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Part 1: Why Memorise The Holy Qur'an?

The youthful mind is designed to remember and memorise. That's a primary function of the brain: Memory. It will seek out thinks to store in its memory, and will therefore chase poetry, passages, speeches, songs and whatever it can find in order to remember. Is it not better that one has a program to assist the mind in memorising the Holy Qur'an?

It is unfortunate however, that some scholars may discourage the youth (let alone the elders) of their communities from memorising the Holy Qur'an. Many reasons may be presented, such as that

1. It is not important to do so;

2. Some of the enemies of the Purified Household (as) have memorised the Holy Qur'an and it did not benefit them, why or how could it benefit us?

3. More important than committing to heart is the application of the Holy Qur'an...

Some will ask if there is even any narrations suggesting we should memorise, or that there is no point memorising without understanding.

Part I will provide answers to these questions, while Part II will look in to memorisation technique.

Memorisation of the Holy Qur'an in the eyes of the Holy Qur'an

Memorisation of the Holy Qur'an is one of the best ways to become intimately familiar with the Divinely sent words.

As the divine and unaltered word of Allah, the Holy Qur'an is viewed as the uniting force for all Muslims across the world regardless of nationality, sect, or political point of view. It is the undisputed source of information, and therefore given the topic and content, it would be a large lacuna to omit what the Holy Qur'an itself has to say with regards to this subject.

Al Qamar 54:17 – Easy To Recite And Remember

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

Now We have made the Qur'an easy for Remembrance. Is there any that will remember? (***Al Qamar 54:17***)

In interpreting this Ayah, and those that follow, the exegesis of both schools of thought are used.[1] The conclusion of the abovementioned Ayah is clear. ذِّكْر is a term used for remembrance, the opposite of which is to forget. In Arabic, the term for memory and retentive faculty is this term, used for remembrance. مُّدَّكِرٍ is a word that was initially مُّذتكِرٍ, which is a term used for someone remembers the Holy Qur'an, and where due to the closeness of the letters ت and ذ, the letters have become conjoined to become مُّدَّكِرٍ.

The Ayah therefore asks; this Holy Qur'an has definitely been made easy to recite and remember, and the challenge is that is being asked of mankind, is there anyone who will be able to remember and be awakened by it?

Martyr Mutahhari, may his soul rest in peace, states in the book Getting Familiar with the Holy Qur'an[2] under this Ayah, that no other book has been made easier to memorise than the Holy Qur'an, it is designed to be remembered and the brain was created for that purpose.

It is therefore clear; the All-Wise All-Knowing and All-Powerful Creator would not describe the Holy Qur'an with this attribute in vain and without purpose, and to further emphasise the point, this Ayah was repeated four times over in Surah Al Qamar (54:17,22,32,40).

Al Ankabut 29:49 – In The Breasts Of Those Who Have Been Given Knowledge

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

Nay; rather it is signs, clear signs in the breasts of those who have been given knowledge; and none denies Our signs but the evildoers.)***Al Ankabut 29:49***)

Those who have been given knowledge are the Prophet (S), the Divinely Guided (as) and the companions and in such exegesis as that of Alama Tabrasi, may his soul rest in peace, "Jawami Al-jami"[3], describes in this category the believers who are Memorisers of the Holy Qur'an, who carry in the hearts the Holy Qur'an and its meanings.

Al Ahzab 33:34 – Remember That Which Is Recited In Your Houses

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّـهِ وَالْحِكْمَةِ إِنَّ اللَّـهَ كَانَ لَطِيفًا خَبِيرًا

And remember that which is recited in your houses of the signs of God and the Wisdom; God is All-subtle, All-aware. (***Al Ahzab 33:34***)

In several Ayahs of this Surah, Allah orders the wives of the Prophet (S) with several commands. The Ayah above is one of those commandments.

The Ayah commands the wives, who have the privilege of being in the home of Prophet (S) where the Holy Qur'an is recited and entrusted and the etiquette of the Prophet (S) is practiced, to recite, protect and conduct themselves according to their practical applications. The term "in your houses" is to emphasise that they are at the source of Islam, and that they should understand that significant status and be role models for the rest of us.

While the command is directed to the wives of the Prophet (S), the Islamic Nation as a whole is also entrusted with this command as they hold close to their hearts the Holy Qur'an and the Etiquettes of the Prophet (S).

The term "remember" is again in contrast to "forget", and along with "in your houses", amplifies the advice to have the Holy Qur'an carried in your heart.

Some have considered this Ayah to indicate gratefulness to Allah, especially given the conclusion of the same Ayah – God is All-subtle, All-aware.

However, in the Exegesis of Al-Mizan[4], the author contests this and explains had that been the case, the conclusion would have in fact been "God is All-thankful, All-knowing"[5] or "We will recompense the thankful."[6]

The attributes of Allah in this Ayah, however, are in line with the remembrance of the Holy Qur'an.

Al Muzzammil 73:20 – Recite as much as is feasible

فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

So recite the Holy Qur'an so much as is feasible. (***Al-Muzzammil 73:20***)

In Bihar Al Anwar, under the chapter of Etiquettes and Precepts of Reciting the Holy Qur'an, it states that "so much as feasible", along with the words before it, "He knows that you will not number it", Surahs of the Holy Qur'an are understood to have been designed to be easy to remember and memorise, as is its

recitation.

“Therefore recite of the Holy Qur’an so much as is feasible” is stipulating that we should recite what is easy for our own abilities. For those who have strong Arabic and memorisation skills, larger Surahs such as Al Baqarah will be easy to memorise. Those who have less of ability, can memorise other Surahs such as Ar Rahman, and those who are beginners in Arabic and/or have poor memories, can recite and memorise short Surahs, such as Al Kawthar.

It must be noted that this Ayah is referring to recitation of the Holy Qur’an outside the prescribed obligatory prayers and therefore is a recommended deed, and not an obligation.

Yet some scholars see it as an obligation, through the reasoning that certain Surahs are recommended in certain recommended prayers throughout the days, months and year, and since it is not permitted by some scholars (and recommended against by others) to recite the Holy Qur’an during prayers from the scriptures of the Holy Qur’an itself, it is evident that the recitation of these Surahs is required to be from memory.

In the book “Kashaf Al Qina’”, Al Bahooti says that the memorisation of the Holy Qur’an is considered a recommended deed by all scholars and likewise, consider it to be an obligation upon at least some members of the community”.

Memorising the Holy Qur’an, in itself, is a means to protecting it from deviation and alteration.

Memorisation of the Holy Qur’an in the eyes of the Divinely Guided

In this section, we will look at some of the many narrations that have been passed down to us to indicate the importance and significance of this task.

After the Holy Qur’an, the most important source of information and knowledge there is, is that of the narrations and traditions of the Divinely Guided (as), often referred to as Infallibles (as), as they are chosen by Allah himself to be the teachers and exegetists of the Holy Qur’an. They have the role of guidance for the society and instilling love and passion for the Holy Qur’an and its memorisation as well as the practical application of the commands within it.

The most authentic sources[7] available to us are used to explore this topic.

One such book is Usool Al-Kaafi (اصول الكافي), one of the oldest, most authentic texts available and written by the respected Shiekh Al Kulaini, may his soul rest in peace. It was written during the minor occultation of the Imam of our Time, may his return be hastened, and with consultation with his four representatives. It is the most valuable, authentic, complete, and comprehensive book amongst the four major texts.[8]

It is divided in to 35 divisions, called Kitab (or book), starting with the Book of Intellect and Ignorance. One of these Kitabs is a section on the Holy Qur'an[9], and three chapters in that division are dedicated to the memorisation of the Holy Qur'an.

