

Lesson One: Significance of the Qur'an in Hadith

1. Imam Muhammad Baqir (a):

يَا سَعْدُ تَعَلَّمُوا الْقُرْآنَ فَإِنَّ الْقُرْآنَ يَأْتِي يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ نَظَرَ إِلَيْهَا الْخَلْقُ وَالنَّاسُ صُفُوفٌ عِشْرُونَ وَمِائَةٌ أَلْفٌ صَفٌّ ثَمَانُونَ أَلْفٌ صَفٌّ أُمَّةٌ مُحَمَّدٌ وَأَرْبَعُونَ أَلْفٌ صَفٌّ مِنْ سَائِرِ الْأُمَمِ فَيَأْتِي عَلَى صَفِّ الْمُسْلِمِينَ فِي صُورَةٍ رَجُلٍ فَيُسَلِّمُ فَيَنْظُرُونَ إِلَيْهِ ثُمَّ يَقُولُونَ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ إِنَّ هَذَا الرَّجُلَ مِنَ الْمُسْلِمِينَ نَعَرَفُهُ بِنَعْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَشَدَّ اجْتِهَادًا مِنَّا فِي الْقُرْآنِ فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَالْجَمَالِ وَالنُّورِ مَا لَمْ نُعْطَهُ ثُمَّ يُجَاوِزُ حَتَّى يَأْتِيَ عَلَى صَفِّ الشُّهَدَاءِ فَيَنْظُرُونَ إِلَيْهِ الشُّهَدَاءُ ثُمَّ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ الرَّبُّ الرَّحِيمُ إِنَّ هَذَا الرَّجُلَ مِنَ الشُّهَدَاءِ نَعَرَفُهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ مِنْ شُهَدَاءِ الْبَحْرِ فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَالنُّورِ مَا لَمْ نُعْطَهُ ثُمَّ يُجَاوِزُ حَتَّى يَأْتِيَ عَلَى صَفِّ شُهَدَاءِ الْبَحْرِ فِي صُورَةٍ شَهِيدٍ فَيَنْظُرُ إِلَيْهِ شُهَدَاءُ الْبَحْرِ فَيَكْثُرُ تَعْجِبُهُمْ وَيَقُولُونَ إِنَّ هَذَا مِنْ شُهَدَاءِ الْبَحْرِ نَعَرَفُهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّ الْجَزِيرَةَ الَّتِي أُصِيبَ فِيهَا كَانَتْ أَعْظَمَ هَوْلًا مِنَ الْجَزِيرَةِ الَّتِي أُصِيبْنَا فِيهَا فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَالنُّورِ مَا لَمْ نُعْطَهُ ثُمَّ يُجَاوِزُ حَتَّى يَأْتِيَ عَلَى صَفِّ النَّبِيِّينَ وَالْمُرْسَلِينَ فِي صُورَةٍ نَبِيٍّ مُرْسَلٍ فَيَنْظُرُ النَّبِيُّونَ وَالْمُرْسَلُونَ إِلَيْهِ فَيَشْتَدُّ لَذَلِكَ تَعْجِبُهُمْ وَيَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ إِنَّ هَذَا النَّبِيَّ مُرْسَلٌ نَعَرَفُهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ أُعْطِيَ فَضْلًا كَثِيرًا قَالَ فَيَجْتَمِعُونَ فَيَأْتُونَ رَسُولَ اللَّهِ ص فَيَسْأَلُونَهُ وَيَقُولُونَ يَا مُحَمَّدُ مَنْ هَذَا فَيَقُولُ لَهُمْ أَوْ مَا تَعْرِفُونَهُ فَيَقُولُونَ مَا نَعْرِفُهُ هَذَا مِمَّنْ لَمْ يَغْضَبِ اللَّهُ عَلَيْهِ فَيَقُولُ رَسُولُ اللَّهِ ص هَذَا حُجَّةُ اللَّهِ عَلَى خَلْقِهِ فَيُسَلِّمُ ثُمَّ يُجَاوِزُ حَتَّى يَأْتِيَ عَلَى صَفِّ الْمَلَائِكَةِ فِي سُورَةِ مَلَكٍ مُقَرَّبٍ فَيَنْظُرُ إِلَيْهِ الْمَلَائِكَةُ فَيَشْتَدُّ تَعْجِبُهُمْ وَيَكْبُرُ ذَلِكَ عَلَيْهِمْ لِمَا رَأَوْا مِنْ فَضْلِهِ وَيَقُولُونَ تَعَالَى رَبُّنَا وَتَقَدَّسَ إِنَّ هَذَا الْعَبْدَ مِنَ الْمَلَائِكَةِ نَعَرَفُهُ بِسَمْتِهِ وَصِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَقْرَبَ الْمَلَائِكَةِ إِلَى اللَّهِ عَزَّ وَجَلَّ مَقَامًا فَمِنْ هُنَاكَ الْبَيْسَ مِنَ النُّورِ وَالْجَمَالِ مَا لَمْ نَلْبَسْ ثُمَّ يُجَاوِزُ حَتَّى يَنْتَهِيَ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى فَيَخِرُّ تَحْتَ الْعَرْشِ فَيُنَادِيهِ تَبَارَكَ وَتَعَالَى يَا حُجَّتِي فِي الْأَرْضِ وَكَلَامِي الصَّادِقَ النَّاطِقَ ارْفَعْ رَأْسَكَ وَ سَلْ تَعَطَّ وَ اشْفَعْ تُشَفِّعْ فَيَرْفَعُ رَأْسَهُ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى كَيْفَ رَأَيْتَ عِبَادِي فَيَقُولُ يَا رَبُّ مِنْهُمْ مَنْ صَانَتِي وَ حَافِظَ عَلَيَّ وَ لَمْ يُضَيِّعْ شَيْئًا وَ مِنْهُمْ مَنْ ضَيَّعَنِي وَ اسْتَخَفَّ بِحَقِّي وَ كَذَّبَ بِي وَ أَنَا حُجَّتُكَ عَلَى جَمِيعِ خَلْقِكَ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ عِزَّتِي وَ جَلَالِي وَ ارْتِفَاعَ مَكَانِي لِأَثْبِينَنَّ عَلَيْكَ الْيَوْمَ أَحْسَنَ الثَّوَابِ وَ لَأُعَاقِبَنَّ عَلَيْكَ الْيَوْمَ أَلِيمَ الْعِقَابِ

