

## Qur'ān in Ḥadīth

BOOK	REFEREN CE	HADITH	COMMENTS
The Holy <i>Ahl-i Bayt</i> in the Prophetic Traditions pg 15 by Faquir Muhammad Hunzai , Rashida Noormohamed-Hunzai Caskets of Pearls Vol 1 Q/A 5 pg 10 Chain of the light of Imāmat pg 18 Sweet Smelling pg 3 The Holy Qur'ān & the Light of Imāmat pg 14	.. 32912..	The Holy Prophet said: “°Alī is with the <b>Qur'ān</b> and the <b>Qur'ān</b> is with °Alī; they will never be separated until they come to me at the Pond.”	
The Holy <i>Ahl-i Bayt</i> in the Prophetic Traditions pg 15 by Faquir Muhammad Hunzai , Rashida Noormohamed-Hunza The Holy Qur'ān & the Light of Imāmat pg 10 Chain of the Light of Imāmat pg 17 Precious Treasure pg 19 Wajh-i Din pg 170	.. 32967..	The holy Prophet said: “Indeed, among you there is the one who will fight for the sake of the <i>ta'wil</i> of the Qur'ān, as I did for the sake of its <i>tanzil</i> .” The Prophet was asked: Is he Abū Bakr or °Umar? He said: “No, rather he is the mender of shoes ( <i>khāṣifū 'n-na'l</i> ).” That is, °Alī.	
Caskets of Pearls Vol 1Q/A 293 pg 142 A Thousand Wisdoms pg 107 W194 The Holy <i>Ahl-i Bayt</i> in the Prophetic Traditions pg 15 by Faquir Muhammad Hunzai , Rashida Noormohamed-Hunzai	( <i>Sharḥ</i> , IV, p. 337). ...32968...	The holy Prophet said: “I am fighting for the sake of the <i>tanzil</i> of the Qur'ān and °Alī is fighting for the sake of it's <i>ta'wil</i> .”	
The Holy <i>Ahl-i Bayt</i> in the Prophetic Traditions pg 16 by Faquir Muhammad Hunzai , Rashida Noormohamed-Hunzai	.. 32969 ..	The holy Prophet said: “By He in Whose hand is my soul! Indeed, among you there is a man who will fight the people after me for the sake of the <i>ta'wil</i> of the <b>Qur'ān</b> as I did the polytheists for the sake of its <i>tanzil</i> , while they testify that there is no deity but <i>Allāh</i> . And	

		<p>their killing will become so distressing that they will defame ʿAlī, the <i>walī</i> of <i>Allāh</i> and resent his action as Mūsā did the affair of the boat, the boy and the wall, which was entirely approved by God, the Exalted.”</p>	
<p>Translated by Faquir Muhammad Hunzai</p>	<p>(Majālis al-Muʿayydiyyah, I, p. 480</p>	<p>The holy Prophet said: "God did not mention 'O you who believe' in a verse of the Qur'an except that their Amīr (Chief, Commander) is ʿAlī."</p>	
<p>Book of Healing pg 279 Caskets of Pearls Vol 1 Q/A 77 pg 39 A Thousand Wisdoms pg 105 W186 The Wise Qurʾān And The World of Humanity vol 2 pg 65 Chain of the Light of Imāmat pg 64 Manifestations of Wisdom pg 5 Confluence of Spiritual Science and Material Science pg 40</p>	<p><i>Mathnawī</i>, III, 520; <i>Iḥyāʾ</i>, I, 99; <i>Aḥādīth-I Mathnawī</i>, p. 83.</p>	<p>It is said in a <i>Ḥadīth</i>: "The Qurʾān indeed has a <i>zāhir</i> (exoteric) and a <i>bāṭin</i> (esoteric) ..." (<i>Iḥyāʾ</i>, I, 99). Thus it is the <i>bāṭin</i> of the Qurʾān which is the <i>taʾwīl</i> and which is extremely necessary, because in it are hidden the gems of secrets.</p>	
<p><b>Thaqalayn</b> A Thousand Wisdoms pg 130 W 243</p>	<p>(<i>Sharḥ</i>, X, 481).</p>	<p><b>Two weighty things:</b> A <i>Ḥadīth</i> says: "I have left behind me two important things among you, one of the two is greater than the other, as a rope which is linked from heaven to the earth, the Book of <i>Allāh</i> and the other my <i>ʿiṭrat</i>, my <i>ahl-i bayt</i>. They will never separate from one another until they come to me at the pond of <i>Kawthar</i>."</p>	<p>This event took place at Ghadir i Khumm.  (key word Awlaa) 33:6</p>