Wasail Al Shia[10] is a book collated by Sheikh Amily, using over 180 authentic and accepted books of narrations including the four major books, he compiled the best and most authentic of these narrations in to this well-known and accepted book.

Volume 89 of the encyclopedia Bihar Al-Anwar compiled by Al Majlisi, may his soul rest in peace, is dedicated to the Holy Qur'an.

The following are forty narrations grouped by topic and their translations, the first being the recommendation to learn the Holy Qur'an.

1. Recommendations

Narration 1 - It is incumbent upon the believer

> ينبغي للمؤمن أن لا يموت حتى يتعلم القرآن، أو يكون في تعلمه

It is incumbent upon the believer to not pass away till he learns the Holy Qur'an, or be in the process of learning it. [11].

Imam as-Sadiq (as)

Narration 2 - It is the best narration

> تعلموا القرآن فإنه أحسن الحديث، وتفقهوا فيه فإنه ربيع القلوب، واستشفوا بنوره فإنه شفاء الصدور، وأحسنوا تلاوته فإنه أنفع القصص

Learn the Holy Qur'an for it is the best narration, and grasp it for it is the spring of the heart, and heal yourselves with its light for it is a remedy for the chests, and master its recitation for it is the most beneficial of accounts. [12]

Imam Ali (as)

Narration 3 – Happiness, Martyrdom, Salvation

> إن أردتم عيش السعداء وموت الشهداء والنجاة يوم الحسرة والظل يوم الحرور والهدى يوم الضلالة فادرسوا القرآن، فإنه كلام الرحمن وحرز من الشيطان ورجحان في الميزان

If you want to the life of happiness, the death of a martyr, salvation from the day of regret, the shadow on the day of heat, and guidance on the day of straying, so then study the Holy Qur'an for it is the Word of the Merciful and the shield against Satan and the predominant (weight) on the scales (of deeds). 13

The Prophet (S)

Narration 4 – The best of the best of you

خياركم من تعلم القرآن وعلمه.

The best of the best of you is whomever learns the Holy Qur'an and acts upon it. 14

The Prophet (S)

Narration 5 – The trust to His creation

القرآن عهد الله إلى خلقه فقد ينبغي للمرء المسلم أن ينظر في عهده وأن يقرأ منه في كل يوم خمسين آية

The Holy Qur'an is the trust of Allah to his creation, so it is desirable to the Muslim to look upon this trust and to recite from the Holy Qur'an every day fifty Ayahs. 15

Imam as-Sadiq (as)

Narration 6 – A house of ruin

إن الذي ليس في جوفه شئ من القرآن كالبيت الخرب

Certainly, he who has nothing of the Holy Qur'an within his heart is like a house in ruin. 16

The Prophet (S)

2. Start Young

Narration 7 – Infused in to blood and flesh

من قرأ القرآن وهو شاب مؤمن اختلط القرآن بدمه ولحمه وجعله الله مع السفرة الكرام البررة وكان القرآن حجيجا عنه يوم القيامة

Whomever recites the Holy Qur'an when he is a young believer, the Holy Qur'an will infuse in to their

blood and flesh and Allah will place him with the noble, devoted Angels, and the Holy Qur'an will shield him on the Day of Resurrection. 17

Imam as-Sadiq (as)

3. The Holy Qur'an Will Complain

Narration 8 - Three will complain

ثلاثة يشكون إلى الله عز وجل: مسجد خراب لا يصلي فيه أهله، وعالم بين جهال، ومصحف معلق قد وقع عليه غبار ولا يقرء فيه

Three will complain to Allah - A deserted Mosque where its people do not pray, a scholar amongst the ignorant, and a Holy Qur'an gathering dust and not recited with. 18.

Imam as-Sadiq (as)

4. Merits of Recitation

Recitation of the Holy Qur'an is a deed which is superior to many others. Imam ar-Ridha' (as) says the following:

Narration 9 - Better than remembrance

قراءة القرآن أفضل من الذكر، والذكر أفضل من الصدقة، والصدقة أفضل من الصيامَ، والصوم جُنَّةٌ من النَّار

Recitation of the Holy Qur'an is better than remembrance, and remembrance is better than charity, and charity is better than fasting, and fasting is a shield from the fire. 19.

Imam ar-Ridha' (as)

5. Types of People Who Recite

Narration 10 - Three kinds of people

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران عن عبيس بن هشام، عمن ذكره، عن أبي جعفر (عليه السلام) قال: قراء القرآن ثلاثة:

رجل قرأ القرآن فاتخذه بضاعة واستدر به الملوك واستطال به على الناس ورجل قرأ القرآن فحفظ حروفه وضيع حدوده وأقامه إقامة القدح فلا كثر الله هؤلاء من حملة القرآن ورجل قرأ القرآن فوضع دواء القرآن على داء قلبه فأسهر به ليله وأظمأ به نهاره وقام به في مساجده وتجافى به عن فراشه فبأولئك يدفع الله العزيز الجبار البلاء وبأولئك يديل الله عز وجل من الأعداء وبأولئك ينزل الله عز وجل الغيث من السماء فوالله لهؤلاء في قراء القرآن أعز من الكبريت الأحمر.

Imam al-Baqir (as) is quoted to have said there are three kinds of people who recite the Holy Qur'an:

1. One who recites the Holy Qur'an as though a product to trade with, to win over kings and dominate over the people,

2. Another who memorises the letters, but loses its boundaries and keep guards it like a delicate glass, showing it off for a time to profit from it, may Allah not increase the numbers of this group,

3. And one who recites the Holy Qur'an as the medicine for the illnesses of his heart, keeps vigil of the night with it, endures thirst with it through his day, teaches and recites it in Mosques, and leaves his bed for its sake, 20

Imam al-Baqir (as) states that through the latter group, Allah, the Most Majestic, the Almighty, keeps away calamity, and through them, Allah keeps away the enemy, and through them, Allah brings down the rains from the sky. Imam al-Baqir (as) then swears by the name of Allah that certainly those reciters of the Holy Qur'an are of more cherished than The Red Kabrit.21

This narration is directly answering those who claim that memorising the Holy Qur'an is not necessary, brushing it off with sophisms such as those who fought Imam Ali (as) were memorisers; and look where they ended up! Or that it brings no benefits to us.

The answer is clear. Memorising the Holy Qur'an should not be to make a profit or lure people, nor simply memorise the words and lose the boundaries, as is the case in the first two groups of people described in the narration, but rather, memorising the Holy Qur'an means acting upon its guidance to be able to reap the rewards.

Narration 11 – Nobility

Imam as-Sadiq (as) states the following

الحافظ للقرآن العامل به، مع السفرة الكرام البررة

The memoriser of the Holy Qur'an, who implements it, is with the noble, pious. 22

Imam as-Sadiq (as)

The term "**noble and pious**" is the same one used in the Holy Qur'an in Surah 80, Ayah 16.

5. Memorising Through Hardship

A common detractor from any attempt to memorise the Holy Qur'an is in believing that one requires good memory in order achieve any of the goals of memorising, and the belief their memory is not up to the task.

The goal must be considered and incremental. The primary goal should be one of association with the Holy Qur'an. To be on the path of familiarity and to grow with Divine Text, knowing that memorising the Holy Qur'an is no easy task.

