



عَصْرًا زَالًا نَسِيًا لَمْ يَجِبْ إِلَّا لَكَ يَا مَنُورَ



# The Holy Quran

## A Divine Light

Dr. Shabeeb Rizvi



عَلَّمَ الصَّلَاةَ وَنَوَاصِيءَ الْاِحْوَابِ وَاصْوَابِ الصَّنَائِعِ

THE HOLY QURAN  
A DIVINE LIGHT

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ  
وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ  
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا  
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

The month of Ramazan is that in which the Quran was revealed, a guidance to men and dear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you. and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

(Surah Baqarah (2): Verse 185)

## Preface

All praise is for Allah the Lord of the worlds Who sent down the Distinguisher (الْفُرْقَانِ) upon His servant that it may be a warner for the worlds, for Whom is the kingdom of the heavens and the earth, there is no partner for Him in the kingdom and then He measured it as it should have been measured.

He the High says.

*“O Prophet! Surely We have sent you as a witness, and as a bearer of good news and as a warner, and as one inviting to Allah by His permission, and as a light-giving torch.”<sup>1</sup>*

Again, He – the High – says.

*“And they shall not bring to you any argument, but We have brought to you (one) with truth and best in significance.”<sup>2</sup>*

Allah’s blessings and salutations be on Muhammad (s.a.w.a.), His chosen messenger, His selected beloved, and upon his cousin and his successor Ali Ibn Abi Talib (a.s.), the preferred one, whom he made his supporter and minister, and upon his (s.a.w.a.) infallible progeny, the purified Imams (a.s.), whom Allah has kept away from all uncleanness and filth and purified them as they ought to be purified. Whoever accepts their mastership will be saved and whoever bears grudge and enmity against them will be thrown in hell-fire.

The nobility of the Holy Quran, its elevated position, the abundance of its knowledge and the clarity of its arguments is not unknown to the Muslims and the believers. It is the ultimate aim, the strong rope, the sturdiest thing to be fastened unto, the highest concept and the grandest path. Whoever fastens unto it will be saved and whoever lags behind will be destroyed. In its learning, recitation and deliberation in its concepts, hearts are enlivened. Acquiring its knowledge and acting upon its teachings is the salvation from difficulties.

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1 Surah Ahzaab (33): Verses 45 and 46.

2 Surah Furqaan (25): Verse 33.



Importantly, intellects cannot guide to the secrets of its interpretations and the talent of the inferior cannot reach to the lights of its concealed realities. Therefore, people have differed in its interpretation and have become victims of convenience and contradiction in its elucidation. They explained it as per the demands of their beliefs, tread upon it according to the requirements of their sects and creeds, each one taking pride in what it possessed of knowledge but unfortunately, they didn't refer to the people of remembrance, the people of revelation and interpretation (a.s.), about whom Allah - Mighty and Majestic be He - says in His Book, "*And none knows its interpretation except Allah and those firmly entrenched in knowledge.*"<sup>3</sup> None knows the Holy Quran except them.

They are the ones who have been given the knowledge; they are those who possess the authority, the people of derivation and the people of remembrance; masses are ordered to ask them as has come in the traditions of the Holy Prophet (s.a.w.a.) and the narrations of the infallible Imams (a.s.). Who has all-encompassing knowledge about the Holy Quran except them? Who has complete knowledge about the revelation and its interpretations save them?

Let us have a look at the traditions in this regard;

Imam Abu Ja'far Muhammad Ibn Ali al-Baqir (a.s.) says, "*None can claim that he has collected the Quran, all of it, its apparent as well as its concealed, except the successors.*"<sup>4</sup> [Successors in this tradition refer to Ameerul Momineen Ali Ibn Abi Talib (a.s.) and the infallible Imams (a.s.) after him. Anyone else who makes this claim is a liar.]

Abdullah Ibn Abbas came to the Master of the nation and its Imam, Ameerul Momineen Ali Ibn Abi Talib (a.s.) and asked him about the exegesis of the Holy Quran. He (a.s.) fixed an appointment for the night. When they met, he (a.s.) asked, "What is the beginning of the Quran?" He replied, "The Chapter of al-Faatehah"

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3 Surah Aale Imran (3): Verse 7.

4 *Basaer al-Darajaat*, p. 213, H. 1.

“What is the beginning of al-Faatehah?”

“In the Name of Allah”

“What is the beginning of ‘In the Name of Allah’?”

“In the Name”

“What is the beginning of ‘In the Name’?”

‘The (Arabic) alphabet baa’”

He (a.s.) started speaking about the alphabet baa through the night. When the mom was nigh, he (a.s.) remarked, “Had the night been lengthier, our discussion would be lengthier.”<sup>5</sup>

Abd al-Rahmaan Ibn al-Hajjaaj reports, “I heard Abu Abdillah [al-Sadiq] (a.s.) say, *‘Nothing is further from the intellects of the people than the exegesis of the Quran.’*”<sup>6</sup> In another tradition, Imam Abu Ja‘far al-Baqir (a.s.) informed. “*Nothing is further from the intellects of the people than the exegesis of the Quram; verily a verse, its beginning was revealed concerning one thing, its middle is about another thing and its last part for yet another thing.*”<sup>7</sup>

Ameerul Momineen Ali Ibn Abi Talib (a.s.) informed, “*Keep away from interpreting the Quran with your whim and learn it from the scholars. For, often the apparent revelation is similar to human speech while it is Allah’s Word. Its interpretation is not similar to the word of man just as nothing from the creatures is similar to Him. Likewise, His — Blessed and High be He — actions are not akin to the actions of man and nothing from His Word is similar to the word of man. Allah’s word is His attribute and the words of men are their actions. Therefore, don’t liken Allah’s Word with the word of man lest you be destroyed and deviated.*”<sup>8</sup>

There are numerous such traditions on this subject to the extent of

5 *Al-Seraat al-Muslaqeem*, vol. 1, p. 219.