‘O Sa’d, learn the Qur’an, for indeed the Qur’an will come on the Day of Judgement in the most beautiful form that people will have ever seen, while people will be assembled in rows numbering 120,000 rows. 80,000 will be from the nation of Muhammad (s) and 40,000 will be

from the rest of the nations. It will come to the row of Muslims, in the form of a man. It will greet them and they will look at him. They will say: “There is no god but Allah, the forbearing, the generous. This is a man from the Muslims; we know him by his qualities and attributes, but he is different from us because he has struggled more and made more efforts in being with the Qur’an.” But the Qur’an will not stop with them. It will pass by until it stops at the row of the martyrs, and the martyrs will look at the Qur’an and they will say: “There is no god but Allah ... he is one of the martyrs, we know the qualities and attributes of this person but he is better than us – he must be a person who was martyred at sea. And because of this he has been given this extra merit.” And then it would walk on until it stops at the martyrs who were killed at sea. They will look at him and they will be very surprised. They will say: “This is one of the martyrs killed at sea, we know this through his signs and attributes, but he is different; maybe he was killed in battle at an island that was more difficult than our battle. And this is why he has been given such beauty and light that we have not been given.” It will then proceed until it reaches the row of prophets and messengers, and it will be in the form of a messenger. The prophets and messengers will look at it and they will be very surprised. They will say: “There is no god but Allah ... indeed this is a messenger, we recognise him through his signs and attributes except that he has been given an immense amount of grace. Then all the prophets will get together and ask the Holy Prophet: “O Muhammad! Who is this?” He will say to them: “Do you not know who this is?” They will say: “We do not know who this is but we only know this must be a person with whom Allah has never been displeased with.” The Prophet of Allah (swt) will say: “This is the *hujjah* of Allah upon His creation.” It will then walk on until it comes to the row of the close angels. The angels will look at him and will be very surprised and perplexed as to who this is. They will say: “Our Lord is high and to be purified, surely this servant is from the angels! We know this from his signs and attributes but he must be the closest angel to Allah (swt) and this is why he has been given light and beauty that we have not been given.” It will then walk on until it reaches the Lord of honour ... and there it will bow down before the *arsh* and Allah will call it, saying: “O my *hujjah* on the earth and my true spoken word, raise your head [as it had bowed down] and ask Me and you will be given, and intercede and your intercession will be accepted.” So it will raise its head and then Allah (swt) will ask: “How did you find my servants [i.e. how did they treat you]?” The Qur’an will reply: “O my Lord, from among them some protected me and they were very careful regarding me, they did not let anything about me be

wasted or disregarded. And others of them wasted me and disregarded me, and they underestimated my right and position. They belied me while I was the *hujjah* over all Your creation, but this is how they responded to me.” Allah (swt) will say: “By My dignity and glory and high position, on this day I am going to reward with the best reward according to the way they treated you, and I am going to punish with the most painful punishment those who have not respected you.”¹

2. The Prophet Muhammad (s):

حُرْمَةُ الْقُرْآنِ عَلَى اللَّهِ كَحُرْمَةِ الْوَالِدِ عَلَى وَلَدِهِ.

