Ali Qari Hanafi compiled a total of Forty Prophetic narrations on the Merits of the Holy Quran. The importance of this work is immense in our society as it encourages people to read and practice the
Holy Quran, and hoard great rewards. It infuses love and attachment with the Book of Allah Almighty and seals the heart with the miraculous beauty of the divine scripture. Every hadith in this collection is profoundly inspiring and likely to have a deeply transformative effect on the reader. Therefore, we felt it necessary to translate it into English for the general benefit of Muslims. The author meticulously mentions the Hadiths through different channels of transmissions in a lucid and unique methodology, thus enabling the reader to precisely grasp and practice upon them according to his convenience and ease.

All care has been undertaken in translating and proofreading the texts present in this book, still the presence of some lapses are expected. Therefore, we request our dear readers to kindly inform us of any such mistakes and enable us to rectify them in the next editions. Before we end our words, we would like to thank Mohi Faqir Pasha Qadri Hyderabadi, for his invaluable support in bringing out this book in a short span of time. May Allah bless the Author- Imam Mulla Ali Qari and all those whose contributed in bringing out this book and shower upon them His Choicest Mercy and keep us united to serve ‘Alil al-Sunnah wal-Jamah’ through the noble ‘Wasilah’ of the Beloved RasulAllah. Amin!

Basharath Ali Siddiqui
Qadri Ashrafi
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Imam Mulla Ali Qari Hanafi – A Brief Biography

Imam Nuruddin Abul Hasan Ali bin Sultan Muhammad Hirawi Makki Hanafi, commonly known as Imam Mulla Ali Qari was one of the great Hanafi Muhaddithin. He was born in Herat, Afghanistan where he received his basic Islamic education. Thereafter, he travelled to Makkah al-Mukarramah and studied under the great Hadith scholar Imam Shahabuddin Ahmad bin Hajar al-Haythami Shafai [d. 973/974 A.H].

Among his teachers were Shaykh Abul Hasan Ali bin Muhammad al-Bakri [d. 952 A.H], Imam Hussamuddin Ali al-Mutaqi Hanafi Hindi [d. 975 A.H], Shaykh Abdullah bin Sa’aduddin Sindi Makki Hanafi [d. 990 A.H], Shaykh Qutbuddin Muhammad bin Alauddin Ahmad Hindi Hanafi Makki [d. 990 A.H], Shaykh Sinanuddin Yusuf bin Abdullah Hanafi Rumi [d. 1000 A.H], and others.

He is considered to be one of the great masters of Tafsir, Hadith, Fiqh and Tasawwuf. He was a Hafiz of Hadith and a renowned calligrapher who used to write at least two copies of the Holy Quran every year.

Imam Mulla Ali Qari was an illustrious scholar and an author of more than 264 large and small works, among the most famous of his books are the following:


iii. ‘Sharh Shamail al-Tirmizzi’ – an excellent annotation of Imam Tirmizi’s famous Hadith compendium on the ‘Shamail’ of RasulAllah.


vi. ‘Al-Zubdah fi Sharh Qasidah al-Burdah’: A faith boosting explanation and annotation of the world famous ‘Qasida al-Burdah’ by Imam Busayri in praise of the Beloved RasulAllah ﷺ.


ix. ‘Sharh Mushkilat al-Muwatta’: An explanation and annotation of the important and difficult areas of the primary Hadith book – ‘Muwatta’ by Imam Malik bin Anas Madani.


xi. ‘Ta‘liq ala Ba‘az Adab al-Muridin’ on Imam Abdul Qahir Suharwadi’s ‘Adab al-Muridin’.

xii. ‘Sirat Shaykh Abdul Qadir al-Jilani’ – entitled ‘Nuqhat al-Kharwatie’


xv. ‘Arabayin Ahdath al-Qudsiya’: A beautiful collection of forty Divine Hadiths narrated by the beloved RasulAllah ﷺ.

Imam Mulla Ali Qari was an ascetic and god-wary scholar of Islam. His means of livelihood was dependent on the earnings which he used to get by writing copies of the Holy Quran. It is said that he used to write two copies of Holy Quran in a year. Earnings from one copy would suffice for him for a whole year and earnings from the second copy, he would distribute among the poor and destitute in the precincts of Masjid al-Haram. He was deeply devoted to the Holy Quran, and his mastery and precision of Quranic recitation and its science earned him the honorific appellation ‘Al-Qari’ or ‘the Quran reciter’.

The great Hanafi ‘Hafiz’ of Hadith passed away in 1014 A.H/ 1605-6 C.E in Makkah al-Mukarramah and was buried in the famous graveyard – ‘Jannat al-Ma‘alla’.

All praise is due to Allah Almighty who has revealed the book – ‘Al-Quran’ that distinguishes between right and wrong (‘Al-Furqan’); and favored upon us by giving Guidance to accept ‘Iman’ (Faith), completed His ‘Ihsan’ (Blessings) upon us.

