

Placing the Quran on our Heads on Laylatul Qadr

Placing the Quran on our Heads on Laylatul Qadr - Islamic Queries

17



Saleem Bhimji

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Placing the Quran on our Heads on Laylatul Qadr

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Question

Is it correct to say that placing the Quran on one's head [during the acts of worship on the Nights of Qadr in the Month of Ramadhan] is **not** mentioned in the sayings (*ahadith*) of the [fourteen] immaculates (*ma'sumin*)?

Detailed Answer

What is mentioned in the *ahadith* regarding the acts of worship and supplications recited with the Quran on the Night of Qadr consists of two parts:

1. The first part relates to opening the Quran and placing it in front of oneself, which is one of the [established] acts for the Nights of Qadr. [1](#)
2. The second part relates to placing the Quran on one's head. Sayyid Ibn Tawus narrates two reports (*riwayat*) from the book, *Ighathat al-Da'i*, through various chains of narrators, mentioning the act of placing the Quran on one's head as one of the special acts of the Nights of Qadr. [2](#) One of these narrations is as follows:

“We mentioned our chain [of narrators of the *hadith*] back to him in the book, *Ighathat al-Da'i*, from [3](#)Ali ibn Yaqtin, may Allah have mercy on him, from our master Musa ibn Ja'far, peace be upon him, who says in it: ‘Take the Quran in your hand, then place it on your head and recite: ‘O Allah, by the right of the one [Prophet Muhammad (S)] You sent to Your creation, and by every verse in it (the Quran), and by the right of every believer You praised in it, and by his [Prophet Muhammad (S)] right upon You, and no one knows his [Prophet Muhammad] right better than You, O my Master (*Ya Sayyidi*), O my Master (*Ya Sayyidi*), O my Master (*Ya Sayyidi*); O Allah, O Allah, O Allah, (say this) ten times, and by the right of Muhammad (say this) ten times, and by the right of each Imam (count them) until you reach the Imam of your time [*Imam Zamanik*] (say these) ten times each – for you will not rise from your place until your need is fulfilled, and your affairs are made easy.’” [4](#)

In another narration reported from Imam Ja'far al-Sadiq (a'), at the beginning of this supplication, the phrase: “O Allah, by the right of this Quran,” is also mentioned; [5](#) and instead of the phrase “by the right of each Imam and count them,” the names of each of the Imams (a') are mentioned [up to the 12th Imam (a')]; then at the end, the Imam (a') said: “And ask for your need (*hajatak*).”

It has also been recommended to place the Quran on our heads when facing any difficulties – without being limited to a specific time – so naturally, during the Nights of Qadr this will have an even greater

effect.

It is narrated that any debtor or troubled person who – after reciting a special two *raka'at* prayer – places the Quran on their head and calls the Name of Almighty Allah, Prophet Muhammad (S), Lady Fa'ima (a'), and the twelve immaculate Imams (a') – ten times each, will have their needs fulfilled.⁶

Therefore, a person can perform these actions of placing the Quran on one's head and saying these special recitations at any time during the year, however what nights are more blessed than the 19th, 21st, and 23rd nights of the month of Ramadhan for a person to engage in these acts to remove difficulties, fulfill one's needs, and have one's desires answered.



O Allah! Send Your blessings upon

Muhammad and the family

of Muhammad!

1. Majlisi, Muhammad Baqir al-, Bihar al-Anwar, Vol. 94, Pg. 4, Dar Ihya al-Turath al-ʿArabi, Beirut, Second Edition, 1403 AH. The Arabic text of this is as follows:

عَنْ زُرَّارَةَ قَالَ: قَالَ الصَّادِقُ (عليه السلام): تَأْخُذُ الْمُصْحَفُ فِي ثَلَاثِ لَيَالٍ مِنْ شَهْرِ رَمَضَانَ فَتَنْشُرُهُ وَتَضَعُهُ بَيْنَ يَدَيْكَ وَتَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكِتَابِكَ الْمُنَزَّلِ وَمَا فِيهِ وَفِيهِ اسْمُكَ الْأَكْبَرُ وَأَسْمَاؤُكَ الْحُسْنَى وَمَا يُخَافُ وَيُرْجَى أَنْ تَجْعَلَنِي مِنْ عِتْقَائِكَ مِنَ النَّارِ – وَتَدْعُو بِمَا بَدَأَ لَكَ مِنْ حَاجَةٍ.