Caskets of Pearls Vol 1 Q112 PG 55		It is said in a <i>ḥadīth</i> : “You cannot be a complete <i>faqīh</i> until you see the Qur’ān from many aspects.”	Faqīh: learned person
The Holy Qur’ān and the Light of Imāmat pg14 Caskets of Pearls Vol 1 Q 22 pg17 Wajh-i Dīn pg 103	Pīr Nāṣir-i Khusraw	The Holy Prophet said: Exoterically Ummu’l-Kitāb is Sūratu’l-Fātiḥah and esoterically it is ‘Alī (a.s.).	Imām of the time who is living and speaking 43:4
Chain of The Light of Imāmat pg 64		Holy Prophet said “Each of the letters of the Qur’ān has a limit and each limit has a ladder”	
Caskets of Pearls Vol 1Q146 PG 69 Hundred Questions-Answered pg 133 Q/A 86	Sayyidnā Qāzī Nu‘mān, <i>Kitābu’l-Himmah</i> , ed. M. K. Ḥusayn (Cairo, 1948)p 46	In a ḥadīth: “Indeed to look at the Imam is ‘ibādat (worship) and to look at the Muṣḥaf i.e. the silent Qur’an is also ‘ibādat”.	
A Thousand Wisdoms pg 65 W 106 Practical Sufism and spiritual science pg 91	( <i>Tirmidhi</i> , V, 162) <i>Lughāt, Qāf</i> , p. 140)	"Indeed, everything has a heart and the heart of the Qur’ān is <i>Yā-Sin</i> (36)."	
A Thousand Wisdoms pg 110 W 201 The Wise Qur’ān and the World of Humanity Vol 1 pg 55	( <i>al-Mustadrak</i> , III, 615)	The holy Prophet prayed for ‘Abdu’llāh bin ‘Abbas bin ‘Abdu’l-Muṭṭalib in these words: “O <i>Allāh</i> , grant him the understanding of religion and teach him the <i>ta’wīl</i> of the Qur’ān”.	
The Wise Qur’ān And The World of Humanity Vol 1 pg 55 & Vol 2 pg 75	<i>al-Ittiqān</i> , IV, 184).	<b>Docile, tractable, obedient:</b> It is said in a <i>Ḥadīth</i> : "The Qur’ān is a tractable thing with many	The Holy Prophet says: "I have been

Book of Healing pg 249		aspects, so interpret it according to the best aspect. "	given the most comprehensive words." That is, the words of the Qur'ān and <i>Ḥadīth</i> are few in number, but their meanings are countless. Therefore, Qur'ānic teaching and guidance are according to the strata and ranks of the people. Jawāmi'ū'l-kalim (few words-comprehensive meanings)
A Thousand Wisdoms pg 110 W 201 Caskets of Pearls Vol 1 Q/A 189 PG 95	<i>(al-Mustadrak, III, 618)</i>	It is narrated from Ibn 'Abbās that the holy Prophet embraced him and prayed: "O <i>Allāh</i> ! Teach him wisdom and the <i>ta'wīl</i> of the Book".	
Book Of Healing pg 362		<i>Al-Qur'ānu'l-ʿaẓīm</i> and <i>al-Sabʿu'l-mathānī</i> . The holy Prophet has said: It ( <i>Ummu'l-Kitāb</i> ) is the <i>Ummu'l-Qur'ān</i> , and it is <i>al-Sabʿu'l-mathānī</i> and it is <i>al-Qur'ānu'l-ʿaẓīm</i> . It is called <i>al-Sabʿu'l-mathānī</i> because in it there are seven verses, which are repeated (in prayers). It is <i>al-Qur'ānu'l-ʿaẓīm</i> because it consists of all those meanings which are found in the Qur'ān.	Seven – repeated cycles of the Imams.  <i>Al-Qur'ānu'l-ʿaẓīm – Dua essence of ibadat, explanation of Sūratū'l-Fātiḥah</i>