This is clear through chapters entitled "Who Learns the Holy Qur'an with Difficulty" in Al-Kafi and "Recommendation of memorising the Holy Qur'an and bearing hardships in learning it and memorising it" in Mustadrak Al-Wasail[23] amongst many others. These chapters give us an indication that throughout history and since the Dawn of Islam, Muslims have struggled with and have endured hardship in order to learn and memorise the Holy Qur'an, but also that learning and memorising come hand in hand together.

Narration 12 – Double the reward for hardship

إن الذي يعالج القرآن ويحفظه بمشقة منه وقلة حفظ له أجران

Whoever engages the Holy Qur'an, enduring hardship and difficulty in memorising it, will have double the reward. [24].

Imam as-Sadiq (as)

And the doubter may shed the following doubt – in that if memorisation of the Holy Qur'an comes with hardship and difficulty, that one may rebel and the opposite of the desired effect results.

Yet the same individuals strive and work hard, and encourages, pushes and motivates their child towards obtaining knowledge in sciences and arts, to obtain livelihood, to train and push through pain barriers in order to excel in sports, or to pass final examinations etc.… without such reservations!

It is true that the worldly obligations can have a toll on the goal of reciting and learning the whole of the Holy Qur'an, restrictions on time and work or study loads can come at the expense of such a goal, but it must be at least concluded that some of the Holy Qur'an can be memorised.

6. Don't Forget What You Learnt!

Narration 13 – How I wish you were mine

قال أبو عبد الله (عليه السلام): من نسي سورة من القرآن مثلت له في صورة حسنة ودرجة رفيعة في الجنة فإذا رآها قال: ما أنت ما أحسنك ليتك لي؟ فيقول: أما تعرفني؟ أنا سورة كذا وكذا ولو لم تنسني رفعتك إلى هذا.

Whoever forgets a Surah from the Holy Qur'an, it will appear to them in the best and highest form in paradise, and when they see it, and asks what are you? How beautiful! How I wish you were mine!.. The Surah will reply "Don't you know me? I am such and such a Surah, had you not forgotten me I would have raised you up to this" 25

Imam as-Sadiq (as)

Narration 14 – No sin was greater

قال رسول الله صلى الله عليه وسلم: عرضت على ذنوب أمتي فلم أر ذنبا أعظم من سورة من القرآن أو آية أوتيها رجل ثم نسيها

The sins of my Nation were displayed to me and no sin was greater than a Surah of the Holy Qur'an or an Ayah that a man brings and then forgets it. 26.

The Prophet (S)

These two narrations show the significance and importance of working hard to recite with the intention of remembering the Ayahs… for not only will there be missed rewards by not remembering them, but also a punishment.

A conclusion may be drawn here, that it is best not to memorise the Holy Qur'an in the first place, lest one forgets the Ayahs memorised and the responsibility that sits with having to memorise it. Reasons such as not having the time to review and revise and having a weak memory can be used as excuses.

This is a shallow reasoning, however, as the contrary is true. A parable may be that it would be like saying to escape the law of the land, it is best to not even know what those laws are. Ignorance is not bliss.

Some grand scholars even view the forbidding of forgetting the Surahs and Ayahs to be a valuable blessing. It guarantees the need to constantly be associated with the Holy Qur'an through consistent review and recitation.

Some scholars from both schools of thought view the need to constantly review what has been memorised as obligatory, and not doing so, if risking forgetting those Ayahs memorised, as a sin. This is based on some narrations such as those listed and sometimes even quote such Ayahs as 126 of Surah Taha:

قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَٰلِكَ الْيَوْمَ تُنسَىٰ

God shall say, 'Even so it is. Our signs came unto thee, and thou didst forget them; and so today thou art forgotten.' (***Ta-Ha 20:126***)

Ayatollah Tabrizi, may Allah bless his soul, says it is an obligatory precaution that one who has memorised Surahs to review them constantly so as to not forget them.27

Not all scholars are of this view, with most exegesis explaining this Ayah to mean not implementing the commands of the Ayahs, rather than not forgetting them.

Ayatollah Araki, may Allah bless his soul, states that the forbidding of forgetting the Holy Qur'an is not a proven law, and suggests it is rather despised to do so, citing narrations which indicate it is not a sin to have forgotten what has been memorised.

Ayatollah Araki states that given the memorisation of the Holy Qur'an is a recommendation, so is its apparent constant recitation to guard against forgetting it.

He concludes that it may therefore be the negligence and lack of importance given to the Holy Qur'an and its recitation, causing one to forget, as being one of the greatest sins28.

7. The Holy Qur'an is Your Protection

Narration 15 – I fear learning the Holy Qur'an

جاء أبو ذر إلى النبي (صلى الله عليه وآله)، فقال: يا رسول الله، اني أخاف ان أتعلم القرآن ولا اعمل به، فقال رسول الله (صلى الله عليه وآله): لا يعذب الله قلبا أسكنه القرآن

Abu Dharr came to the Prophet and said" Oh Prophet, I fear learning the Holy Qur'an and not act upon it, so the Prophet said in reply: Allah will not punish a heart in which the Holy Qur'an resides in. 29.

The Prophet (S)

Narration 16 – The fire will not touch it.

لو كان القرآن في إهاب، ما مسه النار.

If the Holy Qur'an is embedded in skin, the fire will not touch it. 30

The Prophet (S)

Narration 17 – No punishment

اقرؤوا القرآن واستظهروه، فإن الله تعالى لا يعذب قلبا وعاء القرآن

Recite the Holy Qur'an and commit it to memory, for Allah does not punish a heart that has memorised the Holy Qur'an. .31

The Prophet (S)

Narration 18 – The earth responds

إذا مات حامل القرآن أوحى الله إلى الأرض ان لا تأكلي لحمه، قالت الهى كيف آكل لحمه وكلامك في جوفه

When a memoriser of the Holy Qur'an passes away, Allah will reveal to the earth to not eat their flesh. The earth responds: My Lord, how could I eat the flesh with your Words infused with in it? 32.

The Prophet (S)

Narration 19 – Reduce punishment upon parents

من قرأ القرآن في المصحف، خفف الله تعالى العذاب عن والديه وان كانا مشركين، ومن قرأ القرآن عن حفظه، ثم ظن أن الله تعالى لا يغفره فهو ممن استهزأ بآيات الله

Whomever recites the Holy Qur'an off the scripture, Allah will reduce the punishment upon his parents even if they should be polytheists, and whomever recites the Holy Qur'an memoriter, and then suspects that Allah does not forgive him, then he is of those who mock the Ayahs of Allah.33.

The Prophet (S)

Narration 20 – A calamity from the sky

إذا انزل الله عاهة من السماء عوفي منها حملة القرآن، ورعاة الشمس: اي الحافظون لأوقات الصلاة، وعمار المساجد

When Allah sends down a calamity from the sky, forgiven from it is the bearer of the Holy Qur'an and those who heed the sun, that is, those who keep the time of their prayers, and those who build Mosques. 34.

The Prophet (S)

8. Implementing the Holy Qur'an is a Pre-Requisite

Narration 21 – Two kinds of scholars

سمعت أمير المؤمنين عليه السلام يحدث عن النبي صلى الله عليه وآله أنه قال في كلام له: العلماء رجلان: رجل عالم آخذ بعلمه فهذا ناج وعالم تارك لعلمه فهذا هالك، وإن أهل النار ليتأذون من ريح العالم التارك لعلمه، وإن أشد أهل النار ندامة وحسرة رجل دعا عبدا إلى الله فاستجاب له وقبل منه فأطاع الله فأدخله الله الجنة وأدخل الداعي النار بتركه علمه واتباعه الهوى وطول الأمل، أما اتباع الهوى فيصد عن الحق وطول الامل ينسي الآخرة.