6 *Tafseer al-Ayyaashi*, vol. 1, p. 17, H. 5.

7 *Tafseer al-Ayyaashi*, vol. 1, p. 17, H. 1.

8 *Tauheed* of Shaikh Saduq (r.a.), p. 264, H. 5.



being consecutive (متواتر) and it is not possible for us to enlist all of them here, taking brevity into consideration. Anyhow, the Ahle Bait (a.s.) are the sources of all sciences and the knowledge of the exegesis of the Holy Quran and its interpretation is in their hands. So whatever has come from them is light and guidance and whatever is sourced from other than them are darkness, misguidance and deviation.

Therefore, in this brief treatise, we have tried to collect the various facets of the Holy Quran and its interpretation in the light of the traditions of the Ahle Bait (a.s.). The source and base of this brief treatise is the *Al-Burhaan Fi Tafseer al-Quran* of the great scholar, traditionalist, commentator and jurist Sayed Hashem Bahraani (may his grave be illuminated and sanctified) who expired in the year 1107 A.H and was a contemporary and colleague of illustrious scholars and traditionalists like Allamah Muhammad Baqir al-Majlisi (r.a.), Shaikh Muhammad Ibn Hasan al-Hur aj-Aameli (r.a.) etc.

Obviously, it is very difficult to do justice to such a vast topic in such a brief treatise. We pray to Allah the Almighty that He overlooks our numerous drawbacks and deficiencies and accepts our miniscule effort for the sake of those illustrious personas (a.s.) with whom He has vested His treasured and concealed knowledge.

Finally, we earnestly pray that Allah — Blessed and High be He — hastens the reappearance of His last Proof our master Hujjat Ibn al-Hasan al-Askari (a.t.f.s.) so that we may learn the exegesis of Allah's Book from him and benefit from his direct utterances! Amen!

Ramadhan al-Mubaarak 1435 A.H.

## CHAPTER ONE

### The Excellence of the Holy Quran

For understanding the excellence, merit and greatness of Allah's Book, we must go to the doorstep of the Ahle Bait (a.s.) and try to understand the same from them.

The Messenger of Allah (s.a.w.a.) prophesied,  
*"Allah will not punish a heart that possesses the Quran."*<sup>1</sup>

Again, he (s.a.w.a.) remarked,  
*"The best amongst you is the one learns the Quran and teaches it."*<sup>2</sup>

The Messenger of Allah (s.a.w.a.) said,  
*"O People! Surely, you are in a calamitous house. You are in a state of travel and the speed of your travel is very fast. Indeed, you have seen the nights and the days, the sun and the moon, wear out the new, make near every far thing and bring forth all the promised things. Thus, prepare the provisions for the distance of the desert."*

At this juncture, Miqdaad Ibn al-Amr (r.a.) stood up inquired, "O Messenger of Allah! What is the calamitous house?"

He (s.a.w.a.) replied,  
*"The house of calamity and severity. When mischief becomes unclear for you like the part of a dark night, it is binding upon you to fasten unto the Quran. For, it is the intercessor whose intercession is acknowledged and a complainant whose complaint is accepted. Whoever places it (Quran) in front of him, it will guide him to paradise and whoever places it behind himself, it will drag him to hell. It is a guide that steers to the best path. It is a book in which are the details, explanations and acquisitions. It is a decisive statement and not a joke. It has an apparent and a concealed. Its apparent is wisdom and its concealed is knowledge. Its*

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1 *Al-Amaali* of Shaikh al-Toosi (r.a.), p. 6, H. 7.

2 *Al-Amaali* of Shaikh al-Toosi (r.a.), p. 367

*apparent is elegant and its concealed is profound. It has layers and its layers have further layers. Its wonders cannot be enumerated and its amazements do not decline. In it are the lamps of guidance and the stations of wisdom. It is a guide upon the known thing for the one who knows it.”*<sup>3</sup>

Ameerul Momineen Ali Ibn Abi Talib (a.s.) reports,

*“I heard the Messenger of Allah (s.a.w.a.) say, ‘Jibraeel came to me and said, ‘O Muhammad! Soon there will be mischief in your nation.’ I asked, ‘So what is the way out from it?’ He replied, ‘The Book of Allah.’ In it is the news of the explanation of what was before you, the news of what will be after you and the judgment of what is between you. It is a decisive statement and not a joke. Any oppressive ruler who rules (over the Muslims), not acting upon it, Allah will destroy him. Whoever seeks guidance from other than it, Allah will deviate him. It is Allah’s strong rope, the Wise Remembrance and the Right Path. Desires don’t corrupt it and tongues don’t cover it. It does not get worn out on repetition and its wonders don’t cease. Scholars never feel satiated from it... Whoever talks from it has spoken the truth, whoever acts upon it will be rewarded and whoever fastens unto it will be guided to the right path. It is a Mighty Book; falsehood does not come to it from the front or from behind, a descent from the Wise, the Praiseworthy.”*<sup>4</sup>

Thus, from the above traditions it is absolutely clear that the best knowledge to be acquired is that of the Holy Quran. *It commands and prohibits. In it, punishments have been specified, traditions have been established, examples have been cited and religion has been explained. It is a warning in itself and a proof upon the creatures. People’s covenants have been taken upon it and their souls have been pledged to it so that it explains to them what they have to perform and from what they have to refrain so that whoever is destroyed is destroyed only on account of explanation and whoever lives does so because of explanation. Surely Allah is Hearing and Knowing.*<sup>5</sup>

3 Tafseer al-Ayyaashi, vol. 1, p. 2, H. 1.

4 Tafseer al-Ayyaashi, vol. 1, p. 3, H. 2.

5 Tafseer al-Ayyaashi, vol. I, p. 7, H. 16. The tradition is from Ameerul Momineen Ali Ibn Abi Talib (a.s.).

But it should be borne in mind, as we have clearly laid down in the preface, that the Book of Allah cannot be understood without the explanation, exegesis and elaboration of the Ahle Bait (a.s.). Anybody who tries to acquire that path will be destroyed through the Quran itself. Some traditions will follow in the next chapter. If Allah wills!