<p>Chain of the Light of Imāmat pg 64  Book of Healing pg 279  A Thousand Wisdoms pg 365 W 688  Wise Qur'ān and the World of humanity Vol 2 pg 65  Pure Intellect pg 2</p> <p>Compilations of hadīth / Fihrist-ul Ahadeeth -  °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p>		<p><b>Qur'ān:</b>  It is said in a <i>Hadīth</i>: "Indeed, the Qur'ān has a <i>zāhr</i> (exoteric aspect) and a <i>bāṭn</i> (esoteric aspect) and every <i>bāṭn</i> goes up to seven <i>bāṭns</i> or up to seventy <i>bāṭns</i>."</p>	
<p>A Thousand Wisdoms pg 230 W 421</p> <p>Compilations of hadīth / Fihrist-ul Ahadeeth -  °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p> <p>Casket of Pearls Q/A 941 part 2 pg 149</p>	<p><i>Sayyidnā Maṣūru'l-Yaman Sarā'ir</i>, p. 88</p> <p>(<i>al-Ittiqān</i>, I, 131-41)</p>	<p><b>Seven letters:</b>  The Holy Prophet says: "The Qur'ān is revealed on seven letters... each of those letters is sufficient (in knowledge and wisdom) and healing (from inner diseases, i.e. spiritual and intellectual diseases)."</p>	<p>According to Sayyidnā Maṣūru'l-Yaman, the <i>ta'wili</i> wisdom of this <i>Hadīth</i> is that by the Qur'ān is meant his <i>waṣiyy</i> (legatee) and <i>asās</i> (foundation), because he is the custodian of the <i>ta'wil</i> of the Qur'ān and <i>mazhar</i> (locus of manifestation) of its wonders and marvels and by seven letters is meant the pure Imams from his children, of whom each one is sufficient (in knowledge and wisdom) and healing (from inner diseases).</p>
<p>Sweet Smelling pg 60</p> <p>Compilations of ḥadīth / Fihrist-ul Ahadeeth -</p>		<p>It is said in a Ḥadīth: "The Qur'ān is revealed on seven letters. By this is meant that the revelation of the Qur'ān happened from the Pen</p>	<p>Seven different ways of reciting the Qur'ān gives</p>

<p>°Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p>		<p>to the Guarded Tablet. These letters are the seven lights, which are related to Ḥaẓrat Ādam, Ḥaẓrat Nūḥ, Ḥaẓrat Ibrāhīm, Ḥaẓrat Mūsā, Ḥaẓrat Īsā Ḥaẓrat Muḥammad Muṣṭafā and Ḥaẓrat Qāim.</p>	<p>more meanings.</p>
<p>Thousand Wisdom pg 365 W 687</p>	<p>(<i>Lughāt, Qāf</i>, p. 54).</p>	<p>It is said in a <i>Ḥadith</i>: "How many reciters of the Qur'ān are such that the Qur'ān curses them!"</p>	<p>Recite like parrot but don't know the meaning (tawil) 25:30: Prophet complained his community was holding on to the Qur'ān as a useless thing.</p>
<p>Pure Intellect pg 18 Compilations of ḥadīth / Fihrist-ul Ahadeeth - °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p>		<p>It is said in a Ḥadīth.... The Book of God (Qur'an) is a rope which extends from the heavens to the earth.</p>	<p>There are no stages of spiritual and intellectual advancement without (the help of) this rope of the Qur'an and the Light of Imamat.(5:15)</p>
<p>A Thousand Wisdoms pg 156 W 293 Ḥamalāt al-Qur'ān  The Wise Qur'ān And The World of Humanity Vol 1 pg 74</p>	<p>(<i>Da'ā'im</i>, I, 343).</p>	<p>Bearers of the Qur'ān: It is said in a <i>Ḥadith</i>: "The bearers of the Qur'ān are the <i>‘arīfs</i> of the people of paradise." That is, those who are bearers of the Qur'ān's spirit, spirituality and recognition, are the <i>‘arīfs</i> of the people of paradise. The people of paradise</p>	