May there be complete Peace, Blessings and Salutations on the ‘Suyud al-Khalq’ (Chief of the Creatures), and the ‘Sana‘ al-Haq‘ (the verifier of Truth) Muhammad bin Abdullah  from the children of ‘Adnan’ (I), upon his respected progeny, and the highly revered companions at all times, in all abodes.

With this beginning, this humble servant of the Ancient Book of Allah Almighty and the noble ‘Hadiths’ (Prophetic Sayings) - Ali bin Sultan Muhammad al-Qari who is in need of His Lord’s grace and generosity-states:

This is a collection of Forty Hadiths on the Merits of the Holy Quran, for those who shall read and recite it out, knowing its favors, merits and blessings, and according to their strengths.

1. One of the Ancestors of the Beloved RasulAllah ﷺ, through whom the Prophet’s lineage reaches the Prophet - Sayyiduna Ibrahim – the Friend of Allah Almighty.
Sayyiduna Muhammad bin Ka'b al-Qurazi said: “I heard Sayyiduna Abdullah bin Masud saying: “The Beloved RasulAllah said:

“Whoever recites a letter from Allah’s book, then he receives the reward for it, and the reward of ten the like of it. I do not say that ‘Alif Laam Meem’ is a letter, but Alif is a letter, Laam is a letter, and Meem is a letter.”" (9)

Hadith 3

إن التأثر في هذا الكتاب أقوا ما يرزق به آخرين

'Whom have you appointed as collector over the people of the valley?' He said: "Ibn Abza." He said: "Who is Ibn Abza?" He said: "He is one of our freed slaves."

Sayyiduna Umar said: "So you have appointed a freed slave over them." He said: "He is well versed in the Book of Allah Almighty and he is well versed in the commandments and injunctions of the 'Shari'ah' (Sacred Islamic Laws). Sayyiduna Umar said: "The Beloved RasulAllah said: “By this Book (The Holy Quran), Allah Almighty would exalt some people and degrade others.” (4)

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2. In another narration of Sahih al-Bukhari, Sayyiduna Usman bin Affan narrates from the Beloved RasulAllah as follows:

"The most Meritorious ([Afzalikum]) among you (Muslims) are those who learn the Holy Quran and teach it." (Sahih al-Bukhari; H # 5028)

[Musnad Imam Almmin bin Hanbal, Musnad Usman bin Affan; H # 382, 389, 469 / Sahih al-Bukhari, Kitab Fazail al-Quran; H # 5027 / Jami' al-Tirmizzi; H # 2832 & 2833 / Sunan Abu Dawud; H # 1240 / Sunan Ibn Majah; H # 207 & 208]


example of a dissolute wicked person who recites the Holy Quran (but does not act on its orders) is like the ‘Rayhana’ (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Holy Quran (and does not act on its orders) is like the colocynth which tastes bitter and has no smell.”

Hadith 6

Suyyidah Atiyah narrated from Sayyiduna Abu Saeed that the Beloved RasulAllah said:

“The Lord, Blessed and Most High is He, has said: “Whoever is too busy with the Holy Quran for remembering Me and asking Me, then I shall give him more than what I give to those who ask!” And the virtue of Allah’s Speech over the speech of others is like the virtue of Allah Almighty over his creation.”

Hadith 5

Sayyiduna Abu Musa al-Ashari narrated that the Prophet Muhammad said:

“The example of him (a believer) who recites the Holy Quran (and acts on its orders) is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Holy Quran (but acts on its orders) is like a date-fruit which is good in taste but has no smell. And the

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likelihood of an evil companion is that of the one who works the bellows; if you do not get any of his soot, you will still get some of his smoke.” (7)

Hadith 7
الله هو عز وجل أعظمًا من الذي ينادون به يزيد في عينه
وإلى من نبى الله ساند عليه يزيد في عينه
وإلى من نبى الله صلى الله عليه وسلم يزيد في عينه
وإلى من نبى الله صلى الله عليه وسلم يزيد في عينه
وإلى من نبى الله صلى الله عليه وسلم يزيد في عينه
وإلى من نبى الله صلى الله عليه وسلم يزيد في عينه

Sayyidah Ayesha ♂ narrated that the Prophet Muhammad ♂ said:
“A person who recites the Holy Quran and masters it by heart, will be with the (Angels) honorable and obedient (in heaven). And a person who exerts himself to learn the Holy Quran by heart, and recites it with great difficulty, will have a double reward.” (8)

Hadith 8
أسلم الله أبا حذافة الأولثناء
وأخبرنا الحسن بن شفيق من البيضاء وحشت بن هشام عن القطان بالقلعة فقيلهم اللطين للحسن
قالا: حذافا النبي هو نبي ملحم بن غزاة بن القطان قال: حذافا النبي هو نبي ملحم بن غزاة بن القطان
وأخبرنا الحسن بن شفيق من البيضاء وحشت بن هشام عن القطان بالقلعة فقيلهم اللطين للحسن
قالا: حذافا النبي هو نبي ملحم بن غزاة بن القطان