## CHAPTER TWO

### The Two Weighty Things (تَقْلَيْنِ)

In this chapter, we will talk - albeit very briefly - about the tradition popularly known as *Hadis-e-Saqalain*. This is amongst the most famous traditions quoted amongst all the sects of Muslims. It pertains to the Book of Allah and the holy Ahle Bait (a.s.) of the Messenger of Allah (s.a.w.a.). None can deny the truth and veracity of this tradition except the one who is absolutely blinded by prejudice, malice and enmity against the Ahle Bait (a.s.). There are numerous versions of this tradition as the narrators are many and little changes in the wordings are but a natural consequence.

Umar Ibn Khattaab reports, “I heard the Messenger of Allah (s.a.w.a.) say,

*‘O People! Surely, I am about to depart from you and you will meet me at the Pond, whose breadth is equal to the distance between the cities of San’aa and Busraa.<sup>1</sup> In it are silver goblets equal to the number of the stars. When you meet me at the Pond, I will ask you about the two weighty things. So be careful as to how you treat them after me. The greater rope is the Book of Allah — whose one end is in the hands of Allah and another is in your hands — so fasten unto it and don’t change it. The other is my progeny, my Ahle Bait. Surely, the All-Knowing, the All-Aware has informed me that these two (Quran and Ahle Bait) will not separate from me till they meet me at the Pond.’*”

I asked, “O Messenger of Allah! Who are your progeny?”

He (s.a.w.a.) replied,

*‘My Ahle Bait are from the children of Ali and Fatimah. Nine are from the offspring of Husain. They are righteous Imams. They are my progeny from my flesh and my blood.’*<sup>2</sup>

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1 Busra can imply two places: One is in Syria amongst its provinces and another is a village in Baghdad, Iraq near Ukbaraa. San’aa is in Yemen.

2 *Kefaayah al-Athar*, p. 91.

Ameerul Momineen Ali Ibn Abi Talib (a.s.) was once asked about the meaning of *Hadis-e-Saqlain*. He (a.s.) replied,  
“(It implies) me, Hasan, Husain and nine Imams from the progeny of Husain. Their ninth is their Mahdi and their Qaim. Neither they will part from the Book of Allah nor will it part from them till they meet the Messenger of Allah (s.a. w.a.) at the Pond.”<sup>3</sup>

Zaid Ibn Saabit narrates that the Messenger of Allah (s.a.w.a.) said,  
“I am leaving behind you two weighty things: Allah’s Book and Ali Ibn Abi Talib and Ali is superior for you than the Book of Allah because he Will interpret for you the Book of Allah.”<sup>4</sup>

Those desirous of going into the details of this tradition from various aspects can refer to the book *Abaqaat al-Anwaar* by the illustrious scholar, Mir Haamid Husain Kinturi Lucknowi (r.a.) under this tradition. Interestingly, this chapter has been translated into Urdu completely in TWO VOLUMES and is available in English in a summarized form.

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3 *Oyoon-O-Akhbaar al-Reza (a.s.)*, vol. 1, p. 57, H. 25.

4 *Irshaad al-Qulub*, p. 378; *Meah Manqebah*, p. 161, Manqebah No. 86.

## CHAPTER THREE

### Whatever the People Need is in the Quran and in it is the Explanation of All Things

Imam Ja‘far al-Sadiq (a.s.) informed,

*“Allah — Blessed and High be He — sent down in the Quran an explanation for everything. By Allah! He has not left anything which the people need and nobody can say, ‘If this was revealed in the Quran’ save that Allah has revealed it in it (viz. Quran).”*<sup>1</sup>

Al-Mualla Ibn Khunais quotes on the authority of Imam Ja‘far al-Sadiq (a.s.),

*“There is not an issue in which two people disagree except that it has a basis in the Book of Allah — Mighty and Majestic be He — but intellects of men cannot reach to it.”*<sup>2</sup>

The above traditions show that one can get all the queries answered from the Holy Quran but for this, they must refer to those whom Allah the High has given the entire knowledge of His Book. Like Imam Ja‘far al-Sadiq (a.s.) said,

*“Indeed, I am the son of Allah’s Messenger (s.a.w.a.). I am most knowledgeable about the Book of Allah. In it is the (knowledge of) the beginning of creation and what will occur till the Day of Judgement. In it are the news of the sky and the news of the earth, news of paradise and news of hell, news of the past and the future. I know all these like I look at my palm. Surely, Allah — Mighty and Majestic be He — says, ‘In it is the explanation of all things.’”*<sup>3</sup>

To conclude this discussion, let us go through the amazing statements of Ameerul Momineen Ali Ibn Abi Talib (a.s.) in this regard:

*“O People! Verily Allah — Blessed and High be He — sent to you the Messenger (s.a.w.a.) and revealed upon him (s.a.w.a.) the Book with the*

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1 *Al-Kaafi*, vol. 1, p. 48, H. 1.

2 *Al-Kaafi*, vol. 1, p. 49, H. 6.

3 *Al-Kaafi*, vol. 1, p. 50, H. 8.