		will acquire the knowledge of the secrets of recognition from them.	
Book of Healing pg 215	In both <i>Muslim</i> (I, 74) and <i>Bukhārī</i> (I, 48),	Prophet said: “Religion is goodwill. We said: Goodwill to whom. He said: To God, His Book, His Messenger, the Imams of Muslims and Muslims in general”.	
Book of Healing pg 361 Compilations of hadīth / Fihrist-ul Ahadeeth - °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)	( <i>al-Ittiqān</i> , IV, 127).	“Indeed, God has gathered the sciences of the first and the last in four Books and their sciences in the Qur’ān and its sciences in the <i>Fātiḥah</i> ”, “the sciences of the <i>Fātiḥatu’l-Kitāb</i> in <i>Bismi’llāh</i> and those of <i>Bismi’llāh</i> in its letter <i>Bā’</i> .”	
Wajh-i Din pg 103 Compilations of hadīth / Fihrist-ul Ahadeeth - °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)		<b><i>Ummu’l-kitāb</i></b> The Prophet asked: “Who among you recited the <i>Ummu’l-kitāb</i> [the Mother of the Book] after me?” One of them said “I did.” The Prophet said: “Those who recited the <i>Ummu’l-kitāb</i> after me...[should know that] in <i>ẓāhir</i> , <i>Ummu’l-kitāb</i> is “ <i>al-Ḥamdu lillāh</i> ” [i.e. the first chapter of the Qur’an, also known as <i>al-Fātiḥa</i> ] and in <i>bāṭin</i> it is Murtaḍa °Alī, peace be upon Him.”	
Psalms-of –Lovers Pg 40		<i>Ḥadīth</i> : “ <i>Zayyinu’l Qur’āna bi-aṣwātikum</i> (Recite the Qur’an with a beautiful voice).”	

<p>A Thousand Wisdoms pg129 W 242</p>	<p>(<i>Muslim</i>, IV, 1873; <i>Kawkab</i>, p. 171; <i>Sharḥ</i>, X, 479-80).</p>	<p>Two weighty things: It is said in a <i>Ḥadīth</i>: "I am going to leave among you two important (weighty) things, of which one is greater than the other: the Book of <i>Allāh</i>, which is a rope extended from the heaven to the earth, one end of which is with <i>Allāh</i> and the other is in your hands. Thus hold it firmly and also my <i>‘iṭrat</i> (progeny)".</p>	
<p>A Thousand Wisdoms pg 17 Munajat i ilmī pg 17, 37, 45, 58 Ismailī istalahāt pg 17, 44-45</p> <p>Compilations of ḥadīth / Fihrist-ul Ahadeeth - ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p>	<p>(<i>Sarā’ir</i>, p.115)</p>	<p>“O groups of people! This is ‘Alī bin Abī Ṭālib who is the <i>khalīfah</i> (vicegerent) of God within you (<i>fikum</i>) and the <i>khalīfah</i> of His Book, which is revealed to you and is its door and veil, in which nobody can enter without him and he is the <i>qā’im</i> after me and is the <i>qā’im</i> among you in my place. Thus, listen to him and obey him. He who obeys him and loves him is among the exalted ones and will ascend to the higher world and he who stays away from him and disobeys him will be among the greatest losers.”</p>	
<p>Book of healing pg 375</p>	<p>(<i>Dārimī</i>, II, 433)</p>	<p>It is said in a <i>Ḥadīth</i> “He who loves the Qur’ān, let there be glad tidings for him.”</p>	<p>31</p>
<p>Gul-ha-yi bihist pg 73 (Urdu)</p> <p>Compilations of ḥadīth / Fihrist-ul Ahadeeth - ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p>		<p>Oh people I am leaving among you two matters (Aamrayn). If you follow these two you will never be mislead from the straight path (or you will never go astray from the straight path). And these two matters are, God’s Book and my ahl-al bayt. Then, he said that “Do you know this that I have a</p>	



