

*With the*  
**NOBLE QUR'ĀN**

On the Superiority of the Qur'an,  
Its Seven Variant Readings, the Virtues of  
Reciting, Listening, and Memorising It, and  
the Etiquette to be Observed with It

SHAYKH MAḤMŪD  
KHALĪL AL-ḤUṢARĪ

*Translated by*

DAR AL-QURRA



*White Thread*

P R E S S

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كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ  
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

A blessed Book that We have sent down  
upon you, that they may contemplate  
His signs, and those possessed of intellect  
may reflect (Ṣād, 38:29).



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## PUBLISHER'S PREFACE

In the name of Allāh, Most Gracious Most Merciful

ALL PRAISE IS FOR ALLĀH who revealed the pure and unblemished Book upon His Blessed Servant and made it a code for this life and the next. Praise and blessings be upon His Messenger, the living manifestation of the Qur'ān's teachings, and upon his family, companions, and followers until the last day.

The most beneficial way a Muslim can spend his time in this world is living by the Qur'ān, through reading, reflection, and applying it to himself in every aspect of his life, including his daily interaction with others. The Qur'ān is a light from the Illuminator of the heavens and the earth, which guides us in this regard, and it is a comprehensive divine manual for all humanity. It is as the Messenger of Allāh ﷺ himself described:

It is the detail of what came before you, the news of what is to come after you, and a judgement for what happens between you. It is decisive without jest. Any tyrant who abandons it Allāh crushes, and anyone seeking guidance from other than it Allāh leaves to stray. It is the firm rope of Allāh, the wise admonition, and the straight path. It cannot be distorted by desires, nor can tongues be in a bind over it. The scholars never have enough of it, and it does not become dull from repeated recitation, and its marvels never end. It is what the jinn heard and were moved to proclaim: "Indeed, we have heard a wonderful recitation, which guides to the right path." Whoever speaks according to it has spoken the truth, whoever acts on it is

rewarded, whoever judges by it is just, and whoever invites to it has guided to the straight path” (*Tirmidhī*, 2906).

We were extremely honoured when receiving a proposal from Ustādh Nuh Saunders and his team from Dar al Qurra to publish this refined translation of *With the Noble Qur’an* by the great Egyptian Qārī Maḥmūd Khalīl al-Ḥusārī. After publishing multiple titles in theology, ḥadīth, jurisprudence, spirituality, and invocations, we feel very fortunate to publish our first book on the Qur’an.

The original Arabic edition published by Maktabat al-Sunna in Cairo, contained several glowing forewords from distinguished Egyptian scholars and experts in Qur’anic recitation; particularly, Shaykhs ‘Abd al-Fattāh al-Qāḍī, Aḥmad Muḥammad Abū Zaythār, Aḥmad Aḥmad ‘Alī, and the Shaykh of Al-Azhar of his time Shaykh Maḥmūd Shaltūt. Some of their words have been incorporated into the introductory material by the Dar al Qurra team while some material has been omitted due to brevity in this English translation.

The chapters in this translation have been assigned numbers for better navigation while retaining their original names. In addition, we have moved the penultimate chapter on singing and beautifying one’s voice to the end, as it contains a highly specialised discussion that many readers may not find as relevant. Shaykh Ḥusārī’s writing is simple and lucid while being comprehensive in scope. He provides a robust discussion on each of the topics he covers, presenting multiple verses and ḥadīths to highlight salient points. Where differences of opinion exist, he presents the evidentiary basis for each perspective and concludes with his preferred position. Because of their virtue and blessed nature, the original Arabic text for all the verses of the Qur’an contained in the book have been presented alongside the translation.

Shaykh Ḥusārī’s concern is evident as he encourages attachment to the Qur’an by presenting the multiple virtues for correctly reciting it, understanding it, reflecting on it, and implementing it. He emphasizes the proper etiquette toward the Qur’an and the conduct a *ḥafīz* must imbibe for being honoured as a noble bearer of the Qur’an. Readers

will, Allāh-willing, find themselves inspired to develop their relationship with the Qur'ān and understand it in greater depth.

We are grateful to Allāh for this honour and beseech Him for acceptance of this work. May He be praised.

ABDUR-RAHMAN MANGERA

London, UK

Jumādā 'l-Ūlā, 1444

December 2022



وَإِنَّهُ لَنَزِيلٌ رَّبِّ الْعَالَمِينَ

نَزَلِ بِهِ

الرُّوحِ الْأَمِينِ

عَلَى قَلْبِكَ وَلِتَكُونَ مِنَ الْمُنذِرِينَ

Truly this Quran has been sent down by the Lord of the Worlds, the Trustworthy Spirit brought it down, to your heart, so that you would be one of the warners . . . (Shu'arā', 192-194).



## MAḤMŪD KHALĪL AL-ḤUṢARĪ

SHAYKH MAḤMŪD KHALĪL AL-ḤUṢARĪ was born in a village called Shobra al-Namla in Tanta, Egypt in 1917. Shaykh Maḥmūd entered the Qur'ān School at the age of four. At eight years of age, he had already memorized the whole Qur'ān, and at twelve, he entered the religious institute and learned the ten *qirā'āt* (variant recitations) at Al-Azhar University. He then went to the Aḥmādī Masjid, which was the privileged destination of students who sought knowledge of the recitation of the Qur'ān under the supervision of eminent professors such as Muṣṭafā al-Murawwij. Shaykh Ḥuṣarī spent many years studying before acquiring his bachelor's degree in Qur'ānic Recitation. He then devoted himself to teaching and lecturing on the various subjects related to Qur'ānic recitation.