The respect that the Qur’an has with Allah (swt) is like the respect a child has for his father.²

3. Imam Ja‘far Sadiq (a):

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 لَتَعَجَبْتُمْ.

Indeed, *aziz* and *jabbar* has sent down to you His book and He/it is truthful and good. In it is information about you, and information about people before you, and information about people who are to come after you, and information about the sky and the earth. And if someone comes and informs you about all these things you will be surprised.³

4. Imam Muhammad Baqir (a):

يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ مَنْظُورٍ إِلَيْهِ صُورَةٌ فَيَمُرُّ بِالْمُسْلِمِينَ فَيَقُولُونَ هَذَا الرَّجُلُ مِنَّا فَيَجَاوِزُهُمْ إِلَى النَّبِيِّينَ فَيَقُولُونَ هُوَ مِنَّا فَيَجَاوِزُهُمْ إِلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ فَيَقُولُونَ هُوَ مِنَّا حَتَّى يَنْتَهِيَ إِلَى رَبِّ الْعِزَّةِ عَزَّ وَجَلَّ فَيَقُولُ يَا رَبُّ فُلَانُ بْنُ فُلَانٍ أَظْمَأْتُ هَوَاجِرَهُ وَ أَسْهَرْتُ لَيْلَهُ فِي دَارِ الدُّنْيَا وَ فُلَانُ بْنُ فُلَانٍ لَمْ أَظْمِئْ هَوَاجِرَهُ وَ لَمْ أَسْهَرْ لَيْلَهُ فَيَقُولُ تَبَارَكَ وَ تَعَالَى أَدْخَلْتُمُ الْجَنَّةَ عَلَى مَنْزِلِهِمْ فَيَقُومُ فَيَتَّبِعُونَهُ فَيَقُولُ لِلْمُؤْمِنِ اقْرَأْ وَ ارْقُءْ قَالَ فَيَقْرَأُ.

“The Qur’an will come on the Day of Judgement in the best of appearances, and it will reach the Muslims who will say it is one of them. But it passes by them and reaches the prophets who say it is one of them. But it passes by and it reaches the angels who will say it is one of them. But it passes them by until it reaches Allah (swt) and says: “O Lord, so-and-so are those whose throats

1 h: 1 الكافي (ط - الإسلامية)، ج2، ص: 596

2 جامع الأخبار (للشعيري)، ص: 40

3 h:3 الكافي (ط - الإسلامية)، ج2، ص: 599

I made very thirsty, and I made them unable to sleep [due to their recitation and reflection over me], but not so-and-so.” And Allah (swt) will say: “Enter them into heaven according to their ranks [according to how much they were devoted to Qur’an].” It will be said to a believer: “Read and rise!” So they will be admitted into heaven according to how much they can read.⁴

5. Imam Zayn al-Abidin (a):

لَوْ مَاتَ مَنْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ لَمَا اسْتَوْحَشْتُ بَعْدَ أَنْ يَكُونَ الْقُرْآنُ مَعِيَ وَكَانَ عِذَا قَرَأْتُ - مَا لِكِ يَوْمَ الدِّينِ يُكْرَرُهَا حَتَّى كَادَ أَنْ يَمُوتَ.

If all the people in the east and west were to die, I would not feel lonely as long as the Qur’an was with me.⁵

6. The Holy Prophet (s):

إِنَّ أَهْلَ الْقُرْآنِ فِي أَعْلَى دَرَجَةٍ مِنَ الْآدَمِيِّينَ مَا خَلَا النَّبِيِّينَ وَالْمُرْسَلِينَ فَلَا تَسْتَضَعِفُوا أَهْلَ الْقُرْآنِ حُقُوقَهُمْ فَإِنَّ لَهُمْ مِنَ اللَّهِ الْعَزِيزِ الْجَبَّارِ لِمَكَانًا عَلِيًّا.

Indeed the people of the Qur’an are in the highest rank among human beings, excluding prophets and messengers. So do not underestimate the rights of the people of the Qur’an. For surely with Allah, aziz and jabbar, they have a very high position.⁶

7. Imam Sadiq (a):

الْحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ.