It is narrated from Sayyidah Abu Saeed al-Khudri ♂, that the Prophet ♂ said:
“It is compulsory to adopt ‘Taqua’ (Abstention & Fear) as regards to Allah Almighty because He is the owner of every ‘Khayr’ (Goodness); and ‘Zikr’ (Remembrance) of Allah Almighty and the reading of the Holy Quran is compulsory upon you because it is ‘Nur’ (Light) for you on the Earth, and is a reason for your being mentioned in the skies. And protect your tongue from uttering anything except ‘Khayr’ (Goodness). Verily, you will overpower the ‘Shaytan’ with this!” (9)

Hadith 9
القرآن شافع من نصفع وعاجل من نصفع
وأخبرنا الحسن بن شفيق من البيضاء وحشت بن هشام عن القطان في حديث يروي أن حذافة عبد الله
الجاهلي في البصرة عن النبي صلى الله عليه وسلم رضي الله عنه قال: القرآن شافع من نصفع وعاجل من نصفع من جعله أحمد رضي الله عنه إلى النبي صلى الله عليه وسلم. (روت في يزيد بن عياض بن علي بن أبي عبد الله)

7. Sunan Abu Dawud, Kitab al-Adab; H # 4829.
9. Al-Mu'jan al-Kabir; H # 1651 / Musnad Imam Ahmad bin Hambal; 4; 305.
10. Musnad Abu Ya'la, Musnad Abu Saeed Khudri; H # 1001.
Sayyiduna Jabir bin Abdullah ﷺ narrated that the Beloved RasulAllah ﷺ said:

“The Holy Quran is an Intersession, whose Intersession will not be rejected (‘Sha fiun Mushaffi’) and is a true defender of its reciter-reader in the court of Allah Almighty. The one who will make it an ‘Iman’ (Leader), it will take him to paradise and the one who puts it behind his back, it will push him into hellfire.” (11)

Hadith 10

It was reported by Sayyiduna Sahl bin Muadh al-Juhani ﷺ, from his father, that the Beloved RasulAllah ﷺ said:

“Whoever recites the Quran and acts upon it, then his parents will be given crowns to wear on the Day of Judgment; the ‘Nur’ (Light of these crowns) will be brighter than the light of the Sun, in one of the houses of this world if it were amongst you. So what do you think (will be the rewards) of the one who actually did the act (of learning and reading the Holy Quran)?” (13)

Sayyiduna Zayd narrated that he heard Sayyiduna Abu Salam saying: “Sayyiduna Abu Ummamah al-Bahili ﷺ narrated to me: ‘I heard the Beloved RasulAllah ﷺ say:

“Recite the Holy Quran for it will come on the Day of Resurrection interceding for its companions (readers). Recite the two bright ones, Surah Baqarah and Surah Al-Imran, for they will come on the Day of Resurrection as if they were two clouds, or as if they were two shadows, or as if they were two flocks of birds on ranks, pleading on behalf of their companion (reader). Recite Surah Baqarah, for reciting it regularly is a blessing and forsaking it is a loss, and ‘Al-Batalah (the magicians) cannot withstand it.” Mu‘awiyah (one of the narrators) said: “It was conveyed to me that ‘Al-Batalah’ refers to the magicians.” (22)

Hadith 11

It was reported by Sayyiduna Sahl bin Muadh al-Juhani ﷺ, from his father, that the Beloved RasulAllah ﷺ said:


13. Sahih Muslim, Kitab Saint al-Musafir; H # 1825 (804).
Hadith 14

If you found that your son recites a verse of the Quran, say: ‘O Lord! Decorate him; He has memorized the Quran!’

Sayyiduna Abdullah bin Amr narrated that the Beloved RasulAllah said:

“It shall be said – (meaning to the one who memorized the Quran) – Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last ‘Ayah’ you recite.”

Hadith 15

I am told that the Quran will come on the Day of Judgment, and the Holy Quran will say in the court of Allah Almighty that:

‘O Lord! Decorate him.’ So he is donned with a Crown of ‘Karamah’ (Nobility). Then it says: ‘O Lord! Give him more!’ So he is donned with a suit (dress) of nobility. Then it says: ‘O Lord! Be pleased with him.’ So Allah Almighty is pleased with him and says: ‘Recite and rise up, and be increased in reward of every ‘Ayah’ (‘Verse of the Holy Quran’).’

Sayyiduna Abdullah bin Umar narrated that the Beloved RasulAllah said:

“Do not wish to be the like, except of two men: A man whom Allah Almighty has given knowledge of the book (the Quran) and he stands up (in ‘Salah’ (prayer)) and recites it during the hours of the night, and a man

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whom Allah has given wealth, and he spends it in charity during the hours of the night and the hours of the day.” (17)

