

# THE QUR'AN

A COMPENDIUM OF RELIABLE SHĪ'A HADITHS

by

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Dedicated to the *Sayyid al-Qurrā'*, student of al-Ṣādiq {a}, and teacher of many

Ḥamza b. Ḥabīb al-Zayyāt (d. 156)

Who when given a load of gold for teaching the Qur'an said:

أنا لا آخذ أجراً على القرآن أرجو بذلك الفردوس الأعلى

'I do not take monetary payment for the Qur'an, I seek by that the highest Paradise'

And when he was given a glass of water on a hot day

فأبى لأنني كنت أقرأ عليه القرآن

refused to drink when he realized it was coming from a former student he used to teach the Qur'an to



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## Preface

بسم الله الرحمن الرحيم ومنه سبحانه الاستعانة للتميم وبعد

What can one say about the Qur'an? It is only right that we deficient ones limit ourselves to quoting descriptions from God, His Prophet who was the primary recipient of the Qur'an, and the Imams of the Ahl al-Bayt who were the 'counterparts' of the Qur'an, and this is what this booklet hopes to do.

I can proffer some words, however, about what our relation with the Qur'an should be. I speak justifiably of 'relationship' because the Qur'an is not exactly inanimate is 'it'? There are many reports which attribute physicality to it in the next world as we shall see.

We are told, for instance, that one of the three that will complain to Allah on the Day of Judgment will be:

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ فَضَالٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «ثَلَاثَةٌ يَشْكُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ: مَسْجِدٌ خَرَابٌ لَا يُصَلِّي فِيهِ أَهْلُهُ، وَعَالَمٌ يَنْزُجُهُالٍ، وَمُصْحَفٌ مُعَلَّقٌ قَدْ وَقَعَ عَلَيْهِ الْغُبَارُ لَا يُقْرَأُ فِيهِ»

A suspended (or in a variant: closed) copy of the Qur'an, upon which dust has gathered and which is not read from<sup>1</sup>

Isn't this more characteristic of a spurned associate than a physical object?

Better, then, to court the Qur'an like no other and enjoy its constant companionship.

This is, after all, what the Prophet {s} instructed the Commander of the Faithful {a} in his final will:

مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ فِي وَصِيَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ أَنْ قَالَ: يَا عَلِيُّ، أُوصِيكَ فِي نَفْسِكَ بِخَصَالٍ أَحْفَظُهَا عَنِّي، ثُمَّ قَالَ: اللَّهُمَّ أَعْنِهِ: أَمَّا الْأُولَى فَالْصِّدْقُ، وَلَا تَخْرُجَنَّ (يَخْرُجَنَّ) مِنْ فِيكَ كَذِبَةٌ أَبَدًا ... وَعَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ عَلَى كُلِّ حَالٍ ...»

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<sup>1</sup> *al-Kāfi*: Vol. 4, Pg. 627, Hadith No. 3/3521. The presence of Sahl b. Ziyād in the chain does not harm because there exists a reliable alternative path to Ibn Faḍḍāl (see *al-Khiṣāl*: Vol. 1, Pg. 169, Hadith No. 163). The only flaw, then, is the unnamed source who narrates this from the Imam.



O ‘Alī, I will unto you certain traits, preserve them from me.

The Prophet then supplicated for ‘Alī saying ‘O Allah assist him (to fulfill this)’ before continuing:

As for the first then it is truthfulness, no lie should ever emit forth from your mouth ... and upon you is to recite the Qur’an under all circumstances ...<sup>2</sup>

Nothing would be more shameful than for someone than to exit this world without finding intimacy in the Qur’an.

Imam al-Ṣādiq {a} said:

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمِ الْقَرَاءِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يَنْبَغِي لِلْمُؤْمِنِ أَنْ لَا يَمُوتَ حَتَّى يَتَعَلَّمَ الْقُرْآنَ، أَوْ يَكُونَ فِي تَعْلِيمِهِ (تَعَلَّمَهُ)»

It is incumbent on a believer not to die without having learnt the Qur’an or being in the process of learning it<sup>3</sup>

It is in the hope that we can strengthen our relation with the Qur’an that I have gathered and translated the relevant reports found herein.

For when all is said and done, and when the final analysis is written, nothing will remain of this temporal world which is fleeting away except the eternal deeds done sincerely for His sake.

Imam al-Bāqir {a} tells a story:

عَنْهُ (أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيسَى)، عَنْ الْحُسَيْنِ (بْنِ سَعِيدٍ)، عَنِ النَّضْرِ (بْنِ سَوِيدٍ)، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «وَقَعَ مُصْحَفٌ فِي الْبَحْرِ، فَوَجَدُوهُ وَقَدْ ذَهَبَ مَا فِيهِ إِلَّا هَذِهِ الْآيَةُ: «أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ»»

A *Mushaf* (codex of the Qur’an) fell into the sea, then they found it and all that was in it had gone (become effaced) except this verse “Look! To Allah do all matters return!” (42:53)<sup>4</sup>

<sup>2</sup> *al-Kāfī*: Vol. 15, Pgs. 196-197, Hadith No. 33/14848. The report has a **reliable** chain.

<sup>3</sup> *al-Kāfī*: Vol. 4, Pg. 613, Hadith No. 3/3500. All the *Rijāl* in the chain are *Thiqa* except that Sulaym al-Farrā’ does not give us the name of his source who narrates it from the Imam.

<sup>4</sup> *al-Kāfī*: Vol. 4, Pg. 668, Hadith No. 19/3587. All the *Rijāl* in the chain are *Thiqa* except that al-Qāsim b. Sulaymān is *Majhūl* and the status of Jābir b. Yazīd al-Ju‘fī is controversial.



## Approach of the Book

The idea for this book came about while translating the relevant chapter<sup>5</sup> from Āyatullāh Muḥsinī's multi-volume collection of **reliable-in-chain** reports - *Mu'jam al-Aḥādīth al-Mu'tabara* - when I felt that his effort could be improved on, both in terms of arrangement of the material but even in the selection of reports for inclusion.

Indeed, this is what the author himself called for in the introduction to said collection, noting that "I do not claim that all the reliable-in-chain reports (out there) are included in this book, for a researcher may find not a few reports (i.e. with reliable chains) which I have overlooked, so the one who can supplement them in the margins of a second edition will have done good"<sup>6</sup>, before going on to enumerate a number of reasons why this may have happened<sup>7</sup>. I have found several instances of this.

More significantly, Āyatullāh Muḥsinī is a strict *Rijālī* whose criteria for the inclusion of a report is based solely on an analysis of its chain, but as he freely admits - there are many reports whose chains might be flawed but whose contents can be authenticated by other means, that is, by looking at the so-called *Qarā'in* (circumstantial indicators). But such an endeavour would require a "greater effort" than he was capable of expending at the time despite acknowledging its benefit. He holds out hope that "someone will be up to this task one day and complete the purpose of the book - if God wills"<sup>8</sup>.

With this in mind, I re-evaluated the reports included in Āyatullāh Muḥsinī's *Mu'jam* and cast the net wider by carefully going through the more than 619 reports on the subject of the Qur'an strewn across 41 sub-chapters (more than 200 pages)<sup>9</sup> of the encyclopaedic *Jāmi' Aḥādīth al-Shī'a*<sup>10</sup>.

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<sup>5</sup> *Kitāb al-Qur'ān al-Majīd* in *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pgs. 373-390 (Hadith Nos. 1541-1577).

<sup>6</sup> *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol.1, Pg. 24 (Under Point No. 2).

<sup>7</sup> He gives three: Insufficient time for thorough review, erring being second nature to the human being, inability to identify some narrators with shared names correctly.

<sup>8</sup> *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol.1, Pg. 25 (Under Point No. 3).

<sup>9</sup> *Kitāb al-Qur'ān wa l-Du'ā' wa l-Dhikr, Abwāb Faḍā'il al-Qur'ān wa Ta'allumihi wa Ta'līmihi wa Qirā'atihi wa mā Yata'allaq bihi* in *Jāmi' Aḥādīth al-Shī'a*: Vol. 19, Pgs. 20-227 (Hadith Nos. 25563-26181).

<sup>10</sup> I chose this as my reference text because it is the most recent and comprehensive scholarly attempt at gathering all the relevant reports from the *Ahl al-Bayt*. It combines what is contained in *Wasā'il al-Shī'a* together with Mīrzā Nūrī's *Mustadrak al-Wasā'il* (which incorporates material left out from *Wasā'il* as taken from numerous other sources).



I began by isolating those reports whose chains are reliable. This is because the chain remains the primary means of authenticating reports as practised from the time of our earliest scholars and which we cannot do without.

I then went a step further than Āyatullāh Muḥsinī by adding those reports whose weakness is not critically damning (containing one or two unknown narrators) and whose contents are in line with the stronger reports. Looking for ‘corroboration’ of this kind is the main way through which one can attain confidence in reports beyond the chain.

I also paid special attention to themes that kept cropping up repeatedly (in different wordings) even if the chains are all defective in of themselves, because such plurality of chains may increase the probability that there is a historic kernel behind the attribution to the Imams.

The end-product of this endeavour is this booklet which contains 72 reports as compared to the 28 reports that Āyatullāh Muḥsinī had included in the original chapter of *Muʿjam al-Aḥādīth al-Muʿtabara*<sup>11</sup>.

#### Points for Consideration

1. The reader should be aware that this book has to do with the *Faḍāʾil al-Qurʾān*, a genre which has a long back history and fixed subject matter.

In keeping with this, the book does not cover reports that have to do with the integrity of the Qurʾanic text and its transmission (including the question of *Taḥrīf*)<sup>12</sup>, *Tafsīr* (commentary) of individual verses, and *Fiqh* (jurisprudential issues) related to the Qurʾan such as the obligatory prostration for reciting the *ʿAzāʾim*, reciting while *Junub*, touching the script without *Wuḍūʾ*, where the Quran cannot be recited, what Chapters are recommended to be recited in *Ṣalāt* and on different days etc.<sup>13</sup>

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<sup>11</sup> The chapter in *Muʿjam* actually contains 42 reports, but I found 1 to be irrelevant, 10 having to do with *Taḥrīf*, *Aḥruf*, and *Qirāʾāt* which is beyond the scope of this book, 1 to be about the *Tafsīr* of a particular verse, and 2 reports to be weak-in-chain as per my judgment and therefore wrongly included by Muḥsinī (I am stricter than him at times!)

<sup>12</sup> I hope to address this topic in an independent work

<sup>13</sup> I have, however, included a chapter on ‘Decorating the Qurʾan’, ‘Buying and Selling the Qurʾan’ and ‘Charging Money for Teaching the Qurʾan’ which are undoubtedly *Fiqhi* issues.



2. There will always be a degree of subjectivity to any assessment of this kind and perhaps someone else can attain ‘confidence’ in many more reports. At the very least, one should consider this to be a baseline of the strongest material we have on the subject and take joy in the fact that a proportion of ‘their’ words has been translated into good quality English.

3. I do not claim that a report left out is necessarily false (was not spoken by the Imam), or that we cannot benefit from reports whose chains are not reliable, especially on a subject such as this, in which there is good grounds for leniency<sup>14</sup>.

However, one must keep in mind that this topic was a particular favourite of ‘pious’ fabricators who wished to ‘turn the people towards the Qur’an’ even if that meant foisting lies upon the Prophet and the Imams!

It is no coincidence that the longest sub-chapter in the whole 31 volumes of *Jāmi‘ Aḥādīth al-Shī‘a* is the one on the ‘Merit of the different Chapters of the Qur’an and its Verses’ which has 293 reports and runs to a full 70 pages (accounting for 47.33% of the 619 reports mentioned above).

The overwhelming majority of these reports are chainless and attributed to various companions who quote the Prophet giving unthinkable rewards for reciting different Chapters of the Qur’an.

To give a specific example of the quality of material we are dealing with, out of these 293 reports - 50 reports (17.06%) come from the same book, a *Faḍā’il al-Qur’ān* of al-Ḥasan b. ‘Alī b. Abī Ḥamza al-Baṭā’ini<sup>15</sup> who is known to have been an ‘accursed liar’<sup>16</sup>.

Consider a sample of his fabricated reports:

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: مَنْ مَضَتْ لَهُ جُمُعَةٌ لَمْ يَقْرَأْ فِيهَا قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ عَلَى دِينِ أَبِي  
لَهَبٍ

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<sup>14</sup> Those who accept the principle of *Tasāmuḥ* believe that standards should be relaxed in the *Sunan* (recommended acts) and that the one who acts on weak reports in this area will be rewarded even if the reports turn out to be untrue.

<sup>15</sup> We know this because the upper chains of all these reports are identical, furthermore, the one who is identified by Najāshī as being the transmitter of Ḥasan’s book (i.e. Ismā‘īl b. Mihrān) is found in them all. The whole book is incorporated by Ṣadūq in successive pages in his *Thawāb al-A‘māl* (beginning at Hadith No. 374 at Pg. 304 and ending at Hadith No. 490 at Pg. 362).

<sup>16</sup> This was said by one of our greatest early scholar and authority on *Rijāl* - ‘Alī b. al-Ḥasan b. Faḍḍāl who wrote a lot of material from al-Ḥasan but did not consider it permissible to transmit from him even a single report!



Imam al-Ṣādiq {a} said: The one who passes a whole week without reciting *Qul Huwa l-Llāhu Aḥad* in it and then dies, he will have died upon the religion of Abū Lahab!<sup>17</sup>

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ أَصَابَهُ مَرَضٌ أَوْ شِدَّةٌ وَلَمْ يَقْرَأْ فِي مَرَضِهِ أَوْ شِدَّتِهِ بِقُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ فِي مَرَضِهِ أَوْ فِي تِلْكَ الشِّدَّةِ الَّتِي نَزَلَتْ بِهِ فَهُوَ مِنْ أَهْلِ النَّارِ

Imam al-Ṣādiq {a} said: The one who is afflicted by an illness or a difficulty and he does not recite *Qul Huwa l-Llāhu Aḥad* in his illness or difficulty and then dies during that illness or during that difficulty which has alighted on him then he is from the people of the Fire!<sup>18</sup>

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: مَنْ مَضَتْ لَهُ ثَلَاثَةُ أَيَّامٍ لَمْ يَقْرَأْ فِيهَا قُلْ هُوَ اللَّهُ أَحَدٌ فَقَدْ خُذِلَ وَنَزَعَ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ فَإِنْ مَاتَ فِي هَذِهِ الثَّلَاثَةِ أَيَّامٍ كَانَ كَافِرًا بِاللَّهِ الْعَظِيمِ

I heard Imam al-Ṣādiq {a} saying: The one who passes three days without reciting *Qul Huwa l-Llāhu Aḥad* in them then he has met disappointment, and the collar of Faith is removed from his neck, so if he dies in these three days then he is a *Kāfir* (disbeliever) in Allah the Most Great<sup>19</sup>

Unfortunately, many of these reports are circulated among believers who put their trust in them without having a clue as to their origins.

Without adopting standards such as ‘chain’ and ‘corroboration’ we will have no leg to stand on when dealing with the murky sea of reports out there.

### Conventions Adapted

(a) I have taken the liberty to replace the names of the Imams (e.g. Imam al-Ṣādiq) for the *Kunya* (e.g. Abū ‘Abdillāh) which is normally used in reports. This is to facilitate identification for the reader.

(b) I use curled brackets with the letter ‘s’ in between - {s} - to represent the honorific used for the Prophet صلى الله عليه وآله ‘the blessings of Allah be upon him and his family’ and curled brackets with the letter ‘a’ in between - {a} - to represent the honorific used for the Imams عليه السلام ‘upon him be peace’.

(c) The words of the Prophet and Imams are bracketed between « and »

<sup>17</sup> *Thawāb al-A‘māl*: Pg. 357, Hadith No. 481 (*Jāmi‘ Aḥādīth al-Shī‘a*: Vol. 19, Pg. 177, Hadith No. 26047).

<sup>18</sup> *Thawāb al-A‘māl*: Pg. 358, Hadith No. 482 (*Jāmi‘ Aḥādīth al-Shī‘a*: Vol. 19, Pgs. 177-178, Hadith No. 26049).

<sup>19</sup> *Iqāb al-A‘māl*: Pg. 98, Hadith No. 144 (*Jāmi‘ Aḥādīth al-Shī‘a*: Vol. 19, Pg. 177, Hadith No. 26048).



## What is the Qur'an?

١ - حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحَمِيرِيُّ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَيْسَى بْنِ عُبَيْدٍ الْيَشْكِينِيُّ، قَالَ حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ أَنَّهُ قَالَ: «إِنَّ لِلَّهِ عَزَّ وَجَلَّ حُرْمَاتٍ ثَلَاثَ لَيْسَ مِثْلُهُنَّ شَيْءٌ - كِتَابُهُ وَهُوَ حِكْمَتُهُ وَنُورُهُ وَبَيْتُهُ الَّذِي جَعَلَهُ قِبْلَةً لِلنَّاسِ لَا يَقْبَلُ مِنْ أَحَدٍ تَوَجُّهُاً إِلَى غَيْرِهِ وَ عِزَّةُ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ»

﴿1﴾ Imam al-Şādiq {a} said: «Allah Mighty and Majestic has three Inviolables, there is nothing comparable to them: His Book, and it is His Wisdom and Light; His House which He made a *Qibla* (direction) for the people, it is not accepted from anyone a facing other than towards it; and the Descendants of your Prophet {s}»<sup>20</sup>

**Commentary:** Just as the prayer of someone facing other than the *Qibla* is not accepted, similarly, it is not accepted from one who acts on the guidance of other than the Book or follows the rulings of other than the Imams.

The Imam uses the highly significant formula لَيْسَ مِثْلُهُنَّ شَيْءٌ 'there is nothing comparable to them' which is an echo of the phrase used by Allah for Himself in Q. 42:11. This substantiates the connection of these three things with Allah.

It is in this same vein that we encounter a statement that has been variously attributed to the Prophet, some Imams, and even different Companions, although there is no chain for it in our sources:

الْقُرْآنُ أَفْضَلُ مِنْ كُلِّ شَيْءٍ دُونَ اللَّهِ فَمَنْ وَقَرَ الْقُرْآنَ فَقَدْ وَقَرَ اللَّهَ وَ مَنْ لَمْ يُوقِرِ الْقُرْآنَ فَقَدْ اسْتَحَفَّ بِحَقِّ اللَّهِ وَ حُرْمَةُ الْقُرْآنِ كَحُرْمَةِ الْوَالِدِ عَلَى وَلَدِهِ

The Qur'an is better than every single thing apart from Allah. So whoever honours the Qur'an then he has honoured Allah. And whoever does not honour the Qur'an then he has belittled the right of Allah. The sanctity of the Qur'an is like the sanctity of the parent over the off-spring<sup>21</sup>.

<sup>20</sup> *Amālī of al-Şadūq*: Pg. 366, Hadith No. 13/456; *Ma'ānī al-Akḥbār*: Pg. 216. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 375, Hadith No. 1/1549).

<sup>21</sup> *Biḥār al-Anwār*: Vol. 89, Pg. 290, Hadith No. 4.



٢ - حُمَيْدُ بْنُ زَيْادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ وَهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْقُرْآنَ زَاجِرٌ وَآمِرٌ، يَأْمُرُ بِالْجَنَّةِ، وَيَرْجُرُ عَنِ النَّارِ»

﴿2﴾ Abī Baṣīr said: I heard Imam al-Ṣādiq {a} saying: «The Qur'an is a Chaser and a Caller. It calls to the Garden and chases away from the Fire»<sup>22</sup>

٣ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدَى، وَمَصَابِيحُ الدُّجَى، فَلْيَجْلُ جَالِ بَصَرِهِ، وَ يَفْتَحْ لِلضَّيَاءِ نَظْرَهُ، فَإِنَّ التَّفَكُّرَ فِيهِ حَيَاةُ قَلْبِ الْبَصِيرِ، كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ»

﴿3﴾ Imam al-Ṣādiq {a} said: «Verily this Qur'an - in it are beacons of guidance and lanterns dispelling darkness. So let the polisher polish his eyes and open up for enlightenment his sight. For reflection on it (i.e. the Qur'an) is the life of the heart of the insightful one the way the illuminated one walks in darkness carrying light»<sup>23</sup>

**Commentary:** The Qur'an is the Light of Allah which dispels darkness such as polytheism and other spiritual ailments.

However, to benefit from this Light one needs to ready himself to read it by 'polishing' or purifying himself, and by opening the eyes of the heart with the requisite sincerity.

A heart that does not reflect on the Qur'an is deemed dead because it does not evince any signs of life such as motion from lower level to a higher one which is a consequence of reflection on the Qur'an.

<sup>22</sup> *al-Kāfī*: Vol. 4, Pg. 599, Hadith No. 9/3481. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 373, Hadith No. 2/1542).

<sup>23</sup> *al-Kāfī*: Vol. 4, Pgs. 597-598, Hadith No. 5/3477. Muḥammad b. Aḥmad b. Yaḥyā (sic.) in the chain should be corrected to Muḥammad b. Yaḥyā who is the *Thiqa* al-Khazzāz because of numerous parallels elsewhere. While there is no explicit *Tawthīq* of Ṭalḥa b. Zayd, the sole book attributed to him is described by Ṭūsī as being 'dependable'. Thus the report would be reliable if the report originates from this book as is very likely (see the *Tarīq* of Ṣadūq to Ṭalḥa b. Zayd).



## What Was and What will Be

٤ - عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ الْعَزِيزَ الْجَبَّارَ أَنْزَلَ عَلَيْكُمْ كِتَابَهُ، وَهُوَ الصَّادِقُ الْبَارُّ، فِيهِ خَبْرُكُمْ، وَخَبْرُ مَنْ قَبْلَكُمْ، وَخَبْرُ مَنْ بَعْدَكُمْ، وَخَبْرُ السَّمَاءِ وَالْأَرْضِ، وَلَوْ أَتَاكُمْ مَنْ يُخْبِرُكُمْ عَنْ ذَلِكَ لَتَعَجَّبْتُمْ»

﴿4﴾ Imam al-Ṣādiq {a} said: «Verily the All-Mighty and Most-Powerful has sent down unto you His Book, and He is Truthful and Good. In it is news of you, news of those who came before you, news of those who will come after you, and news of Heaven and Earth. If there comes to you one who can inform you of that you will be amazed»<sup>24</sup>

**Commentary:** Most commentators consider the ‘one to come’ referenced here to be the *Qā’im* who will un-lock the mysteries of the Qur’an and dive into its unfathomable depths to reveal precious gems.

٥ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الثُّعْمَانِ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كِتَابُ اللَّهِ فِيهِ نَبَأٌ مَا قَبْلَكُمْ، وَخَبْرٌ مَا بَعْدَكُمْ، وَفَصْلٌ مَا بَيْنَكُمْ، وَنَحْنُ نَعْلَمُهُ»

﴿5﴾ Imam al-Ṣādiq {a} said: «The Book of Allah - in it is an account of what came before you, a report of what will come after you, and a decisive judgment of what is between you (of differences) - and we do know it (all)»<sup>25</sup>

<sup>24</sup> *al-Kāfī*: Vol. 4, Pg. 597, Hadith No. 3/3475. The report has a **reliable** chain (See: *Mu’jam al-Aḥādīth al-Mu’tabara*: Vol. 2, Pg. 373, Hadith No. 1/1541).