*Truth. You are unlettered about the Book and the One Who has sent it down and about the Messenger (s.a.w.a.) and the One Who sent him when there was a cessation of (divine) messengers, the nations were in deep slumber, delighted with ignorance and facing the mischief, suffering from irrevocable collapse, deviated from the truth, adopting injustice and tyranny, busy destroying religion, in blaze of wars, when the leaves of the world's gardens had turned yellow, its branches had become dry, its leaves had scattered, its fruits had turned arid and its water had gone down.*

*“The symbols of guidance were wiped out and the signs of destruction had appeared. The world was frowning and it was grimacing in the face of its inhabitants. It was turning its back and not facing them. Its fruit was mischief. Its food was corpse. Its watchword was fear. Its cover was sword. You were fragmented and disunited in the worst possible manner. The eyes of its inhabitants had become blind. Its days had become dark. They severed their relations with their relatives and shed their blood. They buried their young girls from among their children in the sand. The comforts of life and the lowest levels of consolations of this world bypassed them. They neither had hope of any reward from Allah nor did they fear, by Allah, His punishment. The alive amongst them were blind and lowly while their dead were in hell-fire despairing of Allah's Mercy.*

*“Then he (s.a.w.a.) brought for them the script of what was in the first scripture and the verification of what was in front of them, the detail of the permissible from the doubt of the prohibited. Thus was the Quran. So you speak to it because it will never speak to you. I inform you about it that in it is the knowledge of the past and the knowledge of the future till the Day of Judgment, the decision of what is between you (of the disagreements) and the explanation of in which you differed. So, if you ask (me) from it, I will certainly teach you.”<sup>4</sup>*

On seeing the conditions prevalent in the world today, one can easily conclude that today we need the Holy Quran and the Ahle Bait (a.s.) more than ever!

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<sup>4</sup> *Al-Kaafi*, vol. 1, p. 49, H. 7.

## CHAPTER FOUR

# None has Compiled the Quran as it was Revealed Except the Imams (a.s.) and with Them is its Interpretation

Jaaber Ibn Abdillah al-Ansari, the celebrated companion of the Holy Prophet (s.a.w.a.), narrates from Imam Abu Ja'far Muhammad al-Baqir (a.s.),

*“None can claim that he has compiled the Quran in its entirety, its apparent as well as its concealed, except the successors (a.s.)”*<sup>1</sup>

Obviously, successors in the above tradition refer to Ameerul Momineen Ali Ibn Abi Talib (a.s.) and the eleven infallible Imams (a.s.) who followed him.

Imam Ja'far al-Sadiq (a.s.) says,

*“Surely from the knowledge that has been given to us is the exegesis of the Quran and its laws, the knowledge of the time and its occurrences. When Allah desires goodness for a nation, He causes them to hear. Had He caused to hear who does not hear, he would have turned away as if he has not heard anything.”*

Thereafter, Imam (a.s.) paused for a while, and then said,

*“Had we found a vessel and a closet (to listen to our knowledge), we would have certainly taught (our knowledge). And Allah is the One from who help is sought.”*<sup>2</sup>

In another tradition, Imam Ja'far al-Sadiq (a.s.) informs,

*“Surely for the Quran there is an interpretation. From it is what has come and from it is what has not yet come. When its interpretation occurs in the time of any Imam from the Imams (a.s.), the Imam of the time is cognizant about it.”*<sup>3</sup>

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1 Basaaer al-Darajaat, p. 213, H. 1.

2 Basaaer al-Darajaat, p. 214, H. 1.

3 Basaaer al-Darajaat, p. 215, H. 5.

## The Hypocrites' Jibe at Ali (a.s.)

Asbagh Ibn Nubaatah, a close confidante of Ameerul Momineen Ali Ibn Abi Talib (a.s.) reports, "When Ameerul Momineen (a.s.) came to Kufah, he led the prayers for forty mornings and in each of them, he (a.s.) recited the Chapter A'laa (as the second chapter). They hypocrites said, 'By Allah! The son of Abu Talib does not know to recite the Quran. Had he known the Quran well, he would have recited another chapter too.'

When Ali (a.s.) heard about this taunt, he retorted,

*"Woe unto them! Surely, I know its abrogating from its abrogated, its clear from its ambiguous, its separating from its separated and its alphabets from its meanings. By Allah! No alphabet was revealed upon Muhammad (s.a.w.a.) but that I knew about whom it was revealed, on which day and on what subject.*

*"Woe unto them! Don't they recite, 'Most surely this is in the earlier scriptures, the scriptures of Ibrahim and Musa'<sup>4</sup> By Allah! (These scriptures) are with me; I have inherited them from the Messenger of Allah (s.a.w.a.), who handed over to me the scriptures of Ibrahim and Musa (a.s.).*

*"Woe unto them! By Allah! I am the one about whom the verse '... and that the retaining ear might retain it'<sup>5</sup> was revealed. When we were with the Messenger of Allah (s.a.w.a.), he would inform us about revelation, I was the only one who would retain it. When we would come out from his (s.a.w.a.) gathering, they would ask, 'What was he saying some time back?'"<sup>6</sup>*

## All Imams (a.s.) are aware of the details of revelation

When a person from Kufah asked Imam Ja'far al-Sadiq (a.s.) about

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4 Surah A'laa (87): Verse 19.

5 Surah Haaqqah (69): Verse 12.

6 *Tafseer al-Ayyaashi*, vol. 1, p. 14, H. 1; *Yanaabee' al-Mawaddah*, p. 120.

something (and levelled some allegations against him (a.s.)), he (a.s.) retorted,

*“Had I met you in Madinah, I would have certainly shown you the marks of Jibraeel (a.s.) in our houses and his descent upon our ancestor (s.a.w.a.) with revelation, Quran and knowledge. So, the people quenched their thirst of knowledge from us and acquired guidance and we became deviated?! This is impossible!”<sup>7</sup>*

Let us conclude this discussion with the words of Ameerul Momineen Ali Ibn Abi Talib (a.s.) while describing the progeny of the Holy Prophet (s.a.w.a.):

*“They are the reigns of the truth, ensigns of the faith and tongues of truth. Accord to them the same good position as you accord to the Quran and come to them (for quenching the thirst of guidance) as the thirsty camels quench the water spring.”<sup>8</sup>*

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<sup>7</sup> Tafseer al-Ayyaashi, vol. 1, p. 16, H. 10.

<sup>8</sup> Nahj al-Balaaghah, Sermon 86.