Hadith 16

لا حسنة إلا في التكين

وَحَدَّتِيُنَّ هُزَمَيْنَ حَدَّتِيَنَّ رَوَاحَتْ هُزَمَيْنَ عَنِ السَّلَابِقِ سَوَاهَا عَنِ الأَبِيَّةِ خُوَّةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَا حَسَنَةٌ إِلَّا فِي التَّكِينِ. رَأَى عَلَيْهِ أَنْ يَفْتَنْهُ اللَّهُ وَأَتَاهُ السَّيِّدَةُ أُمِّيَّةَ فِي نَفْعٍ فَحَبَّتْهَا فَقَالَ لَهَا مَعْطَىٰ أُوْيَتْ مِثْلَ مَا أُوْيِي فَلاَنَّ قَالَ مَعْطَىٰ مَعْطَىٰ وَقَالَ لُؤْمِيْنَ مَعْطَىٰ مَعْطَىٰ فَرَأَى الْمَلَكُ فَهَنَّاكِهِ فِي نَفْعٍ فَحَبَّتْهَا فَقَالَ مَعْطَىٰ مَعْطَىٰ مَعْطَىٰ مَعْطَىٰ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ فَحَبَّتْهَا فِي نَفْعٍ F

Sayyiduna Abu Hurayrah ☪ narrated that the Prophet Muhammad ☪ said:

“Do not wish to be like, except the likes of two men: A man whom Allah Almighty taught the Holy Quran and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says: "I wish I had been given what has been given to so-and-so, so that I might do what he does"; and a man whom Allah Almighty has given wealth and he spends it on what is just and right, whereupon another person may say: "I wish I had been given what so-and-so has been given, for then I would do what he does."” (18)

Hadith 17

جزاء الخير في الآخرة جزاء الطيب جزاء الغني وجزاء فرد

وَقَالَ اللَّهُ ﷺ لِلَّذِينَ آمَنُواٰ فِي الْأَحَدِينَ، وَثَبَتُواٰ فِي مَالِهِ مَا أَحْصَىٰهُ اللَّهُ مِنَ الْأَجْرِ، وَلَمْ يَكُونَ لَهُمُ الْمَنْفَرُ فِي الْخَيْرِ وَلَمْ يَكُونَ لَهُمُ الْمَلْطِفُ فِي الْمَغْوُرِ وَلَمْ يَكُنَّ لَهُمُ الْجَعُولُ فِي الْخَيْرِ وَلَمْ يَكُنَّ لَهُمُ الْمَنْفَرُ فِي الْمَغْوُرِ وَلَمْ يَكُنَّ لَهُمُ الْمَلْطِفُ فِي الْخَيْرِ وَلَمْ يَكُنَّ لَهُمُ الْجَعُولُ فِي الْمَغْوُرِ وَلَمْ يَكُنَّ لَهُمُ الْمَلْطِفُ فِي الْخَيْرِ وَلَمْ يَكُنَّ لَهُمُ الْجَعُولُ فِي الْمَغْوُرِ وَلَمْ يَكُنَّ لَهُمُ الْمَلْطِفُ فِي الْخَيْرِ وَلَمْ يَكُنَّ لَهُمُ الْجَعُولُ فِي الْمَغْوُرِ وَلَمْ يَكُنَّ لَهُمُ الْمَلْطِفُ فِي الْخَيْرِ وَلَمْ يَكُنَّ لَهُمُ الْجَعُولُ فِي الْمَغْوُرِ وَلَمْ يَكُنَّ لَهُمُ الْمَلْطِفُ فِي الْخَيْرِ وَلَمْ يَكُنَّ لَهُمُ الْجَعُولُ فِي الْمَغْوُرِ وَلَمْ يَكُنَّ لَهُمُ الْمَلْطِفُ فِي الْخَيْرِ وَلَمْ يَكُنَّ لَهُمُ الْجَعُولُ فِي الْمَغْوُرِ وَلَمْ يَكُنَّ لَهُمُ الْمَلْطِفُ F

Sayyiduna Abdullah bin Umar ☪ narrated that the Beloved RasulAllah ☪ said:

“Three people will not have the fear of ‘Faza al-Akbar’ (the great fear that will grip the people on the Day of Judgment), nor will there be any ‘Hisab’ (Reckoning/Accountability) for them, they will be upon hills of Musk until the ‘Hisab’ for whole creation gets completed.

First: That person who only for the sake of Allah Almighty’s ‘Raza’ (Contentment) learnt the Holy Quran, and led the people in prayers (‘Imamat’) and the people were pleased with him.

Second: That person who used to call people towards prayers only for the sake of Allah Almighty’s ‘Raza’ (Contentment), and

Third: That person who did ‘Ihsan’ (here it refers to worship), the one which is in between him and his ‘Rabb’ (Lord); and that ‘Ihsan’ which is in between him and his masters (owners).”

This Hadith has been narrated by Imam Tabarani in ‘Mu‘jam al-Awsat’ and ‘Mu‘jam al-Saghir’ through a ‘Samad’ (Chain of narration) that does not have any issue. Similarly, it is narrated in ‘Mu‘jam al-Kabir’, but in the beginning of this Hadith, the following words are extra; that:

“Sayyiduna Abdullah bin Umar ☪ narrated: “Had I not heard this so-and-so times, then he went onto to repeat it seven times, then I would have never narrated this.” And in the ‘Kabir’ of ‘Jami al-Saghir’, the following are the additional words:

“Three persons will mount the hills of Musk on the Day of ‘Qiyamah’, they will not have the fear of ‘Faza al-Akbar’ (the great fear that will grip the people on the Day of Judgment), nor will they be in the grip of fear until the ‘Hisab’ (Reckoning/Accountability) of other people;”

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(17) Sahih al-Bukhari, Kitab Fazail al-Quran; H #5025, Kitab al-Tawhid; H # 7529 / Sahih Muslim, Kitab Salat al-Musafir; H # 1846-1848 (815).
(18) Sahih al-Bukhari, Kitab Fazail al-Quran; H # 5026.
First: That person who only for the sake of Allah Almighty’s ‘Raza’ (Contentment) learnt the Holy Quran, and was steadfast on it.