<sup>25</sup> *al-Kāfī*: Vol. 1, Pg. 156, Hadith No. 9/191. The report has a **reliable** chain (See: *Mu’jam al-Aḥādīth al-Mu’tabara*: Vol. 1, Pg. 68, Hadith No. 2/65).



## Contents of the Qur'an

٦ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «نَزَلَ الْقُرْآنُ أَرْبَعَةَ أَرْبَاعٍ: رُبْعٌ فِيْنَا، وَرُبْعٌ فِي عَدُوِّنَا، وَرُبْعٌ سُنَنٌ وَأَمْثَالٌ، وَرُبْعٌ فَرَائِضٌ وَأَحْكَامٌ»

﴿6﴾ Imam al-Bāqir {a} said: «The Qur'an came down (as) four fourths: A quarter concerning us, a quarter concerning our enemies, a quarter is *Sunan* (Precedents) and *Amthāl* (Similitudes), and a quarter is *Farā'id* (Obligations) and *Ahkām* (Rulings)»<sup>26</sup>

**Commentary:** Some might question how a quarter of the Qur'an can be about 'them' and a quarter about 'their' enemies.

It is not far-fetched that the phrase 'concerning us' includes not only the Imams of the Ahl al-Bayt but all those 'like them' and 'of their clay', such as previous Prophets and Successors, who were callers to Allah.

Similarly, the phrase 'our enemies' refers in an absolute sense to all the Imams of Disbelief and enemies of Allah who were callers to destruction and rebellion throughout history.

Indeed, a significant part of the Qur'an is about 'associating' with those who were favoured by Allah (and how the few who followed them were saved) and 'disassociating' from those on whom the anger of Allah was kindled (and the punishment that came to them).

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<sup>26</sup> *al-Kāfī*: Vol. 4, Pgs. 659-660, Hadith No. 4/3572. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 380, Hadith No. 1/1562).



## The Greater of the ‘Two Weighty Things’

٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ وَ يَعْقُوبَ بْنِ يَزِيدَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفٍ بْنِ خَرْبُودَ عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ قَالَ: لَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ حِجَّةِ الْوَدَاعِ وَ نَحْنُ مَعَهُ أَقْبَلَ حَتَّى إِتَهَى إِلَى الْجُحْفَةِ فَأَمَرَ أَصْحَابَهُ بِالنُّزُولِ فَنَزَلَ الْقَوْمُ مَنَازِلَهُمْ ثُمَّ نُودِيَ بِالصَّلَاةِ فَصَلَّى بِأَصْحَابِهِ رَكَعَتَيْنِ ثُمَّ أَقْبَلَ بِوَجْهِهِ إِلَيْهِمْ فَقَالَ لَهُمْ إِنَّهُ قَدْ بَنَى اللَّطِيفُ الْخَيْرُ أَيْ مَيِّتٌ وَ أَنْتُمْ مَيِّتُونَ وَ كَأَنِّي قَدْ دُعِيتُ فَأَجَبْتُ وَ أَنِّي مَسْئُولٌ عَمَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَ عَمَّا خَلَفْتُ فِيكُمْ ... أَلَا وَ إِنِّي فَرَطُكُمْ وَ أَنْتُمْ وَارِدُونَ عَلَيَّ الْحَوْضِ حَوْضِي عَدَاً وَ هُوَ حَوْضٌ عَرْضُهُ مَا بَيْنَ بُصْرَى وَ صَنْعَاءَ فِيهِ أَقْدَاحٌ مِنْ فِضَّةٍ عَدَدَ نُجُومِ السَّمَاءِ أَلَا وَ إِنِّي سَائِلُكُمْ عَدَاً مَاذَا صَنَعْتُمْ فِيمَا أَشْهَدْتُ اللَّهَ بِهِ عَلَيْكُمْ فِي يَوْمِكُمْ هَذَا إِذَا وَرَدْتُمْ عَلَيَّ حَوْضِي وَ مَاذَا صَنَعْتُمْ بِالثَّقَلَيْنِ مِنْ بَعْدِي فَأَنْظُرُوا كَيْفَ تَكُونُونَ خَلَفْتُمُونِي فِيهِمَا حِينَ تَلْقَوْنِي قَالُوا وَ مَا هَذَانِ الثَّقَلَانِ يَا رَسُولَ اللَّهِ قَالَ أَمَّا الثَّقَلُ الْأَكْبَرُ فَكِتَابُ اللَّهِ عَزَّ وَ جَلَّ سَبَبٌ مَمْدُودٌ مِنَ اللَّهِ وَ مِنِّي فِي أَيْدِيكُمْ طَرَفُهُ بِيَدِ اللَّهِ وَ الطَّرَفُ الْأَخْرُ بِأَيْدِيكُمْ فِيهِ عِلْمٌ مَا مَضَى وَ مَا بَقِيَ إِلَى أَنْ تَقُومَ السَّاعَةُ وَ أَمَّا الثَّقَلُ الْأَصْغَرُ فَهُوَ خَلِيفُ الْقُرْآنِ وَ هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ عِتْرَتُهُ عَلَيْهِمُ السَّلَامُ وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

﴿7﴾ Abī al-Ṭufayl ‘Āmir b. Wāthila from Ḥudhayfa b. Usayd al-Ghifārī who said: When the Messenger of Allah {s} was returning from the farewell pilgrimage - and we were with him - he went forth until he reached Juhfa where he ordered his companions to dismount. So the whole company dismounted in their respective positions. Then the call for prayer was made and he led his companions in a two-unit prayer.

Then he turned his face to them and said: «Verily the Kind and All-Aware has informed me that I am to die and you too shall die. It is as though I have been called (back) and have responded. I am to be asked about that which I was sent with for you and about what I leave behind in your midst ...

Behold! I will proceed you but you will meet up with me at the reservoir - my Lake-fount - tomorrow. It is a Lake-fount whose breadth is the distance between Buṣrā and Ṣan‘ā. In it are goblets made of silver as numerous as the stars in the sky.

Behold! I will ask you tomorrow about what I made Allah witness over you in this day of yours when you meet up with me at my Lake-fount, and also about what you did to the ‘Two Weighty



Things' after me, so take care of how you will have preserved my legacy in them when you meet me»

They said: And what are these 'Two Weighty Things' O Messenger of Allah?

He said: «As for the greater weighty thing then it is the Book of Allah Mighty and Majestic. A rope extending from Allah and myself in your hands, one end of it is in the hand of Allah and the other end is in your hands. In it is knowledge of what has passed and what is left until the Hour rises.

As for the smaller weighty thing then it is the ally of the Qur'an, and that is 'Alī b. Abī Ṭālib and his descendants {a}, the two will not separate until they meet up with me at the Lake-fount»<sup>27</sup>

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<sup>27</sup> *al-Khiṣāl*: Vol. 1, Pgs. 90-92, Hadith No. 98. The report has a **reliable** chain to the *Thiqa* sub-narrator Ma'rūf b. Kharrabūdh who went on to authenticate its contents with the Imam. He says: "I presented these words to Abī Ja'far {a} so he said: Abū Ṭufayl has spoken the truth - may Allah have mercy on him - we have found this speech in the book of 'Alī {a} and do recognize it". Thus the report is above reproach.



## The Qur'an on the Day of Judgment

٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ إِسْحَاقَ بْنِ عَلِيٍّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا جَمَعَ اللَّهُ - عَزَّ وَجَلَّ - الْأَوَّلِينَ وَالْآخِرِينَ إِذَا هُمْ بِشَخْصٍ قَدْ أَقْبَلَ، لَمْ يَرِ قَطُّ أَحْسَنُ صُورَةً مِنْهُ، فَإِذَا نَظَرَ إِلَيْهِ الْمُؤْمِنُونَ - وَهُوَ الْقُرْآنُ - قَالُوا: هَذَا مِنَّا، هَذَا أَحْسَنُ شَيْءٍ رَأَيْنَا، فَإِذَا انْتَهَى إِلَيْهِمْ جَازَهُمْ. ثُمَّ يَنْظُرُ إِلَيْهِ الشُّهَدَاءُ، حَتَّى إِذَا انْتَهَى إِلَى آخِرِهِمْ جَازَهُمْ، فَيَقُولُونَ: هَذَا الْقُرْآنُ، فَيَجُوزُهُمْ كُلَّهُمْ حَتَّى إِذَا انْتَهَى إِلَى الْمُرْسَلِينَ، فَيَقُولُونَ: هَذَا الْقُرْآنُ، فَيَجُوزُهُمْ حَتَّى يَنْتَهِيَ إِلَى الْمَلَائِكَةِ، فَيَقُولُونَ: هَذَا الْقُرْآنُ، فَيَجُوزُهُمْ، ثُمَّ يَنْتَهِيَ حَتَّى يَقِفَ عَنِ يَمِينِ الْعَرْشِ، فَيَقُولُ الْجَبَّارُ: وَعِزَّتِي وَجَلَالِي وَازْتِفَاعِ مَكَانِي، لَا تُكْرِمَنَّ الْيَوْمَ مَنْ أَكْرَمَكَ، وَلَا هِينَنَّ مَنْ أَهَانَكَ»

﴿8﴾ Imam al-Ṣādiq {a} said: «When Allah Mighty and Majestic gathers the first ones and the last ones, they will behold a person drawing near, a more handsome form than his has never been seen (before).

So when the believers will gaze at him - and it is the Qur'an - they will say 'this is one of us! this is the most handsome thing we have seen!' - but when he reaches them (their ranks) he will go beyond them.

Then the martyrs will gaze at him, until when he reaches the last of them - he will go beyond them, they will (then) say 'this is the Qur'an!'

He will go beyond them all until he reaches the Messengers, they will say 'this is the Qur'an'

He will go beyond them until he reaches the angels, they will say 'this is the Qur'an'

He will go beyond them, until he comes to stand on the right-side of the Throne, whereupon the Most-Powerful will proclaim:

'By My Might and Majesty, and the loftiness of My position, I will honour today the one who honoured you, and debase the one who debased you'»<sup>28</sup>

<sup>28</sup> *al-Kāfī*: Vol. 4, Pgs. 603-604, Hadith No. 14/3486. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pgs. 373-374, Hadith No. 3/1543).



**Commentary:** We know that our deeds and other spiritual entities will be personified on the Day of Judgment and appear in a physical form.

This is the implication of the verse: “So whoever does an atom’s weight of good will SEE it, and whoever does an atom’s weight of evil will SEE it” (99:7-8).

The status of the Qur’an is incomparable to anything else. It makes sense, then, to encounter reports speaking of the physical form that the Qur’an will assume on that day and the central role it will play in the events that will occur.

We discover from this report how the people on the Day of Judgment will be arranged in ascending order with those closest to Allah being closest to the Throne (Believers -> Martyrs -> Messengers -> Bearers of the Throne). The Qur’an will start out at the very back and pass beyond them all until it comes to stand on the ‘right-side of the Throne’. The people’s fate will depend on their relation with the Qur’an and how they dealt with it.

Note how the believers could not recognize this person, the martyrs could only recognize him after he had passed beyond them, while the messengers and angels recognized him immediately. In this there is an allusion to the differing levels of intimacy one enjoyed with the Qur’an in this world.



## Excursus: An Important Point on Translation Choice

We have a responsibility towards the Book of Allah which will decide our status on the Day of Judgment.

This responsibility is to act on the guidance it provides.

In order to act on it, one needs to know what is in it.

To know what is in it, one needs to be able to recite it or hear it from the one who can recite it.

I say 'recite' not 'read' because early Islamic society was semi-literate at best.

This was a time before widespread availability of writing material and knowledge was predominantly oral-based.

In order to 'recite' something one had to 'learn it by heart', in other words, 'memorize it'.

Thus, the Islamic tradition put great emphasis on memorizing the Qur'an, and this is what the Prophet and the Imams primarily mean when they are quoted as saying تَعَلَّمُوا الْقُرْآنَ 'learn the Qur'an', that is, 'learn it by heart'.

This background is crucial for arriving at the accurate translation of the phrase مَنْ قَرَأَ (يَقْرَأُ) الْقُرْآنَ which we will come across repeatedly in many reports below.

It is usually rendered 'the one who recites the Qur'an' in a literal manner<sup>29</sup>, but this can be - depending on the context - totally misleading, for the phrase can also connote 'the one who (has) memorized the Qur'an' instead.

This being a straightforward example of one type of etymological derivation where the word for the final outcome (in this case 'reciting') acquires the meaning of its most important preliminary step (in this case 'memorizing').

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<sup>29</sup> For instance, Muhammad Sarwar, goes with the particularly misleading 'the one who reads the Holy Qur'an' in his widely available English translation of al-Kafi.



To cite a precedent of this usage:

يقال: " قد قرأ الغلام القرآن " إذا حفظه

It is said: 'The lad has recited the Qur'an' if he has memorized it<sup>30</sup>

Translators who lack this insight do a great disservice by failing to convey the intended meaning of relevant Hadith. Their translation choice can lead modern readers, for whom the end-product 'reciting' does not necessarily entail the prerequisite stage of 'memorizing', and from whom 'reciting' by 'reading from the text' has become ubiquitous, to assume that anyone who reads the Qur'an from a written script will be deserving of the loftiest of statuses mentioned in the reports!

It is on the same note that the term قَارِئُ الْقُرْآنِ (plural قُرَّاء) when rendered literally as 'reciter(s) of the Qur'an' serves to obscure the accomplishment of these 'reciter(s)' to modern readers who may even wrongly consider themselves to be among their number.

In fact, this term originally referred to the elite few who had 'learnt' the Qur'an by 'memorizing' it all - an endeavor that could take a considerable period of time - and then gone on to teach it to others by 'reciting' it for them. It soon acquired the technical sense of 'specialists/authorities on the Qur'an' who had mastered the text in all its aspects and were akin to living repositories of it. It was used synonymously with *Ṣāhib al-Qur'ān* (Companion of the Qur'an) and *Ḥāmil al-Qur'ān* (Bearer of the Qur'an).

In light of this, I sometimes translate *Qārī' al-Qur'ān* as 'memorizer of the Qur'an' (highlighting the most important and hardest part of their accomplishment) and leave it untranslated at others, as best suits the report in question.

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<sup>30</sup> *Ma'ānī al-Akhbār*: Pgs. 532-533.



## Recite and Ascend!

٩ - وَيَأْتِيهِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَعَلَّمُوا الْقُرْآنَ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ صَاحِبَهُ فِي صُورَةِ شَابٍّ جَمِيلٍ شَاحِبِ اللَّوْنِ، فَيَقُولُ لَهُ: أَنَا الْقُرْآنُ الَّذِي كُنْتَ أَشْهَرْتَ لَيْلَكَ، وَأَظْلَمْتَ هَوَاجِرَكَ، وَأَجْفَفْتَ رِيْقَكَ، وَأَسَلْتَ دَمْعَتَكَ، أَوَّلُ مَعَكَ حَيْثُمَا أُلْتِ، وَكُلُّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَأَنَا الْيَوْمَ لَكَ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ، وَسَيَأْتِيكَ كَرَامَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ، فَأَبْشِرْ، فَيُؤْتَى بِتَاجٍ، فَيُوضَعُ عَلَى رَأْسِهِ، وَيُعْطَى الْأَمَانَ بِيَمِينِهِ، وَالْخُلْدَ فِي الْجَنَّةِ بِيَسَارِهِ، وَيُكْسَى حُلَّتَيْنِ، ثُمَّ يُقَالُ لَهُ: اقْرَأْ وَارْقَهُ، فَكَلَّمَا قَرَأَ آيَةً صَعِدَ دَرَجَةً، وَيُكْسَى أَبَوَاهُ حُلَّتَيْنِ إِنْ كَانَا مُؤْمِنَيْنِ، ثُمَّ يُقَالُ لَهُمَا: هَذَا لِمَا عَلَّمْتُمَا الْقُرْآنَ»

﴿9﴾ The Messenger of Allah {s} said: «Learn the Qur'an, for it (i.e. the Qur'an) will come to its Companion (i.e. the one who learnt it) on the Day of Judgment in the form of a handsome youth, pale in colour - and will say to him:

'I am the Qur'an who used to keep awake your nights, make thirsty your mid-days, dry up your saliva, and cause your tears to over-flow.

I will turn with you wherever you turn (i.e. accompany you constantly), for every merchant is behind (after) his merchandise (i.e. seeking profit for and from it), and I will be for you today the way every merchant is behind (after) his merchandise.

There will come to you an Honour from Allah Mighty and Majestic so receive glad-tidings'.

Then a crown will be brought and placed on his head (i.e. the Companion of the Qur'an), and he will be given the Writ of Security in his right hand, and the Writ to Eternity in the Gardens in his left hand, and he will be attired with two robes.

Then it will be said to him (i.e. the Companion of the Qur'an): 'Recite and ascend!', so every time he recites a verse he ascends a level.

And his two parents will also be attired with two robes if they are believers, then it will be said to them both: 'This is because you (pl.) taught him the Qur'an'»<sup>31</sup>

<sup>31</sup> *al-Kāfi*: Vol. 4, Pgs. 605-606, Hadith No. 3/3489. The chain of this report is identical to the report that precedes it and which has a **reliable** chain i.e. A number of our companions -> Aḥmad b. Muḥammad and Sahl b. Ziyād



**Commentary:** ‘Learn the Qur’an’ means ‘learn it by heart’ as is supported by the last part of the report where the *Ṣāhib al-Qur’ān* (Companion of the Qur’an) will be asked to recite what he knows of the Qur’an from memory and ascend.

‘because you (pl.) taught him the Qur’an’ covers both direct teaching and arranging for it so that the child be taught through an intermediary.

We will encounter the world hereafter to be a perfect realization of our life in this world. Thus, the one who made the Qur’an his constant companion and source of solace in this world will find the Qur’an to be a loyal and unshakable partner in the hereafter.

The prophet uses an example that is easy for profit-seekers all over the world to understand.

On one level, in the case of small merchants, one literally puts the stall in front of him in the market. A street hawker walks behind his goods. Thus, the Qur’an will give precedence to the one who learnt it by walking behind him/her and guarding it, the way a merchant attends to his merchandise, to the end of the journey.

But on another level, what the merchant is ‘after’ in the case of his merchandise is seeking profit for it. Businessmen many a time put their businesses in front of them, in the sense of giving it priority over their own selves. One identifies with his merchandise and wants the best for it. Consider the sheer time, effort and attention that a businessman pays to bring his investment to fruition. This is the attitude that the Qur’an will have with one who devoted himself to it.

Of course, with the role-reversal that is typical of the dichotomy between the two worlds, the one who invested in the Qur’an in this world, it turns out that the Qur’an will consider him its investment in that world and demand more for it from the Ultimate Buyer.

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together -> Ibn Maḥbūb -> Jamāl b. Ṣāliḥ -> al-Fuḍayl b. Yasār (See: *Muʿjam al-Aḥādīth al-Muʿtabara*: Vol. 2, Pgs. 375-376, Hadith No. 2/-). It is not clear why Muḥsinī does not give this report a running number in his count of reliable reports. Either he has already given it somewhere else and this is only a duplicate, or he has some reservations about whether we can reconstruct the chain as has been intimated above.



١٠ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ ابْنِ مَجْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ»

﴿10﴾ Imam al-Ṣādiq {a} said: «The one who has memorized the Qur'an and acts upon it is with the Honourable and Virtuous Scribes»<sup>32</sup>

**Commentary:** This report uses the more specific term *Hāfiẓ al-Qur'ān* as opposed to *Ṣāhib al-Qur'ān* previously encountered.

The word *Hifẓ* originally connotes 'protection'. Thus, the one who memorizes the Qur'an it is as though he has 'preserved' it from any tampering, and indeed this was how the Qur'an came down to us, for it refers to itself as being "clarifying verses (residing) in the chests of those who have been given knowledge" (29:49).

The Human memorizer of the Qur'an who practices oral transmission on Earth is grouped together with the Honourable and Virtuous Scribes, an allusion to the Heavenly Angels referred to in Q. 80:15-16, whose 'hands' were responsible for safe-keeping the original written *Kitāb*.

Of course, memorizing by itself is not enough without the condition of 'acting upon it' as the Imam makes explicit. Indeed, all the reports in this chapter that speak of the reward of the 'memorizer of the Qur'an' should be read with this condition in mind. For what use is there in preserving the outward form of the Qur'an if one does not preserve its inward form i.e. its message?!

I have included this report here because it is a truncated version of the much larger report below.

١١ - ابْنُ مَجْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ مِنْهَالِ الْقَصَابِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَرَأَ الْقُرْآنَ - وَهُوَ شَابٌّ مُؤْمِنٌ - اخْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَدَمِهِ، وَجَعَلَهُ اللَّهُ - عَزَّ وَجَلَّ - مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ، وَكَانَ الْقُرْآنُ حَاجِزاً عَنْهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: يَا رَبِّ، إِنَّ كُلَّ عَامِلٍ قَدْ أَصَابَ أَجْرَ عَمَلِهِ غَيْرَ عَامِلِي، فَبَلِّغْ بِهِ أَكْرَمَ عَطَايَاكَ». قَالَ: «فَيَكْسُوهُ اللَّهُ الْعَزِيزُ الْجَبَّارُ حُلَّتَيْنِ مِنْ حُلْلِ الْجَنَّةِ، وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْكَرَامَةِ، ثُمَّ يُقَالُ لَهُ: هَلْ أَرْضَيْتَكَ فِيهِ؟ فَيَقُولُ الْقُرْآنُ: يَا رَبِّ، قَدْ كُنْتُ أَرْغَبُ لَهُ فِيمَا هُوَ أَفْضَلُ مِنْ هَذَا، فَيُعْطَى الْأَمْنُ يَمِينِهِ، وَالْخُلْدُ

<sup>32</sup> *al-Kāfi*: Vol. 4, Pgs. 604-605, Hadith No. 2/3488. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 374, Hadith No. 4/1544).



يَسَارِهِ، ثُمَّ يَدْخُلُ الْجَنَّةَ، فَيَقَالُ لَهُ: اقْرَأْ وَاصْعِدْ دَرَجَةً، ثُمَّ يُقَالُ لَهُ: هَلْ بَلَّغْنَا بِه (بَلَّغْنَاكَ) وَأَرْضَيْنَاكَ؟ فَيَقُولُ: نَعَمْ». قَالَ: «وَمَنْ قَرَأَهُ كَثِيرًا، وَتَعَاهَدَهُ بِمَشَقَّةٍ مِنْ شِدَّةِ حِفْظِهِ، أَعْطَاهُ اللَّهُ - عَزَّ وَجَلَّ - أَجْرَ هَذَا مَرَّتَيْنِ»

﴿11﴾ Imam al-Şādiq {a} said: «Whoever memorizes the whole Qur'an - as a believing youth - the Qur'an mixes with his flesh and blood, Allah Mighty and Majestic places him among the Honourable and Virtuous Angelic Scribes, and the Qur'an acts as his advocate on the Day of Judgment.

It (i.e. the Qur'an) will say: 'O Lord, every worker has obtained the reward of his work except my worker (i.e. who worked on me), so make him attain the most generous of your grants'.