There are two kinds of scholars, one who upholds and implements their knowledge, they are saved, and another who disregards their knowledge, they face destruction. The people of the hell fire will be troubled by the putrid stink of the scholar who disregards their knowledge, and certainly, the most regretful of the hell bound are and most lamenting are those who invites another to Allah and the invitee responds and accepts and answers the call and so enters Paradise, and the one who was inviting is entered in to Hell for not implementing their knowledge, but instead followed their whims and desires and infinite worldly aspirations. For succumbing to whims and desires obstructs the Truth, infinite worldly aspirations makes one forget the Hereafter. 35

Imam Ali (as) speaks of the Prophet's (S) words.

Narrations IV and V make it evident that it is the implementation of the Holy Qur'an and not the memorisation of the words alone that leads to the beneficial effects and protection of the Holy Qur'an to the one who holds it, and it only leads to destruction to those who ignore the knowledge, message, and instructions carried within it. Those hell-bound individuals who had memorised the Holy Qur'an but showed enmity to The Purified Household (as), fighting and killing them and their supporters, benefited not from the Holy Qur'an in their hearts but rather it added to their losses, as evident in the Holy Qur'an:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And We send down, of the Koran, that which is a healing and a mercy to the believers; and the unbelievers it increases not, except in loss. (***Al-Isra 17:82***)

9. Supplications for Memorisation

One of the chapters found in authentic books collate the supplications by the Divinely Guided (as) that teach us how to supplicate for assistance in memorisation of the Holy Qur'an, which in itself speaks volumes as to the importance given to this topic by the Divinely Guided (as).

Imam as-Sadiq (as) is reported in Al-Kafi to have the following supplication:

Narration 22 - Bless me with the memorisation

اللهم إني أسألك ولم يسأل العباد مثلك أسألك بحق محمد نبيك ورسولك وإبراهيم خليلك وصفيك وموسى كليمك ونجيك وعيسى كلمتك وروحك وأسألك بصحف إبراهيم وتوراة موسى وزبور داود وإنجيل عيسى وقرآن محمد (صلى الله عليه وآله) وبكل وحي أوحيته وقضاء أمضيته وحق قضيته وغنى أغنيته وضال هديته وسائل أعطيته وأسألك باسمك الذي وضعته على الليل فأظلم وباسمك الذي وضعته على النهار فاستنار وباسمك الذي وضعته على الأرض فاستقرت ودعمت به السماوات فاستقلت ووضعته على الجبال فرست وباسمك الذي بثثت به الأرزاق وأسألك باسمك الذي تحيي به الموتى وأسألك بمعاقد العز من عرشك ومنتهى الرحمة من كتابك أسألك أن تصلي على محمد وآل محمد وأن ترزقني حفظ القرآن وأصناف العلم وأن تثبتها في قلبي وسمعي وبصري وأن تخالط بها لحمي ودمي وعظامي ومخي وتستعمل بها ليلي ونهاري برحمتك وقدرتك فإنه لا حول ولا قوة إلا بك يا حي يا قيوم

Oh Lord, I ask of You, and none of Your worshippers ask anyone like You, by the certitude of Muhammad Your prophet and messenger, and Ibrahim Your friend and chosen one, and Moses whom You converse with and Your confidant, and Jesus Your Word and Your Spirit, and I ask You by the manuscripts of Ibrahim and the Torah of Moses and the Zabur of David, and the Bible of Jesus, and the Holy Qur'an of Muhammad, and with every revelation You have revealed and judgement You have executed, and Truth You ordained, and rich You made wealthy, and stray You have guided and beggar You gave, and I ask of You in Your name that You place upon the night so it darkens and by Your name that you place upon the day so it brightens, and by Your name that you place upon the Earth so it settled, and supported the skies so it became independent, and You placed it upon the mountains to be anchored, and by Your name that You sent with it sustenance, and I ask in Your name that you give life to the dead, I plead before You through the bond of majesty of Your Throne, and by the boundaries of Your mercy from Your Book, I ask You to send blessings upon the Prophet and the Purified Household

of the Prophet, and that You bless me with the memorisation of the Holy Qur'an and assortment of the science and that You establish it in my heart and hearing and sight and that You infuse it within my flesh and blood and bones and brain, and You use it my nights and days through Your mercy and might, for it is certain that there is might nor power except with You, Oh Ever Living, Eternal. 36.

Imam as-Sadiq (as)

In another Hadith narrated through the Imams (as) and attributed to the Prophet (S)

Narration 23 - Hold my heart to the memorisation

اللهم ارحمني بترك معاصيك أبدا ما أبقيتني وارحمني من تكلف ما لا يعنيني وارزقني حسن المنظر فيما يرضيك عني وألزم قلبي حفظ كتابك كما علمتني وارزقني أن أتلوه على النحو الذي يرضيك عني، اللهم نور بكتابك بصري واشرح به صدري وفرح به قلبي وأطلق به لساني واستعمل به بدني وقوني على ذلك وأعني عليه، إنه لا معين عليه إلا أنت، لا إله إلا أنت.

Oh Allah, have mercy upon me so that I may never disobey you so long as you allow me to live, and have mercy upon me from the burden of what does not concern me, and bless me the best of appearance in what pleases you of me, and hold my heart to the memorisation of Your Book just as you taught and bless me so that I may recite it in the way that I may please You. Oh Allah, enlighten with your book mu sight and expand with it my chest, and gratify with it my heart, and with it make my tongue speak, and use my body with it and strengthen me and support me in upon this, there is supporter in this except You, no God except You. 37

The Imams (as) through Imam Ali (as) through the Prophet (S)

In Mafith Al Jinan38 by Shiekh Abbas Al-Qummi, may his soul rest in peace, under the first chapter (describing recommended post prayer supplications and acts), has the following supplication taught to Imam Ali (as) by the Prophet (S):

Narration 24 - Light, Insight, Comprehension

سبحان من لا يعتدي على أهل مملكته، سبحان من لا يأخذ أهل الأرض بألوان العذاب، سبحان الرؤف الرحيم، اللهم اجعل لي في قلبي نورا وبصرا وفهما وعلما إنك على كل شئ قدير

Glorified is He who does not infringe upon those of His kingdom, glorified is He who does not overwhelm those of the Earth with the colours of punishment, glorified is He who is The Compassionate, The Merciful. Oh Allah make it so for me that in my heart a light and insight and comprehension and knowledge, for it is certain that You have power over everything. 39.

The Prophet (S)

10. Be An Intercessor

Intercession is often seen to be only for the Divinely Guided (as) or particular companions or scholars, but what of someone who has memorised the Holy Qur'an? Do they have any such privileges? A narration from the Prophet (S) answers that question.

Narration 25 – Intercede on behalf of ten

> من استظهر القرآن وحفظه، وأحل حلاله، وحرم حرامه، ادخله الله به الجنة، وشفعه في عشرة من أهل بيته، كلهم قد وجب له النار

Whoever commits the Holy Qur'an to memory, and makes permissible what it has made permissible, and forbids what it has forbidden, Allah will with it enter him in to Paradise and will allow him to intercede on behalf of ten of his household all of whom were obliged to enter Hell. 40.