Zurara said: [Imam] al-Sadiq (a') said: "Take the Quran during three nights in the month of Ramadhan, open it, and place it in front of you, then say: 'O Allah, I ask You by Your revealed Book and what is in it, and in it is Your Greatest Name and Your Beautiful Names, and what is feared and hoped for, that You make me one of those freed from the Fire.' Then supplicate for whatever need (hajjah) you have."

2. Please note that in the book compiled by Sayyid Ibn Tawus, Al-Iqbal bil-Aʿmal al-Hasanah, although the hadith he mentions (as seen in this article) do not expressly note that the act of worship of placing the Quran on the head during the nights of Qadr [as evidenced by the Arabic text and its translation], he has grouped these ahadith in the section of the Month of Ramadhan and Laylatul Qadr and he introduces the chapter by stating: "And I found in the book Kanz al-Yawaqit (The Treasure of Rubies) by Abul Fadhl ibn Muhammad al-Harawi, reports about the virtue of Laylat al-Qadr (Night of Decree) and a prayer. We mention it on this nineteenth night because it is the first of the odd nights, so whoever wants to be cautious in worship during the three preferred nights can perform it. The prayer mentioned in the aforementioned book is

as follows...” (Tr.)

3. Abul Hasan ʿAli ibn Yaqʿin ibn Musa al-Baghdadi (b. 124/741–2 – d. 182/798–9) was a Shiʿa muhaddith, jurist, and theologian. He was born in Kufa and lived in Baghdad. He was a famous Shia personality during the life of Imam al-Sadiq (aʿ) and Imam al-Kazim (aʿ). The most notable thing about his life is that he was a reliable vizier of ʿAbbasid Dynasty although he was a staunch Shia. Ibn Yaqʿin had an elite status in the eyes of the Imams and also Shia scholars.

Biographers have attributed three books to him.

ʿAli ibn Yaqʿin was born in 124/741–2 in Kufa. Since his father, Yaqʿin ibn Musa was one of the followers of Imam al-Sadiq (aʿ), he was chased by government agents during the reign of Marwan ibn al-Hakam. Necessarily, he (ʿAli’s father), his wife and children (ʿAli and Ubayd) fled from Kufa toward Medina. After a while, he moved to Baghdad and started working as a spice seller.

After the fall of Umayyad Dynasty and emergence of ʿAbbasids, ʿAli ibn Yaqʿin returned to Kufa and entered the ʿAbbasid government. First, he worked as a writer during the reign of al-Mahdi al-ʿAbbasi. He got promoted when al-Hadi al-ʿAbbasi took over the reign. He was even trusted with the special Caliph ring and seal. Finally, he became a vizier of Harun al-Rashid (d. 193/808–9).

There is no doubt that he was a Shiʿa; but he always hid his faith from ʿAbbasids as his father did. He was a close companion to Imam al-Kazim (aʿ) and had a great credibility before the Imam.

According to some historical evidence that have been accepted by Shiʿa scholars, he entered the ʿAbbasid government by the permission and guidance of Imam al-Kazim (aʿ) in order to help and support oppressed people especially Shiʿas. For many times, he was informed against about his faith and relations with Imam al-Kazim (aʿ) in front of Harun al-Rashi; but miraculously he was not hurt in any of the cases.

ʿAli ibn Yaqʿin lived during the life of Imam al-Sadiq (aʿ) and Imam al-Kazim (aʿ) and received their attentions and approval. It is said that Imam al-Sadiq (aʿ) prayed for him when he was a child. The following hadiths, also, have been narrated from Imam al-Kazim (aʿ) about him:

I like for you whatever I like for myself.