From his birth in 1917 to his demise sixty-three years later, he was devoted to the acquisition of all sciences pertaining to the Noble Qur'ān. He memorized several masterpieces on the subject. The best moments of his life were the ones in which he recited the verses of the Qur'ān from memory.

Shaykh Ḥuṣarī was not only a reciter with a great voice, but his recitation of the Qur'ān would leave an impact on the hearts of those listening. According to him, the recitation of the Qur'ān is dependent on rules and principles. Since his childhood he was a student of the discipline of the variant recitations (*ilm al-qirā'āt*) and became one of the most prominent figures in the field, teaching this discipline to students. He always kept the words of the Messenger of Allāh ﷺ

in mind: “The best among you are those who learn the Qur’ān and teach it” (*Bukhārī*).

Shaykh Ḥuṣārī was a master of Qur’ānic recitation, a person who contributed to the enrichment of its literature and the Islamic intellectual heritage through many works and lectures, and through several conferences that were held at Egyptian Arabic and Islamic Universities. He took part in the most noble of occupations: protecting the Book of Allāh from corruption and deformation. He held the position of “Imām of Qur’ān Reciters” for over twenty years, and was a researcher and academic member at Al-Azhar University.

#### *At Al-Azhar*

Shaykh Ḥuṣārī studied at Al-Azhar University. He understood that a Qur’ān reciter must have a strong foundation in the Islamic sciences. He was educated under the supervision of the noble professors and scholars at Al-Azhar. He attended meetings and symposiums at Al-Ḥusayn Street, which was a gathering place for Egyptian thinkers, artists, and intellectuals. It was also a meeting place for reciters and creative hymnodists. Here he became privy to many of the secrets of the Qur’ānic sciences and the art of reciting.

#### *Radio Career*

It is no surprise that Shaykh Ḥuṣārī came first in the Egypt Radio Qur’ān competition of 1944. His unique recitation compelled the judges to admit that his skillset surpassed the giants of recitation at the time: the likes of Shaykh Muḥammad Rif‘at, Shaykh ‘Alī Maḥmūd, and Shaykh ‘Abd al-Fattāḥ al-Shāshā‘ī. All of them were once students at the Aḥmadī Masjid where Shaykh Ḥuṣārī had studied.

When his voice was broadcast for the first time on Egypt Radio, he immediately received respect for his unique style and application of the rules of recitation. One year after his recording of the Qur’ān was released on Egypt Radio, he returned to Tanta to further his knowledge at the Aḥmadī Masjid.

People would come from all over Egypt to listen to him, especially during the annual celebration of Sayyid Aḥmad al-Badawī.

### *Reciting at Al-Husayn Masjid*

Shaykh Ḥuṣārī remained a reciter at the Aḥmadī Masjid for ten years due to his exceptional fame. In 1955 he was appointed as a reciter at the Al-Ḥusayn Masjid where he spent twenty-nine years until his death.

### *Imām of the Qurʾān Reciters and other Responsibilities*

Shaykh Ḥuṣārī held several positions at the Egyptian General Institution of Qurʾān Reciters. Initially, he acted as supervisor of Qurʾānic recitation. He then worked as an assistant in the administration before becoming its chief in 1961. He also served as a member on the board for the printing of the *muṣḥaf* in 1959, an assistant director in 1962, and later a director.

### *Works Dealing with the Sciences of the Qurʾān*

Shaykh Ḥuṣārī was among the best and most experienced reciters in the world. His knowledge, in general, was vast and included the disciplines of *tafsīr* (Qurʾānic exegesis) and ḥadīth. He wrote many works on the Qurʾān which were published and distributed by the Superior Council of Islamic Affairs.

Shaykh Ḥuṣārī wrote more than eleven books on Qurʾānic sciences, including:

- *Māʾa al-Qurʾān al-Karīm* (With the Noble Qurʾān)
- *Al-Sabīl al-Muyassar fī Qirʾāt al-Imām Abū Jāfar* (The Facilitated Path to the Reading of Imām Abū Jāfar)
- *Riwāyat Warsh* (The Transmission of Warsh)
- *Riwāyat al-Dūrī ʿan Abi ʿAmr ibn al-ʿAlāʾ al-Baṣrī* (The Transmission of Dūrī from Abū ʿAmr ibn al-ʿAlāʾ al-Baṣrī)
- *Aḥkām Qirʾat al-Qurʾān al-Karīm* (The Laws of the Recitation of the Noble Qurʾān)
- *Al-Qirʾāt al-ʿAsbr* (The Ten Readings)
- *Māʾālim al-Ibtidāʾ ilā Maʾrifat al-Wuqūf wa al-Ibtidāʾ* (The Indicators of Guidance toward the Knowledge of Pauses and Starts)
- *Riḥlātī fī al-Islām* (My Travels for Islam)

In the preface to the original Arabic text of *With the Noble Qurʾān*