The one who memorises or the one/preserves the Qur’an and acts upon it will be with the angels who are honoured and are very close to Allah (swt).⁷

8. Imam Sadiq (a):

مَنْ قَرَأَ الْقُرْآنَ وَهُوَ شَابٌ مُؤْمِنٌ اخْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَدَمِهِ وَجَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَكَانَ الْقُرْآنُ حَجِيزاً 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 حُلَلِ الْجَنَّةِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْكِرَامَةِ ثُمَّ يُقَالُ لَهُ هَلْ أَرْضَيْتَكَ فِيهِ فَيَقُولُ الْقُرْآنُ يَا رَبِّ قَدْ كُنْتُ أَرْغَبُ لَهُ فِيمَا هُوَ أَفْضَلُ

4 h:11 الكافي (ط - الإسلامية)، ج2، ص: 601

5 h:13 الكافي (ط - الإسلامية)، ج2، ص: 602

6 h:1 الكافي (ط - الإسلامية)، ج2، ص: 603

7 h:2 الكافي (ط - الإسلامية)، ج2، ص: 603

مِنْ هَذَا فَيُعْطَى الْأَمْنَ بِيَمِينِهِ وَالْخُلْدَ بِيَسَارِهِ ثُمَّ يَدْخُلُ الْجَنَّةَ فَيُقَالُ لَهُ أَقْرَأَ وَاصْعَدَ دَرَجَةً ثُمَّ يُقَالُ لَهُ هَلْ بَلَّغْنَا بِهِ وَارْضَيْنَاكَ فَيَقُولُ نَعَمْ قَالَ وَمَنْ قَرَأَهُ كَثِيرًا وَتَعَاهَدَهُ بِمَشَقَّةٍ مِنْ شِدَّةٍ حَفِظَهُ أَعْطَاهُ اللَّهُ عِزًّا وَجَلًّا أَجْرَ هَذَا مَرَّتَيْنِ.

Whoever recites the Qur'an while he/she is a young believer, the Qur'an becomes mixed in his/her flesh and blood. Allah (swt) will place this person with the angels who are honoured, and who are very close to Him. And on the Day of Judgement, the Qur'an will be a barrier [of protection] for this person, and will say: "O my Lord, surely everyone who has worked has been paid except the people who have been working for me, so let him reach your most generous and honourable gifts [and give him the best of what You have]." Then Allah (swt) will give this person two dresses of heaven and will place on his head the crown of honour. Allah (swt) will then ask: "Are you now satisfied with what We have done for this person?" The Qur'an will say: "O my Lord, I was expecting more!" He will then be given safety from the fire in his right hand and a certificate of permanence in heaven in his left hand. Then he enters into heaven and it will be said to him: "Read and go one level higher." Then the Qur'an will be asked: "Are you satisfied?" It will say: "Yes."⁸

9. The Prophet Muhammad (s):

إِنَّ أَحَقَّ النَّاسِ بِالتَّخَشُّعِ فِي السِّرِّ وَالْعَلَانِيَةِ لِحَامِلِ الْقُرْآنِ وَإِنَّ أَحَقَّ النَّاسِ فِي السِّرِّ وَالْعَلَانِيَةِ بِالصَّلَاةِ وَالصَّوْمِ لِحَامِلِ الْقُرْآنِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ يَا حَامِلَ الْقُرْآنِ تَوَاضِعْ بِهِ يَرْفَعُكَ اللَّهُ وَلَا تَعَزَّزْ بِهِ فَيُذَلِّكَ اللَّهُ .

The one who is supposed to have the greatest humbleness in secret and in open is the carrier of the Qur'an. The people who are expected to have the best relationship with fasting and prayer are the carriers of the Qur'an.' Then Prophet Muhammad (s) called out with the highest voice: 'O carrier of the Qur'an! Be humble to it and Allah will raise you! Do not try and raise yourself by it, otherwise Allah will remove your honour.'⁹

10. Imam Sadiq (a):

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَنْبَغِي لِلْمُؤْمِنِ أَنْ لَا يَمُوتَ حَتَّى يَتَعَلَّمَ الْقُرْآنَ أَوْ يَكُونَ فِي تَعْلِيمِهِ.

It is expected of a believer that he does not die until he has learned the Qur'an, or he is teaching it.¹⁰

⁸ الكافي (ط - الإسلامية)، ج2، ص: 603

⁹ الكافي (ط - الإسلامية)، ج2، ص: 604

¹⁰ h:3 بَابُ مَنْ يَتَعَلَّمُ الْقُرْآنَ بِمَشَقَّةٍ الْكافي (ط - الإسلامية)، ج2، ص: 607