Second: That person who used to call people towards prayers only for the sake of Allah Almighty’s ‘Raza’ (Contentment), and;

Third: That servant/slave whose worldly slavery did not stop him from following the commandments of the ‘Rabbi’ (Lord!).”

Hadith 18

ואפר לך אוחד אולם וסминистו על בני ימינו, ו攻擊ו, וFirstOrDefaultו. וحرصו על עני, וசו בנו, וဩו על בני ימינו, וحرصו על עני, וசו בנו, והעמידו על בני ימינו, וحرصו על עני, ו ча בנו, והעמידו על בני ימינו, וحرصו על עני, ו ча בנו, והעמודו בנו velho

Hadith 19

אפר לך אוחד אולם, והעמידו על בני ימינו, וحرصו על עני, ו ча בנו, והעמודו בנו velho

Sahiyu Abdullah bin Umar narrated that the Beloved RasulAllah ﷺ said:

“The one who has read recited the Holy Quran, then in between his two sides, Allah Almighty will bestow ‘Nubuwot’ (the blessings that are also bestowed upon the Prophets, not Prophet-hood), except that No revelation (‘Wahi’) is sent upon him. Therefore, it is not appropriate for a person acquiring the knowledge of the Holy Quran that he behave angrily with the people who have anger and get involved in evil (sins) along with the ignorant, when there is the Holy Quran in their bosoms (heart).”

Hadith 20

Sawdya\n\n
Sayyiduna Abu Zarr Ghifari ﷺ said that the Beloved RasulAllah ﷺ said: "Verily! One cannot acquire nearness to Allah Almighty through anything except that it be the most meritorious thing than everything else. And it was Revealed from Him - that which became apparent upon us <i.e. the Holy Quran>.” (23)

Hadith 22

Ahl al-Qur'an are Ahl al-\n\n
It was narrated that Sayyiduna Anas bin Malik ﷺ said: "The Beloved RasulAllah ﷺ said:

"Allah Almighty has His own people among the mankind." They said: "Ya RasulAllah! Who are they?" He ﷺ said: "The People of the Quran are the People of Allah Almighty and those who are closest to Him." (24)

Hadith 23

من فو بألف حرام از هل ان أذى الغفر

الأخو غير عدو عبادي وأكلهم من أصل تأرضي عينهما قال: من فو ألف حرام از هل ان أذى الغفر لكي لا يعلوهم

Sayyiduna Abdullah bin Abbas reported that: “The one who recites the Holy Quran will not be returned to the most obnoxious (‘Razzel’) phase of his life and for his, the proof is the statement of Allah Almighty that:

Then We return him to the lowest of the low! Except for those who Believe…”
(Surah al-Tawba; 95: 5-6)

In this it is stated that: “Except for those who Believe” which means: “Except those who have read/recited the Holy Quran.”

Hadith 24

And whatever a house contains of the book of the Holy Quran, it is safe from any wrongdoing.

Sayyiduna Abdullah bin Abbas reported that the Beloved RasulAllah said:

“The most respected of all people from my ‘Ummah’ (Nation) are those whose chests contain the Holy Quran (i.e., memorizers of the Holy Quran), and the people of the Night (due to their worship at night).”

Hadith 25

Whoever goes to the Prophet and says: ‘O’ Allah, I heard you saying: ‘Verily, I have sent to you the best of my creation, and I have sent to you the best of my prophets, and I have sent to you the best of my believers, and I have sent to you the best of my servants, and I have sent to you the best of my prayer.”

Sayyiduna Abdul Rahman bin Shibli bin Ansari reported that the Beloved RasulAllah said:

“Recite the Holy Quran, and practice upon it and do not put its reading/recitation behind your backs, do not go into extremity regarding it nor do acquire livelihood of this world through it, nor do make it a means of acquiring worldly wealth.”

Hadith 26

Whoever goes to the Prophet and says: ‘O’ Allah, I am a servant of yours and a witness to you, and I bear witness that there is no god but you, and I bear witness that you are the Lord of the universe, and I have recited the Holy Quran, and I have been to the Ka’bah and to (the borders of) Arabia,”

Sayyiduna Hasan narrated that Sayyiduna Imran bin Husayn passed by a reciter reciting the Holy Quran, then he started begging through his recitation. So he (Imran) said: “Indeed we are from Allah and to Him we shall return.” Then he said: “I heard RasulAllah saying:

“Whoever recites the Holy Quran, then let him ask Allah Almighty by it. For indeed there will come some people, who will recite the Holy Quran, then will ask people through its recitation.”