He (i.e. the Imam) said: So Allah the All-Mighty and Most-Powerful will attire him (i.e. the youthful memorizer of the Qur'an) in two robes from the robes of Paradise, and the crown of Honour will be placed on his head.

Then it will then be said to him (i.e. the Qur'an): 'Have we pleased you through him (i.e. in how we have dealt with him)?'

But the Qur'an will say: 'O Lord, I used to hope for him that which is better than this!'

So he (i.e. the youthful memorizer of the Qur'an) will be granted the Writ of Security in his right, and the Writ of Eternity in his left, then he will enter Paradise and it will be said to him 'Recite and ascend a level!'

Then it will be said to him (i.e. the Qur'an): 'Have we met (your expectations) and pleased you?'

It (i.e. the Qur'an) will say: Yes».

He (i.e. the Imam) said: «And whoever re-memorizes it again and again and refreshes it regularly with great difficulty (on his part) because of his weak memory, Allah Mighty and Majestic will give him double the reward of this»<sup>33</sup>

<sup>33</sup> *al-Kāfī*: Vol. 4, Pgs. 606-607, Hadith No. 4/3490. All the *Rijāl* in the chain are *Thiqa* except the primary transmitter Minhāl al-Qaṣṣāb who is *Majhūl*. I have included it because each of its individual units is corroborated by previous reliable reports in this chapter.



**Commentary:** Youth age has been singled out as the most auspicious time for this endeavor of memorizing the Qur'an because it is during this formative period where someone is getting close to the peak of their powers in physical terms while at the same time distractions abound.

A youth who ignores the clamor and applies his strength on the Qur'an finds that it has become a part of his very constitution as it were, never to separate from him thereafter.

A person with 'weak memory' will have to work extra hard to memorize parts of the Qur'an and that is why he will have double the reward.

This last statement of the Imam has been transmitted independently as below.

١٢ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ الَّذِي يُعَالِجُ الْقُرْآنَ، وَيَحْفَظُهُ بِمَشَقَّةٍ مِنْهُ وَقَلَّةٍ حِفْظٍ، لَهُ أَجْرَانِ»

﴿12﴾ al-Fuḍayl b. Yasār said: I heard Imam al-Ṣādiq {a} saying: «The one who labours over the Qur'an and memorizes it with great difficulty on his part and having poor memory - for him is double the reward»<sup>34</sup>

١٣ - قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي وَصِيَّتِهِ لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ رَضِيَ اللَّهُ عَنْهُ «يَا بُنَيَّ لَا تَقُلْ مَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ ... وَ عَلَيْكَ بِقِرَاءَةِ الْقُرْآنِ وَالْعَمَلِ بِمَا فِيهِ وَ لُزُومِ فَرَائِضِهِ وَ شَرَائِعِهِ وَ حَلَالِهِ وَ حَرَامِهِ وَ أَمْرِهِ وَ نَهْيِهِ وَ التَّهَجُّدِ بِهِ وَ تِلَاوَتِهِ فِي لَيْلِكَ وَ نَهَارِكَ ... وَ إَعْلَمُ أَنَّ دَرَجَاتِ الْجَنَّةِ عَلَى عَدَدِ آيَاتِ الْقُرْآنِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ يُقَالُ لِقَارِي الْقُرْآنِ اقْرَأْ وَ ارْقُ فَلَا يَكُونُ فِي الْجَنَّةِ بَعْدَ التَّبَيُّنِ وَ الصِّدِّيقِينَ أَزْفَعُ دَرَجَةً مِنْهُ»

﴿13﴾ The Commander of the Faithful {a} said in his final will and testament to his son Muḥammad b. al-Ḥanafiyya - may Allah be pleased with him - (the following): «O my son - do not speak that which you do not know, in fact, do not speak all that which you know, for Allah

<sup>34</sup> *al-Kāfī*: Vol. 4, Pgs. 612-613, Hadith No. 1/3498. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 374, Hadith No. 5/1545).



Blessed and Exalted has obligated on all your limbs obligations which He will hold as proof against you on the Day of Judgment ...

And upon you is the recitation of the Qur'an, acting upon what is contained in it, adhering to its *Farā'id* (Obligations) and *Sharā'i'* (Laws), its *Halāl* (Permissible) and *Harām* (Forbidden), its *Amr* (Commands) and *Nahy* (Prohibitions), standing in worship with it and reciting it in your nights and day-times ...

Know that the number of levels in Paradise corresponds with the number of verses in the Qur'an. So when it will be the Day of Judgment it will be said to the *Qāri'* (memorizer) of the Qur'an 'Recite and ascend!'. So there will not be in Paradise, after the Prophets and Truthful-ones, a higher level than his (i.e. the memorizer of the Qur'an)»<sup>35</sup>

**Commentary:** A number of reports assert that Paradise has as many levels as there are verses in the Qur'an<sup>36</sup>.

A believer will enter Paradise and find himself at the lowest level therein. He will then be instructed to 'Recite and ascend!'. For every verse he recites he will ascend a level. The ultimate level he attains will be in accordance to 'the last verse that he knows/recites'. This will continue until every person will reach the level 'that is for him', which he has worked for, and will settle therein.

It makes sense then to find that no one - excepting the Prophets and Truthful ones - will have a higher level in Paradise than the *Qāri'* of the Qur'an. This is because he will keep reciting and ascending without stopping mid-level having memorized the whole Qur'an.

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<sup>35</sup> *Man Lā Yaḥḍuruhū al-Faqīh*: Vol. 2, Pgs. 626-628, Hadith No. 1/3218. Al-Ṣadūq gives his chain to this *Waṣiyya* in the *Mashyakha* at the end of the book (Vol. 4, Pg. 513). The chain (i.e. Ṣadūq's father -> 'Alī b. Ibrāhīm b. Hāshim -> His father -> Ḥammād b. 'Īsā -> The one he mentioned -> al-Ṣādiq) is *Mursal*, all its narrators are *Thiqa* except that there is an unnamed intermediary between Ḥammād and the Imam.

<sup>36</sup> See the two reports (Nos. 9 and 11) in this chapter. Consider also the same phrasing in weak reports such as: *al-Kāfī*: Vol. 4, Pg. 601, Hadith No. 11/3483; *al-Kāfī*: Vol. 4, Pg. 611, Hadith No. 10/3496; *Amālī of al-Ṣadūq*: Pgs. 440-441, Hadith No. 10/586; *Biḥār al-Anwār*: Vol. 89, Pg. 22, Hadith No. 22, among others.



## I Would Have Elevated You!

١٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي الْمَغْزَاءِ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ نَسِيَ سُورَةً مِنَ الْقُرْآنِ، مُثِّلَتْ لَهُ فِي صُورَةٍ حَسَنَةٍ، وَدَرَجَةٍ رَفِيعَةٍ فِي الْجَنَّةِ، فَإِذَا رَأَاهَا، قَالَ: مَا أَنْتَ؟ مَا أَحْسَنَكَ! لَيْتَكَ لِي! فَتَقُولُ: أَمَّا تَعْرِفُنِي؟ أَنَا سُورَةٌ كَذَا وَكَذَا، وَلَوْ لَمْ تَنْسِنِي لَرَفَعْتُكَ إِلَى هَذَا»

﴿14﴾ Imam al-Ṣādiq {a} said: «The one who forgets a Chapter from the Qur'an - she will appear to him in a beautiful form and on an elevated level in Paradise, so when he sees her he will say: 'What are you? How beautiful you are! If only you were mine!'

She will say: 'Don't you know me? I am such and such Chapter, and if you had not forgotten me I would have elevated you to this (level)'»<sup>37</sup>

**Commentary:** The feminine mode is used when referring to the 'Chapter from the Qur'an' in this report and others in the chapter to indicate that it will take the form of a beautiful woman.

١٥ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ ابْنِ فَضَّالٍ، عَنْ أَبِي إِسْحَاقَ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ يَعْقُوبَ الْأَحْمَرِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، إِنِّي كُنْتُ قَرَأْتُ الْقُرْآنَ فَتَقَلَّتْ مِنِّي، فَادْعُ اللَّهَ- عَزَّ وَجَلَّ- أَنْ يُعَلِّمَنِيهِ، قَالَ: فَكَانَهُ فَرَعَ لَدَيْكَ، فَقَالَ: «عَلَّمَكَ اللَّهُ هُوَ وَإِنَّا جَمِيعاً» قَالَ: وَنَحْنُ نَحْوُ مِنْ عَشْرَةٍ. ثُمَّ قَالَ: «السُّورَةُ تَكُونُ مَعَ الرَّجُلِ قَدْ قَرَأَهَا، ثُمَّ تَرَكَهَا، فَتَأْتِيهِ يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ، وَتُسَلِّمُ عَلَيْهِ، فَيَقُولُ: مَنْ أَنْتَ؟ فَتَقُولُ: أَنَا سُورَةٌ كَذَا وَكَذَا، فَلَوْ أَنَّكَ تَمَسَّكَتَ بِي، وَأَخَذْتَ بِي، لَأَنْزَلْتُكَ هَذِهِ الدَّرَجَةَ؛ فَعَلَيْكُمْ بِالْقُرْآنِ» ثُمَّ قَالَ: «إِنَّ مِنَ النَّاسِ مَنْ يَقْرَأُ الْقُرْآنَ لِيُقَالَ: فَلَانٌ قَارِئٌ، وَمِنْهُمْ مَنْ يَقْرَأُ «الْقُرْآنَ لِيَطْلُبَ بِهِ الدُّنْيَا، وَلَا خَيْرَ فِي ذَلِكَ، وَمِنْهُمْ مَنْ يَقْرَأُ الْقُرْآنَ لِيَنْتَفَعَ بِهِ فِي صَلَاتِهِ وَلَيْلِهِ وَنَهَارِهِ

﴿15﴾ Ya'qūb al-Aḥmar said: I said to Imam al-Ṣādiq {a}: May I be made your ransom, I had memorized the Qur'an but it has slipped away from me, so pray to Allah Mighty and Majestic that He teaches it to me (again).

<sup>37</sup> *al-Kāfi*: Vol. 4, Pgs. 614-615, Hadith No. 2/3502. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 374, Hadith No. 1/1546). See *Iqāb al-A'māl*: Pgs. 100-101, Hadith No. 148 for the same report with a different lower chain and very slight differences in the *Matn*, for instance, the man will ask the embodied chapter 'مَنْ أَنْتَ' i.e. 'Who are you?'



He (Ya'qūb) said: So it was as though he (i.e. the Imam) became alarmed due to that (i.e. because of what he heard from me).

Then he (i.e. the Imam) said: «May Allah teach it to you and to all of us».

He (Ya'qūb) said: And we were about ten (i.e. gathered around him).

Then he (i.e. the Imam) said: «A Chapter remains with a man who has memorized it, then he abandons it, so she comes to him on the Day of Judgment in the best form and greets him. He will say: 'Who are you?', she will say: 'I am such and such Chapter, if you had held on to me and taken hold of me I would have settled you on this level' - so upon you is the Qur'an!»

Then he (i.e. the Imam) said: «Among people is one who memorizes the Qur'an so that it may be said 'so and so is a *Qāri'*'. And among them is one who memorizes the Qur'an to seek by it the world. And there is no good in that. And among them is one who memorizes the Qur'an so as to benefit from it in his prayers, and in his nights and days»<sup>38</sup>

**Commentary:** Let the reader pause for a moment if he/she may, and reflect on the alarm that the Imam felt at hearing Ya'qūb's words. It is the alarm one feels at hearing a beloved has incurred a huge loss by letting go of something precious which was in his grasp i.e. forgetting a Chapter after having memorized it.

The Imam's advice for the ten gathered with him there on that day and no doubt to the rest of his followers is *فَعَلَيْكُمْ بِالْقُرْآنِ* - 'Upon you is the Qur'an', that is, this Qur'an has been imposed on you and it is required of you hold on to it and bear its burden, this is by learning the Qur'an and not abandoning it or forgetting it<sup>39</sup>.

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<sup>38</sup> *al-Kāfī*: Vol. 4, Pgs. 613-614, Hadith No. 1/3501. I would consider this report to be **reliable**. All the *Rijāl* in the chain are unassailably *Thiqa* with the exception of the primary transmitter - Ya'qūb al-Aḥmar. If the latter is identical to Ya'qūb b. Sālim al-Aḥmar, as is very likely, then he would be *Thiqa* according to the manuscript of Najāshī that was reportedly available to Ibn Ṭāwūs, even if his entry is not found in the manuscripts of Najāshī that have come down to us. Ayatullah Muḥsinī knows of this line of reasoning but is ultimately non-committal, choosing to make *Tawaqquf* (suspend judgment) as regards his status and treat his reports with *Iḥtiyāt* (caution) which he defines as 'acting (upon the contents of the report) without attributing it to the Imams' instead of outright dismissal as he would ordinary *Majāhīl* (See: *Buḥūth fī 'Ilm al-Rijāl*: Discussion No. 45, Pg. 446 and Discussion No. 22, Pgs. 148-151; *al-Aḥādīth al-Mu'tabara fī Jāmi' Aḥādīth al-Shī'a*: Pgs. 319-320). This explains why this report and the two that come after are, wrongly in my opinion, not included in *Mu'jam al-Aḥādīth al-Mu'tabara*.

<sup>39</sup> I derive this from the extra word *فَعَلَيْكُمْ* at this juncture in a variant below (see No. 16 below).



However, one should not seek by this endeavour a lower price like the first two memorizers of the Qur'an, rather, a means for the ultimate reward.

١٦ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ يَعْقُوبَ الْأَحْمَرِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، إِنَّهُ أَصَابَنِي هُمُومٌ وَأَشْيَاءٌ لَمْ يَبْقَ شَيْءٌ مِنَ الْخَيْرِ إِلَّا وَقَدْ تَقَلَّتْ مِنِّي مِنْهُ طَائِفَةٌ حَتَّى الْقُرْآنَ، لَقَدْ تَقَلَّتْ مِنِّي طَائِفَةٌ مِنْهُ، قَالَ: فَفَرِّعْ عِنْدَ ذَلِكَ حِينَ ذَكَرْتَ الْقُرْآنَ، ثُمَّ قَالَ: «إِنَّ الرَّجُلَ لَيَنْسَى السُّورَةَ مِنَ الْقُرْآنِ، فَتَأْتِيهِ يَوْمَ الْقِيَامَةِ حَتَّى تُشْرِفَ عَلَيْهِ مِنْ دَرَجَةٍ مِنْ بَعْضِ الدَّرَجَاتِ، فَتَقُولُ: السَّلَامُ عَلَيْكَ، فَيَقُولُ: وَعَلَيْكَ السَّلَامُ، مَنْ أَنْتِ؟ فَتَقُولُ: أَنَا سُورَةُ كَذَا وَكَذَا، صَيَّعْتَنِي وَتَرَكْتَنِي، أَمَا لَوْ تَمَسَّكَتْ بِي بَلَعْتُ بِكَ هَذِهِ الدَّرَجَةَ». ثُمَّ أَشَارَ بِأَصْبَعِهِ، ثُمَّ قَالَ: «عَلَيْكُمْ بِالْقُرْآنِ، فَتَعَلَّمُوهُ؛ فَإِنَّ مِنَ النَّاسِ مَنْ يَتَعَلَّمُ الْقُرْآنَ لِيُقَالَ: فَلَانٌ قَارِئٌ؛ وَمِنْهُمْ مَنْ يَتَعَلَّمُهُ، فَيَطْلُبُ بِهِ الصَّوْتِ، فَيُقَالَ: فَلَانٌ حَسَنُ الصَّوْتِ، وَلَيْسَ فِي ذَلِكَ خَيْرٌ؛ وَمِنْهُمْ مَنْ يَتَعَلَّمُهُ، فَيَقُومُ بِهِ فِي لَيْلِهِ وَنَهَارِهِ لَا يُبَالِي مَنْ عِلِمَ ذَلِكَ وَمَنْ لَمْ يَعْلَمْهُ»

﴿16﴾ Ya'qūb al-Aḥmar said: I said to Imam al-Ṣādiq {a}: May I be made your ransom, I have become afflicted with worries and other (weighty) things (such that) nothing of good has remained except that a large portion of it has escaped from me, even the Qur'an, a large portion of it has escaped from me (i.e. I have forgotten a greater part of it).

He (Ya'qūb) said: So he (i.e. the Imam) became alarmed at that - when I mentioned the Qur'an.

Then he (i.e. the Imam) said: «A man forgets a Chapter from the Qur'an, so she approaches him on the Day of Judgment until she is looking down at him from a (higher) level among the different levels (of Paradise) and says: 'Peace be upon you', he will say: 'And upon you be peace - who are you?', she will say: 'I am such and such Chapter, you misplaced me and abandoned me, if you had held on to me I would have made you reach this level'» and he (i.e. the Imam) gestured with his finger (i.e. above him).

Then he (i.e. the Imam) said: «Upon you is the Qur'an - so learn it (i.e. by heart). For there is among people one who learns the Qur'an so that it may be said 'So and so is a *Qārī*'. And among them is one who learns it and seeks by it voice so that it may be said 'So and so has a good voice'. And there is no good in that. And among them is one who learns it so he stands



with it (i.e. for prayer) in his nights and his days, he does not care who knows that (i.e. that he has memorized the Qur'an) or does not»<sup>40</sup>

**Commentary:** It is clear that this is a variant of the same incident described in No. 15 above.

We come to know the reason behind Ya'qūb forgetting parts of the Qur'an i.e. his mind being occupied with worry, among other useful additions which a careful reader will have no doubt noticed, such as the more detailed interaction between the personified 'Chapter' and the misfortunate 'forgetter'.

We 'misplace' something when we don't pay sufficient attention to it thereby allowing it to get lost, the Chapter has every right therefore to complain that it was 'abandoned', that is, one neglected to practise it until it faded away from memory.

This variant also corrects the unwieldy 'so as to benefit from it in his prayers, **and in his nights and days**' of the previous report to the more meaningful 'so as to stand with it (i.e. for prayer) **in his nights and his days**'.

The one who 'memorizes the Qur'an to seek by it the world' in the previous report is described here as doing this by concentrating on his voice so that everyone can come to know of his 'good voice'.

How rare it is to come across the sincerity of the third *Qāri'* who 'does not care' whether the people know of his accomplishment or not!

This is the learner in whose learning there is much 'good'.

١٧ - ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن يعقوب الأحمر، قال: قلت لأبي عبد الله عليه السلام: إنَّ عليَّ ديناً كثيراً، وقد دخلني ما كان القرآن يتفلَّت مِنِّي. فقال أبو عبد الله عليه السلام: «القرآن القرآن؛ إنَّ الآية من القرآن والسورة لتجيء يوم القيامة حتى تضعد ألف درجة- يعني في الجنة- فتقول: لو حفظتني لبلغت بك هاهنا»

﴿17﴾ Ya'qūb al-Aḥmar said: I said to Imam al-Ṣādiq {a}: I have a lot of debts upon me (to repay), and there has entered me (a state) that causes the Qur'an to escape from me.

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<sup>40</sup> *al-Kāfī*: Vol. 4, Pgs. 616-617, Hadith No. 6/3506. The report has a **reliable** chain.



So Imam al-Şādiq {a} said: «The Qur'an is the Qur'an. A verse from the Qur'an and a Chapter will come on the Day of Judgment until she ascends a thousand levels, that is, in Paradise, and then say 'If you had memorized me I would have made you reach here'»<sup>41</sup>

**Commentary:** This is a restated summary of the same incident as in Nos. 15 and 16 above<sup>42</sup>.

Another piece of the puzzle is filled in when Ya'qūb's worries is identified as having to do with the daily grind of life (i.e. financial matters).

Continued memorization of large texts requires constant review and the Qur'an is particularly tricky in this regard, 'easier for it to slip away than a hobbled camel' as a number of reports put it<sup>43</sup>.

One needs to give it one's constant attention, but then again, 'The Qur'an is the Qur'an' as the Imam memorably puts it, nothing compares and nothing less will do. Anyone who prioritizes it over other banal matters will win in the end.

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<sup>41</sup> *al-Kāfī*: Vol. 4, Pg. 615, Hadith No. 3/3503. The report has a **reliable** chain. The intermediaries between Kulaynī and Ibn Abi 'Umayr are truncated in this instance but can be discovered by studying the chain of the previous report. It is: 'Alī b. Ibrāhīm -> his father.

<sup>42</sup> These three reports are a perfect case-study to demonstrate the extent of divergences that can occur in oral transmission. Some of these can be pinned on the natural vagaries that affect this mode, such as forgetfulness on the part of narrators, but it's mostly down to the leeway that a transmitter had when recounting an incident non-verbatim without losing its essence, which has been mostly preserved here as you would surely agree.

<sup>43</sup> *Ṣaḥīḥ Muslim, Kitāb Ṣalāt al-Musāfirīn wa Qaṣriḥā, Bāb al-Amr bi-Ta'ahhud al-Qur'ān wa Karāḥa Qawl Nasītu Āya Kadhā wa Jawāz Qawl Unsītuḥā*, the third, fifth, sixth and eighth Hadith.



## But What if I Forget?

١٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَعْرَجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَقْرَأُ الْقُرْآنَ، ثُمَّ يَنْسَاهُ، ثُمَّ يَقْرُؤُهُ، ثُمَّ يَنْسَاهُ، أَعَلَيْهِ فِيهِ حَرْجٌ؟ فَقَالَ: «لَا»

﴿18﴾ Sa'īd b. 'Abdallāh al-A'raj said: I asked Imam al-Ṣādiq {a} about a man who memorizes the Qur'an, then he forgets it, then he memorizes it (again), then he forgets it, is there on him any sin because of this?

He (i.e. the Imam) said: «No»<sup>44</sup>

١٩ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنِ الْحَجَّاجِ الْحَشَّابِ، عَنْ أَبِي كَهْمَسٍ الْهَيْثَمِيِّ، عَنْ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ قَرَأَ الْقُرْآنَ، ثُمَّ نَسِيَهُ، فَرَدَّدْتُ عَلَيْهِ ثَلَاثًا، أَعَلَيْهِ فِيهِ حَرْجٌ؟ قَالَ: «لَا»

﴿19﴾ Abī Kahmas al-Haytham b. 'Ubayd said: I asked Imam al-Ṣādiq {a} about a man who has memorized the Qur'an then he forgets it, and repeated this (i.e. sequence) for him thrice, is there on him due to that any sin?

He (i.e. the Imam) said: «No»<sup>45</sup>

**Commentary:** With the emphasis that the Imams put on memorizing the Qur'an, it comes as no surprise to find multiple companions asking them this question - Do we sin by forgetting?

While it is true that a man who forgets a part of the Qur'an that he had memorized will lose out on a higher degree in Paradise, this is not the same as being punished for it.

Especially if this is caused by factors beyond one's control, such as a natural deterioration of memory with age, as is perhaps indicated in the reports which has the individual striving but failing repeatedly.

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<sup>44</sup> *al-Kāfī*: Vol. 4, Pg. 672, Hadith No. 25/3593. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 376, Hadith No. 3/1550).

<sup>45</sup> *al-Kāfī*: Vol. 4, Pg. 616, Hadith No. 5/3505. All the *Rijāl* in the chain are *Thiqa* except al-Haytham b. 'Ubayd ('Abdallāh) who is *Majhūl*.