Imam guaranteed the Heaven for him.

Imam guaranteed that the fire of the Hell will not reach him.

When I was in Hajj no one came to my mind except ʿAli ibn Yaqʿin. He was in my mind until I left there.

Shaykh ʿusi narrates that ʿAli ibn Yaqʿin would send letters and money to Imam al-Kazim (aʿ) through two Shiʿas and received Imam’s (aʿ) responses.

Moreover, several hadith have been narrated about his piety and faith, such as the one that Imam al-Kazim (aʿ) witnessed that he is one of the people of the Heaven.

Shiʿa scholars including: al-Najashi, Shaykh ʿusi, ʿAllama al-Hilli, Ibn Shahrashub, al-Mamaqani, and Sayyid Abul Qasim al-Khoei counted him as one of the closest companions of Imam al-Kazim (aʿ) who had great status before the Imam (aʿ). They described him as a jurist, theologian, reliable, trustworthy and a high prestige narrator who also had authored some books. Obviously, there is no dispraise about him in rijal sources.

Many hadith have been narrated from him in the four major books of Shiʿa hadith. According to a report of rijal sources, he just narrated one direct hadith from Imam al-Sadiq (aʿ), however, he narrated a lot from Imam al-Kazim (aʿ).

Three books have been mentioned for him in rijal sources:

A book in which he had compiled answers of Imam al-Sadiq (aʿ) about the future events and occurrences.

Al-Shakk bi-hadratih about a debate between a skeptic and the Imam (peace be upon him).

Masaʿil ʿan Abil Hasan Musa ibn Jaʿfar: A book in which he compiled the hadith he had heard from Imam al-Kazim (aʿ) – (or the Imam’s answers to his questions)

ʿAli ibn Yaqʿin passed away in 182/798–9 at the age of 57 in Baghdad while Imam al-Kazim (aʿ) was imprisoned by Harun al-Rashid. Muhammad al-Amin (the crown prince of Harun) performed salat al-mayyit over him.

4. Sayyid Ibn Tawus, Al-Iqbal bil-Aʿmal al-Hasanah, Vol. 1, Pp. 186–187, Dar al-Kutub al-Islamiyyah, Tehran, Second Edition, 1409 AH. The Arabic text of this is as follows:

ذَكَرْنَا إِسْنَادَنَا إِلَيْهِ فِي كِتَابِ إِغَاثَةِ الدَّاعِي عَنْ عَلِيِّ بْنِ يَظِينِ رَحِمَهُ اللَّهُ عَنْ مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ فِيهِ: خُذِ الْمُصْحَفَ فِي يَدِكَ وَارْفَعْهُ فَوْقَ رَأْسِكَ وَقُلْ: اَللّٰهُمَّ بِحَقِّ مَنْ رَسَلْتَهُ اِلَى خَلْقِكَ وَيَكُلُّ آيَةٍ هِيَ فِيهِ وَبِحَقِّ كُلِّ مُؤْمِنٍ مَدَحْتَهُ فِيهِ وَبِحَقِّ عَلَيْكَ وَلَا أَحَدٌ اَعْرَفُ بِحَقِّهِ مِنْكَ يَا سَيِّدِي يَا سَيِّدِي

يَا سَيِّدِي يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ وَيَحِقُّ مُحَمَّدٌ عَشْرَ مَرَّاتٍ وَيَحِقُّ كُلُّ إِمَامٍ وَتَعَدُّهُمْ حَتَّى تَنْتَهِيَ إِلَى إِمَامٍ زَمَانِكَ عَشْرَ مَرَّاتٍ فَإِنَّكَ لَا تَقُومُ مِنْ مَوْضِعِكَ حَتَّى يُقْضَى لَكَ حَاجَتُكَ وَ تَيْسَّرَ لَكَ أَمْرُكَ.