27. Musnad Imam Ahmad bin Hanbal; 5: 249 / Musnad Abu Ya’la; H # 1518 / Al-Jami li-Shu’b al-Iman – Imam Bayhaqi; H # 2383 / Al-Sunan al-Kubra – Imam Bayhaqi, Kitab al-Salah; H # 2270 / Al-Sunan al-Sughir, Kitab Fazail al-Quran; H # 950 / Musannaf Abdur Razzak; H # 1944.
Hadith 27

السيس المتين للقرآن بالقرآن،

وخلفنا خلفنا أبو حفيظة، وكثيرًا من الخلفاء، ان شاء الله، عن أبي سلمة عن أبي هريرة.

قال: قال رسول الله ﷺ: ليس منا من لم يفزى بالقرآن (رسول الله ﷺ): إنما نحفظ القرآن، أو يحفظونه، أو يعرفونه، أو يقرأونه.

سفيجرنا أبو حفيظة، وكثيرًا من الخلفاء، ان شاء الله، عن أبي سلمة.

سفيجرنا أبو حفيظة، وكثيرًا من الخلفاء، ان شاء الله، عن أبي سلمة.

Sayyiduna Abu Hurayrah ﷺ narrated that the Beloved RasulAllah ﷺ said:

"Whoever does not recite the Quran in a nice (melodious and with clear punctuation and 'Tajwid') voice is not from us." (29)

Hadith 28

أبو النصر فضائل القرآن.

أخبرنا أبو عبد الله الحفظ، وأبو الدافع، عن خلف–أبو النصر، عن حديث حفص بن منسي بن قتادة، قال: أنا أبو عبد الله الحفظ، عن حفص بن منسي بن قتادة، أنا حفص بن منسي بن قتادة، أنا أبو عبد الله الحفظ.

Sayyiduna Buraydah ﷺ narrated that the Beloved RasulAllah ﷺ said:

"The one who has read/recited the Holy Quran so that he may earn from the people through it, then that person will come on the Day of 'Qiyamah' and his face will be full of bones, without any flesh!" (30)

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Hadith 29

قراءة القرآن في الصلاة أفضل منها، الله أجزاكم.

أخبرنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ.

Sayyidun Ayesha Siddiqua ﷺ narrated that the Beloved RasulAllah ﷺ said:

"Recitation of the Holy Quran in ‘Salah’ (Prayers) is more meritorious than recitation of the Holy Quran outside it (i.e., out of the Prayers); and recitation of it outside the prayers is more meritorious than ‘Tasbih’ and ‘Takbir’ and recitation of ‘Tasbih’ is more meritorious than ‘Sadaqa’ (Charity), and giving ‘Sadaqa’ (Charity) is meritorious than voluntary ‘Sawm’ (Fasting) and ‘Sawm’ is a shield from the fire of Hell.” (31)

Hadith 30

مغافرة القرآن في النصح.

أخبرنا ابن الزهراء ﷺ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ، أنا أبو عبد الله الحفظ.

Sayyidun Awn bin Abi Awn al-Saqafi ﷺ narrates ‘Marfuan’ that the Beloved RasulAllah ﷺ said:

"The one who reads/recites the Holy Quran without seeing the text is rewarded a thousand times, while the reward becomes double when

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31. Al-Jami’i al-Sagahi; H # 6112.
one reads it whilst seeing the text, and it goes on increasing until the reward reaches up to two thousand times.”

Hadith 31

في كَيْدَ خِيْمَةِ الْقُرْآنِ

وَحَدَّثَنَا أَبُو عُبَيْدُ بْنُ عُثْمَانِ بِنِيَ عَلَيْ[#2] بِإِسْتَمَاعِ قَالَ أَخْبَرَنَا بْنُ عَبْدُ الرَّحْمَٰنُ بْنُ عَبْدُ الرَّحْمَٰنِ بْنِ يَسَارٍ بْنِهَبْدَدٍ بْنِ إِسْتِمَاعٍ بْنِ عَلِيٍّ بِأَنَّهُ مَاتَ ثُمَّ دَتَّلَدَّ لَهُ رَفَاتٌ فِي نَفْسِهِ الْأَفْرَاحُ أَفَرَأَهُ فِي عُمُرِهِ عَشَرِينَ لَيْناً، فَأَفَرَأَتْ لِهِ رَفَاتٌ لَّهُ "(وَصَلَّى رَبُّهُ عَلَيْهِ)

Sayyiduna Abdullah bin Amr ﷺ narrated that the Beloved RasulAllah ﷺ said to me:

“Recite the whole Holy Quran in (at-least) one month’s time.” I said:

“But I have strength (to do more than that).” The Beloved RasulAllah ﷺ said:

“Then finish the recitation of the Quran in seven days, and do not finish it in less than this period.”