The Prophet (S)

11. Levels of Heaven

Narration 26 – Levels in Paradise

> عدد درج الجنة عدد آي القرآن، فإذا دخل صاحب القرآن الجنة قيل له: ارقأ واقرأ لكل آية درجة فلا تكون فوق حافظ القرآن درجة

The number of levels in Paradise are the number of Ayahs in the Holy Qur'an, so when the companion of the Holy Qur'an enters Paradise, it is said to him: "Rise and read41 for every Ayah a level, for there is no higher level in Paradise than that of a memoriser of the Holy Qur'an." 42.

The Prophet (S)

12. Teaching the Holy Qur'an

There are also numerous narrations on the teaching of the Holy Qur'an, including the following:

Narration 27 – A driver and a guide

> ألا من تعلم القرآن وعلمه وعمل بما فيه فأنا له سائق إلى الجنة ودليل إلى الجنة

Certainly, whomever learns the Holy Qur'an and teaches it, and implements it, certainly for him is a driver to Paradise and a guide to Paradise. 43.

The Prophet (S)

Narration 28 – Rights upon the father

حق الولد على الوالد أن يحسن اسمه، ويحسن أدبه، ويعلمه القرآن

The right of the offspring upon the father are to select the finest name, and to better his manners, and to teach him the Holy Qur'an. 44.

Imam Ali (as)

Narration 29 – Forgiveness

معلم القرآن ومتعلمه يستغفر له كل شئ حتى الحوت في البحر

The teacher of the Holy Qur'an and the one who learns it will have everything seek forgiveness for him, even the fish in the sea. 45.

The Prophet (S)

13. Reciting From the Holy Qur'an

Vision is an important part of memorisation and science today confirms that using more of your senses will help solidify and strengthen your memory. So by looking at the Holy Qur'an and seeing the words on the page is reinforcing memorisation with visual aid.

Narration 30 – By heart or from the book?

جعلت فداك إني أحفظ القرآن على ظهر قلبي فأقرأه على ظهر قلبي أفضل أو أنظر في المصحف؟ قال: فقال لي: بل أقرأه وانظر في المصحف فهو أفضل، أما علمت أن النظر في المصحف عبادة

May I be sacrificed for you, I have learnt the Holy Qur'an off by heart, so is it better I recite it by heart or to look at the scripture? So Imam as-Sadiq replied: Recite it and look at the scripture for it is better, for you should know that looking at the scripture is in itself worship. 46.

Imam as-Sadiq (as)

Narration 31 – Satan's nightmare

ليس شيء أشد على الشيطان من القراءة في المصحف نظرا

There is nothing worse upon Satan than the recitation by viewing the Holy Qur'an. 47.

The Prophet (S)

And as for the earlier narration also, "Whomever recites the Holy Qur'an off the scripture… and whomever recites the Holy Qur'an memoriter…" The Prophet (S) is teaching us that whether we recite off the scripture or off by heart, there is reward in it!

14. Measurable Motivation, Immeasurable Strength, Social Status

The Imams (as) did not only use the hereafter as motivation for their followers to memorise the Holy Qur'an, but also material, worldly motivations such as social status and monetary rewards, as well as physical strength that's beyond imagination.

Here are some narrations to illustrate, with the first narration giving so much importance to those who memorise the Holy Qur'an that they are entitled to annual monetary rewards from the Islamic Treasury.

Narration 32 – Annual Income

من دخل في الاسلام طائعاً وقرأ القرآن ظاهراً فله في كلّ سنة مائتا دينار في بيت مال المسلمين، وإن منع في الدنيا أخذها يوم القيامة وافية أحوج ما يكون إليها

Whoso enters faithfully into Islam and recited the Holy Qur'an memoriter for him is two hundred dinars in the Islamic Treasury annually, and if he is prevented from getting it in this world he will take it on the Day or Resurrection in its entirety whenever so in need of it. 48.

Imam Ali (as)

Narration 33 – Societal Status

حملة القران المخصوصون برحمة الله تعالى الملبسون نور الله تعالى المعلمون كلام الله تعالى المقربون عند الله تعالى من والاهم فقد والى الله تعالى ومن عاداهم فقد عادي الله تعالى

Those who carry the Holy Qur'an are the ones particularly privileged with the Mercy of Allah, who are draped with the Light of Allah, who are taught the Words of Allah, who are closest to Allah, whomsoever

champions them champions Allah, and whomsoever makes enemies of them will be making enemies with Allah49.

The Prophet (S)

Narration 34 – Strength

من قرأ مائة آية من القرآن من أي القرآن شاء ثم قال: يا الله سبع مرات فلو دعا على الصخرة لقلعها إن شاء الله.

Whomever recites one hundred Ayahs from the Holy Qur'an from any part of the Holy Qur'an he wishes and then says "Ya Allah" seven times, if he then imprecates upon a boulder he would uproot it with the will of Allah.50

Imam Ali (as)

Narration 35 – Highest status

إن أهل القرآن في أعلى درجة من الآدميين ما خلا النبيين والمرسلين فلا تستضعفوا أهل القرآن حقوقهم فإن لهم من الله العزيز الجبار لمكانا عليا

Certainly, the people of the Holy Qur'an are the highest status of human beings save the Prophets and Messengers, so do not seek to diminish the rights of the people of the Holy Qur'an, for certainly they have a high place for them from The Al Mighty Allah.51.

The Prophet (S)

Narration 36 – Pass the Straight Path with the prophets

إن أَكرم العباد إلى الله بعد الاَنبياء العلماء ثم حَمَلَة القرآن يخرجون من الدنيا كما يخرج الاَنبياءُ، ويُحشرون من قبورهم مع الاَنبياء ويمرّون على الصراط مع الاَنبياء ويأْخذون ثواب الاَنبياء، فطوبى لطالب العلم وَحامل القرآن مما لهم عند الله من الكرامة والشرف

The most honourable of the worshippers to Allah after the Prophets are the scholars, then the bearers of the Holy Qur'an, they leave the world just as the prophets leave, and they are resurrected from their graves with the prophets, and they pass the Straight Path with the prophets, and they take the rewards of the prophets, so blessed are the seekers of knowledge and the bearers of the Holy Qur'an of what they have with Allah of honour and prestige. 52.

The Prophet (S)

Narration 37 – Most honourable

أشراف امتي حملة القرآن وأصحاب الليل

The most honourable of my nation are the bearers of the Holy Qur'an and those who keep vigil at night 53.

The Prophet (S)

Narration 38 – The standard of Islam

حامل القرآن حامل راية الإسلام، من أكرمه فقد أكرم الله، ومن أهانه فعليه لعنة الله عز وجل.

The bearer of the Holy Qur'an is the bearer of the standard of Islam, whoever honours him, so Allah will honour him, and whoever insults him, so upon him is the curse of Allah.54

The Prophet (S)

In well-known and documented historical events, the Prophet (S) would seek to make the Commander in Chief of a group of men to be sent to battle or for a mission by asking each one what and how much of the Holy Qur'an they have memorised. In one such instance, a young man says Surah Al-Baqarah and some of other parts of the Holy Qur'an is what he has memorised, and so was assigned the post of Commander in Chief. When the rest of the men complained that this man was the youngest of all of us!! The Prophet(S) replied "Yes, but he has memorised Surah Al-Baqarah".55

Likewise, when burying the Martyrs of the Battle of Uhud, the Prophet (S) asked for those who memorised the Holy Qur'an to be buried before others.56

15. Memory and Cognition Is Maintained

Narration 39 – Faculty of mind

من جمع القرآن متعه الله بعقله حتى يموت

Whomever memorises the Holy Qur'an Allah will make him enjoy the faculty of his mind till his death 57.