## Prohibition of Whimsical Interpretation of the Holy Quran

This is one of the most important discussions concerning the Holy Quran. It is absolutely prohibited to interpret the verses of Allah's Book whimsically and as per one's own opinion. One has to refer to the Ahle Bait (a.s.) to know the exegesis and interpretation of any verse of the Book of Allah.

The Messenger of Allah (s.a.w.a.) declared,  
*"Whoever interprets the Holy Quran whimsically will be seated in the hell-fire."*<sup>1</sup>

In another tradition, Jaabir Ibn Samurah narrates from the Messenger of Allah (s.a.w.a.),

*"May Allah curse the disputers concerning Allah's religion on the tongues of seventy Prophets (a.s.); whoever disputes concerning even one verse of Allah has indeed disbelieved. Allah – Mighty and Majestic be He – says, 'None dispute concerning the communications of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you.'"*<sup>2</sup> *Whoever interprets the Holy Quran as per his opinion (i.e. whimsically), then indeed he has attributed a lie against Allah. Whoever issues a decree without knowledge, the angels of the sky and the earth curse him. Every innovation is a deviation and the path of every deviation is towards the hell-fire."*

Abd al-Rahmaan Ibn Samurah says, "I asked: O Messenger of Allah! Guide me to salvation." He (s.a.w.a.) responded,

*"O son of Samurah! When desires disagree and opinions differ, it is obligatory upon you to fasten to Ali Ibn Abi Talib (a.s.)! For, he is the Imam of my nation, my Caliph upon them after me and the distinguisher (Faarooq) through whom one can distinguish between*

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1 Awaali al-La'aali, vol. 4, p. 104, H. 154.

2 Surah Momin (40): Verse 4.

*truth and falsehood. Whoever will ask him, he (Ali) will answer him. Whoever seeks guidance from him, he (Ali) will guide him. Whoever will seek the truth with him will find it. Whoever will request guidance near him will find it. Whoever seeks refuge in him will be safe. Whoever clings unto him, he (Ali) will save him. Whoever will follow him will be guided.*

*“O son of Samurah! Among you he is safe who submits to him (Ali) and accepts his mastership. Destroyed is he who rejects him (Ali) and bears enmity against him. O son of Samurah! Surely Ali is from me; his soul is from my soul and his soil is from my soil. He is my brother and I am his brother. He is the husband of my daughter Fatemah, the Chief of the women of the universe from the beginning till the end. From him are the two Imams of my nation, my two sons and the two chiefs of the youths of paradise viz. Hasan and Husain and the nine Imams from the progeny of Husain. The ninth of them is the Qaem of my nation who will fill the earth with justice and equity as it would be fraught with injustice and oppression.”<sup>3</sup>*

### **Imam Abu Ja‘far al-Baqir (a.s.)’s discussion with Qataadah**

Zaid al-Shahhaam reports, “When Qataadah Ibn Deamah<sup>4</sup> came to Imam Abu Ja‘far al-Baqir (a.s.), the latter asked, ‘Are you the jurist of the people of Basrah?’ He replied, ‘This is what they think.’

Abu Ja‘far (a.s.) inquired, ‘I have heard that you interpret the Quran?’ ‘Yes’ replied Qataadah.

‘You interpret it with knowledge or with ignorance?’ questioned Abu Ja‘far (a.s.).

‘No. with knowledge’ retorted Qataadah.

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<sup>3</sup> *Kamaal al-Deen wa Tamaam al-Ne‘mah*, p. 2S6, H. 1.

<sup>4</sup> Ahmad Ibn Hanbal writes, “Qataadah was the best memonzar amongst the people of Basrah. Along with his knowledge of the tradition, he was also a chief in Arabic, literary terms and Arabian chronology and history of antecedents. He died in Madinah due to plague while he was 56 or 57 years old. - *Al-Jarh wa al-Ta‘deel*, vol. 7, p. 133; *al-A‘laam* of al-Zarkaali, vol. 6, p. 27.

‘So if you interpret it with knowledge, so you claim to be scholar. Let me ask you a question.’ Abu Ja‘far (a.s.) told him.

‘Ask’ retorted Qataadah.

‘Inform me about the word of Allah — Mighty and Majestic be He — in Surah Sabaa, *‘and We apportioned the journey therein: Travel through them nights and days, secure’*’<sup>5</sup>

Qataadah answered, ‘This means one who comes out of his house with permissible provision and camel, and permissible rent, intending this House (referring to the Ka’bah) will be safe till he returns to his family.’

Abu Ja‘far (a.s.) shot back,

‘O Qataadah! I give you oath of Allah, do you know that a person comes out of his house with permissible provision and camel, and permissible rent, intending this House but is looted on the way due to which he loses all his expenses and sometimes is attacked fatally to even lose his life?’

Qataadah acknowledged, ‘Yes’.

Abu Ja‘far (a.s.) continued,

‘Woe unto you, O Qataadah. if you interpreted the *Quran* from your side, indeed you are destroyed and you have destroyed (others). If you take if from the people, then you are destroyed and you have destroyed (others). Woe unto you, O Qataadah. This verse talks about the one who comes out of his house with permissible provision, camel and rent, intending this House, cognizant of our right and his heart is inclined towards us. Just as Allah — Mighty and Majestic be He — says ‘...so make the hearts of the people incline towards them’.<sup>6</sup> He (Ibraheem) did not mean the House (in towards them) otherwise he should have said ‘towards it.’ So. we — by Allah — are the prayer of Ibraheem (a.s.); one whose heart is inclined towards us, his Hajj will be accepted, not otherwise. O Qataadah! When it is so (i.e. he has the love of A hie Bait a.s. in his heart), he will be safe from the punishment of the Hell on the Day of Judgment.’

Qataadah conceded, ‘Certainly, by Allah, I will interpret it only in this manner’.

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5 Surah Sabaa (34): Verse 18.