## Three Types of *Qurrā'*

٢٠ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَمَّنْ ذِكْرُهُ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قُرْأَةُ الْقُرْآنِ ثَلَاثَةٌ: رَجُلٌ قَرَأَ الْقُرْآنَ، فَاتَّخَذَهُ بَصَاعَةً، وَاسْتَدَرَّ بِهِ الْمُلُوكَ، وَاسْتَطَالَ بِهِ عَلَى النَّاسِ؛ وَرَجُلٌ قَرَأَ الْقُرْآنَ، فَحَفِظَ حُرُوفَهُ، وَضَيَّعَ حُدُودَهُ، وَأَقَامَهُ إِقَامَةَ الْقِدْحِ، فَلَا كَثَرَ اللَّهُ هَوْلًا مِنْ حَمَلَةِ الْقُرْآنِ؛ وَرَجُلٌ قَرَأَ الْقُرْآنَ، فَوَضَعَ دَوَاءَ الْقُرْآنِ عَلَى دَاءِ قَلْبِهِ، فَأَسْهَرَ بِهِ لَيْلَهُ، وَأَظْمَأَ بِهِ نَهَارَهُ، وَقَامَ بِهِ فِي مَسَاجِدِهِ، وَتَجَافَى بِهِ عَنْ فِرَاشِهِ، فَبَأُولَئِكَ يَدْفَعُ اللَّهُ الْعَزِيزُ الْجَبَّارُ الْبَلَاءَ، وَبَأُولَئِكَ يُدِيلُ اللَّهُ - عَزَّ وَجَلَّ - مِنَ الْأَعْدَاءِ، وَبَأُولَئِكَ يُنَزِّلُ اللَّهُ - عَزَّ وَجَلَّ - الْغَيْثَ مِنَ السَّمَاءِ، فَوَ اللَّهُ لَهُوْلًا فِي قُرْأَةِ الْقُرْآنِ أَعَزُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ»

﴿20﴾ Imam al-Bāqir {a} said: «The *Qurrā'* of the Qur'an are three:

A man who memorized the Qur'an so he takes it to be merchandise, attracts by it the rulers (to himself), and gains by it prominence over the masses.

A man who memorized the Qur'an so he preserves its letters but neglects its bounds, and treats it the way one does a drinking-cup.

May Allah not increase such ones from among the bearers of the Qur'an!

And a man who memorized the Qur'an so he applies the ointment of the Qur'an over the ailment of his heart. He keeps awake by it his nights, thirstens by it his days, stands with it in his places of prostration, and abandons for it his bed-wrap.

Because of them does Allah the All-Mighty and Most-Powerful avert tribulations, because of them does Allah Mighty and Majestic grant victory over enemies, and because of them does Allah Mighty and Majestic send down rain from the sky.

For I swear by Allah - such ones among the *Qurrā'* of the Qur'an are rarer than Red Sulphur!»<sup>46</sup>

<sup>46</sup> *al-Kāfī*: Vol. 4, Pgs. 658, Hadith No. 1/3569; *al-Khiṣāl*: Vol. 1, Pg. 170, Hadith No. 164. The chain is disconnected because the intermediary who heard this from the Imam is not named. However, Ayatullah Muḥsinī considered the report to be reliable because a variant of the same report (See: *Amālī of al-Ṣadūq*: Pgs. 269-270, Hadith No. 18/297) has غير واحد 'more than one' hearing it from the Imam (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 379, Hadith No. 10/1559). Their plurality is enough to give confidence even if they remain anonymous. (Note that Muḥsinī gives the *Matn* from the *Amālī* but mistakenly sources it to *al-Khiṣāl*).



**Commentary:** I have transliterated قُرَاء because there is no single one-word English equivalent for it (see the Excursus for detail). Note the Imam equating them with the synonymous حَمَلَةُ الْقُرْآن or ‘bearers of the Qur’an’.

The first *Qāri*’ sees in the Qur’an a means to secure his advantage and trades it away for the cheaply price of worldly profit or enhanced reputation.

The second *Qāri*’ excels in the outward form of the Qur’an, such as not forgetting even a single letter when reciting from memory, adhering to the rules of recitation and reciting in a beautiful voice, but does not put its message into practice.

‘treats it the way one does a drinking-cup’ - because the Arab desert traveller would tie all his luggage onto the camel first before suspending the قَدَح or drinking cup last, as if it were a second-thought. Thus such a reciter does not give the Qur’an precedence and is guilty of ‘casting it behind his back’.

That is if it is read with a *Fatha*, and if it is read قَدَح with a *Kasra* then it refers to the wooden rod of an arrow before it has been furnished with feathers and a head. Thus such a reciter makes the Qur’an out to be a superfluous piece which is ultimately ineffectual.

The third *Qāri*’ is rarer than Red Sulphur (also called Elixir of Life). That ‘mythical’ substance which has been the quest of all alchemists. It is said to have the transmutative property of changing base metal into gold, the same way the Qur’an transforms the lowly human into the pinnacle of all creation.

٢١ - حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ أَلْهَمَدَانِي رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْقُرَاءُ ثَلَاثَةٌ قَارِئٌ قَرَأَ الْقُرْآنَ لِيَسْتَدِيرَ بِهِ الْمُلُوكَ وَ يَسْتَطِيلَ بِهِ عَلَى النَّاسِ فَذَاكَ مِنْ أَهْلِ النَّارِ وَ قَارِئٌ قَرَأَ الْقُرْآنَ فَحَفِظَ حُرُوفَهُ وَ ضَيَّعَ حُدُودَهُ فَذَاكَ مِنْ أَهْلِ النَّارِ وَ قَارِئٌ قَرَأَ الْقُرْآنَ فَاسْتَتَرَ بِهِ تَحْتَ بَرْنُسِهِ فَهُوَ يَعْمَلُ بِمُحْكَمِهِ وَ يُؤْمِنُ بِمُتَشَابِهِهِ وَ يَقِيمُ فَرَائِضَهُ وَ يُجِلُّ حَلَالَهُ وَ يُحَرِّمُ حَرَامَهُ فَهَذَا مِمَّنْ يُنْقِذُهُ اللَّهُ مِنْ مَصَلَاتِ الْفِتَنِ وَ هُوَ مِنْ أَهْلِ الْجَنَّةِ وَ يَشْفَعُ فِيْمَنْ شَاءَ»

﴿21﴾ Imam al-Ṣādiq {a} said: «The *Qurra*’ are three:

A *Qāri*’ who memorized the Qur’an so as to attract by it the rulers (to himself) and gain by it prominence over the masses. So that one is among the inmates of the Fire.



A *Qāri'* who memorized the Qur'an so he preserves its letters but neglects its bounds. So that one is among the inmates of the Fire.

And a *Qāri'* who memorized the Qur'an so he hides with it under his hooded-cloak (i.e. to not be known). He acts by its *Muḥkam* (clear verses), believes in its *Mutashābih* (ambiguous verses), upholds its *Fara'id* (obligations), deems permissible its *Halāl*, and forbids its *Harām*. So this one is of those whom Allah saves from the misguiding trials, and he is among the inmates of the Garden, and he intercedes for whomsoever he wishes»<sup>47</sup>

**Commentary:** This is clearly a truncated variant of report No. 20 above.

Another reason why this third *Qāri'* of the Qur'an hides himself from the world (apart from sincerity) is that he does not have any need of begging from any slave who is himself dependent on Allah when he has got the Qur'an given to him by Allah. In other words, the Qur'an is sufficient for him being the true riches.

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<sup>47</sup> *al-Khiṣāl*: Vol. 1, Pg. 170, Hadith No. 165. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 381, Hadith No. 4/1565).



## True Riches

٢٢ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ سُلَيْمَانَ بْنِ رُشَيْدٍ، عَنْ أَبِيهِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ قَرَأَ الْقُرْآنَ فَهُوَ غَنِيٌّ وَلَا فَقْرَ بَعْدَهُ، وَإِلَّا مَا بِهِ غِنًى»

﴿22﴾ Mu'āwiya b. 'Ammār said: Imam al-Ṣādiq {a} said to me: «The one who has memorized the Qur'an then he is rich (free from need) and there is no poverty after it, otherwise (i.e. if one leaves the Qur'an) there is not with it (i.e. the presence of the Qur'an) any other riches»<sup>48</sup>

**Commentary:** Compare with the statement attributed to the Commander of the Faithful {a} in *Nahj al-Balāgha*:

وَأَعْلَمُوا أَنَّهُ لَيْسَ عَلَى أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ، وَلَا لَأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنًى

And know that there is not for anyone after the Qur'an any need, and there is not for anyone before the Qur'an any riches<sup>49</sup>

In other words, no wealth can compare with the Qur'an which is the greatest treasure. When the Qur'an is factored into the equation all other riches pale in comparison and become negligible in the face of it, such that before gaining the Qur'an one will be considered impoverished even if he possesses all the other riches of the world, and after acquiring the Qur'an there is no other riches to be had beyond it.

This is because the Qur'an contains within it a comprehensive package of universal truths and subtle realities, such that someone who studies it and imbues its guidance in full becomes un-needful of other than Allah in all that he requires.

That is why it is said:

وَمَنْ أُوتِيَ الْقُرْآنَ فَظَنَّ أَنَّ أَحَدًا مِنَ النَّاسِ أُوتِيَ أَفْضَلَ مِمَّا أُوتِيَ، فَقَدْ عَظَّمَ مَا حَقَّرَ اللَّهُ، وَحَقَّرَ مَا عَظَّمَ اللَّهُ

<sup>48</sup> *al-Kāfī*: Vol. 4, Pg. 610, Hadith No. 8/3494. All the *Rijāl* in the chain are *Thiqa* except Sulaymān b. Rushayd and his father who are both *Majhūl*. See also *Thawāb al-A'māl*: Pgs. 298-299, Hadith No. 367 (with a different lower chain).

<sup>49</sup> Sermon 176.



The one who has been given the Qur'an but thinks that one of the people (someone else other than him) has been given better than what he has been given than he has considered great what Allah has deemed insignificant and deemed insignificant what Allah has considered great<sup>50</sup>

And:

لَا يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يُظَنَّ أَنَّ أَحَدًا أُعْطِيَ أَفْضَلَ مِمَّا أُعْطِيَ لِأَنَّهُ لَوْ مَلَكَ الدُّنْيَا بِأَسْرِهَا لَكَانَ الْقُرْآنُ أَفْضَلَ مِمَّا مَلَكَهُ

It is not appropriate for the bearer of the Qur'an to think that someone has been given something better than what he has been given (i.e. the Qur'an). This is because, even if he were to own the whole world with all that is contained in it, the Qur'an would still be better than what he owns<sup>51</sup>

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<sup>50</sup> Attributed to the Prophet (s) in a weak report (*al-Kāfī*: Vol. 4, Pgs. 607-608, Hadith No. 5/3491).

<sup>51</sup> Sharīf al-Murtaḍā quoting Abī 'Ubayd al-Qāsim b. Sallām who attributes it to the Prophet (s) (*Amālī of al-Murtaḍā*: Vol. 1, Pg. 31).



## The Parable of the Four Fruits

٢٣ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، قَالَ: حَدَّثَنَا صَالِحُ الْقَمَّاطِ، عَنْ أَبَانَ بْنِ تَغْلِبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «النَّاسُ أَرْبَعَةٌ» فَقُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا هُمْ؟ فَقَالَ: «رَجُلٌ أُوتِيَ الْإِيمَانَ وَلَمْ يُؤْتَ الْقُرْآنَ، وَرَجُلٌ أُوتِيَ الْقُرْآنَ وَلَمْ يُؤْتَ الْإِيمَانَ، وَرَجُلٌ أُوتِيَ الْقُرْآنَ وَأُوتِيَ الْإِيمَانَ، وَرَجُلٌ لَمْ يُؤْتَ الْقُرْآنَ وَلَا الْإِيمَانَ». قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَبَيِّرْ لِي حَالَهُمْ. فَقَالَ: «أَمَّا الَّذِي أُوتِيَ الْإِيمَانَ وَلَمْ يُؤْتَ الْقُرْآنَ، فَمَثَلُهُ كَمَثَلِ التَّمْرَةِ، طَعْمُهَا حُلْوٌ وَلَا رِيحَ لَهَا. وَأَمَّا الَّذِي أُوتِيَ الْقُرْآنَ وَلَمْ يُؤْتَ الْإِيمَانَ، فَمَثَلُهُ كَمَثَلِ الْأَثْرَجَةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ. وَأَمَّا الَّذِي لَمْ يُؤْتَ الْإِيمَانَ وَلَا الْقُرْآنَ، فَمَثَلُهُ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ، وَلَا رِيحَ لَهَا».

﴿23﴾ Abān b. Taghlib said: Imam al-Ṣādiq {a} said: «People are Four (kinds)»

I (i.e. Abān) said: May I be made your ransom, who are they?

He said: «A man who has been given Faith but has not been given the Qur'an; a man who has been given the Qur'an but has not been given Faith; a man who has been given both the Qur'an and Faith; and a man who has not been given the Qur'an nor Faith».

He (i.e. Abān) said: I said: May I be made you ransom, explain for me their states.

He said: «As for the one who has been given Faith but has not been given the Qur'an then his example is that of the Date, its taste is sweet but it has no fragrance.

As for the one who has been given the Qur'an but has not been given Faith then his example is that of the Myrtle, its fragrance is good but its taste is bitter.

As for the one who has been given both the Qur'an and Faith then his example is that of the Citron (Etrog), its fragrance is good and its taste is good.

As for the one who has not been given Faith nor the Qur'an then his example is that of the Colocynth, its taste is bitter and it has no fragrance»<sup>52</sup>

<sup>52</sup> *al-Kāfī*: Vol. 4, Pgs. 608-609, Hadith No. 6/3492. All the *Rijāl* in the chain are *Thiqa* except Ṣāliḥ al-Qammāṭ who is *Majḥūl*. A similar wording is attributed to the prophet in a number of canonical collections of Sunni Hadith (See for instance: *Saḥīḥ al-Bukhārī*, *Kitāb Faḍā'il al-Qur'ān*, *Bāb Faḍl al-Qur'ān 'alā Sā'ir al-Kalām*, the first Hadith).



**Commentary:** We differ in our capacity for memorizing and reciting the Qur'an. Some have been 'given' the Qur'an, that is to say, been divinely facilitated to master it. There are many who have been given Faith and who follow all the directives of the Qur'an but do not 'have' the Qur'an with them in this sense.

It is particularly apt that Abān b. Taghlib is the one who transmits this report, for he himself was one of those given both Faith and the Qur'an, being a well-known *Qārī'* who studied under the *Ṣādiqayn*, as well as famous Kufan *Qurrā'* such as 'Āṣim (whose *Qirā'a* is the most popular one today) and A'mash. Abān even had his own individual *Qirā'a* (method of recitation) which he documents in his *Kitāb al-Qirā'āt* (now lost).



## Reward of Reciting the Qur'an

٢٤ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ، عَنْ مُعَاذِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَرَأَ الْقُرْآنَ قَائِماً فِي صَلَاتِهِ، كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ؛ وَمَنْ قَرَأَهُ فِي صَلَاتِهِ جَالِساً، كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ خَمْسِينَ حَسَنَةً؛ وَمَنْ قَرَأَهُ فِي غَيْرِ صَلَاتِهِ، كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ»

﴿24﴾ Imam al-Bāqir {a} said: «Whoever recites the Qur'an whilst standing in his prayer - Allah writes for him for every letter a hundred good-deeds. Whoever recites it whilst sitting in his prayer - Allah writes for him for every letter fifty good-deeds. Whoever recites it in other than prayer - Allah writes for him for every letter ten good-deeds»<sup>53</sup>

٢٥ - ابْنُ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا يَمْنَعُ التَّاجِرَ مِنْكُمْ الْمَشْغُولَ فِي سُوقِهِ إِذَا رَجَعَ إِلَى مَنْزِلِهِ أَنْ لَا يَتِمَّ حَتَّى يَقْرَأَ سُورَةً مِنَ الْقُرْآنِ، فَتُكْتَبَ لَهُ مَكَانَ كُلِّ آيَةٍ يَقْرُؤُهَا عَشْرُ حَسَنَاتٍ، وَيُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ؟»

﴿25﴾ Imam al-Şādiq {a} said: «What prevents a merchant among you who is busy in his market-place that he does not sleep when he returns back to his home until he recites a Chapter from the Qur'an? So it will be written for him in place of every verse that he recites ten good-deeds and ten evil-deeds will be effaced for him»<sup>54</sup>

**Commentary:** The merchant will get ten because he is reciting outside prayer (there is more reward for reciting it while in prayer as No. 24 states).

<sup>53</sup> *al-Kāfī*: Vol. 4, Pgs. 620-621, Hadith No. 1/3512. All the *Rijāl* in the chain are *Thiqa* except the primary transmitter 'Abdallāh b. Sulaymān who is *Majhūl*. I have included it because it is partially corroborated by the subsequent report below.

<sup>54</sup> *al-Kāfī*: Vol. 4, Pg. 621, Hadith No. 2/3513. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 377, Hadith No. 3/1553). Kulaynī reports from Ibn Maḥbūb via the three chains found in the previous report. These are: (a) A number of our companions -> Aḥmad b. Muḥammad; (b) A number of our companions -> Sahl b. Ziyād; and (c) 'Alī b. Ibrāhīm -> his father.



But does one get ten for every ‘letter’ (as in report No. 24) or for every ‘verse’ (as in report No. 25)?

I believe that ‘letter’ should be given preference over ‘verse’ since other reports make it explicit that the reward of ten good-deeds is for every letter.

Consider the weak report of Muḥammad b. Bashīr which quotes Imam al-Sajjād {a} as saying:

لَا أَقُولُ بِكُلِّ آيَةٍ، وَلَكِنْ بِكُلِّ حَرْفٍ: بَاءٌ، أَوْ تَاءٌ، أَوْ شِبْهِهِمَا

I do not say for every verse, rather, for every letter - *Bā'* or *Tā'* or its like<sup>55</sup>

The matter is settled decisively when we consider a similar purport that has been attributed to the Prophet in Sunnī sources:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ: أَلَمْ حَرْفٌ. أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ

Whoever recites a letter from the Book of Allah then he has for it a good-deed (written for him), and each good-deed will be rewarded ten of its like<sup>56</sup>.

I do not say *Alif-Lām-Mīm* is a letter, rather, *Alif* is a letter, *Lām* is a letter, and *Mīm* is a letter<sup>57</sup>

This means that you get thirty just for *Alif-Lām-Mīm*! How expansive is the mercy of Allah!

٢٦ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ قَرَأَ مِائَةَ آيَةٍ يُصَلِّيَ بِهَا فِي لَيْلَةٍ، كَتَبَ اللَّهُ - عَزَّ وَجَلَّ - لَهُ بِهَا قُتُوبَ لَيْلَةٍ؛ وَمَنْ قَرَأَ مِائَتِي آيَةٍ (فِي لَيْلَةٍ) فِي غَيْرِ صَلَاةٍ (الَلَّيْلِ)، لَمْ يُحَاجَّهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ؛ وَمَنْ قَرَأَ خَمْسِمِائَةَ آيَةٍ فِي يَوْمٍ وَ لَيْلَةٍ فِي صَلَاةِ النَّهَارِ وَاللَّيْلِ، كَتَبَ اللَّهُ - عَزَّ وَجَلَّ - لَهُ فِي اللُّوحِ الْمَحْفُوظِ قِنْطَارًا مِنْ حَسَنَاتٍ، وَالْقِنْطَارُ أَلْفٌ وَمِائَتَا أُوقِيَّةٍ، وَالْأُوقِيَّةُ أَعْظَمُ مِنْ جَبَلٍ أُحُدٍ»

﴿26﴾ Imam al-Ṣādiq {a} said: «The one who recites a hundred verses in his prayers at night - Allah Mighty and Majestic records for him devotion of the whole night (in reward) for it.

<sup>55</sup> *al-Kāfī*: Vol. 4, Pgs. 624-625, Hadith No. 6/3517.

<sup>56</sup> Allusion to Q. 6:160.

<sup>57</sup> *Sunan al-Tirmidhī, Kitāb Thawāb al-Qur'ān 'an Rasūlillāh (s), Bāb Mā Jā'a fī Man Qara'a Ḥarfān min al-Qur'ān Mā Lahu min al-Ajr*, the first and only Hadith.



The one who recites two hundred verses [at night] outside (his) prayers - the Qur'an will not dispute against him on the Day of Judgment.

And the one who recites five hundred verses (total) in his prayers by day and at night - Allah Mighty and Majestic records for him in the Preserved Tablet a *Qinṭār* of good-deeds, and a *Qinṭār* is a thousand and two hundred *Ūqiyya*, and a (single) *Ūqiyya* is greater than the mountain of Uhud»<sup>58</sup>

**Commentary:** The one who recites a 100 verses in his nightly prayers is considered to have worshipped Allah the whole night, and gets an equivalent reward for it, even if he goes to sleep.

The Qur'an will not dispute against someone who recites 200 verses at night (outside his prayers) the way it will 'dispute' and provide eloquent testimony against those who abandon it.

An *Ūqiyya* was a measure equal to the weight of 40 *Dirhams* (silver coins) but this heavenly *Ūqiyya* is of a weight greater than mount Uhud, and the one who recites 500 verses in his prayers throughout the day will get 1200 of these.

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<sup>58</sup> *al-Kāfī*: Vol. 4, Pg. 645, Hadith No. 9/3553. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 378, Hadith No. 8/1557). Ṣadūq reports it in his *Ma'ānī al-Akḥbār* (Pg. 248) and *Thawāb al-A'māl* (Pg. 296, Hadith No. 363) but this is an incomplete variant with significant droppage compared to the report as found in *al-Kāfī*.