The Prophet (S)

Narration 40 – Memory

ثلاثة يزدن في الحفظ ويذهبن بالبلغم قراءة القرآن والعسل واللبان

Three increase memory and drive away phlegm, recitation of the Holy Qur'an, honey, and curd 58.

Imam Ali (as)

Quick Overview

1. The Prophet (S) and the Divinely Guided Imams (as) have been reported on multiple occasions ordering and recommending the memorisation of the Holy Qur'an. And taking their advice in doing so is the path to happiness and perfection in this world and the hereafter.

2. The Prophet (S) and the Divinely Guided Imams (as) themselves are bearers of the Holy Qur'an and encouraged their families and supporters to do so.

3. The supplications that seek help in memorising the Holy Qur'an are in themselves testimony to the weight put on memorisation of the Holy Qur'an.

4. Not only where rewards for the Hereafter described, but material rewards should be used to encourage memorisation, including annual income from the Islamic Treasury.

5. It is a shield against the fire of Hell, and one who starts young and has the Holy Qur'an infused in to their flesh and skin, will certainly be protected.

6. There are medical benefits such as the protection of the mind and intellect from diseases that may be seen such as Alzheimer's and improvement of memory that other texts such as poetry does not have.

7. In taking in the challenge to memorise the Holy Qur'an, you use your time and every moment you have in preserving what you have memorised through regular reviews and in learning new Ayahs. This makes you one who is associated with the Holy Qur'an.

8. Many narrations describe different surahs to be recited in different prayers, especially in the Night Prayer, where long surahs are recommended. On the other hand, reading from the pages of the Holy Qur'an during prayers is not recommended. The conclusion is that one must memorise these surahs in order to be able to recite them during the prayers.

9. In order to succeed in this task, and in any task, one must supplicate and pray, and seek intercession, so that Allah can bless them with this privilege, and to know that without this support and blessing, success will otherwise be elusive.

10. One must have the right intention when committing to reciting of the Holy Qur'an. Imam as-Sadiq (as) says the following with this regard:

> إن من الناس من يقرأ القرآن ليقال: فلان قارئ و منهم من يقرأ القرآن ليطلب به الدنيا ولا خير في ذلك ومنهم من يقرأ القرآن لينتفع به في صلاته وليله ونهاره.

Certainly, amongst the people are those that recite the Holy Qur'an so that people can see so and so is a reciter, and amongst them is who recites the Holy Qur'an in order to ask for worldly gains and not that of the Hereafter, and amongst them is who recites the Holy Qur'an so that he benefits with it in his prayers, and night, and days. 59

Imam as-Sadiq (as)

Memorisation of the Holy Qur'an in the eyes of Scholars

The Holy Qur'an, the Prophet (S) and the Divinely Guided Imams (as) have all emphasised the significance and importance of constant recitation, memorisation and action upon the Holy Qur'an. In this section, a snapshot of quotes from past and present scholars of Islam are showcased.

The First Martyr

Muhammad Ibn Makki Al-Aamali, known as the Martyr, or The First Martyr. He lived in the eighth century and was born in Lebanon into a scholarly family. He studied widely and travelled broadly to study including to Al-Hilla, Baghdad, Damascus, Holy Mecca, Madinah, Quds in Palestine, Al-Khalil and Egypt.

One of his most important and last works was on jurisprudence "Al Lum'a Al Dimishqiya"60 which was written while in prison, in no more than seven days and while knowing he was to be executed at the end of the week, after which he was crucified and burnt in Damascus under the orders of the oppressive powers of the time.61 May his soul rest in peace.

In his published will, he writes that

If you can memorise the Holy Qur'an, then definitely do so, but if you see yourself unable to, then do so for whatever amount you can.62

The Second Martyr

Sheikh Zain Ul-Deen Ali Ibn Muhammad Al-Aamali, known as the Second Martyr, was born in 911AH in Lebanon. Also a well-known and respected scholar having travelled widely to study, including Damascus, Egypt, Mecca, Madinah, and holy places in Iraq.

The Second Martyr has written a significant commentary on the works of the First Martyr, “Explanation of The Lum’a Al-Damishqiya”, which continues to be studied in Islamic Seminaries until today. As with the First Martyr, he was ordered to be executed, may his soul rest in peace, by an oppressive government.[63]

He writes on this topic in another book still relevant today, “Muniat El Mureed”[64] that

…the first thing a seeker of knowledge must occupy himself with is the masterful memorisation of the Holy Qur’an. Why? Because the Holy Qur’an is the basis and most important of sciences. The way of previous scholars was that sciences of jurisprudence and narrations would not be to taught unless the student was a memoriser of the Holy Qur’an. And after its memorisation, further studies must be so as to not slowly drift in to forgetting the Holy Qur’an…but rather a portion must be consistently recited on a daily basis…

The above advice was repeated in “Al Murad Min Meniat El Mureed”[65] a summary of the original work by Syed Muhammad Ridha’ Tabatabaie.

Ayatollah Borujerdi

The Grand Ayatollah and Marja of his time until his death in 1961 at 86 years of age, may his sould rest in peace. It was him that revived the Islamic Seminaries of Qom and was a teacher to such students as Syed Ruhallah Al-Musawi Khomeini, Syed Ali Khamenei, the current Supreme Leader of the Islamic Republic of Iran, and Syed Ali Sistani, current Grand Marja based in Najaf, Iraq.

He is buried between The Greater Mosque and the Holy Shrine of Syeda Fatimah Ma’sooma, peace be upon her, in Qom, Islamic Republic of Iran.

His comment on the Holy Qur’an is that

Memorisation of the Holy Qur’an is the provision of the journey for mankind. Alas! Regret upon he who leaves this world without any provisions.[66]

Ayatollah Muhammad Taqi Bahjat

Born 1916 and having passed away only recently in 2009 at 92 years of age, may his soul rest in peace, many still remember the prayers he led and the Islamic Seminaries in Qom continue to tell stories of this very special man. His works continue to be published and have significant impact on today’s society, and is buried near the Holy Shrine of Syeda Fatimah Ma’sooma, peace be upon her, in Qom, Islamic Republic of Iran.