6 Surah Ibraheem (14): Verse 37.



Abu Ja‘far (a.s.) concluded,  
‘*Woe unto you — O Qataadah — only he can understand the Quran who is its addressee*’.<sup>7</sup>

## **Important Reminder**

Some people try to interpret the Holy Quran by explaining one verse with the help of another. They even cite a tradition to support their approach. But the fact remains that even this approach is the prerogative of the Ahle Bait (a.s.) and none can interpret one verse with another verse except them (a.s.). As the following tradition says in no uncertain terms,

Imam Ja‘far al-Sadiq (a.s.) says,  
“*None interprets a part onuran with another but that he has disbelieved*.”<sup>8</sup>

The same rule applies for deliberation in the verse of the Holy Quran. That is, one must deliberate and ponder over the verses of the Holy Quran but in the light of the traditions of the infallible Ahle Bait (a.s.) as they have been given the concealed knowledge of Allah’s Book.

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7 *Al-Kaafi*, vol. 8, p. 311, H. 485.

8 *Al-Kaafi*, vol. 2, p. 462, H. 17.

## CHAPTER SIX

### Kinds of Verses in the Holy Quran

As per the teachings of the Ahle Bait (a.s.), there are various kinds of verses in the Holy Quran. But prior to that it should be known that the Holy Quran has two aspects: the apparent as well as the concealed.

#### Apparent and the Concealed

Apparent implies the apparent meaning of the revelation.

Concealed refers to its hidden implications.

Jaaber Ibn Abdillah al-Ansari (r.a.) reports, "I asked Imam Muhammad al-Baqir (a.s.) about something concerning the exegesis of the Quran and he (a.s.) replied me. When I asked him (a.s.) for the second time, he (a.s.) gave me another reply. I pleaded, 'May I be held your ransom! Just the other day you had answered me differently for the same question!' He (a.s.) informed me,

*'O Jaaber! Surely for the Quran there is a concealed aspect and for the concealed aspect, there is another concealed aspect and an apparent aspect. Similarly, for the apparent aspect, there is another apparent aspect. O Jaaber! There is nothing further from the intellects of people than the exegesis of the Quran. Surely, a verse, its beginning will be about one thing, its middle will be about another thing and its last part will be about another thing. It is a continuous speech used for different meanings'*<sup>1</sup>

The different kinds of verses in the Holy Quran are as follows:

- a. General.
- b. Particular.
- c. Decisive.
- d. Allegorical.
- e. Abrogating.
- f. Abrogated.

<sup>1</sup> Tafseer al-Ayyaashi, vol. I, p. 12, H. 8.

- g. Advanced.
- h. Postponed.

Wuhaib Ibn Hafs says, “I heard Imam Abu Abdillah Ja‘far al-Sadiq (a.s.) say,

*‘Surely, in the Holy Quran, there are decisive and allegorical verses. As for the decisive verses, they should be believed in and acted upon and the allegorical verses should be believed in but not acted upon. This is the meaning of the word of Allah — Blessed and High be He — ‘then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. But none knows its interpretation except Allah, and those who are firmly rooted in knowledge’.*”<sup>2</sup>

Zoraarah states on the authority of Imam Abu Ja‘far al-Baqir (a.s.),  
“*The Quran was revealed as the abrogating and the abrogated.*”<sup>3</sup>

Thus, what was established later was the abrogating one and what was in the past was abrogated. Scholars have given numerous such examples from the Holy Quran.

Imam Zain al-Abideen Ali Ibn al-Husain (a.s.) says,  
“*The Book of Allah — Mighty and Majestic be He — is upon four things: Terms, indications, subtleties and realities. The (apparent) terms are for the masses, the indications are for the special ones (i.e. the learned), the subtleties are for the friends (of Allah) and the realities are for the Prophets (a.s.).*”<sup>4</sup>

There are numerous other classifications that have come in the traditions of the Ahle Bait (a.s.). Only the Holy Prophet (s.a.w.a.) and the infallible Ahle Bait (a.s.) have the knowledge of all these kinds of verses.

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2 Surah Aale Imraan (3): Verse 7.

3 *Tafseer al-Ayyaashi*, vol. 1, p. 11, H. 3.

4 *Behaar al-Anwaar*, vol. 92, p. 20, H. 18.

## Seven Alphabets or Seven Types of Recitation

According to some Muslims, the Holy Quran was revealed on seven alphabets or that there are seven kinds of recitation and all of them are correct. This is a preposterous claim that is against human intellect. Even the Ahle Bait (a.s.) have condemned those who make such a claim as disbelievers.

Fuzail Ibn Yasaar reports, “I asked Imam Abu Abdillah Ja‘far al-Sadiq (a.s.) that some people suggest the Quran was revealed on seven alphabets. He (a.s.) replied, *‘The enemies of Allah have lied. Nay. it was revealed on one alphabet from the One Lord.’*”<sup>5</sup>

From the above tradition, it is amply clear that such a belief is against the tenets of the infallible Ahle Bait (a.s.). If at all such a tradition is found which says that the Quran was revealed on seven alphabets, it is in the meaning of seven aspects of interpretation. Thus, when the narrator asked Imam Ja‘far al-Sadiq (a.s.) about the reason for differences in traditions, he (a.s.) replied, *“Surely, the Quran was revealed on seven alphabets. The minimum for an Imam is that he decrees from seven aspects...”*<sup>6</sup>

Readers who are interested in knowing more about this subject must refer to the traditions of the Ahle Bait (a.s.) in books like *Al-Kaafi* (The Book of Quran), *Behaar al-Anwaar*, *Anwaar al-Nomaaniyah*, etc.

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5 *Al-Kaafi*, vol. 2, p. 461, H. 13.

6 *Tafseer al-Ayyaashi*, vol. 1, p. 12, H. 11.