5. Al-Iqbal bil-Aḥmal al-Hasanah, Pg. 187. The Arabic text:

ذَكَرْنَا إِسْنَادَهُ وَحَدِيثَهُ فِي كِتَابِ إِغَاثَةِ الدَّاعِي وَلِنَذْكُرَ هَاهُنَا الْمُرَادَ مِنْهُ وَهُوَ عَنْ مَوْلَانَا الصَّادِقِ (عَلَيْهِ السَّلَام) قَالَ خَذِ الْمُصْحَفَ فَدَعُهُ عَلَى رَأْسِكَ وَقُلْ: اللَّهُمَّ بِحَقِّ هَذَا الْقُرْآنِ وَيَحِقُّ مَنْ أَرْسَلْتَهُ بِهِ وَيَحِقُّ كُلُّ مُؤْمِنٍ مَدَحْتَهُ فِيهِ وَبِحَقِّكَ عَلَيْهِمْ فَلَا أَحَدٌ أَعْرَفُ بِحَقِّكَ مِنْكَ: يَا اللَّهُ عَشْرَ مَرَّاتٍ ثُمَّ تَقُولُ: بِمُحَمَّدٍ عَشْرَ مَرَّاتٍ وَعَلِيِّ عَشْرَ مَرَّاتٍ بِفَاطِمَةَ عَشْرَ مَرَّاتٍ بِالْحَسَنِ عَشْرَ مَرَّاتٍ بِالْحُسَيْنِ عَشْرَ مَرَّاتٍ بِعَلِيِّ بْنِ الْحُسَيْنِ عَشْرَ مَرَّاتٍ بِمُحَمَّدِ بْنِ عَلِيِّ عَشْرَ مَرَّاتٍ بِجَعْفَرِ بْنِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ بِمُوسَى عَشْرَ مَرَّاتٍ بِعَلِيِّ بْنِ مُوسَى عَشْرَ مَرَّاتٍ بِعَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ عَشْرَ مَرَّاتٍ بِالْحَسَنِ بْنِ عَلِيِّ عَشْرَ مَرَّاتٍ بِالْحِجَّةِ عَشْرَ مَرَّاتٍ وَتَسْأَلُ حَاجَتَكَ وَذَكَرَ فِي حَدِيثِهِ إِجَابَةَ الدَّاعِي وَقَضَاءَ حَوَائِجِهِ.

We mentioned its chain of narration and hadith in the book Ighathatu al-Da'i. Let us mention here what is intended from it.

It is narrated from our master al-Sadiq (a') that he said: "Take the Quran and place it on your head, then say: "O Allah, by the right of this Quran, by the right of the one You sent it with, by the right of every believer You praised in it, and by Your right over them – for no one knows Your right better than You – O Allah" ten times. Then say: "By Muhammad" ten times; "By ﷺ" ten times; "By Faḥima" ten times; "By al-Hasan" ten times; "By al-Husayn" ten times; "By ﷺ" ten times; "By Muhammad ibn ﷺ" ten times; "By Ja'far ibn Muhammad" ten times; "By Musa ibn Ja'far" ten times; "By ﷺ" ten times; "By Muhammad ibn ﷺ" ten times; "By ﷺ" ten times; "By ﷺ" ten times; "By al-Hasan ibn ﷺ" ten times; "By Al-Hujjah" ten times. Then ask for your need."

He mentioned in his hadith the answering of the supplicant and the fulfillment of his needs.