He is well known for his simple, but effective instructions on life. On the issue of the Holy Qur’an, he says:

"We must have absolute certainty in the fact that looking at the Qur'an is not like looking at any other book!" 67

and that

"*Looking at the Qur'an continuously is the remedy for the pain of eyes*."68

On the issue of learning and acting upon the Holy Qur'an, he says:

"*We have the responsibility of striving to learn, teach, recite, and act upon the Qur'an. However, whilst we place the Qur'an upon our heads on the nights of vigil* [*i.e. the Nights of Power*], *in practice, we step upon the verses of hijab, backbiting, lying and the verses,* ***"Woe to the defrauders,"*** [***Surah al-Mutaffifeen, 83:1***] ***"Do not speak to your parents in an ill-tempered manner,"*** [***Surah al-Israa, 17:23***] *and* ***"Do not walk exultantly on the earth."*** [***Surah al-Israa, 17:37***]."69

And on memorisation itself, he says

Memorise the Holy Qur'an so that it is always by our side and we are always by its side. Seek refuge with the Holy Qur'an, it is the means to our protection during times of difficulty and hardships of this world.... 70

The result of memorising the Holy Qur'an is indescribable...Memorising the Holy Qur'an, is as a rule, easy, as according to narrations, "Allah has made its memorisation easy for his (The Prophets) nation", but it must be repeated constantly as it can escape the memory quickly.71

Ayatollah Sheikh Muhammad Nahavandi

Memorisation of the Holy Qur'an is one of the most important forms of worships and most emphatically recommended. Memorisation the Holy Qur'an with knowledge and faith gives light to the heart and expands the chest and soul and refines the self, its reward on the Day of Resurrection is commensurate with its value, because the memoriser of the Holy Qur'an is drowned in the light of God and is near God and is of the near ones, but unfortunately in this day and age, we have left this. While in the times before us, it is said that it was prevalent those amongst Muslims who were not memorisers were of little worth in society.72

Ayatollah Fazel Lankarani

Without doubt, reciting and repeating and memorising the Holy Qur'an has much virtue and was seen as a distinction amongst Muslims at the Dawn of Islam, and God Willing, the believers, especially the dear youth, give more importance to this issue.73

Ayatollah Khoei

In one of the sessions by Ayatollah Makarim Shirazi, may his life be lengthened, he said that Ayatollah Khoei…

…was memorising the Holy Qur'an in old age.

And what is commonly known is that it was in those years that he was able to memorise twenty-five chapters of the Holy Qur'an.[74]

Sheikh Mansour Leghaei[75], may his life be lengthened, relates a story from one of the students of Ayatollah Khoei in a lecture he gave recently on this issue. The student said that despite the heat of the summer of Iraq, Ayatollah Khoei would utilise the time travelling between Kufa and Najaf in the taxi to memorise the Holy Qur'an while he was in his 70s, and has expressed his wish to have started at seven, and not 70.

Ayatollah Safi Golpayegani

A student of Ayatollah Borujerdi and currently in Qom, Ayatollah Safi Golpayegani, may his life be lengthened, says that

Memorising the Holy Qur'an was and is for all levels of believers, the clarity of this matter is so much so that it is not in need of any explanation or detail.[76]

Ayatollah Ja'far Sobhani

Ayatollah Ja'far Sobhani, may his life be lengthened, has said that should Allah grant him his life over, he would give the priority to memorising the Holy Qur'an over Arabic poetry and the like.

When asked in a session with students of the Islamic Seminary what effects the memorisation of the Holy Qur'an would have, he said…

The Holy Qur'an is light. If one has light in their minds it is apparent that it will have an effect. I have tested this, people who are familiar with the Holy Qur'an, much of it or less, sin less… this very familiarity with the Holy Qur'an protects one from sin.

Ayatollah Ma'refat

When it comes to memorising, and what the bearer or carrier of the Holy Qur'an means, Ayatollah Ma'refat says…

The bearer of the Holy Qur'an is one who carries the Holy Qur'an in their heart, not merely that in writing and in the bookcase….in summary, memorisation and mastering the correct recitation is one of the

jurisprudential obligations at all times and especially in the current era….[77]

Ayatollah Hassan Hasanzadeh Amoli

Ayatollah Hassan Hasanzadeh Amoli was, at the earlier stages of his studies, passionate about memorising poetry. He now says:

Alas! Had only someone advised us at that very time, "Sir! Instead of memorising these (poems), start memorising the Holy Qur'an…!" This regret now remains with me… If only the passion and longing to memorise poetry was put to use towards the memorisation of the Holy Qur'an instead.[78]

Syed Ali Khamenei

The Supreme Leader of the Islamic Republic of Iran, may his life be lengthened, consistently emphasises the importance of the memorisation of the Holy Qur'an and suggests

The lack of attention paid to memorisation of the Holy Qur'an in our Islamic Seminaries at the moment is truly a significant deficiency.

In some of Islamic Seminaries of the Sunni schools, as it was previously, from the very get go, memorisation of the Holy Qur'an is part of the conditions of the school. In some others where it is not a condition, there is encouragement for it.

Memorisation of the Holy Qur'an is very valuable. The Sunni brothers, in their Islamic Seminaries, while they have not delved in to the scientific and jurisprudential depth that we have on many issues, they have this significant privilege over us in that their students, as soon as they enter the seminaries, start studying and learning the recitation of the and then with the memorisation of the Holy Qur'an.

He also expresses a similar theme to that of Ayatollah Hassan Hasanzadeh Amoli, in regretting not memorising in his youth and that no one was there to advise them to start memorising it.

I swear by Allah, on many occasions I have thought to myself that if it were possible, whatever I had I would give in return for the memorisation of the Holy Qur'an… but alas that's not possible…

…Take very seriously the issue of memorising the Holy Qur'an.[79]

Summary

1. In order to be able to contemplate upon the Holy Qur'an, we must continuously recite it, it won't happen if we recite it occasionally or once a year. One of the best way to contemplate is to memorise.

2. We must be aware of and know each single Ayah to be able to determine our duties in each circumstance and if we wish to act upon and implement the Holy Qur'an, and so we need to be intimate

with the Holy Qur'an. Memorisation leads to intimacy.

3. If a loved one sends us a letter to read, we would read it over several times, keep it close to us, and reread it over again so much so we would commit it to heart without ever getting tired of reading it. The One who loves you the most has sent you this letter… and if we were true to our words in our love of our faith, the Holy Qur'an would continue to be an intimate part of our life.

4. Much of the fallacies that surround Shia Islam can be answered through the Holy Qur'an, and the lack of our intimate knowledge of it and ability to answer those fallacies has led to some take advantage of this to distribute false allegations about Shia Islam, including over air, during hajj pilgrimage, social media and other platforms. Intimate knowledge of the Holy Qur'an can help overcome this challenge.

5. Many scholars, who have in their time memorised many things including poetry, have expressed regret over not giving priority to the Holy Qur'an over everything else. Our duty is to learn from the mistakes of our history and not repeat them.

6. Like learning the multiplication time table and its application, no school will hesitate in teaching it due to the knowledge that at any point in time in life, we may need them. Likewise, the Holy Qur'an is such that at any point in our life, we will be in need of it and its applications.

7. The preservation of the Holy Qur'an relies on those who memorise it. Mistakes happen, intentionally or otherwise, in printed Qur'ans and in digital ones. And many occasions have been recorded where a memoriser of the Holy Qur'an has picked up mistakes, leading to a recall and correction. In one instance, Qur'ans printed by Israelis and distributed in Kuwait were found to have replaced certain words to completely change the meanings, such as the omission of negating words (لا) in some Ayahs.

8. Many love and encourage the memorisation of songs, poetry, carols etc but as soon as one mentions memorisation of the Holy Qur'an, the same people would attack the idea! Is it not better to memorise the best of narrations over songs and poetry?

1. Many are included in this list, but some of those are listed here from and are from both schools of thought:

الميزان في تفسير القرآن، مجمع البيان، اثنا عشري، شبّر، معين، منهج الصادقين، جوامع الجامع، شريف لا هيجي، عاملي، الجديد في تفسير القرآن المجيد، بحر العلوم، جلالين، تفسير المنير، تفسير المنير، تفسير الوسيط، كشف الأسرار، لباب التأويل، ابن كثير.