## CHAPTER SEVEN

### The Best Speech

The Holy Quran declares,

*“Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah’s guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.”*<sup>1</sup>

The Messenger of Allah (s.a.w.a.) declared,

*“Verily, the best speech is the Book of Allah and the best of guidance is the guidance of Muhammad (s.a.w.a.)”*<sup>2</sup>

Again, he (s.a.w.a.) says,

*“The most truthful of speech, the most eloquent of admonishments and the best of stories is the Book of Allah.”*<sup>3</sup>

Ameerul Momineen AH Ibn Abi Talib (a.s.) says,

*“Surely, the best of stories, the most eloquent of admonishments and the most beneficial of reminders is the Book of Allah — Mighty and Majestic be He.”*<sup>4</sup>

He (a.s.) also advised further.

*“Learn the Book of Allah — Blessed and High be He. For, it is the best speech and the most eloquent of admonishments. Acquire deep knowledge about it because it is the spring of hearts. Seek cure through its light because it’s a cure for what is in the hearts. Recite it in the best possible manner because it is the best of stories.”*<sup>5</sup>

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1 Surah Zumar (39): Verse 23.

2 *Behaar al-Anwaar*, vol. 77, p. 122, H. 23.

3 *Mun Laa Yahzorohu al-Faqeeh*, vol. 4, p. 402, H. 5868.

4 *Al-Kaafi*, vol. 8, p. 175, H. 194.

5 *Tohaf al-Oqool*, p. 150.

## Fresh in Every Era

One of the most outstanding features of the Holy Quran is that it is fresh and new in every era.

Ameerul Momineen Ali Ibn Abi Talib (a.s.) remarked,  
*“Excessive repetition and listening does not wear it out.”*<sup>6</sup>

Imam Sadiq (a.s.) was asked, “Why is it so that nothing increases of the Quran except freshness despite its multiplication and teaching?” He (a.s.) replied,

*“This is because Allah – Blessed and High be He – did not make it for a particular time only or for a specific nation. Thus, it is new in every era and fresh for every nation till the Day of Judgment.”*<sup>7</sup>

Imam Ali Ibn Musa al-Reza (a.s.), while conveying a similar concept, declares,

*“... times don’t make it (Quran) old and different tongues don’t destroy it. For, it is not made for a particular era. Nay, it is made as an argument and a proof for every human being. Falsehood cannot come to it from front or from behind. (It is) a descent from the Wise and praiseworthy (Allah).”*<sup>8</sup>

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6 Nahj al-Balaaghah, Sermon 156.

7 Behaar al-Anwaar, vol. 92, p. 15, H. 8.

8 Oyoon Akhbaar al-Reza (a.s.), vol. 2. p. 130, H. 9.

## CHAPTER EIGHT

### Necessity of Learning the Holy Quran

Allah the Almighty declares in the Holy Quran,

*“And indeed We have made the Quran easy to remember; then is there anyone who will be mindful?”<sup>1</sup>*

The Messenger of Allah (s.a.w.a.) advised,

*“If you desire the life of the fortunate, the death of martyrs, salvation on the day of regret, shadow on the day of heat and guidance after deviation, then learn the Quran because it is the Word of the Beneficent, protection from the Satan and will weigh heavily in the scales (on the Day of Judgment).”<sup>2</sup>*

He (s.a.w.a.) also said,

*“The best amongst you are those who learn the Quran and teach it.”<sup>3</sup>*

Ameerul Momineen Ali Ibn Abi Talib (a.s.) said,

*“Learn the Quran because it is the best speech and acquire deep knowledge in it because it is the spring of the hearts. Seek cure from its light because it is cure for the hearts and recite it in the best possible manner because it is the most beneficial of stories.”<sup>4</sup>*

Imam Ja‘far al-Sadiq (a.s.) said,

*“It is appropriate for a believer that he does not die till he learns the Quran or is in the process of its learning.”<sup>5</sup>*

He (a.s.) also gave glad-tidings,

*“From amongst our lovers and followers, one who dies without the knowledge of the Quran will be taught in his grave so that Allah may raise his grade in it. For, the grades of paradise are equal to the number*

1 Surah Qamar (54): Verse 17.

2 Behaar al-Anwaar, vol. 92, p. 19, H. 18.

3 Behaar al-Anwaar. vol. 92, p 186. H. 2.

4 Nahj al-Balaaghah, Sermon 110.

5 Al-Da'waat, p. 220, H. 600.



*of verses of Quran and it will be said to the reciter of Quran, 'Read and go up (in grades)'*"<sup>6</sup>

Imam Sadiq (a.s.) informed,

*"Whoever listens to ONE ALPHABET from the Book of Allah — Mighty and Majestic be He — without himself reciting it, Allah will write one good deed for him, erase one sin from him and raise him one degree...whoever learns from it ONE APPARENT ALPHABET Allah will write for him ten good deeds, erase ten sins from him and raise him to ten degrees."* He (a.s.) clarified, *"I didn't say for EVERY VERSE but for EVERY ALPHABET like baa, taa and their like..."*<sup>7</sup>

**Note:** The above tradition does not encourage one not to learn the Noble Quran and merely rely on the love of the Ahle Bait (a.s.) and that they will teach him in the grave!! On the contrary, as per the earlier traditions in the previous chapters, both the Book of Allah and Ahle Bait (a.s.) are always together and leaving one will automatically result in forsaking the other. What this tradition seems to imply is that if one cannot learn the Holy Quran for some legal reason, the Imams (a.s.) will help him in the grave. And Allah knows the best what is right.

## **Duty of Every Father**

Imam Ali (a.s.) says,

*"The right of a son upon his father is that he gives him a good name, educates him with good manners and tutors him the Quran."*<sup>8</sup>

## **Importance of Memorizing Despite Weak Memory**

Fuzail Ibn Yasaar reports, "I heard [Imam] Abu Abdillah Ja'far al- Sadiq (a.s.) say, 'Surely, one who practices the Quran and memorizes it despite weak memory will have double the reward.'<sup>9</sup>

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6 *Behaar al-Anwaar*, vol. 92, p 188, H. 10.

7 *Al-Kaafi*, vol. 2, p 612, H. 6.

8 *Nahj al-Balaaghah*, Saying 399.