		right over the believers more than they themselves? Prophet asked this question three times. They responded, yes, then the Prophet stated °Alī is the Lord of those whose Lord I am.	
A Thousand Wisdoms pg 410 W 778 Compilations of hadīth / Fihrist-ul Ahadeeth - °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)	( <i>Jāmi' u 'l- Ahādīth</i> , I, 133)	It is said in a <i>Hadīth</i> : "The language of the people of paradise is Arabic." I believe that the supreme and central language of paradise is Arabic and therefore all <i>mu'mins</i> will be able not only to speak Arabic, but also to benefit from the esoteric wisdoms of the Qur'ān and <i>Hadīth</i> .	
Qur'āni Science part 3 pg 278 (Urdu) Compilations of hadīth / Fihrist-ul Ahadeeth - °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)		In this <i>Hadīth</i> : would I tell you about a Sūrah which has neither been revealed in Old Testament, nor in New Testament. Such a Sūrah is available neither in the Psalms of David nor in the Qur'ān. They responded, "Yes oh Prophet! He responded, how do you recite namaz? They recited Ummu'l-Qur'ān – Sūrah al-Ḥamd. The Prophet responded, " I swear upon the one who possesses my soul such a Sūrah has not been revealed in the Old Testament, New Testament, Psalms of David (Zabur), even in the Qur'ān, this is the Sab°u'l-mathāni-(seven times revealed) this is the great Qur'ān which I have been given.	
Chihil Kaleed pg 23 (Urdu) Compilations of hadīth / Fihrist-ul Ahadeeth - °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)		Whoever wants to talk to <i>Allāh</i> should (properly) read the Qur'ān.	
Chihil Kaleed pg 23 (Urdu)		The People of the Qur'ān are the	

<p>Compilations of hadīth / Fihrist-ul Ahadeeth -          °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p>		<p>people of God and are closer to Him.</p>	
<p>Book of Healing pg 27</p>	<p><i>Al-Ittiqān</i>,          IV, 137-44</p>	<p>It is said in a <i>Ḥadīth</i> that in (reciting Surātu'sh-Shifā') it, is healing for every disease.</p>	
<p>The Wise Qur'ān And The World of Humanity Vol 1 pg 54</p> <p>Compilations of hadīth / Fihrist-ul Ahadeeth -          °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p>	<p><i>al-Itqān</i></p>	<p>It is mentioned: "God revealed one hundred and four books, the knowledge of which He kept in four books: Taurah, Gospel, Psalms and Furqān, then He kept the knowledge of the previous three books in the Furqān (i.e. the Qur'ān)</p>	
<p>Silsila -i Nūrun `alā Nūr pg 116. (Urdu)</p> <p>Compilations of hadīth / Fihrist-ul Ahadeeth -          °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p>		<p>Everything has a hump (high point) and the hump of the Qur'ān is Sūrah Al- Baqarah. There is a verse in this Sūrah which is the chief (sardar) of all the Qur'ānic ayats and that ayat is <i>Āyātu'l-kursī</i>.</p>	
<p>Kanzu'l-asrār 148-149)</p> <p>Compilations of hadīth / Fihrist-ul Ahadeeth -          °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p>		<p>Oh °Ali in you is the example of "<i>Qul huwa'llāhu aḥad</i> that whoever recites "<i>Qul huwa'llāhu aḥad</i> once, he gets the reward of a person who has recited one-third of the Holy Qur'ān and whoever recites "<i>Qul huwa'llāhu aḥad</i> twice gets the reward of a person who has recited two-thirds of the Holy Qur'ān and whoever recites "<i>Qul huwa'llāhu aḥad</i> thrice he gets the reward of a person who has recited the entire Qur'ān. Oh</p>	