2. آشنایی با قرآن
3. تفسير جوامع الجامع
4. تفسير الميزان
5. Al Nisa 4:147
6. Al Imran 3:145
7. These include, but not limited to the following:
اصول الكافي، وسائل الشيعة، مستدرك الوسائل، بحار الانوار، معاني الأخبار ،ثواب الأعمال، الخصال، تفسير الامام العسكري، جمال الأسبوع بكمال العمل المشروع، قرب الأسناد، المالي شيخ طوسي، لب الباب، جامع الأخبار، ميزان الحكمة، مكارم الأخلاق، الجعفريات، مشكات الأنوار، النوادر و....روانديي، تفسير عن ابن إبراهيم القمي، معاني الأخبار، عيون اخبار الرضا عليه السلام
8. The four major texts are:

أصول الكافي، من لا يحضره الفقيه، تهذيب الأحكام، الاستبصار

9. فصل القرآن

10. وسائل الشيعة

11. (Mizan Al-Hikmah مِيزان الْحِكمة) V3 P2521

12. (Nahjul Balagha – ع) خطب الإمام علي ـ نهج البلاغة))

13. (Mizan Al-Hikmah مِيزان الْحِكمة) V3 P2521

14. (Mustadrak al-Was'il مستدرك الوسائل) V4 P233

15. (Usool Al Kafi – اصول الكافي) V2 P609

16. (Mizan Al-Hikmah مِيزان الْحِكمة) V3 P2522

17. (Syed Sistani – Simplified Jursiprudence – الفتاوى الميسرة ـ السيد السيستاني) P377

18. (Al Khisal – الخصال) P142

19. (Bihar Al Anwar بحار الأنوار) V89 P200-201

20. (Usool Al Kafi – اصول الكافي) – Volume 2 P627

21. What The Red Kabrit is... is up for discussion, however, the certainty is that is rare and invaluable.

22. (Sheikh Al Sadooqs Al Amali – الأمالي للصدوق) – under the chapter of "Merits of the Memoriser of the Holy Qur'an"

23. (Mustadrak al-Was'il مستدرك الوسائل)

24. (Usool Al Kafi – اصول الكافي) V2 P606.

25. (Usool Al Kafi – اصول الكافي) V2 P608.

26. (Sunan Abi Dawood – سنن أبي داود) V1 P113

27. (Quranic Rulings – استفتاءات قرآنى) P140

28. (Nafahat Ar Rahman – نفحات الرحمن) V1 p38

29. (Mustadrak al-Was'il مستدرك الوسائل) V4 P233

30. (Mustadrak al-Was'il مستدرك الوسائل) V4 P233

31. (Mizan Al-Hikmah مِيزان الْحِكمة) V3 P2523

32. (Kanz Ul Amal – كنز الأعمال) V1 Narration 2488.

33. (Mustadrak al-Was'il مستدرك الوسائل) V4 P269

34. (Encyclopedia of Shia Narrations – جامع احاديث الشيعة) V4 P59

35. (Usool Al Kafi – اصول الكافي) V1 P44

36. (Usool Al Kafi – اصول الكافي) V2 P576

37. (Usool Al Kafi – اصول الكافي) V2 P577

38. (Mafatih Al-Jinan – مفاتيح الجنان)

39. (Bihar Al Anwar بحار الأنوار) V83 P9

40. (Mustadrak al-Was'il مستدرك الوسائل) V4 P245

41. In other narrations, it is "Read and rise".

42. (Bihar Al Anwar بحار الأنوار) V89 P22

43. (Mizan Al-Hikmah مِيزان الْحِكمة) V3 P2522

44. (Mizan Al-Hikmah مِيزان الْحِكمة) V3 P2522

45. (Encyclopedia of Shia Narrations – جامع احاديث الشيعة) V15 P9

46. (Usool Al Kafi – اصول الكافي) V2 P614

47. (Wasa'il Al Shia وسائل الشيعة) V6 P204

48. (Al Khisal – الخصال) V2 P602

49. (Tafisr of Imam Al-Askari) P13

50. (Rewards of Deeds – ثواب الأعمال) P104

51. (Usool Al Kafi – اصول الكافي) V2 P603

52. (Full Collection of Narrations – جامع الأخبار) P114

53. (Encyclopedia of Shia Narrations – جامع احاديث الشيعة) V9 P111

54. (Mizan Al-Hikmah مِيزان الْحِكمة) V3 P2523

55. روي أن النبي ص بعث بعثا ثم تتبعهم يستقرئهم فجاء إنسان منهم فقال ما ذا معك من القرآن حتى أتى على أحدثهم سنا فقال له ما ذا معك من القرآن

قال كذا وكذا و سورة البقرة فقال أخرجوا و هذا عليكم أمير قالوا يا رسول الله ص هو أحدثنا سنا قال معه سورة البقرة – مجمع البيان في تفسير القرآن (Majmaul Bayan Fi Tafsir Al-Quran مجمع البيان فى تفسير القرآن) V1 P111

56. (Mizan Al-Hikmah مِيزان الْحِكمة) V3 P2523

57. (Mizan Al-Hikmah مِيزان الْحِكمة) V3 P2523,

58. (Wasa'il Al Shia وسائل الشيعة) V25 P25

59. (Usool Al Kafi – اصول الكافي) V2 P607

60. اللمعة الدمشقية

61. (Explanation of The Works Al Lum'a Al Damishqiya – الروضة البهية في شرح اللمعة الدمشقية) V1 P15

62. Will of The First Martyr quoted from (Why we should memorise the Holy Qur'an – چرا قرآن را حفظ كنيم) P146.

63. (Explanation of The Works Al Lum'a Al Damishqiya – الروضة البهية في شرح اللمعة الدمشقية) V1 P17

64. منية المريد

65. المراد من منية المريد

66. The Life of Ayatollah Borujerdi, P165, quoted from
(Why we should memorise the Holy Qur'an – چرا قرآن را حفظ كنيم) P150

67. Cited from http://bahjat.ir/en/category/2288/instructions [1], The Center for Compliation and Publication of the Works of Grand Ayatollah Bahjat, date of citation 31/05/17.

68. Ibid

69. Ibid

70. Quoted from “On the way to the beloved” P165 quoted from (Why we should memorise the Holy Qur'an – چرا قرآن را حفظ كنيم) P150.

71. Quoted from “In the presence of Ayatollah Bahjat” P115 quoted from (Why we should memorise the Holy Qur'an – چرا قرآن را حفظ كنيم) P151.

72. Exegesis of Nafhat ArRahman V1 P35 quoted from
(Why we should memorise the Holy Qur'an – چرا قرآن را حفظ كنيم)

73. (Why we should memorise the Holy Qur'an – چرا قرآن را حفظ كنيم) P152

74. Ibid, P153

75. See http://www.ehawza.com/ [2]

76. (Why we should memorise the Holy Qur'an – چرا قرآن را حفظ كنيم) P154

77. (Why we should memorise the Holy Qur'an – چرا قرآن را حفظ كنيم) P156

78. Page 563 of ميراث ماندگار – Lasting Legacy quoted from (Why we should memorise the Holy Qur'an – چرا قرآن را حفظ كنيم) P158

79. Quotes from various sources and speeches sourced from
(Why we should memorise the Holy Qur'an – چرا قرآن را حفظ كنيم)

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https://www.al-islam.org/pursuing-excellence-guide-memorising-holy-quran-sl-al-hakim/part-1-why-memorise-holy-quran

Links

[1] http://bahjat.ir/en/category/2288/instructions

[2] http://www.ehawza.com/