## The Houses in Which the Qur'an is Recited

٢٧ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْبَيْتَ إِذَا كَانَ فِيهِ الْمَرْءُ الْمُسْلِمُ يَتْلُو الْقُرْآنَ، يَتَرَاءَاهُ أَهْلُ السَّمَاءِ، كَمَا يَتَرَاءَى أَهْلُ الدُّنْيَا الْكَوْكَبَ الدُّرِّيَّ فِي السَّمَاءِ»

﴿27﴾ Imam al-Ṣādiq {a} said: «A house, if it has a Muslim man reciting the Qur'an in it, is seen by the inhabitants of Heaven the way the inhabitants of Earth see a shining star in the sky»<sup>59</sup>

٢٨ - أَبِي رَه قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحَمِيرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ فَضِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ الْبُيُوتَ الَّتِي يُصَلَّى فِيهَا بِاللَّيْلِ بِتِلَاوَةِ الْقُرْآنِ تُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ»

﴿28﴾ Imam al-Ṣādiq {a} said: «The houses that are prayed in at night with recitation of the Qur'an shine to the inhabitants of Heaven the way the stars of the sky shine to the inhabitants of Earth»<sup>60</sup>

٢٩ - حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي نَجْرَانَ، قَالَ حَدَّثَنِي أَبُو هَارُونَ، قَالَ: كُنْتُ سَاكِناً دَارَ الْحَسَنِ بْنِ الْحُسَيْنِ، فَلَمَّا عَلِمَ انْقِطَاعِي إِلَى أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَخْرَجَنِي مِنْ دَارِهِ، قَالَ: فَمَرَّ بِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ لِي: «يَا أَبَا هَارُونَ بَلَّغْنِي أَنَّ هَذَا أَخْرَجَكَ مِنْ دَارِهِ؟» قَالَ: قُلْتُ: نَعَمْ جُعِلْتُ فِدَاكَ، قَالَ: «بَلَّغْنِي أَنَّكَ كُنْتَ تُكْثِرُ فِيهَا تِلَاوَةَ كِتَابِ اللَّهِ تَعَالَى، وَ الدَّارُ إِذَا تَلَّى فِيهَا كِتَابُ اللَّهِ تَعَالَى كَانَ لَهَا نُورٌ سَاطِعٌ فِي السَّمَاءِ تُعْرَفُ مِنْ بَيْنِ الدُّوَرِ»

<sup>59</sup> *al-Kāfī*: Vol. 4, Pg. 619, Hadith No. 2/3510. All the *Rijāl* in the chain are *Thiqa* except the primary transmitter 'Abd al-A'lā the *Mawlā* of Āl Sām. If the latter is identical to 'Abd al-A'lā b. A'yan, as is very likely, then there is an argument in favour of his strengthening, for he is included in a group that is highly praised by Muḥid in his epistle *Jawābāt Ahl al-Mawṣil fī al-'Adad wa al-Ru'ya*. But Ayatullah Muḥsinī does not consider this evidence sufficient and gives a number of *Qarā'in* (indicators) supporting his stance (See: *Buḥūth fī 'Ilm al-Rijāl*: Discussion No. 22, Pgs. 150-151, Footnote No. 1). He ends up making *Tawaqquf* (suspending judgment) over him and treating his reports with *Ihtiyāṭ* (caution) as was the case with Ya'qūb al-Aḥmar (See: Footnote No. 38 above).

<sup>60</sup> *Thawāb al-A'māl*: Pg. 151, Hadith No. 176. The report has a **reliable** chain.



﴿29﴾ Abū Hārūn said: I used to live in the house of al-Ḥasan b. al-Ḥusayn<sup>61</sup>, so when he came to know of my adherence to Imam al-Bāqir {a} and Imam al-Ṣādiq {a} he kicked me out of his house.

Then Imam al-Ṣādiq {a} passed by me (i.e. in the street) and said to me: «O Abā Hārūn, I have been informed that this one has banished you from his house?»

I said: Yes (it is true), may I be made your ransom.

He (i.e. the Imam) said: «I have been informed that you used to recite the Book of Allah the Exalted a lot while you were in that house, and a house in which the Book of Allah the Exalted is recited emits a bright light reaching Heaven causing it (i.e. that house) to be identifiable from among the houses»<sup>62</sup>

٣٠ - مُحَمَّدٌ، عَنْ أَحْمَدَ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عُبَيْدِ اللَّهِ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ وَيُذَكَّرُ اللَّهُ - عَزَّ وَجَلَّ - فِيهِ تَكْثُرُ بَرَكَتُهُ، وَتَحْضُرُهُ الْمَلَائِكَةُ، وَتَهْجُرُهُ الشَّيَاطِينُ، وَيُضِيءُ لِأَهْلِ السَّمَاءِ، كَمَا تُضِيءُ الْكَوَاكِبُ لِأَهْلِ الْأَرْضِ؛ وَإِنَّ الْبَيْتَ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ وَلَا يُذَكَّرُ اللَّهُ - عَزَّ وَجَلَّ - فِيهِ تَقَلُّ بَرَكَتُهُ، وَتَهْجُرُهُ الْمَلَائِكَةُ، وَتَحْضُرُهُ الشَّيَاطِينُ»

﴿30﴾ Imam al-Ṣādiq {a} said: The Commander of the Faithful {a} said: «The house in which the Qur'an is recited and in which Allah Mighty and Majestic is remembered (mentioned) - its blessings increase, angels visit it, devils abandon it, and it (i.e. the house) shines to the inhabitants of Heaven the way the stars shine to the inhabitants of Earth.

While the house in which the Qur'an is not recited and in which Allah Mighty and Majestic is not remembered - its blessings decreases, angels abandon it, and devils visit it»<sup>63</sup>

<sup>61</sup> A man from the progeny of Imam al-Ḥasan {a}.

<sup>62</sup> *Rijāl al-Kashshī*: Pg. 192, Hadith No. 395. Ja'far b. Muḥammad in the chain is likely a corruption of Muḥammad b. Mas'ūd (al-'Ayyāshī) who is the intermediary between Kashshī and 'Alī b. al-Ḥasan b. 'Alī b. Faḍḍāl in numerous chains in the book (see *Qāmūs al-Rijāl*: Vol. 11, Pg. 545). If that is indeed the case then all the *Rijāl* in the chain would be *Thiqa* with the exception of Abū Hārūn, the narrator of the incident, who is *Majhūl*.

<sup>63</sup> *al-Kāfī*: Vol. 4, Pgs. 619-620, Hadith No. 3/3511. All the *Rijāl* in the chain are *Thiqa* except Ja'far b. Muḥammad b. 'Ubayd Allāh who is *Majhūl*.



## The Minimum to be Recited Every Day

٣١ - عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْقُرْآنُ عَهْدُ اللَّهِ إِلَى خَلْقِهِ، فَقَدْ يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ فِي عَهْدِهِ، وَأَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً»

﴿31﴾ Imam al-Ṣādiq {a} said: «The Qur'an is the covenant of Allah to His creatures, it is therefore incumbent on a Muslim man to look into his covenant and that he recite fifty verses from it every day»<sup>64</sup>

**Commentary:** 'covenant' means the agreement or contract with Allah that we Muslims have agreed to take upon ourselves and fulfill. It is necessary therefore to know what exactly we are required to do by studying it carefully.

٣٢ - وَ عَنْهُ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «يَنْبَغِي لِلرَّجُلِ إِذَا أَصْبَحَ أَنْ يَقْرَأَ بَعْدَ التَّغَيْبِ خَمْسِينَ آيَةً»

﴿32﴾ Mu'ammār b. Khallād said: I heard him (i.e. Imam al-Riḍā {a}) saying: «It is incumbent on a man when he wakes up (in the morning) that he recite after the *Ta'qīb* (post dawn-prayer supplications) fifty verses»<sup>65</sup>

<sup>64</sup> *al-Kāfī*: Vol. 4, Pgs. 617-618, Hadith No. 1/3507. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 376, Hadith No. 1/1551).

<sup>65</sup> *Tahdhīb al-Aḥkām*: Vol. 2, Pg. 148, Hadith No. 305/537. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pgs. 376-377, Hadith No. 2/1552). Ṭūsī takes this Hadith from the book of Muḥammad b. Aḥmad b. Yaḥyā al-Ash'arī and the former's chains to the book can be found in his *Mashyakha*.



## Merit of Specific Chapters and Verses

### Sūrat al-Hamd

٣٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَوْ قُرِئَتِ الْحَمْدُ عَلَى مَيِّتٍ سَبْعِينَ مَرَّةً، ثُمَّ رُدَّتْ فِيهِ الرُّوحُ، مَا كَانَ ذَلِكَ عَجَبًا»

﴿33﴾ Imam al-Ṣādiq {a} said: «If *al-Hamd* were recited upon a dead body seventy times and the soul returns into it (i.e. the dead body) that would not be surprising»<sup>66</sup>

**Commentary:** The report is not descriptive (informing us that this is what happens when *al-Hamd* is recited) nor is it prescriptive (encouraging us to do it because this will definitely happen), rather, the Imam is using a conditional proposition (IF this were to happen then ...). The aim is to show how great the status of *al-Hamd* such that if this were to happen then it would not be a cause for surprise.

### Sūrat al-Hamd, Āyat al-Kursī, Āyat al-Shahāda, and Āyat al-Mulk

٣٤ - حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا أَمَرَ اللَّهُ- عَزَّ وَجَلَّ- هَذِهِ الْآيَاتِ أَنْ يَهْبِطْنَ إِلَى الْأَرْضِ، تَعَلَّقْنَ بِالْعَرْشِ، وَقُلْنَ: أَيُّ رَبِّ، إِلَى أَيْنَ تَهْبِطُنَا؟ إِلَى أَهْلِ الْخَطَايَا وَالذُّنُوبِ؟ فَأَوْحَى اللَّهُ- عَزَّ وَجَلَّ- إِلَيْهِنَّ: أَنْ اهْبِطْنَ، فَوَعِزَّتِي وَجَلَالِي، لَا يَثْلُوكَنَّ أَحَدٌ مِنْ آلِ مُحَمَّدٍ وَشِيعَتِهِمْ فِي دُبُرٍ مَا افْتَرَضْتُ عَلَيْهِ مِنَ الْمَكْنُوتَةِ فِي كُلِّ يَوْمٍ، إِلَّا نَظَرْتُ إِلَيْهِ بِعَيْنِي الْمَكْنُوتَةِ فِي كُلِّ يَوْمٍ سَبْعِينَ نَظْرَةً، أَقْضِي لَهُ فِي كُلِّ نَظْرَةٍ سَبْعِينَ حَاجَةً، وَقَبْلُتُهُ عَلَى مَا فِيهِ مِنَ الْمَعَاصِي، وَهِيَ: أُمُّ الْكِتَابِ، وَ«شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ»، وَآيَةُ الْكُرْسِيِّ، وَآيَةُ الْمُلْكِ»

﴿34﴾ Imam al-Ṣādiq {a} said: «When Allah Mighty and Majestic ordered these verses to go down to the Earth they attached themselves to the Throne and said: ‘O Lord - where are you sending us down to? To the people of mistakes and sins?!’

<sup>66</sup> *al-Kāfī*: Vol. 4, Pgs. 648-649, Hadith No. 16/3560. The report has a **reliable** chain (See: *Mu‘jam al-Aḥādīth al-Mu‘tabara*: Vol. 2, Pg. 379, Hadith No. 9/1558).



So Allah Mighty and Majestic revealed to them: ‘Go down - for by My Might and Majesty - no one from the Family of Muḥammad and their Shī‘a (followers) will recite you at the end of what I have obligated on him of the *Maktūba* (obligatory prayers) every day except that I will glance at him with my Hidden Eye, in every day seventy glances, I fulfill for him in each glance seventy wishes and accept him despite what he has of sins’.

They (the verses) are: *Umm al-Kitāb* (The Mother of the Book)<sup>67</sup>, “Allah witnesses that there is no God except Himself, (so do) the angels, and the possessors of Knowledge ...”<sup>68</sup>, *Āyat al-Kursī* (The Verse of the Chair)<sup>69</sup>, and *Āyat al-Mulk* (The Verse of the Kingdom)<sup>70»71</sup>

**Commentary:** ‘Allāma Majlisī comments that the phrase ‘Hidden Eye’ refers to special divine attention.

Further, the phrase ‘attached themselves to the Throne’ is ‘either a metaphor for the sanctity (of the verses) and their being far-removed from the stain of sins, or perhaps what is intended is the angels who are charged over the verses (are the ones who attached themselves), or it may be the living spirit of the letters (of these verses) (who attached themselves) as a number of scholars have concluded.

The truth is that these matters are among the secrets of their knowledge and the mysteries of their wisdom. And we are obligated to believe in them in general and not to investigate its details - Allah knows best’<sup>72</sup>.

I say: This last possibility is not only supported by a plain-sense reading of the text but also parallels other reports we have seen where the Qur’an, its chapters and its verses embody physical form and perform ‘human’ actions.

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<sup>67</sup> Q. 1:1-7

<sup>68</sup> Q. 3:18

<sup>69</sup> Q. 2:255

<sup>70</sup> Q. 3:26

<sup>71</sup> *al-Kāfī*: Vol. 4, Pgs. 641-642, Hadith No. 2/3546. The report has a **reliable** chain (See: *Mu‘jam al-Aḥādīth al-Mu‘tabara*: Vol. 2, Pg. 377, Hadith No. 5/1554).

<sup>72</sup> *Mir’āt al-Uqūl*: Vol. 12, Pgs. 507-508, Commentary to Hadith No. 2.



## Sūrat al-Kahf

٣٥ - عَنْهُ (عَلِيِّ بْنِ مَهْزِيَّارٍ) عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ كَانَتْ كَفَّارَةً لَهُ لِمَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ»

﴿35﴾ Imam al-Ṣādiq {a} said: «Whoever recites *Sūrat al-Kahf* every Friday eve (i.e. Thursday night) it becomes an expiation for him for what is between one Friday to another Friday (i.e. of sins)»<sup>73</sup>

## Sūrat al-Ṣāffāt

٣٦ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ، قَالَ: رَأَيْتُ أَبَا الْحَسَنِ (الْأَوَّلَ عَلَيْهِ السَّلَامُ) يَقُولُ لِابْنِهِ الْقَاسِمِ: «قُمْ يَا بُنَيَّ، فَاقْرَأْ عِنْدَ رَأْسِ أَخِيكَ «وَالصَّافَّاتِ صَفًّا» حَتَّى تَسْتَتِمَّهَا» فَقَرَأَ، فَلَمَّا بَلَغَ «أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا» قَضَى الْفَتَى، فَلَمَّا سَجَّى وَخَرَجُوا، أَقْبَلَ عَلَيْهِ يَعْثُوبُ بْنُ جَعْفَرٍ، فَقَالَ لَهُ: كُنَّا نَعْتَدُ الْمَيِّتَ إِذَا نُزِلَ بِهِ الْمَوْتُ، يُقْرَأُ عِنْدَهُ «يَس وَالْقُرْآنِ الْحَكِيمِ» فَصِرْتَ تَأْمُرُنَا بِ«الصَّافَّاتِ»؟ فَقَالَ: «يَا بُنَيَّ لَمْ تُقْرَأْ عِنْدَ مَكْرُوبٍ مِنْ مَوْتٍ قَطُّ إِلَّا عَجَّلَ اللَّهُ رَاحَتَهُ»

﴿36﴾ Sulaymān al-Ja‘farī said: I saw Imam al-Kāzīm {a} saying to his son al-Qāsim: «Stand up my son and recite by the head of your brother *Wa l-Ṣāffāt Ṣaffā* until you complete it».

So he (i.e. al-Qāsim) began reciting and when he reached “Are they a stronger creation or those whom We have created?” (37:11) the youth passed away.

When he (i.e. the deceased son of the Imam) had been covered with a sheet and they (i.e. those in the room) came out - Ya‘qūb b. Ja‘far approached him (i.e. the Imam) and said to him: ‘We used to know that a dying person when he is about to die it is recited near him *Yā Sīn wa l-Qur’ān al-Hakīm* but you have instructed us to recite *al-Ṣāffāt*?’

He (i.e. the Imam) said: «O my son - it (i.e. *al-Ṣāffāt*) is not recited near one suffering from pangs of death ever except that Allah hastens for him relief»<sup>74</sup>

<sup>73</sup> *Tahdhīb al-Aḥkām*: Vol. 3, Pg. 10, Hadith No. 26; *al-Kāfī*: Vol. 6, Pg. 487, Hadith No. 7/4595. The report has a **reliable** chain (See: *Mu‘jam al-Aḥādīth al-Mu‘tabara*: Vol. 2, Pg. 379, Hadith No. 11/1560). Ṭūsī takes this Hadith from a book of ‘Alī b. Mahziyār and the former’s chain to the book can be found in his *Mashyakha*.

<sup>74</sup> *al-Kāfī*: Vol. 5, Pgs. 335-336, Hadith No. 5/4303. The report has a **reliable** chain.



## Sūrat al-Qadr

٣٧ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، قَالَ: كُنْتُ بِفَيْدٍ، فَمَشَيْتُ مَعَ عَلِيِّ بْنِ بِلَالٍ إِلَى قَبْرِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، فَقَالَ لِي عَلِيُّ بْنُ بِلَالٍ: قَالَ لِي صَاحِبُ هَذَا الْقَبْرِ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ: قَالَ: «مَنْ أَتَى قَبْرَ أَخِيهِ، ثُمَّ وَضَعَ يَدَهُ عَلَى الْقَبْرِ، وَقَرَأَ «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ» سَبْعَ مَرَّاتٍ، أَمِنَ يَوْمَ الْفَرَجِ الْأَكْبَرِ، أَوْ يَوْمَ الْفَرَجِ»

﴿37﴾ Muḥammad b. Aḥmad (b. Yaḥyā) said: I happened to be in Fayd<sup>75</sup> so I walked with ‘Alī b. Bilāl to the grave of Muḥammad b. Ismā‘īl b. Bazī‘ (i.e. to visit it).

‘Alī b. Bilāl said to me (i.e. when we reached the grave): The occupant of this grave (i.e. Muḥammad b. Ismā‘īl b. Bazī‘) narrated to me on the authority of al-Riḍa {a} that he (i.e. the Imam) said:

«Whoever comes to the grave of his brother (i.e. fellow believer), places his hand upon the grave, and recites *Innā Anzalnāhu fī Laylati l-Qadr* seven times - will be secure on the Day of the Great Terror»<sup>76</sup>

## Sūrat al-Tawḥīd and Sūrat al-Kāfirūn

٣٨ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبِي - صَلَوَاتُ اللَّهِ عَلَيْهِ - يَقُولُ: «قُلْ هُوَ اللَّهُ أَحَدٌ» ثَلَاثُ الْقُرْآنِ، وَ«قُلْ يَا أَيُّهَا الْكَافِرُونَ» رُبْعُ الْقُرْآنِ»

﴿38﴾ Imam al-Ṣādiq {a} said: «My father {a} used to say (that) *Qul Huwa l-Llāhu Aḥad* is a third of the Qur’an, and, *Qul Yā Ayyuhā l-Kāfirūn* is a fourth of the Qur’an»<sup>77</sup>

**Commentary:** The reward of reciting *Sūrat al-Tawḥīd* is equivalent to the reward of reciting a third of the Qur’an, and likewise, the reward of reciting *Sūrat al-Kāfirūn* is equivalent to the reward of reciting a fourth of the Qur’an.

<sup>75</sup> A locality half-way on the road to Mecca from Kufa.

<sup>76</sup> *al-Kāfī*: Vol. 5, Pg. 568, Hadith No. 9/4684. The report has a **reliable** chain. See also *Rijāl al-Kashshī*: Pg. 466, Hadith No. 1066 for an important variant of the same report.

<sup>77</sup> *al-Kāfī*: Vol. 4, Pg. 644, Hadith No. 7/3551. The report has a **reliable** chain (See: *Mu‘jam al-Aḥādīth al-Mu‘tabara*: Vol. 2, Pg. 378, Hadith No. 6/1555).



## Sūrat al-Tawhīd

٣٩ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ أَبِي أُسَامَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ قَرَأَ «قُلْ هُوَ اللَّهُ أَحَدٌ» مِائَةً مَرَّةٍ حِينَ يَأْخُذُ مَضْجَعَهُ، غُفِرَ لَهُ مَا عَمِلَ قَبْلَ ذَلِكَ خَمْسِينَ عَاماً» وَقَالَ يَحْيَى: فَسَأَلْتُ سَمَاعَةَ عَنْ ذَلِكَ، فَقَالَ: حَدَّثَنِي أَبُو بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ ذَلِكَ، وَقَالَ: «يَا أَبَا مُحَمَّدٍ، أَمَا إِنَّكَ إِنْ جَرَّبْتَهُ وَجَدْتَهُ سَدِيداً»

﴿39﴾ Yaḥyā al-Ḥalabī from Abī Usāma who said: I heard Imam al-Ṣādiq {a} saying: «Whoever recites *Qul Huwa l-Llāhu Aḥad* a hundred times when he betakes himself to his bed-spread (i.e. before sleeping) - it is forgiven for him what he has committed (of sins) fifty years prior to that»

Yaḥyā said: I asked Samā'a about that, so he (Samā'a) said: Abū Baṣīr narrated (it) to me and said 'I heard Imam al-Ṣādiq {a} saying that' and he (i.e. the Imam) added: «O Abā Muḥammad (i.e. Abū Baṣīr) indeed if you were to try it you will find it to be true»<sup>78</sup>

**Commentary:** How will the one who 'tries' doing this 'find it to be true'? After all, one cannot 'tell' if his past sins have been forgiven or not, let alone those going back fifty years!

Some scholars say that he will find this realized in the world hereafter.

A more probable interpretation is given by Fayḍ al-Kāshānī who said that such a one will be able to 'tell' in this world, and that is because he will discover the 'signs of being forgiven' in his heart, through the 'light' that will shine therein, and through the 'facilitation', 'guidance' and 'ease' that will follow and which he will be able to observe<sup>79</sup>

٤٠ - أَبِي رَحْمَةَ اللَّهِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنِ الْعَمْرِيِّ الْخُرَاسَانِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: مَنْ صَلَّى صَلَاةَ الْفَجْرِ ثُمَّ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ إِحْدَى عَشْرَةَ مَرَّةً لَمْ يَتْبَعْهُ فِي ذَلِكَ الْيَوْمِ ذَنْبٌ وَ إِنْ رَغِمَ أَنْفُ الشَّيْطَانِ

<sup>78</sup> *al-Kāfī*: Vol. 4, Pg. 458, Hadith No. 15/3331. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 378, Hadith No. 7/1556). See also *al-Kāfī*: Vol. 4, Pgs. 642-643, Hadith No. 4/3548 for a variant of the same report with slight changes (e.g. the Imam is attributing the statement to the prophet). All the *Rijāl* in the latter report's chain are *Thiqa* except for the primary transmitter 'Abdallāh b. Ṭalḥa who is *Majhūl*.

<sup>79</sup> *al-Wāfī*: Vol. 9, Pg. 1584, Hadith No. 17/8790.



﴿40﴾ Imam ‘Alī {a} said: «Whoever prays *Ṣalāt al-Fajr* (the dawn prayer) and then recites *Qul Huwa l-llāhu Aḥad* eleven times - no sin will follow this on that day, though the Devil’s nose be soiled (in the dust)»<sup>80</sup>

**Commentary:** ‘nose be soiled’ is figurative language for humiliation. The Devil will end up humiliated because he will try ever hard to make such a one commit a sin but it will be futile and he will end up disgraced despite his wishes.

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<sup>80</sup> *Thawāb al-A‘māl*: Pgs. 157-158, Hadith No. 183. The report has a **reliable** chain (See: *Mu‘jam al-Aḥādīth al-Mu‘tabara*: Vol. 2, Pg. 379, Hadith No. 12/1561). Note that al-‘Amrakī is the one who transmits the *Masā’il* of ‘Alī b. Ja‘far al-‘Urayḍī consisting of the questions the latter asked his bother Mūsā {a}.



## Pace of Recitation

٤١ - عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ، عَنْ وَاصِلِ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا». قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: بَيِّنُهُ تَبْيَانًا، وَلَا تَهْدُهُ هَذَا الشَّعْرَ، وَلَا تَنْثُرُهُ نَثْرَ الرَّمْلِ، وَلَكِنْ أَفْرِغُوا قُلُوبَكُمْ الْقَاسِيَةَ، وَلَا يَكُنْ هُمْ أَحَدُكُمْ آخِرَ السُّورَةِ»

﴿41﴾ ‘Abdallāh b. Sinān said: I asked Imam al-Ṣādiq {a} about the words of Allah Mighty and Majestic “and recite the Qur’an with a measured recitation” (73:4) (what does it mean?)