Hadith 32

أَفْرَأَتَ الْقُرْآنِ رَفَاتٌ لِّي

وَحَدَّثَنَا أَبُو عُبَيْدُ بْنُ عُثْمَانِ بِنِيَ عَلَيْ[#2] بِإِسْتَمَاعِ قَالَ أَخْبَرَنَا بْنُ عَبْدُ الرَّحْمَٰنُ بْنُ عَبْدُ الرَّحْمَٰنِ بْنِ يَسَارٍ بْنِهَبْدَدٍ بْنِ إِسْتِمَاعٍ بْنِ عَلِيٍّ بِأَنَّهُ مَاتَ ثُمَّ دَتَّلَدَّ لَهُ رَفَاتٌ فِي نَفْسِهِ الْأَفْرَاحُ أَفَرَأَهُ فِي عُمُرِهِ عَشَرِينَ لَيْناً، فَأَفَرَأَتْ لِهِ رَفَاتٌ لَّهُ "(وَصَلَّى رَبُّهُ عَلَيْهِ)

Sayyiduna Abdullahl bin Amr ﷺ narrated that the Beloved RasulAllah ﷺ said:

Hadith 33

أَفَرَأَتَ الْقُرْآنِ رَفَاتٌ لِّي

وَحَدَّثَنَا أَبُو عُبَيْدُ بْنُ عُثْمَانِ بِنِيَ عَلَيْ[#2] بِإِسْتَمَاعِ قَالَ أَخْبَرَنَا بْنُ عَبْدُ الرَّحْمَٰنُ بْنُ عَبْدُ الرَّحْمَٰنِ بْنِ يَسَارٍ بْنِهَبْدَدٍ بْنِ إِسْتِمَاعٍ بْنِ عَلِيٍّ بِأَنَّهُ مَاتَ ثُمَّ دَتَّلَدَّ لَهُ رَفَاتٌ فِي نَفْسِهِ الْأَفْرَاحُ أَفَرَأَهُ فِي عُمُرِهِ عَشَرِينَ لَيْناً، فَأَفَرَأَتْ لِهِ رَفَاتٌ لَّهُ "(وَصَلَّى رَبُّهُ عَلَيْهِ)

Sayyiduna Buraydah Aslami ﷺ narrated that the Beloved RasulAllah ﷺ said:

“Read/recite the Holy Quran with a heavy voice and heart (as if crying) for it was revealed during the period of ‘Huzn’ (Sadness) (upon the tribulation of the ‘Kuffar’).”

Hadith 34

أَفْرَأَتَ الْقُرْآنِ رَفَاتٌ لِّي

وَحَدَّثَنَا أَبُو عُبَيْدُ بْنُ عُثْمَانِ بِنِيَ عَلَيْ[#2] بِإِسْتَمَاعِ قَالَ أَخْبَرَنَا بْنُ عَبْدُ الرَّحْمَٰنُ بْنُ عَبْدُ الرَّحْمَٰنِ بْنِ يَسَارٍ بْنِهَبْدَدٍ بْنِ إِسْتِمَاعٍ بْنِ عَلِيٍّ بِأَنَّهُ مَاتَ ثُمَّ دَتَّلَدَّ لَهُ رَفَاتٌ فِي نَفْسِهِ الْأَفْرَاحُ أَفَرَأَهُ فِي عُمُرِهِ عَشَرِينَ لَيْناً، فَأَفَرَأَتْ لِهِ رَفَاتٌ لَّهُ "(وَصَلَّى رَبُّهُ عَلَيْهِ)

34. Al-Jami al-Saghir; H # 1333.
35. Al-Mujam al-Awsat; H # 2902 / Majma al-Zawaid, Kitab al-Tafsir; H# 1164 / Al Jami al-Saghir; H# 1162 / Taqrib al-Bughthiya bi-Tartib A hadith al-Hilya; H# 1116 / Firdawus al-Akhbar; H# 312.
36. Sayyiduna Sa'd bin Abi Waqqas ﷺ narrated that the Beloved RasulAllah ﷺ said:

“Cry when you read/recite the Holy Quran and if you cannot cry, then act as if crying (i.e. make you faces as if crying).” (Suanun Ibn Majah; H# 1337 / Shu'b al-Iman; H# 1960)

And in another narration, the Prophet Muhammad ﷺ said: “I will recite for you one Surah, the one who shall cry (upon hearing it), for him there is Paradise and the one who cannot cry, should act/make his face as if he is crying. [Shu'b al-Iman; H# 1893-1894]
Sayyiduna Junub bin Abdullah Narrated that the Prophet Muhammad  said:

“Recite (and study) the Holy Quran as long as you agree (understand) about its interpretation, but when you have any difference of opinion / confusion (as regards its interpretation and meaning) then you should stop reciting it (for the time being).”

Hadith 35

إن استغفراً لابعد قلباً عن القرآن وأخبرنا أبو الاحترم شمس بن خدج بن الحسن بن عبد الواحد بن بريدة بن خالد بن صالح بن صاحب بن يجر بن عويمان بن أبي الاحترم بن أبي الطفيل بن جعف بن مشرفة بن أبي منف بن عثمان بن شفيق بن عبد الله بن عبد المطلب بن عبد الملك بن مروان بن عبد الملك بن مسلمة بن عبد المطلب بن إسماعيل بن ملجم بن عبد المطلب بن عبد المطلب بن إسماعيل بن أبي طالب

Sayyiduna Abu Umamah Narrated that the Beloved RasulAllah  said:

“Read/Recite the Holy Quran! Verily! Allah Almighty will not give punishment to that Heart which memorized the Holy Quran!” (And which practiced upon it).