		<p>°Alī you are on a similar pattern whoever loves you in his heart he gets one-third reward of Islam and whoever loves you in his heart and expresses your praise through his tongue he gets two-thirds of the reward of Islam and whoever loves you in his heart, praises you through his tongue and (particularly) helps you by his hand he gets the entire reward of Islam.</p>	
<p>A Thousand Wisdoms pg 106 W 195          Compilations of hadīth / Fihrist-ul Ahadeeth -          °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Books)</p>	<p>(<i>Da°ā'im</i>, I, 53).</p>	<p>°<i>Ilm-i maknūn</i>: Hidden knowledge:          Regarding the Qur'ān, <i>Mawlā</i> °Alī has said: "Its <i>zāhir</i> or exoteric aspect is an obligatory act, its <i>bāṭin</i> or esoteric aspect is a hidden and veiled knowledge which is known to and written with us."</p>	

**DA °Ā'IM AL-ISLĀM  
 OF  
 AL-QĀḌĪ AL-NU °MĀN**

**Pillars of Islam of Al- Qāḍi Al-Nu °mān**

Alī b. Abī Ṭālib: Referring to the Qur'ān, he stated, 'Its outward (meaning) is the obligatory act, while its inner (meaning) is a secret knowledge, veiled from sight, but is known to us [the Imams], and written down'. Pg 70

I am Abū Zarr al-Ghifārī. I now relate to you what I heard from the Messenger of God as he lay on the verge of death. I heard him saying, "I am leaving among you two things of great weight (*al-saqalayn*), the Book of God and my kindred (*itrati*), the People of my House (*ahl bayti*), and these two shall never be separated until they return to me at the Pool (*hawḍ*) just like these two." Then he [the Prophet] put together the two index fingers of his hands, coupling them and

equalizing them in all respects. He added “And not like this,” and extended the middle and index fingers of his right hand, “because one reaches out beyond the other. Indeed, their [the two things of great weight] likeness is the likeness of Noah’s ark. He who boarded it was saved, and he who left it was drowned. Pg37

Mawlānā Ja`far aṣ-Ṣadiq: He said [to his companions], ‘When a man from among us [i.e. the Imams], or among you, or among our followers reads the Qur’ān in his house, he radiates light for the heavenly beings as the brilliant star does for the people of the earth’. Pg 91

Mawlā ʿAlī, the Commander of the Faithful: He was asked once to explain the meaning of Word of God: *And Chant the Qur’ān in a distinct and sonorous voice (73:4)*. He said, ‘Utter the words distinctly, and do not scatter them about as if they were discarded dates; nor should you recite them in the manner of the reciting of poetry. Pause duly at its dazzling beauty and allow your hearts to be moved by it. Never let any one of you be anxious for a sūrah to end.’ Pg 203

Mawlā ʿAlī: He said, ‘The person who secludes himself in order to pray should confine himself entirely to the mosque. He should occupy himself with remembrance of God, recitation of the Qur’ān, and prayer. He should not engage in worldly conversation; nor should he recite [profane] poetry; nor argue with anyone. The less he talks with people the better for him. Pg 258

Mawlānā Muḥammad al-Bāqir: He spoke of those that fought against ʿAlī, and said, ‘But they were greater sinners than those that fought against the Messenger of God.’ It was said to him, ‘How can that be, O son of the Messenger of God?’ [The Imam] replied, ‘Because [those that fought the Prophet] lived during the *jāhiliyya* (pre-Islamic era), while these read the Qur’ān and knew the merit of those that possess it (*wa-‘arafū faḍla uli’l-faḍl*), and yet they did what they did after due contemplation.’ Pg 480