He (i.e. the Imam) said: «The Commander of the Faithful {a} said: Pronounce it distinctly. Do not chant it rapidly like the chanting of poetry, nor scatter it about like the scattering of sand, rather, terrify (with it) your hardened hearts. The desire of one of you should not be (to reach) the end of the *Sūra*»<sup>81</sup>

**Commentary:** Reciters of poetry were praised for their speed in reciting long compositions without pause, but the Qur’an is recited not to cause marvel or to demonstrate talent but for reflection upon it.

‘Scatter it about like the scattering of sand’ is figurative language for reciters who strew out their words which fall one over the other, miss out letters, eat up sounds, all in their hurry to complete, the same way sand particles when left in the air are driven here and there without control, making a chaotic sound.

٤٢ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَنْبَغِي لِمَنْ يَتْلُو الْقُرْآنَ إِذَا مَرَّ بِآيَةٍ مِنَ الْقُرْآنِ فِيهَا مَسْأَلَةٌ أَوْ تَخْوِيفٌ أَنْ يَسْأَلَ اللَّهَ عِنْدَ ذَلِكَ خَيْرَ مَا يَرْجُو، وَيَسْأَلُهُ الْعَافِيَةَ مِنَ النَّارِ وَمِنَ الْعَذَابِ»

﴿42﴾ Imam al-Ṣādiq {a} said: «It is incumbent on one who is reciting the Qur’an when he passes by a verse of the Qur’an in which there is a request or a threat that he ask Allah at that point the best of what he hopes for and asks Him protection from the Fire and from Punishment»<sup>82</sup>

<sup>81</sup> *al-Kāfī*: Vol. 4, Pgs. 628-629, Hadith No. 1/3524. All the *Rijāl* in the chain are *Thiqa* except ‘Alī b. Ma‘bad and Wāṣil b. Sulaymān who are both *Majhūl*.

<sup>82</sup> *al-Kāfī*: Vol. 6, Pg. 114, Hadith No. 1/4927. The report has a **reliable** chain.



**Commentary:** This means when a reciter comes across a verse or passage which mentions the promise of Allah to the believers and a description of the bounties found in Paradise - he should pause and sincerely beseech Allah to be of those who will be rewarded with it.

Likewise, when a reciter comes across verse or passage which mentions the threat of Allah against the disbelievers and a description of the tormets found in Hell - he should pause and sincerely beseech Allah to be of those who will be saved from it.

This is only possible if one engages with the meaning of the Qur'an on a deeper level and actually visualizes what he recites as if he can already see it in front of him.

٤٣ - حُمَيْدُ بْنُ زَيْيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ (الكندي)، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْبَاقِيِّ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يُكْرَهُ أَنْ يُقْرَأَ «قُلْ هُوَ اللَّهُ أَحَدٌ» بِنَفْسٍ وَاحِدَةٍ»

﴿43﴾ Imam al-Ṣādiq {a} said: «It is disliked that *Qul Huwa l-Llāhu Aḥad* be recited in a single breath»<sup>83</sup>

**Commentary:** Even in a short *Sūra* such as *al-Tawḥīd* (which has four verses) one must go slow, pause in between verses, and draw breath instead of stringing the verses together.

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<sup>83</sup> *al-Kāfī*: Vol. 4, Pgs. 633-634, Hadith No. 12/3535. See also *al-Kāfī*: Vol. 6, Pg. 151, Hadith No. 11/4989 for a variant of the same report wherein Kulaynī narrates from a different *Shaykh* of his (i.e. al-ʿAṭṭār) without giving a chain to al-Ṣādiq {a}. Muḥammad b. al-Fuḍayl is possibly al-Rizqī (See: *al-Khiṣāl*: Vol. 2, Pg. 396, Hadith No. 51 and Vol. 2, Pg. 445, Hadith No. 6). In some manuscripts the name of the primary transmitter has been recorded as Muḥammad b. al-Faḍl in which case he is most probably al-Hāshimī (See: *al-Kāfī*: Vol. 6, Pg. 582, Hadith No. 11/5629). Whichever it may be, both candidates are *Majḥūl*.



## Tone of Recitation

٤٤ - سَهْلٌ، عَنِ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ - صَلَوَاتُ اللَّهِ عَلَيْهِ - أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ، وَكَانَ السَّقَاوُونَ يَمُرُّونَ، فَيَتَقَفُونَ بِبَابِهِ يَسْمَعُونَ قِرَاءَتَهُ، وَكَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ أَحْسَنَ النَّاسِ صَوْتًا»

﴿44﴾ Imam al-Ṣādiq {a} said: «Alī b. al-Ḥusayn {a} was the best of the people as far as voice in Qur'an. The water-carriers would pass by so they would stand by his door to listen to his recitation. And Abū Ja'far {a} was (also) the best of the people as far as voice»<sup>84</sup>

**Commentary:** It is recommended to recite the Qur'an in a beautiful voice.

٤٥ - وَ مِنْ ذَلِكَ مَا اسْتَطَرَفَنَاهُ مِنْ كِتَابِ نَوَادِرِ الْمُصَنَّفِ (المصنفين) تصنيف محمد بن علي بن محبوب الأشعري الجوهري القمي: الْعَبَّاسُ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ لَا يَرَى أَنَّهُ صَنَعَ شَيْئًا فِي الدُّعَاءِ وَ فِي الْقِرَاءَةِ حَتَّى يَرْفَعَ صَوْتَهُ فَقَالَ «لَا بَأْسَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ كَانَ أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ وَ كَانَ يَرْفَعُ صَوْتَهُ حَتَّى يُسْمِعَهُ أَهْلَ الدَّارِ وَ إِنَّ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ كَانَ أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ وَ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ وَ قَرَأَ رَفَعَ صَوْتَهُ فَيَمُرُّ بِهِ مَارًّا الطَّرِيقِ مِنَ السَّقَاتِينِ وَ غَيْرِهِمْ فَيَقُومُونَ فَيَسْتَمِعُونَ إِلَى قِرَاءَتِهِ»

﴿45﴾ Mu'āwiya b. 'Ammār said: I said to Imam al-Ṣādiq {a}: A man does not consider himself to have accomplished anything in supplication and in recitation (of the Qur'an) unless he raises his voice (in them)?

He (i.e. the Imam) said: «There is no problem (in that). 'Alī b. al-Ḥusayn {a} was the best of the people as far as voice in Qur'an, and he used to raise his voice until he would make the inhabitants of the house hear him.

<sup>84</sup> *al-Kāfī*: Vol. 4, Pg. 633, Hadith No. 11/3534. The intermediaries between Kulaynī and Sahl b. Ziyād al-Ādamī are the former's 'idda as in the previous report. But Sahl's own status is controversial. There is also an unknown man between 'Alī b. 'Uqba and the Imam.



And Abā Ja‘far {a} was the best of the people as far voice in Qur’an, and when he used to stand by night (for prayer) and recite he would raise his voice, so the passers-by on the road, among the water-carriers and others, would pass by him and halt and listen to his recitation»<sup>85</sup>

**Commentary:** This a more complete and accurate version of report No. 44 above.

How beautiful must the recitation of the Imam have been to cause even those toiling in search of their daily-bread to stop in their tracks to hear the Qur’an being recited!

There was dispute about how loud one should be when reciting the Qur’an in private worship. Some early proto-Sunnī authorities discouraged raising the voice when reciting the Qur’an fearing that it could turn into a performance. But the Imams of the Ahl al-Bayt see no problem in raising the voice as it has a greater impact on oneself and on the listeners (as long as one’s intention is not to show-off). Exactly how loud one should be is answered in the next report.

٤٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِذَا قُرَأْتُ الْقُرْآنَ فَرَفَعْتُ بِهِ صَوْتِي، جَاءَنِي الشَّيْطَانُ، فَقَالَ: إِنَّمَا تُرَائِي بِهَذَا أَهْلَكَ وَالنَّاسَ؟ قَالَ: «يَا أَبَا مُحَمَّدٍ، اقْرَأْ قِرَاءَةً مَا بَيْنَ الْقِرَاءَتَيْنِ: تُسْمِعُ أَهْلَكَ، وَرَجَّعَ بِالْقُرْآنِ صَوْتَكَ؛ فَإِنَّ اللَّهَ - عَزَّ وَجَلَّ - يُحِبُّ الصَّوْتَ الْحَسَنَ يُرْجَعُ فِيهِ (به) تَرْجِيعاً»

﴿46﴾ Abī Baṣīr said: I said to Imam al-Bāqir {a}: When I recite the Qur’an and raise my voice therein, the *Shayṭān* comes to me and says: ‘You are showing off with this to your family and the people’.

He (i.e. the Imam) said: «O Abā Muḥammad, recite with a recitation that is between the two extremes - making your family hear, and quaver your voice with the Qur’an, for Allah Mighty and Majestic loves a comely (good) voice, which is quavered a quavering»<sup>86</sup>

<sup>85</sup> This report is taken from the last section of Ibn Idrīs al-Ḥillī’s magnum opus *al-Sarā’ir*, which he dedicates for extracting material (*Mustaṭrafāt*) from earlier Hadith works available to him, in this instance the book *Nawādir al-Muṣannifīn* of Muḥammad b. ‘Alī b. Maḥbūb (described as the foremost scholarly authority of the Qummīs in his time). While Ibn Idrīs’s chain to Muḥammad is not given, the chain within the book itself is reliable. See *Mawsū‘a Ibn Idrīs al-Ḥillī*: Vol. 14, Pg. 189, Hadith No. 17.

<sup>86</sup> *al-Kāfī*: Vol. 4, Pgs. 634-634, Hadith No. 13/3536. All the *Rijāl* in the chain are *Thiqa* except ‘Alī b. Abī Ḥamza al-Baṭā’inī whose status is controversial. Many scholars accept his reports from Abī Baṣīr Yaḥyā which are supposed to be from the time before his later deviation.



**Commentary:** Abī Baṣīr could tell that this insinuation comes from the *Shayṭān* because it was attempting to cast doubt on what he was certain of deep down i.e. he was not ‘raising his voice’ to ‘show off’ (nobody can hide the true motive of his act from his own self). Doubt is a choice weapon used by the *Shayṭān* to weaken one’s resolve. How devious the *Shayṭān* is in turning one’s own simplistic good-nature (the wish to be sincere) against oneself. But since when has the *Shayṭān* been concerned with correcting someone’s error!? The best answer in the face of this is the Imam’s i.e. ignore the insinuation totally.

The Imam instructs Abī Baṣīr to take the middle course between the two extremes of ‘whispering to oneself’ and ‘shouting it out loud’ which practically means to raise the voice to a level that the inhabitants of the house can hear you. Thus we are told that the inhabitants of the house could hear Imam al-Sajjād {a} when he was reciting. The same must have been the level of voice used by Imam al-Bāqir {a} when he was reciting and it is another thing that those passing by near the house could hear the sound and stopped to hear him recite for the Imam did not target them.

The Imam also instructs Abī Baṣīr to ‘quaver’ his voice to achieve a beautiful sound that is loved by Allah. The verb used by the Imam رَجَعَ comes from تَرَجَّعَ (*Tarjīʿ*) which literally means ‘doubling, returning, repeating, going back’ and when applied to sound refers to reverberation/fluctuation of sound in the throat to produce a vibrating tone especially noticeable when elongating the vowels.

Whether the Qur’an could be recited in melodious tones was an extremely controversial issue in so far as some early proto-Sunnī authorities tried to distance the recitation of the Qur’an with any association to ‘singing’, but we see that this particular technique is permitted, nay, encouraged by the Imam<sup>87</sup>.

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<sup>87</sup> That the Prophet (s) permitted *Tarjīʿ* and even employed it in his recitation at times is confirmed in an authentic report in the Sunnī corpus in which the companion ‘Abd Allāh b. Mughaffal relates that he heard the prophet on the day of the Conquest of Mecca and ‘he was riding on a camel of his while reciting Sūrat al-Faṭḥ’ and he ‘made *Tarjīʿ* in it’. The narrator who heard this report from ‘Abd Allāh - a *Tābiʿī* called Mu‘āwiya b. Qurra - says if he did not fear that ‘the people will gather around’ he would have demonstrated exactly the *Tarjīʿ* of the prophet as relayed to him by ‘Abd Allāh. This could indicate that it was a tone that had fallen out of favour and would draw attention. When Mu‘āwiya was pressed by his student - the Hadith scholar Shu‘ba b. al-Ḥajjāj - to disclose it nonetheless he gave in and did so, however, we are at a disadvantage since the exact sound cannot be conveyed in written format (in which Ḥadīth came to be transmitted) and all we encounter when reading the Hadith today is قَالَ آآآ ثلاث مرّات meaning ‘he said *ĀĀĀ* - three times’ which conveys some of the rise and fall of pitch and close reiteration of the same sound (see <https://youtu.be/sKnyQGk3U1s?t=58> for an attempted reconstruction). Some commentators who were not comfortable in ascribing *Tarjīʿ* to the prophet even put forward a ridiculous interpretation (with no support whatsoever from the text) that the rise and fall of sound was caused by the ‘shaking of the camel’ the prophet was riding on and not something deliberate on his part. See *Saḥīḥ al-Bukhārī, Kitāb al-Tawḥīd, Bāb Dhikr al-Nabī (s) wa Riwāyatihī ‘an Rabbih*, the fifth Hadith.



We can conclude from this that our Imams supported the use of natural melodious tones when reciting the Qur'an as a means to beautify it. However, one should make sure not to contradict the rules of recitation, such as prolonging where prolonging is not required, or exaggerating in prolongation beyond the norm and thereby interfering with the ability to convey the meaning. More importantly, one should not fall into the scale of prohibited tones which are considered 'musical singing', and this is easier said than done.

٤٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْقُرْآنَ نَزَلَ بِالْحُزْنِ، فَاقْرَءُوهُ بِالْحُزْنِ»

﴿47﴾ Imam al-Ṣādiq {a} said: «The Qur'an came down with sorrow so recite it with sorrow»<sup>88</sup>

**Commentary:** 'came down with sorrow' means the Qur'an came down as a final wake-up call to the human being who is immersed in heedlessness so as to awaken him to the severe consequences of his chosen path.

'recite with sorrow' means no one who reflects on its message of gravity can have a reaction other than tears pouring from the eyes. The underlying emotion in any melodious tone adopted will naturally be that of sorrow instead of frivolity or up-beat entertainment.

As the Qur'an it self says: "So let them laugh a little and weep much as recompense for what they used to earn" (9:82).

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<sup>88</sup> *al-Kāfī*: Vol. 4, Pg. 629, Hadith No. 2/3525. The intermediary between Ibn Abī 'Umayr and the Imam is unknown. Despite this, some scholars would consider this reliable because they assert that Ibn Abī 'Umayr does not narrate except from someone who is *Thiqa*.



## How Long to Complete?

٤٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَقْرَأُ الْقُرْآنَ فِي لَيْلَةٍ؟ قَالَ: «لَا يُعْجِبُنِي أَنْ تَقْرَأَهُ فِي أَقَلِّ مِنْ شَهْرٍ»

﴿48﴾ Muḥammad b. ‘Abdallāh said: I said to Imam al-Ṣādiq {a}: Do I recite the (whole) Qur’an in a single night?

He said: «It is not agreeable to me that you recite it in less than a month»<sup>89</sup>

٤٩ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ يَعْقُوبَ بْنِ شَعِيبٍ، عَنْ حُسَيْنِ بْنِ خَالِدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: فِي كَمْ أَقْرَأُ الْقُرْآنَ؟ فَقَالَ: «اقْرَأْهُ أَحْمَاسًا، اقْرَأْهُ أَسْبَاعًا، أَمَا إِنَّ عِنْدِي مُصْحَفًا مُجَزَّى أَرْبَعَةَ عَشَرَ جُزْأً»

﴿49﴾ Husayn b. Khālīd said: I said to Imam al-Ṣādiq {a}: In how many (days) should I recite the (whole) Qur’an?

He said: «Recite it in fifths, recite it in sevenths, as for me then I have a codex divided into fourteen parts»<sup>90</sup>

**Commentary:** The early community were noted for the practise of completing the whole Qur’an over a number of days. To do this they would divide the Qur’an into several parts, and complete a part per day. The Imam’s answer of ‘recite it in fifths, recite it in sevenths’ indicates that the Qur’an could be divided into five or seven parts and completed in five or seven days respectively.

The division present in the Imam’s personal copy of the Qur’an can be used to infer that he would complete it in two weeks’ time, although it is possible that he recited more than one part in a day.

<sup>89</sup> *al-Kāfī*: Vol. 4, Pg. 636, Hadith No. 1/3538. All the *Rijāl* in the chain are *Thiqa* except the primary transmitter Muḥammad b. ‘Abdallāh whose identity cannot be ascertained.

<sup>90</sup> *al-Kāfī*: Vol. 4, Pg. 637, Hadith No. 3/3540. All the *Rijāl* in the chain are *Thiqa* except the primary transmitter, probably Husayn b. Khālīd Abī al-‘Alā al-Khaffāf, whose status is disputed.



٥٠ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ - وَأَنَا حَاضِرٌ - فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، أَقْرَأُ الْقُرْآنَ فِي لَيْلَةٍ؟ فَقَالَ: «لَا» فَقَالَ: فِي لَيْلَتَيْنِ؟ فَقَالَ: «لَا» حَتَّى بَلَغَ سِتَّ لَيَالٍ، فَأَشَارَ بِيَدِهِ، فَقَالَ: «هَآ». ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا أَبَا مُحَمَّدٍ، إِنَّ مَنْ كَانَ قَبْلَكُمْ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يَقْرَأُ الْقُرْآنَ فِي شَهْرٍ وَأَقَلَّ؛ إِنَّ الْقُرْآنَ لَا يَقْرَأُ هَذَرَمَةً، وَلَكِنْ يَرْتَلُّ تَرْتِيلاً، إِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ، وَقَفْتَ عِنْدَهَا، وَتَعَوَّذْتَ بِاللَّهِ مِنَ النَّارِ فَقَالَ أَبُو بَصِيرٍ: أَقْرَأُ الْقُرْآنَ فِي رَمَضَانَ فِي لَيْلَةٍ؟ فَقَالَ: «لَا» فَقَالَ: فِي لَيْلَتَيْنِ؟ فَقَالَ: «لَا» فَقَالَ: فِي ثَلَاثٍ؟ فَقَالَ: «هَآ» وَأَوْمَأَ بِيَدِهِ فَقَالَ: «نَعَمْ، شَهْرُ رَمَضَانَ لَا يُشَبِّهُهُ شَيْءٌ مِنَ الشُّهُورِ، لَهُ حَقٌّ وَحُرْمَةٌ، أَكْثَرُ مِنَ الصَّلَاةِ مَا اسْتَطَعْتَ»

﴿50﴾ ‘Alī b. Abī Ḥamza said: Abū Baṣīr asked Imam al-Ṣādiq {a} while I was present. He (Abū Baṣīr) said to him: ‘May I be made your ransom, do I complete the Qur’an in one night?’ He (the Imam) said: «No». He (Abū Baṣīr) said: ‘In two nights?’ He (the Imam) said: «No». Until it reached six nights at which he (the Imam) gestured with his hand (to indicate acceptance) and said: «There you are!».

Then Imam al-Ṣādiq {a} said: «O Abā Muḥammad (i.e. Abū Baṣīr) - those who were before you from among the companions of Muhammad {s} would complete the Qur’an in a month or less. Verily the Qur’an is not recited rapidly, rather, it is recited with a measured pace. If you pass by a verse in which there is mention of the Fire you stop at it and seek refuge in Allah from the Fire».

Abū Baṣīr said: ‘Do I complete the Qur’an in Ramaḍān in a single night?’ He (the Imam) said: «No». He (Abū Baṣīr) said: ‘In two nights?’ He (the Imam) said: «No». He (Abū Baṣīr) said: ‘In three?’ He (the Imam) said: «There!» and he gestured with his hand (i.e. to indicate acceptance) and said: «Of course, the month of Ramaḍān is not comparable to any of the other months, it has a special right and a sanctity. Increase (in it) of prayer as much as you can»<sup>91</sup>

**Commentary:** The reports in this chapter are not contradictory though they may seem to be so at first glance. How long one should take to complete the Qur’an is not a constant or fixed number but a variable depending on the individual in question.

<sup>91</sup> *al-Kāfī*: Vol. 4, Pgs. 638-639, Hadith No. 5/3542. All the *Rijāl* in the chain are *Thiqa* except ‘Alī b. Abī Ḥamza al-Baṭā’inī whose status is controversial. Many scholars accept his reports from Abī Baṣīr Yaḥyā which are supposed to be from the time before his later deviation. See also for a variant of this report which must be going back to the same incident: *al-Kāfī*: Vol. 4, Pgs. 636-637, Hadith No. 2/3539.



The key thing that the Imams stressed as far as recitation is concerned is that it should not be هَذْرَمَةٌ (hurried or rushed). Rather it should follow تَرْتِيل (slow and measured pace). This last has been further clarified in the subsequent statement ‘If you pass by a verse ... you stop at it ...’

In other words, it is not enough to merely utter the words, you must give the Qur’an its full due. To do this, you must engage actively with the Qur’an - reacting appropriately at the appropriate instances after pausing to reflect whenever that is called for. And which part of Qur’an is devoid of this!

Having said this, a careful reading of the relevant reports indicates that there was a recommended upper-limit (to be attempted by the average reciter) and a recommended lower-limit (for those with the capacity to do more) with freedom to choose a personalized number of days in between the two limits.

A period of a month (30 days), which the Imam specifies for Muḥammad b. ‘Abdallāh in No. 48, was seen as the ideal **upper-limit** to complete the Qur’an.

This is supported by the Imam’s statement to Abū Baṣīr ‘those who were before you from among the companions of Muhammad {s} would complete the Qur’an in a month or less’.

Further support can be found in the Prophet’s instruction to ‘Abdallāh b. ‘Amr as preserved in the Sunnī corpus wherein the Prophet instructs the latter to:

اقْرَأِ الْقُرْآنَ فِي شَهْرٍ

Recite the Qur’an in a month’s time

This is also consistent with division of the Qur’an into thirty *Juz*’ (parts) as found in copies to this day.

It is only when ‘Abdallāh repeatedly declared his strength for more that the Prophet agreed to reduce the number of days for him, first 20, then 15, then 10, and when ‘Abdallāh pushed for even further reduction the Prophet said:

اقْرَأْ فِي سَبْعٍ وَلَا تَزِيدَنَّ عَلَى ذَلِكَ

Recite it in seven (days) and do not reduce more than that<sup>92</sup>

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<sup>92</sup> *Sunan Abī Dāwūd, Kitāb al-Ṣalāt, Abwāb Qirā’at al-Qur’ān wa Taḥzībuhu wa Tartīluhu, Bāb Fī Kam Yuqra’ al-Qur’ān*, the first Hadith.



We learn from this that one who has the capacity should complete it in a week's time, in other words, 7 days is the ideal **lower-bound** which one should not go under.