Hadith 36

القرآن غني للفقراء ربة

Wahduna Muhammed ibn Sa’id bin Abi’ Amr bin A’ Amr bin ‘Abd Al-Malik said: “The Holy Quran bestows such bounties that there is no poverty after it and bestows such wealth that there is no wealth equal to it.”

Hadith 37

 بكل خير زوجاتن الحور الين

Sayyiduna Omar bin Khattab Narrated that the Beloved RasulAllah  said:

“There are 10 Lakh alphabets (letters) and 27,000 words in the Holy Quran. The one who recites/reads it with the intention of Reward and Patience, then there is ‘Hur al-Ayn’ (women of Heaven) in marriage (as a wife) for him for every letter (‘Harf”).

Hadith 38

القرآن هو الفوزوز الديك اضطاحا المتمتيم

A person narrated from the Beloved RasulAllah  that:

“The Holy Quran is an apparent ‘Nur’ (Light) and wise Remembrance (‘Al-Zikr al-Hakim’) and is the path of Guidance (Sirat al-Mustaqim).”

98. Fawaid al-Quran by Imam Abul Qasim Taimuri bin Muhammad [300-414 A.H.]
99. Musnad Abu Ya’la, Musnad Anas bn Malik; H# 2774 / Al-Jami al-Saghir; H# 6183.
100. Majma’ al-Zawaid, Kitab al-Tafsir; H# 11653.

1. *The Branches of Faith*: This a beautiful translation of *Shu’b al-Inan* of Imam Imaduddin Ibn Kathir Shafai detailing the branches of *Iman* (Faith).


5. *Hijab (Veil) in Modern Perspective*: This is a translation of an Urdu book by Mufti Javed Ahmad Amber Misbahî on the critical study of the practice of Hijab & its socio-cultural importance in the light of Biblical scriptures & modern news media.

6. *A Treatise on The Merits of Mu’awiyah*: This is a lucid translation of *Risala fi Fazl Mu’awiyah* by Allama Shaykh Muhammad Hayat Sindi Madani Hanafi on the Merits of the Sahabi - Sayyiduna Mu’awiyah bin Abu Sufyan.


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Hadith 39

الفرد الخلفاء النواة

وَأَذَّنَ أَبُو الْحَسَنِ مُحَمَّدٍ بْنِ الْمُفَلِّسٍ تَنَا الْحَسَنِ بْنِ رَضِيَيْنَ رَحْمَةَ اللَّهِ عَلَيْهِمَا مُحَمَّدٍ بْنِ حَيْكَمَ بْنِ عَلِيٍّ رَخَابٍ عَلَى بَني إِسْحَاقٍ عَنْ أَحَدْ إِخْوَانِهِمَا قَالَ رَسُولَ اللَّهِ ﷺ: “إِنَّ النَّارَ مَوْئِلًا لِّلنَّاسِ” (روایة ضحيب).

Sayyiduna Ali bin Abu Talib رضي الله عنه narrated that the Beloved RasulAllah ﷺ said:

“The Holy Quran is ‘Shifa’ (Medicine)” (42)

Hadith 40

أَهْلُ الْقُرآنِ غَفَّ قُرَآنيَّةً

وَأَذَّنَ أَبُو الْحَسَنِ مُحَمَّدٍ بْنِ الْمُفَلِّسٍ تَنَا الْحَسَنِ بْنِ رَضِيَيْنَ رَحْمَةَ اللَّهِ عَلَيْهِمَا مُحَمَّدٍ بْنِ حَيْكَمَ بْنِ عَلِيٍّ رَخَابٍ عَلَى بَني إِسْحَاقٍ عَنْ أَحَدْ إِخْوَانِهِمَا قَالَ رَسُولَ اللَّهِ ﷺ: “إِنَّ النَّارَ مَوْئِلًا لِّلنَّاسِ” (روایة ضحيب).

Sayyiduna Anas bin Malik رضي الله عنه narrated that the Beloved RasulAllah ﷺ said:

“The people of the Holy Quran are them ‘Utrafa’ (Gnostics) of the People of Paradise!” (43)

The author states:

The Forty Hadiths have been completed and Allah is sufficient for me and the Best Helper.

Translated by the ‘Abd’ of Allah Almighty and the ‘Ummati’ of RasulAllah ﷺ ~Muhammad Bashirwan Ali Siddiqi Ashrafi~

42. Al-Jami al-Saghir; H# 6186 / Musnad al-Shihab of Imam al-Qazwini; H# 28 / Sunan Ibn Majah, Kitab al-Tibb; H# 3501, 3533.
43. Nauqad al-Uslu; 121 / Al-Jami al-Saghir; H# 2767.