6. Shaykh Hurr Amili, Wasa'il al-Shi'a, Vol. 8, Pp. 125–126, al al-Bayt Institute, Qum, First Edition, 1409 AH. The Arabic text of this is as follows:

جَاءَ رَجُلٌ إِلَى سَيِّدِنَا الصَّادِقِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ: يَا سَيِّدِي أَشْكُو إِلَيْكَ دَيْنًا رَكِبَنِي وَسُلْطَانًا غَشَمَنِي. فَقَالَ: إِذَا جَنَّكَ اللَّيْلُ فَصَلِّ رَكَعَتَيْنِ أَوَّلًا فِي الْأُولَى مِنْهُمَا الْحَمْدَ وَآيَةَ الْكُرْسِيِّ وَفِي الرَّكَعَةِ الثَّانِيَةِ الْحَمْدَ وَآخِرَ الْحَشْرِ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ إِلَى آخِرِ السُّورَةِ ثُمَّ خَذِ الْمُصْحَفَ فَدَعُهُ عَلَى رَأْسِكَ وَقُلْ: (بِحَقِّ هَذَا) الْقُرْآنِ وَيَحِقُّ مَنْ أَرْسَلَهُ فِيهِ وَيَحِقُّ كُلُّ مُؤْمِنٍ فِيهِ وَبِحَقِّكَ عَلَيْهِمْ فَلَا أَحَدٌ أَعْرَفُ بِحَقِّكَ مِنْكَ يَا اللَّهُ عَشْرَ مَرَّاتٍ ثُمَّ تَقُولُ يَا مُحَمَّدُ عَشْرَ مَرَّاتٍ يَا عَلِيُّ عَشْرَ مَرَّاتٍ يَا فَاطِمَةُ عَشْرَ مَرَّاتٍ يَا حَسَنُ عَشْرَ مَرَّاتٍ يَا حُسَيْنُ عَشْرَ مَرَّاتٍ يَا عَلِيُّ بْنِ الْحُسَيْنِ عَشْرَ مَرَّاتٍ يَا مُحَمَّدُ بْنُ عَلِيِّ عَشْرَ مَرَّاتٍ يَا جَعْفَرُ بْنُ مُحَمَّدٍ عَشْرَ مَرَّاتٍ يَا مُوسَى عَشْرَ مَرَّاتٍ يَا عَلِيُّ بْنِ مُوسَى عَشْرَ مَرَّاتٍ يَا مُحَمَّدُ بْنُ عَلِيِّ عَشْرَ مَرَّاتٍ يَا عَلِيُّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ عَشْرَ مَرَّاتٍ يَا حَسَنُ بْنُ عَلِيِّ عَشْرًا يَا الْحِجَّةُ عَشْرًا ثُمَّ تَسْأَلُ اللَّهَ حَاجَتَكَ. قَالَ: فَمَضَى الرَّجُلُ وَعَادَ إِلَيْهِ بَعْدَ مَدَّةٍ وَقَدْ قُضِيَ دَيْنُهُ وَصَلِحَ لَهُ سُلْطَانُهُ وَعَظُمَ بَسَارُهُ.

A man came to our master (Imam) al-Sadiq (a') and said: "O my master, I complain to you about a debt that has burdened me, and an oppressive ruler." The Imam (a') replied: "When night falls, recite two raka'at. In the first [rak'ah], recite (Surah) al-Fatiha and ayatul Kursi. In the second [rak'ah], recite (Surah) al-Fatiha and the end of Surah al-Hashr from: 'If We had sent down this Quran upon a mountain' to the end of this Surah. Then take the Quran and place it on your head and recite: 'By the right of this Quran, and by the right of the One who sent it, and by the right of every believer in it, and by Your right over them – for no one knows Your right better than You – 'O Allah' (repeat this) ten times. Then say 'O Muhammad' ten times, 'O ﷺ' ten times, 'O Faḥima' ten times, 'O Hasan' ten times, 'O Husayn' ten times, 'O ﷺ' ten times, 'O Muhammad ibn ﷺ' ten times, 'O Ja'far ibn Muhammad' ten times, 'O Musa ibn Ja'far' ten times, 'O ﷺ' ten times, 'O Muhammad ibn ﷺ' ten times, 'O ﷺ' ten times, 'O ﷺ' ten times, 'O Hasan ibn ﷺ' ten times, 'O Hujjah' ten times. Then, ask Allah for your need." The man left and returned after some time, his debt having been paid, his situation with the ruler improved, and his wealth increased.

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