This is totally consistent with the Imam fixing 6 nights for Abū Baṣīr, since the latter began his query at one night and was interested in the minimum number of days for completion. A week's time is also roughly consistent with the Imam's answer to Ḥusayn b. Khālīd 'recite it in fifths, recite it in sevenths' (in No. 49) since the Imam must have been aware of the former's personal capacity.

That it was the practise of the companions (who had the capacity for more) to adhere to this lower-limit by completing the Qur'an in 7 days after dividing it into 7 parts is demonstrated by a report in the Sunnī corpus narrated by Aws b. Ḥudhayfa who asked the companions of the Prophet:

كَيْفَ يُحَزَّبُونَ (تَحْزِبُونَ) الْقُرْآنَ

How do you (pl.) divide the Qur'an (to complete it)?

They replied:

ثَلَاثٌ وَخَمْسٌ وَسَبْعٌ وَتِسْعٌ وَإِحْدَى عَشْرَةً وَثَلَاثَ عَشْرَةَ وَحِزْبُ الْمُفَصَّلِ وَحْدَهُ

Three, five, seven, nine, eleven, thirteen and the *Mufaṣṣal* portion on its own<sup>93</sup>

This is understood to mean that they recited in the following way (if we accept the present arrangement):

Day 1: (al-Fātiḥa +) al-Baqara – al-Nisā' (3 Chapters)

Day 2: al-Ma'ida – al-Tawba (5 Chapters)

Day 3: Yūnus – al-Naḥl (7 Chapters)

Day 4: al-Isrā' – al-Furqān (9 Chapters)

Day 5: al-Shu'arā' – Yā-Sīn (11 Chapters)

Day 6: al-Ṣāffāt – al-Ḥujurāt (13 Chapters)

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<sup>93</sup> *Sunan Abī Dāwud, Kitāb al-Ṣalāt, Abwāb Qirā'at al-Qur'ān wa Taḥzībuhu wa Tartīluhu, Bāb Taḥzīb al-Qur'ān*, the second Hadīth.



Day 7: Qāf – al-Nās (*Mufaṣṣal*)<sup>94</sup>

Of course, this lower-limit of 7 days is for ordinary time. As the Imam makes clear to Abū Baṣīr, the incomparable month of Ramaḍān ‘has a special right and a sanctity’, thus an exception was made to the one-week rule. The quest to recite more of the Qur’an in the month in which it was revealed means the Imam reduces the lower-limit to 3 days.

Indeed 3 days is the **absolute** lower-limit that should never be contravened under any circumstance. In a variant of the ‘Abdallāh b. ‘Amr report we came across above, ‘Abdallāh seeks a reduction beyond 7 days and the Prophet replies:

لَا يَفْقَهُ مَنْ قَرَأَهُ فِي أَقَلِّ مِنْ ثَلَاثٍ

He cannot understand the one who recites it in less than three days<sup>95</sup>

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<sup>94</sup> This interpretation is given by al-Zarkashī in his *al-Burhān fī ‘Ulūm al-Qur’ān*

<sup>95</sup> *Sunan Abī Dāwud, Kitāb al-Ṣalāt, Abwāb Qirā’at al-Qur’ān wa Taḥzībuhu wa Tartīluhu, Bāb Fī Kam Yuqra’ al-Qur’ān*, the third Hadith.



## A True Scholar with the Qur'an

٥١ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ، عَنْ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَلَا أُخْبِرُكُمْ بِالْفَقِيهِ حَقِّ الْفَقِيهِ؟ مَنْ لَمْ يَقْنَطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ، وَلَمْ يُؤْمِنْهُمْ مِنْ عَذَابِ اللَّهِ، وَلَمْ يَرْخُصْ لَهُمْ فِي مَعَاصِي اللَّهِ، وَلَمْ يَتْرِكِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى غَيْرِهِ؛ أَلَا لَاحِئٌ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ، أَلَا لَاحِئٌ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ، أَلَا لَاحِئٌ فِي عِبَادَةٍ لَيْسَ فِيهَا تَفَكُّرٌ»

﴿51﴾ The Commander of the Faithful {a} said: «Do I not inform you of the scholar who is truly a scholar (i.e. Worthy of being called a scholar)?

The one who does not cause despair among the people towards the mercy of Allah, nor does he make them feel secure from the punishment of Allah. The one who does not concede to them in disobedience of Allah, nor does he abandon the Qur'an by preferring something else over it.

Behold! There is no good in knowledge in which there is no understanding.

Behold! There is no good in recital in which there is no pondering.

Behold! There is no good in worship in which there is no reflection»<sup>96</sup>

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<sup>96</sup> *al-Kāfī*: Vol. 1, Pg. 87, Hadith No. 3/69. The report has a **reliable** chain. Ibn al-Ghaḍā'irī's criticism of Ismā'īl b. Mihrān (who has explicit *Tawthīq* from both Tūsī and Najāshī) that 'his Hadith is not pure, so he makes mistakes at times and does well at others, and he narrates from the weak a lot' self-evidently does not apply to this report (and No. 20 above) which are instances of him 'doing well'. However, his transmission of al-Ḥasan b. 'Alī b. Abī Ḥamza al-Baṭā'inī's *Kitāb Faḍā'il al-Qur'ān* which is a fabricated book was a serious misstep.



## Created or Uncreated?

٥٢ - حَدَّثَنَا أَبِي رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ عُبَيْدٍ الْيَافِطِينِيُّ قَالَ: كَتَبَ عَلِيُّ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ إِلَى بَعْضِ شِيعَتِهِ بِبَغْدَادَ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَصَمَنَا اللَّهُ وَإِيَّاكَ مِنَ الْفِتْنَةِ فَإِنْ يَفْعَلْ فَأَعْظَمَ بِهَا نِعْمَةً وَإِلَّا يَفْعَلْ فَهِيَ الْهَلَكَةُ نَحْنُ نَرَى أَنَّ الْجِدَالَ فِي الْقُرْآنِ بِدْعَةٌ اِشْتَرَكَ فِيهَا السَّائِلُ وَالْمُجِيبُ فَتَعَاطَى السَّائِلُ مَا لَيْسَ لَهُ وَتَكَلَّفَ الْمُجِيبُ مَا لَيْسَ عَلَيْهِ وَ لَيْسَ الْخَالِقُ إِلَّا اللَّهُ وَ مَا سِوَاهُ مَخْلُوقٌ وَ الْقُرْآنُ كَلَامُ اللَّهِ لَا تَجْعَلْ لَهُ اسْمًا مِنْ عِنْدِكَ فَتَكُونَ مِنَ الضَّالِّينَ جَعَلَنَا اللَّهُ وَإِيَّاكَ مِنَ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ»

﴿52﴾ Muḥammad b. ‘Isā b. ‘Ubayd al-Yaqtīnī said: Imam al-Hādī {a} wrote to one of his Shia in Baghdad:

«In the Name of Allah the Beneficent the Merciful. May Allah protect us and you from the *Fitna* (trial). If He does that then count it a great blessing, and if He does not then it is perdition!

We consider argumentation about the Qur’an to be a *Bid’a* (innovation) in which both questioner and respondent have partaken. So the questioner (i.e. who asks about this) has engaged in what is not for him (i.e. his concern) and the respondent has borne what is not on him (i.e. his responsibility to bear).

There is no creator except Allah, and what is other than Him is created. The Qur’an is the Speech of Allah. Do not coin a word for it from yourself so you will become among the astray. May Allah make us and you of those who “fear their Lord without seeing Him and are of the Hour - apprehensive” (21:49)<sup>97</sup>.

**Commentary:** The *Fitna* was the *Miḥna* (inquisition) that was initiated by the Abbasid Caliph al-Ma’mūn (d. 218) and which continued after him. It forced all public figures and scholars to take a position on whether the Qur’an is created or not. The Imam is explicit in denouncing the question as an innovation.

<sup>97</sup> *Amālī of al-Ṣadūq*: Pg. 639, Hadith No. 14/864; *al-Tawḥīd*: Pgs. 218-219, Hadith No. 4. The report has a **reliable** chain (See: *Mu’jam al-Aḥādīth al-Mu’tabara*: Vol. 2, Pgs. 387-388, Hadith No. 1/1573).



٥٣ - حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ مَسْرُورٍ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ الرِّيَّانِ بْنِ الصَّلْتِ قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي الْقُرْآنِ؟ فَقَالَ: «كَلَامُ اللَّهِ لَا تَتَجَاوَزُوهُ وَلَا تَطْلُبُوا الْهُدَى فِي غَيْرِهِ فَتَضِلُّوا»

﴿53﴾ al-Rayyān b. al-Ṣalt said: I said to Imam al-Riḍā {a}: What do you say about the Qur'an? He said: «The Speech of Allah. Do not go beyond it nor seek guidance in other than it - for you will be led astray»<sup>98</sup>

٥٤ - حَمْدَوِيَّةُ وَ إِبْرَاهِيمُ، قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى، قَالَ حَدَّثَنِي هِشَامُ الْمَشْرِقِيُّ: أَنَّهُ دَخَلَ عَلَى أَبِي الْحَسَنِ الْخُرَاسَانِيِّ عَلَيْهِ السَّلَامُ فَقَالَ: «إِنَّ أَهْلَ الْبَصْرَةِ سَأَلُوا عَنِ الْكَلَامِ فَقَالُوا إِنَّ يُونُسَ يَقُولُ إِنَّ الْكَلَامَ لَيْسَ بِمَخْلُوقٍ! فَقُلْتُ لَهُمْ: صَدَقَ يُونُسُ إِنَّ الْكَلَامَ لَيْسَ بِمَخْلُوقٍ، أَمَا بَلَّغَكُمْ قَوْلُ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ حِينَ سُئِلَ عَنِ الْقُرْآنِ أَخَالِقٌ هُوَ أَوْ مَخْلُوقٌ فَقَالَ لَهُمْ: لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ إِنَّمَا هُوَ كَلَامُ الْخَالِقِ، فَقَوَّيْتُ أَمْرَ يُونُسَ، وَ قَالُوا إِنَّ يُونُسَ يَقُولُ: إِنَّ مِنَ السُّنَّةِ أَنْ يُصَلِّيَ الْإِنْسَانُ رَكَعَتَيْنِ وَ هُوَ جَالِسٌ بَعْدَ الْعَتَمَةِ فَقُلْتُ صَدَقَ يُونُسُ»

﴿54﴾ Muḥammad b. 'Isā said: Hishām al-Mashriqī narrated to me that he entered in to see Imam al-Riḍā {a} so he (i.e. the Imam) said:

The people of Basra inquired about Divine Speech and said 'Yūnus says that Divine Speech is not created!'

I said to them: Yūnus has spoken the truth - Divine Speech is not created.

Has the statement of Abī Ja'far {a} not reached you when he was asked about the Qur'an 'is it creator or created?' He said to them: It is not creator nor created, rather it is the Speech of the Creator.

Thus I strengthened the position of Yūnus.

They (i.e. the people of Basra) also said 'Yūnus says that it is from the *Sunna* for a man to pray two units while seated after the final night prayer (i.e. *Ishā'*)'.

<sup>98</sup> *Amālī of al-Ṣadūq*: Pg. 639, Hadith No. 13/863; *al-Tawḥīd*: Pg. 218, Hadith No. 2. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 388, Hadith No. 2/1574).



I said: Yūnus has spoken the truth»<sup>99</sup>

**Commentary:** The Basrans report Yūnus's assertion that Divine Speech is not created to the Imam. The Imam affirms this statement but it becomes clear that it is only half the truth. For he goes on to quote Imam al-Bāqir's statement which adds that the Qur'an should equally not be taken to be creator. In sum, the Imams of the Ahl al-Bayt stuck to the statement 'the Qur'an was the Speech of the Creator' and could not be moved to take a position in what they saw was a false binary.

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<sup>99</sup> *Rijāl al-Kashshī*, Pgs. 408-409, Hadith No. 934. The report has a **reliable** chain (See: *Mu'jam al-Aḥādīth al-Mu'tabara*: Vol. 2, Pg. 388, Hadith No. 3/1575).



## Personal Interpretation of the Qur'an

٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ قَالَ حَدَّثَنَا أَبِي عَنْ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا آمَنَ بِي مَنْ فَسَّرَ بِرَأْيِهِ كَلَامِي وَ مَا عَرَفَنِي مَنْ شَبَّهَنِي بِخَلْقِي وَ مَا عَلَى دِينِي مَنْ اسْتَعْمَلَ الْقِيَاسَ فِي دِينِي»

﴿55﴾ The Commander of the Faithful {a} said: «The Messenger of Allah {s} said: Allah Mighty and Majestic says: He has not believed in Me the one who interprets My words based on his opinion, he has not known Me the one who compares Me to My creation, and he is not upon My religion the one who uses analogical reasoning in My religion»<sup>100</sup>

٥٦ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ، عَنْ أَبَانَ الْأَحْمَرِ، عَنْ زِيَادِ بْنِ أَبِي رَجَاءٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَا عَلِمْتُمْ فَقُولُوا، وَمَا لَمْ تَعْلَمُوا فَقُولُوا: اللَّهُ أَعْلَمُ؛ إِنَّ الرَّجُلَ لَيَنْتَزِعُ الْآيَةَ مِنَ الْقُرْآنِ يَخْرُجُ فِيهَا أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

﴿56﴾ Imam al-Bāqir {a} said: «Say what you know, and what you do not know then say: “Allah is more knowing”, a man selectively picks out a verse from the Qur'an and falls in it (misinterpreting it) a farther distance than what is between the earth and the sky!»<sup>101</sup>

٥٧ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَبِي عَلَيْهِ السَّلَامُ: مَا ضَرَبَ رَجُلٌ الْقُرْآنَ بَعْضُهُ بِبَعْضٍ إِلَّا كَفَرَ»

<sup>100</sup> *Amālī of al-Ṣadūq*: Pgs. 55-56, Hadith No. 3/10; *Uyūn Akhbār al-Riḍā*: Vol. 1, Pg. 150, Hadith No. 4/111; *al-Tawhīd*: Pgs. 66-67, Hadith No. 23. The report has a **reliable** chain (See: *Muʿjam al-Aḥādīth al-Muʿtabara*: Vol. 2, Pg. 387, Hadith No. 1/1572).

<sup>101</sup> *al-Kāfī*: Vol. 1, Pg. 103, Hadith No. 4/102. The report has a **reliable** chain (See: *Muʿjam al-Aḥādīth al-Muʿtabara*: Vol. 1, Pg. 59, Hadith No. 3/37).



﴿57﴾ Imam al-Ṣādiq {a} said: «My father {a} said: A man does not strike one part of the Qur'an with another without becoming a disbeliever»<sup>102</sup>

**Commentary:** 'striking one part of the Qur'an with another' means to wrongly 'combine' verses together. A man picks a verse that seems to align with his own personal understanding, even if it is ambiguous in nature, and interprets away all other verses in light of his chosen control.

The problem is not any inconsistency within the Qur'an but failing to differentiate between the different verses of the Qur'an, since some of these are *Muḥkam* (clear) while others are *Mutashābih* (ambiguous), some are *Āmm* (general) while others are *Khāṣṣ* (specific), some are *Ḥaqīqa* (literal) while others are *Majāz* (metaphorical) etc.

One needs to take recourse to the 'interpreters' of the Qur'an i.e. the Imams of Ahl al-Bayt who know how the verses 'fit' together i.e. how to order them, which is the control in the light of which other verses are understood etc.

This understanding is consistent with the answer given to al-Ṣadūq (d. 381) when he asked his teacher Ibn al-Walīd (d. 343) about the meaning of this report. The latter responded:

It is to answer a man concerning the *Tafsīr* (interpretation) of a particular verse with the *Tafsīr* of another verse<sup>103</sup>.

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<sup>102</sup> *al-Kāfī*: Vol. 4, Pgs. 667-668, Hadith No. 18/3586. All the *Rijāl* in the chain are *Thiqa* except the primary transmitter al-Qāsim b. Sulaymān who is *Majhūl*. The same report with a different lower chain is repeated in *al-Kāfī*: Vol. 4, Pg. 673, Hadith No. 26/3594.

<sup>103</sup> *Ma'ānī al-Akhhbār*: Pg. 295.



## Decorating the Qur'an

٥٨ - عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يُعَشِّرُ الْمَصَاحِفَ بِالذَّهَبِ فَقَالَ «لَا يَصْلُحُ» فَقَالَ إِنَّهَا مَعِيشَتِي فَقَالَ «إِنَّكَ إِنْ تَرَكْتَهُ لِلَّهِ جَعَلَ اللَّهُ لَكَ مَخْرَجًا»

﴿58﴾ Samā'a (b. Mihrān) said: I asked him (i.e. the Imam) about a man who marks out ten-verse-divisions in copies of the Qur'an by gold.

He said: «It is not appropriate»

He (i.e. Samā'a) said: But it is my living?!

He (i.e. the Imam) said: «If you were to leave it for the sake of Allah then Allah will provide for you a way out (i.e. a solution)»<sup>104</sup>

**Commentary:** There arose the practice of demarcating individual verses by placing some dots or diagonal lines between them (*Khatm*), as well as demarcating sections within a *Sūra* by drawing a circle at the end of each tenth verse (*Ta'shīr*). This was sometimes done with gold to adorn the Qur'an as can be found in early manuscripts. This practice seems to be outlawed by the Imam if we take the evidence provided by this report at face value.

٥٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ، عَنْ ابْنِ مُسْكَانٍ، عَنْ مُحَمَّدِ بْنِ الْوَرَّاقِ، قَالَ: عَرَضْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كِتَابًا فِيهِ قُرْآنٌ مُحْتَمٌّ، مُعَشَّرٌ بِالذَّهَبِ، وَكُتِبَ فِي آخِرِهِ سُورَةٌ بِالذَّهَبِ، فَأَرَيْتُهُ إِيَّاهُ، فَلَمْ يَعِْبْ فِيهِ شَيْئًا إِلَّا كِتَابَةَ الْقُرْآنِ بِالذَّهَبِ، وَ قَالَ: «لَا يُعْجِبُنِي أَنْ يُكْتَبَ الْقُرْآنُ إِلَّا بِالسَّوَادِ، كَمَا كُتِبَ أَوَّلَ مَرَّةٍ»

﴿59﴾ Muḥammad b. al-Warrāq (the copier) said: I presented to Imam al-Ṣādiq {a} a document in which there was the Qur'an marked with verse-divisions and ten-verse-divisions decorated in gold, and at its end there was a *Sura* written in gold.

<sup>104</sup> *Tahdhīb al-Aḥkām*: Vol. 6, Pg. 421, Hadith No. 176. The report has a **reliable** chain.



I showed it to him so he did not find fault with anything in it except the writing of the Qur'an with gold - and he said: «It is not agreeable to me that the Qur'an be written with other than the black (ink) the way it was written the first time»<sup>105</sup>

**Commentary:** If this report is accepted - and there is some room for doubt since it is the sole report narrated by someone with a vested interest in narrating such a self-serving report, seeing as though his profession as a paper-dealer, copyist or book-seller would involve such activities - then the Imam did not take as much issue with the practice of *Khatm* and *Ta'shīr* as he did with writing the Qur'anic script itself in gold. Thus the majority of our scholars have deemed *Khatm* and *Ta'shīr* to be discouraged and not prohibited outright as a way of reconciling both reports.

٦٠ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ دَاوُدَ بْنِ سِرْحَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ بِتَخْلِيَةِ الْمَصَاحِفِ وَالسُّيُوفِ بِالذَّهَبِ وَالْفِضَّةِ بَأْسٌ»

﴿60﴾ Imam al-Ṣādiq {a} said: «There isn't in decorating the codexes (of the Qur'an) and the swords with gold and silver any problem»<sup>106</sup>

**Commentary:** This last report can perhaps be used to support the reconciliation alluded to above (i.e. it is discouraged but not sinful). However, it is not evident whether 'decorating' here covers *Khatm* and *Ta'shīr*, for it could be referring to the uncontroversial act of decorating the outer wrapping-boards (covers) and margins of pages etc.

<sup>105</sup> *al-Kāfī*: Vol. 4, Pg. 663, Hadith No. 8/3576. All the *Rijāl* in the chain are *Thiqa* except the primary transmitter Muḥammad b. al-Warrāq who is *Majhūl*. He is most likely identical to the Muhammad al-Warrāq al-Kūfī listed by Tūsī in his *Rijāl* among the companions of al-Ṣādiq {a}.

<sup>106</sup> *al-Kāfī*: Vol. 13, Pg. 99, Hadith No. 7/12632. All the *Rijāl* in the chain are *Thiqa* except Sahl b. Ziyād, but he is merely a *Shaykh al-Ijāza* for the transmissions of Aḥmad b. Muḥammad b. Abī Naṣr (including the book of Dāwud b. Sirḥān). See the section 'A Practical Demonstration' in *A New Approach to Authenticating Shia Hadith - The Bahth al-Fihristi* (<https://shiiticstudies.com/2020/03/21/a-new-approach-to-authenticating-shia-hadith-the-bahth-al-fihristi/>)



## Buying and Selling the Qur'an

**Introduction:** The Imams of the Ahl al-Bayt insist that the Qur'an cannot be 'sold' or 'bought'. This is because no one can provide equal compensation for the Book of Allah which is invaluable.

We will first come across a report in which Imam al-Sadiq {a} lays out the historical background of how the earliest generation of Muslims would obtain a copy of the Qur'an i.e. by writing it down for themselves from a copy suspended at the *Minbar* of the Prophetic mosque. Allowance was also made for someone to have it copied down, and the copyist would then be gifted a certain amount, but this was without their being a stipulated price at the beginning as is expected in transactions.

When the number of Muslims proliferated, and their strength to adhere to this principle diminished, there arose a wide-ranging business in which copies of the Qur'an began to be sold by professional copyists who plied it as their trade.

The Imams did not outlaw this practice *in toto*, but gave their followers a method by which they could work with the status quo while avoiding to treat the Qur'an as a commodity. That is, the seller and the buyer should consider the transaction to be involving the paper, the ink, the side-boards, the wrappings, and the labour of one's 'hand', but not the Qur'an itself<sup>107</sup>.

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<sup>107</sup> The famous historical position among our scholars has been that the 'sale' and 'purchase' of the Qur'an in of itself is prohibited. Closer to our time, Sayyid al-Khū'ī and his students have argued that the existence of reports that indicate permissibility should be used to re-interpret those that seem to forbid it and thus the prohibition cannot be established, with some of them deeming it *Makrūh* instead (see *Miṣbāḥ al-Faqāha fī al-Mu'āmalāt*: Vol.1, Pgs. 483-487). For instance, Sayyid al-Sīstānī's verdict when asked about the issue reads 'It is a **recommended precaution** to avoid selling it to a Muslim, so if you want to make a transaction with it then you make the transaction (i.e. in your intention) to be involving the covers and such-like, or the transaction should take the form of a conditional gift (i.e. a gift that requires something in return)' (see *Minhāj al-Ṣāliḥīn*: Vol. 2, Pgs. 8-9, Issue No. 16). As is well-known, it is not obligatory for a *Muqallid* to abide by a recommended precaution so one can still sell it without accruing sin according to Sayyid al-Sīstānī. Shaykh Anṣārī maintained the prohibition and argued that there is no real conflict between the reports, since the reports that indicate permissibility do not provide the method by which this 'sale' is to be conducted so as to legalize it, something which has been given elsewhere (i.e. one should buy the constituent materials or secondary accessories making up the Book and not the Qur'an in of itself). In other words, the reports that indicate permissibility inherently assume the method outlined by the Imams to legalize the 'sale' being adapted (see *al-Makāsib*: Vol. 5, Pgs. 101-107). I find this to be a more natural reading of the reports in question than the more atomistic argumentation of the other side.



٦١ - أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيٍّ بْنِ عُثْمَانَ، عَنْ رَوْحِ بْنِ عَبْدِ الرَّحِيمِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ شِرَاءِ الْمَصَاحِفِ وَبَيْعِهَا؟ فَقَالَ: «إِنَّمَا كَانَ يُوضَعُ الْوَرَقُ عِنْدَ الْمِنْبَرِ، وَكَانَ مَا بَيْنَ الْمِنْبَرِ وَالْحَائِطِ قَدْرَ مَا تَمُرُّ الشَّاةُ أَوْ رَجُلٌ مُنْحَرِفٌ» قَالَ: «فَكَانَ الرَّجُلُ يَأْتِي، فَيَكْتُبُ مِنْ ذَلِكَ، ثُمَّ إِنَّهُمْ اشْتَرَوْا بَعْدَ ذَلِكَ». قُلْتُ: فَمَا تَرَى فِي ذَلِكَ؟ قَالَ لِي: «أَشْتَرِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُبَيِّعَهُ...»

﴿61﴾ Rawḥ b. ‘Abd al-Raḥīm said: I asked Imam al-Ṣādiq {a} about the buying of *Maṣāḥif* (copies of the Qur’an) and their sale?

He said: «Paper (with the Qur’an written on it) used to be put at the *Minbar*, and there was between the *Minbar* and the wall (fence of the Prophetic mosque) just enough space for the passage of a sheep or a man walking sideways (to pass through).

So a man would come (i.e. into this space) and write from that (i.e. copy out what is written in the paper at the *Minbar* for himself). Then they began buying after that»

I said: So what do you say about that?

He (i.e. the Imam) said to me: «That I buy it is preferable to me (lit. more beloved to me) than that I sell it ...»<sup>108</sup>

**Commentary:** This report establishes that the ‘buying’ and ‘selling’ of the Qur’an is an innovation, since the earliest Muslims would obtain the Qur’an freely by standing at the narrow space between the *Minbar* and back-wall of the Mosque and copying from the master-copy placed at the *Minbar*, and there was no notion of ‘selling’ or ‘buying’ the Qur’an in vogue.

A report very similar in content to our own contains the clarifying addition:

فَكَانَ الرَّجُلُ يَأْتِي فَيَكْتُبُ الْبَقَرَةَ وَيَجِيءُ آخَرُ فَيَكْتُبُ السُّورَةَ وَكَذَلِكَ كَانُوا ثُمَّ إِنَّهُمْ اشْتَرَوْا بَعْدَ ذَلِكَ

So a man used to come and write (for himself) *al-Baqara*, and another would come and write another Chapter, and this is how they used to do, then they began buying after that<sup>109</sup>

<sup>108</sup> *al-Kāfī*: Vol. 9, Pgs. 670-671, Hadith No. 3/8565. The report has a **reliable** chain.

<sup>109</sup> *Tahdhīb al-Aḥkām*: Vol. 6, Pg. 420, Hadith No. 173. The report has a **reliable** chain and is attributed to Abī Baṣīr narrating from Imam al-Ṣādiq {a}. Ṭūsī takes it from the book of al-Ḥusayn b. Sa‘īd and the former’s chains to the book can be found in his *Mashyakha*.



But the Imam seems to allow it now, and this is the main argument of the scholars who allow the ‘buying’ and ‘selling’ of the Qur’an (albeit considering it *Makrūh* or a ‘recommended precaution’ to avoid it).

But as other scholars have argued, this allowance is only if the method - which we will come across in reports Nos. 63, 64 and 65 below - is followed. That is, one should intend to buy the constituent material and not the Qur’an itself.

Even with this ‘loop-hole’, buying it as a one-off is better than making one’s profession out of it, since it is harder to maintain the intention that what one is selling is not the Qur’an if this is all that one engages in, and this explains the Imams preference for ‘buying’ over ‘selling’.

٦٢ - عَنْهُ (الحسين بن سعيد) عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ أُمَّ عَبْدِ اللَّهِ بْنِ الْحَارِثِ (الحسن) أَرَادَتْ أَنْ تَكْتُبَ مُصْحَفًا وَاشْتَرَتْ وَرَقًا مِنْ عِنْدِهَا وَدَعَتْ رَجُلًا يَكْتُبُ لَهَا عَلَى غَيْرِ شَرْطٍ فَأَعْطَتْهُ حِينَ فَرَغَ خَمْسِينَ دِينَارًا وَ إِنَّهُ لَمْ تُبْعِ الْمَصَاحِفُ إِلَّا حَدِيثًا»

﴿62﴾ Imam al-Ṣādiq {a} said: «The mother of ‘Abdallāh b. al-Ḥārith (sic. al-Ḥasan) wanted to write-down a *Muṣḥaf* (copy of the Qur’an) (for herself), so she bought paper of her own (money) and called a man to write it for her without stipulating a condition (i.e. charge to be paid in advance), then she gave him when he had completed fifty gold-coins. Copies (of the Qur’an) did not begin to be sold except recently»<sup>110</sup>

٦٣ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ بَيْعِ الْمَصَاحِفِ وَشِرَائِهَا؟ فَقَالَ: «لَا تَشْتَرِ كِتَابَ اللَّهِ عَزَّ وَجَلَّ، وَلَكِنْ اشْتَرِ الْحَدِيدَ وَالْوَرَقَ وَالْدَفْتِينَ، وَقُلْ: أَشْتَرِي مِنْكَ هَذَا بِكَذَا وَكَذَا»

﴿63﴾ Samā’a (b. Mihrān) said: I asked Imam al-Ṣādiq {a} about selling the *Maṣāhif* (copies of the Qur’an) and buying them (is it permissible)?

<sup>110</sup> *Tahdhīb al-Aḥkām*: Vol. 6, Pg. 421, Hadith No. 175. All the *Rijāl* in the chain are *Thiqa* except al-Qāsim b. Muḥammad (al-Jawharī) who is *Majhūl*.



He said: «Do not buy the Book of Allah Mighty and Majestic, rather, buy the iron (used to frame it), the paper, and the two covers, and say ‘I am buying from you these for such and such (amount)»<sup>111</sup>

**Commentary:** You declare your intention to be buying those items and not the Qur’an itself.

٦٤ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ، عَنْ عَبْدِ الرَّحْمَنِ (عبد الله) بْنِ سُلَيْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَام، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ الْمَصَاحِفَ لَنْ تُشْتَرَى، فَإِذَا اشْتَرَيْتَ فَقُلْ: إِنَّمَا أَشْتَرِي مِنْكَ الْوَرَقَ وَمَا فِيهِ مِنَ الْأَدَمِ وَحُلِيِّتِهِ وَمَا فِيهِ مِنْ عَمَلٍ يَدِكَ بِكَذَا وَكَذَا»

﴿64﴾ ‘Abdallāh b. Sulaymān said: I heard Imam al-Ṣādiq {a} saying: «The *Maṣāḥif* are not bought. So if you buy then say ‘I am buying from you the paper, and what is in it of skin, and its decoration, and what is in it of the labour of your hand by such and such (amount)’»<sup>112</sup>

٦٥ - وَ عَنْهُ (الحسين بن سعيد) عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي بَيْعِ الْمَصَاحِفِ قَالَ: «لَا تَبِعَ الْكِتَابَ وَلَا تَشْتَرِهِ وَبِعِ الْوَرَقَ وَالْأَدِيمَ وَالْحَدِيدَ»

﴿65﴾ Jarrāḥ al-Madā’inī from Imam al-Ṣādiq {a} about the sale of *Maṣāḥif*.

He (i.e. the Imam) said: «Do not sell the Book nor buy it. Sell the paper, the skin and the iron»<sup>113</sup>

<sup>111</sup> *al-Kāfī*: Vol. 9, Pgs. 669-670, Hadith No. 2/8564. The report has a **reliable** chain.

<sup>112</sup> *al-Kāfī*: Vol. 9, Pgs. 667-669, Hadith No. 1/8563. ‘Abd al-Rahmān b. Sulaymān (sic.) in the chain should be corrected to ‘Abdallāh b. Sulaymān as per *Tahdhīb al-Aḥkām*: Vol. 6, Pg. 420, Hadith No. 171. The latter is *Majḥūl*. The chain has no defects otherwise since the presence of the unknown ‘Abdallāh b. Muḥammad in the lower chain of *al-Kāfī* is bypassed in the lower chain of *al-Tahdhīb*.

<sup>113</sup> *Tahdhīb al-Aḥkām*: Vol. 6, Pg. 420, Hadith No. 172. All the *Rijāl* in the chain are *Thiqa* except al-Qāsim b. Sulaymān and Jarrāḥ al-Madā’inī who are both *Majḥūl*.



## Charging Money for Teaching the Qur'an

**Introduction:** How can one demand payment in exchange for teaching others what he knows of the Qur'an so that they can know their religion and fulfill their religious obligations? This is why reports from the Imams, which we will come across below, refute this practice.

Having said this, the vast majority of our scholars have interpreted these reports to mean it is only *Makrūh* (discouraged) instead of outright prohibition<sup>114</sup>.

But I maintain that the spirit of these reports must be taken into consideration.

٦٦ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنِ الْفَضْلِ بْنِ كَثِيرٍ، عَنْ حَسَّانَ الْمُعَلِّمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّعْلِيمِ؟ فَقَالَ: «لَا تَأْخُذْ عَلَى التَّعْلِيمِ أَجْرًا». قُلْتُ: الشُّعْرُ وَالرَّسَائِلُ وَمَا أَشْبَهَ ذَلِكَ أَشَارِطُ عَلَيْهِ؟ قَالَ: «نَعَمْ، بَعْدَ أَنْ يَكُونَ الصَّبِيَّانُ عِنْدَكَ سَوَاءً فِي التَّعْلِيمِ، لَا تُفْضِلُ بَعْضَهُمْ عَلَى بَعْضٍ»

﴿66﴾ Ḥassān al-Mu'allim (the teacher) said: I asked Imam al-Ṣādiq {a} about teaching (the Qur'an) (should one take wages for it)?

So he (i.e. the Imam) said: «Do not take for teaching (the Qur'an) any payment»

I (Ḥassān) said: (What about) poetry, letter-writing and its like - do I stipulate (a fixed payment) for it?

He said: «Yes. After ensuring that the children (pupils) are all equal in your teaching of them, you do not favour some of them over others»<sup>115</sup>

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<sup>114</sup> Shaykh al-Ṭūsī is a notable exception, in so far as he resolves the apparent contradiction between the reports on this issue in his *Tahdhībayn* by deeming it *Ḥarām* to teach the Qur'an by stipulating a payment beforehand, and *Makrūh* to accept a reward after having taught it (see *Tahdhīb al-Aḥkām*: Vol. 6, Pg. 419; *al-Istibṣār*: Vol. 3, Pgs. 83-84). Note, however, that his *Fiqhī* verdict in *al-Nihāya* is in keeping with the mainstream position (see Pg. 367).

<sup>115</sup> *al-Kāfī*: Vol. 9, Pg. 666, Hadith No. 1/8561. All the *Rijāl* in the chain are *Thiqa* except al-Faḍl (al-Fuḍayl) b. Kathīr and Ḥassān al-Mu'allim who are both *Majhūl*.



**Commentary:** The Imam's instruction to treat the children equally may mean to demand equal payment from them all, or more likely, to avoid the favouritism that may be directed to those who pay more if he is teaching them all in a single class.

٦٧ - الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمُعَلِّمُ لَا يُعَلِّمُ بِالْأَجْرِ وَ يَقْبَلُ الْهَدِيَّةَ إِذَا أُهْدِيَ إِلَيْهِ»

﴿67﴾ Imam al-Ṣādiq {a} said: «A teacher does not teach (the Qur'an) for payment, but accepts the gift if it is gifted to him»<sup>116</sup>

**Commentary:** The principle seems to be that a teacher of the Qur'an should not stipulate a charge/payment in advance but can accept what is given to him later on without having put a pre-condition.

In fact, to show how strictly the Imams viewed doing business with the Qur'an and seeking by it monetary gain, even accepting gifts for teaching could be frowned upon as in the report below.

٦٨ - مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ قُتَيْبَةَ الْأَعَشَى قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي أَقْرَأُ الْقُرْآنَ فَتُهْدَى إِلَيَّ الْهَدِيَّةُ فَأَقْبَلُهَا قَالَ «لَا» قُلْتُ إِنْ لَمْ أُشَارِطْهُ قَالَ «أَرَأَيْتَ لَوْ لَمْ تُقَرِّئْهُ كَانَ يُهْدَى لَكَ» قَالَ قُلْتُ لَا قَالَ «فَلَا تَقْبَلْهُ»

﴿68﴾ Qutayba al-A'shā said: I said to Imam al-Ṣādiq {a}: I do teach the Qur'an so a gift is presented to me should I accept it?

He said: «No».

I said: If I do not put it as a condition (before teaching) (can I accept it)?

He said: «Consider if you were not teaching it (i.e. the Qur'an) would you be gifted?»

<sup>116</sup> *Tahdhīb al-Aḥkām*: Vol. 6, Pg. 419, Hadith No. 168. All the *Rijāl* in the chain are *Thiqa* except al-Qāsim b. Sulaymān and Jarrāḥ al-Madā'inī who are both *Majhūl*.



He (i.e. Qutayba) said: I said: No.

He (i.e. the Imam) said: «Then do not accept it!»<sup>117</sup>

**Commentary:** Abū Muḥammad Qutayba al-A‘shā was a prominent student of al-Ṣādiq {a} and a recognized *Muqri’* (teacher of the Qur’an) who taught the Qur’an in Kufa. He is identified as a Shī‘ī even in Sunnī biographical sources and his name is recorded in the books of *Qirā’āt* as a master who transmitted the Kufan recitation of Abū Bakr b. ‘Ayyāsh from ‘Āṣim (the alternative Kufan transmission of Ḥafṣ from ‘Āṣim is the most popular recitation today).

It is likely that this instruction from the Imam of not even accepting gifts for teaching the Qur’an is meant for Qutayba personally since he had become renowned as a teacher and the Imam sought maximum reward for the elite among his followers.

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<sup>117</sup> *Tahdhīb al-Aḥkām*: Vol. 6, Pg. 419, Hadith No. 169. All the *Rijāl* in the chain are *Thiqa* except al-Ḥakam b. Miskīn who is *Majhūl*.



## Miscellaneous

٦٩ - الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانَ، عَنْ مَيْمُونِ الْقَدَّاحِ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «اقْرَأْ» قُلْتُ: مِنْ أَيِّ شَيْءٍ أَقْرَأُ؟ قَالَ: «مِنَ السُّورَةِ التَّاسِعَةِ» قَالَ: فَجَعَلْتُ أَلْتَمِسُهَا، فَقَالَ: «اقْرَأْ مِنْ سُورَةِ يُونُسَ» قَالَ: فَقَرَأْتُ: «لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ» قَالَ: «حَسْبُكَ» قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنِّي لَأَعْجَبُ كَيْفَ لَا أَشِيدُ إِذَا قَرَأْتُ الْقُرْآنَ؟!»

﴿69﴾ Maymūn al-Qaddāh said: Imam al- Bāqir {a} said to me: «Recite!»

I said: From what should I recite?

He said: «The Ninth *Sūra*»

He (i.e. Maymūn) said: So I began seeking it out (looking for it) - whereupon he (i.e. the Imam) said «Recite from Surat Yunus»

He (i.e. Maymūn) said: I recited (until I reached) “For those who did good will be good and even more besides, neither darkness nor shame will overshadow their faces” (10:26)

He (i.e. the Imam) said: «Enough! The Messenger of Allah {s} had said: I am surprised how I do not grow old (become white-haired) when I recite the Qur’an?!»<sup>118</sup>

**Commentary:** When you recite with understanding even a little of the Qur’an is more because of its weighty contents.

The Ninth *Sūra* is Yūnus because Anfāl and Tawba were considered to be one *Sūra* by the Imams, and this is also supported by the fact that they have a common theme and there is no *Basmala* in between them.

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<sup>118</sup> *al-Kāfī*: Vol. 4, Pgs. 668-669, Hadith No. 20/3588. All the *Rijāl* in the chain are *Thiqa* except Mu‘allā b. Muḥammad, but he is merely a *Shaykh al-Ijāza* for the transmissions of al-Ḥasan b. ‘Alī Washshā’. Maymūn al-Qaddāh is also *Majhūl*



٧٠ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يَاسِينَ الصَّرِيرِ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ: «تَأْخُذُ الْمُصْحَفَ فِي الثَّلَاثِ الثَّانِي مِنْ شَهْرِ رَمَضَانَ، فَتَنْشُرُهُ، وَتَضَعُهُ بَيْنَ يَدَيْكَ، وَتَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكِتَابِكَ الْمُنَزَّلِ وَمَا فِيهِ، وَفِيهِ اسْمُكَ الْأَعْظَمُ الْأَكْبَرُ، وَأَسْمَاؤُكَ الْحُسْنَى وَمَا يُخَافُ وَيُرْجَى أَنْ تَجْعَلَنِي مِنْ عِتْقَائِكَ مِنَ النَّارِ» وَتَدْعُو بِمَا بَدَأَ لَكَ مِنْ حَاجَةٍ»

﴿70﴾ Zurāra said: He (i.e. the Imam) said: «You take the *Mushaf* (i.e. copy of the Qur'an) in the second third of the month of Ramaḍān, you spread it and place it in front of you and say:

'O Allah I beseech you by your revealed Book, and what is in it, and in it is your Mightiest and Greatest Name, and your Beautiful Names, and what is feared from and hoped for, that you make me among your freed-ones from the Fire'.

Then you supplicate for what comes to you (i.e. your mind) of need»<sup>119</sup>

٧١ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ، عَنْ أَبِي كَهْمَسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «سِتَّةٌ تَلْحَقُ الْمُؤْمِنَ بَعْدَ وَفَاتِهِ: وَلَدٌ يَسْتَغْفِرُ لَهُ، وَمُصْحَفٌ يُحَلِّفُهُ، وَعَرْسٌ يَغْرِسُهُ، وَقَلِيبٌ يَحْفَرُهُ، وَصَدَقَةٌ يُجْرِيهَا، وَسُنَّةٌ يُؤْخَذُ بِهَا مِنْ بَعْدِهِ»

﴿71﴾ Imam al-Ṣādiq {a} said: «Six will reach (benefit) a believer (even) after his death: A (righteous) child that asks forgiveness for him, a *Mushaf* that he leaves behind (that is read from), a tree that he plants (which keeps giving fruit and shade), a well that he digs (that is drunk from), a charity that he perpetuates (which continues after him), and a (good) *Sunna* (precedent) that is followed after him»<sup>120</sup>

٧٢ - وَبِهَذَا الْإِسْنَادِ (حَدَّثَنَا أَبِي رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ) عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ (بْنِ خَالِدٍ) عَنِ الْهَيْثَمِ بْنِ عَبْدِ اللَّهِ النَّهْدِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْمُرُوءَةُ مُرُوءَتَانِ مُرُوءَةُ الْحَضَرِ وَ مُرُوءَةُ السَّفَرِ فَأَمَّا مُرُوءَةُ الْحَضَرِ فَتِلَاوَةُ الْقُرْآنِ وَ حُضُورُ

<sup>119</sup> *al-Kāfī*: Vol. 4, Pgs. 663-664, Hadith No. 9/3577. All the *Rijāl* in the chain are *Thiqa* except Yāsīn al-Ḍarīr who is *Majhūl*.

<sup>120</sup> *al-Kāfī*: Vol. 13, Pgs. 468-469, Hadith No. 5/13288. All the *Rijāl* in the chain are *Thiqa* except Muḥammad b. Shu'ayb al-Ṣayrafī and al-Haytham Abī Kahmas who are both *Majhūl*. See also *Man Lā Yaḥḍuruhū al-Faqīh*: Vol. 1, Pg. 185, Hadith No. 54/555 and Vol. 4, Pg. 246, Hadith No. 17/5586; *al-Khiṣāl*: Vol. 1, Pgs. 355-356, Hadith No. 9; *Amālī of al-Ṣadūq*: Pgs. 233-234, Hadith No. 2/246.



الْمَسَاجِدِ وَ صُحْبَةُ أَهْلِ الْخَيْرِ وَ النَّظَرُ فِي الْفَقْهِ وَ أَمَّا مُرُوءَةُ السَّفَرِ فَبَذْلُ الزَّادِ وَ الْمَزَاحُ فِي غَيْرِ مَا يُسَخِّطُ اللَّهَ وَ قَلَّةُ الْخِلَافِ عَلَى مَنْ  
صَحَبَكَ وَ تَرْكُ الرِّوَايَةِ عَلَيْهِمْ إِذَا أَنْتَ فَارَقْتَهُمْ

﴿72﴾ Imam al-Ṣādiq {a} said: «Manly virtues are two. One whilst resident in one's hometown and the other whilst on a journey.

As for the manly virtues whilst resident in one's hometown then it is recitation of the Qur'an, attending in the mosques, companionship with the people of good, and looking into (studying) *Fiqh*.

As for the manly virtues whilst on a journey then it is to offer provisions generously, indulging in humour in other than what angers Allah, avoiding disputation with those who accompany you, and not to report/tell-tale about them when you go your separate way»<sup>121</sup>

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<sup>121</sup> *Ma'ānī al-Akhhār*: Pg. 368. The report has a **reliable** chain. al-Haytham b. 'Abdallāh al-Nahdī and his father are both praised (see *Rijāl al-Kashshī*: Pgs. 313-314, Hadith No. 696). See also *Amālī of al-Mufīd*: Pg. 44, Hadith No. 3 with a strong chain to Ibn Abī 'Umayr who narrates 'from more than one' from the Imam. The larger background behind these words of the Imam can be found in *Amālī of al-Ṣadūq*: Pgs. 645-646, Hadith No. 3/875.



## Epilogue

Who can go through these reports and accuse the Shī'a Hadith corpus of being inattentive to the Qur'an?

Indeed, our earliest predecessors were men who, with the encouragement of the Imams, dedicated their lives to learning and teaching the Book for God and became the undisputed authorities in it.

The time has come for us to take on this mantle and develop ourselves in all fields related to the Qur'an.

I end by acknowledging the truth that perfection belongs only to Allah!

If a reader notices a mistake then I humbly request them to direct my attention to it by contacting me so as to improve the work.

If a reader feels that a report which should have been included has not been included, I am most willing to hear or read their argument and discuss it with them.

May Allah accept this effort and make it sincere for His sake! Verily He is Ever-Near, Always Responsive!

اللهم صل على محمد وآل محمد

Ammaar Muslim

11<sup>th</sup> Dhul-Hijja 1442



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