9 *Al-Kaafi*, vol. 2, p 606, H. 1.

**Note:** It is strictly prohibited to memorize the Quran for the sake of ostentation and showing-off so that people may say that such and such person is a Haafiz. If anybody learns the Quran or memorizes it for worldly fame or wealth, leave alone reward, he will be subjected to the worst of punishment in the Hereafter. There are numerous traditions to support this concept.

## CHAPTER NINE

### The Carriers of Quran

Messenger of Allah (s.a.w.a.) declared.

*“The carriers of Quran are surrounded with the mercy of Allah and clothed with the light of Allah – Mighty and Majestic be He.”*<sup>1</sup>

He (s.a.w.a.) also prophesied.

*“The carriers of Quran are the scholars of the people of Paradise, the stragglers in the way of Allah are its guides and the messengers (a.s.) are the chiefs of the people of Paradise.”*<sup>2</sup>

And

*“The noblest of my nation are the carriers of Quran and those who keep up the night- vigil prayers.”*<sup>3</sup>

Ameerul Momineen Ali Ibn Abi Talib (a s.) ordered,

*“Recite the Quran and memorize it because Allah – the High – will not punish a heart that contains the Quran.”*<sup>4</sup>

The Messenger of Allah (s.a.w.a.) laid down the criteria of the carriers of Quran as follows:

*“Surely, the worthiest of men in fearing (Allah) secretly and openly are the carriers of Quran. The worthiest of men secretly and openly in prayers and fasting are the carriers of Quran.”*<sup>5</sup>

From the above traditions, it is clear that ‘to carry the Holy Quran’ implies learning it, memorizing it and acting upon its teachings. If one merely learns the Quran but does not act upon it, then his likeness will be of the Jews whom the Quran has castigated and likened them to donkeys carrying books.

1 *Jaame’ al-Akhbaar*, p. 115, H. 202.

2 *Mustadkak al-Wasaael*, vol. 11, p. 7, H. 12275.

3 *Al-Khesaal*, p. 7, H. 21.

4 *Jaame’ al-Akhbaar*, p. 115, H. 205.

5 *Al-Kaafi*, vol. 2, p. 604, H. 5.

*“The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah docs not guide the unjust people.”<sup>6</sup>*

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<sup>6</sup> Surah Jumuah (62): Verse 5.

## CHAPTER TEN

### Significance of Recitation

Allah the Almighty says,

*“Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.”<sup>1</sup>*

The Messenger of Allah (s.a.w.a.) said,

*“It is obligatory upon you to recite the Quran because its recitation is a compensation for the sins, a protection from the hell-fire and safety from the chastisement.”<sup>2</sup>*

Ameerul Momineen Ali Ibn Abi Talib (a.s.) informed,

*“The seeds of belief are sowed through the recitation of Quran.”<sup>3</sup>*

When he (a.s.) completed the recitation of Quran, he (a.s.) used to invoke,

*“O Allah! Expand my heart through the Quran, use my body through the Quran, illuminate my sight through the Quran, open my tongue through the Quran and help me upon it till You keep me alive because there is no power and strength except through You.”<sup>4</sup>*

### Illuminate Your Houses with the Recitation of the Quran

The Messenger of Allah (s.a.w.a.) advised,

*“Illuminate your houses with the recitation of the Quran and don't turn them (i.e. houses) into graves as the Jews and the Christians did. They prayed in the Churches and the Synagogues but forsook their homes. Surely, the house in which there is excessive recitation of the Quran, its goodness will be more, its inhabitants will live a life of comfort and it*

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1 Surah Faater (35): Verse 29.

2 Behaar al-Anwaar, vol. 92, p. 17, H. 18.

3 Ghurar al-Hekam, H. 7633.

4 Behaar al-Anwaar, vol. 92, p. 209, H. 6.

*will brighten up for the residents of the sky like the stars brighten up for the dwellers of the earth.”<sup>5</sup>*

## **Rewards of Recitation**

Imam Muhammad al-Baqir (a.s.) gave the glad tidings,  
*“Whoever recites the Quran standing in his prayers, Allah will write for him for every alphabet hundred good deeds; whoever recites it while sitting in his prayers, Allah will write for him for every alphabet fifty good deeds; and whoever recites it in other than prayers, Allah will write for him for every alphabet ten good deeds.”<sup>6</sup>*

Imam Muhammad al-Baqir (a.s.) states that the Messenger of Allah (s.a.w.a.) informed,

- “Whoever recites ten verses at night, will not be written from the negligent ones;
- “whoever recites fifty verses will be written from the remembering ones;
- “whoever recites hundred verses will be written from the praying ones;
- “whoever recites two hundred verses will be written from the fearing ones;
- “whoever recites three hundred verses will be written from the successful ones;
- “whoever recites five hundred verses will be written from the struggling ones;
- “and whoever recites a thousand verses a qintaar of gold nuggets will be written for him; each qintaar is equal to 500,000 mithqaal

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5 *Al-Kaafi*, vol. 2, p. 610, H. 1.

6 *Al-Kaafi*, vol. 2, p. 611, H. 1.

of gold and each mithqaal is 24 carats, the smallest of them will be equal to the mountain of Uhud and the biggest of them equal to the distance between the sky and the earth.”<sup>7</sup>

## Recitation in good voice

The infallible guides have exhorted to recite the Holy Quran in a good voice.

The Messenger of Allah (s.a.w.a.) said,  
“*Surely, a good voice is an adornment for the Quran.*”<sup>8</sup>

And hence he (s.a.w.a.) ordered,  
“*Embellish the Quran with your voices.*”<sup>9</sup>

When he (s.a.w.a.) was asked about the best of men in voice for the Quran, he (s.a.w.a.) replied,  
“*When you hear his recitation, you come to know that he fears Allah.*”<sup>10</sup>

Imam Sadiq (a.s.) says,  
“*(Imam) Ali Ibn al-Husain (a.s.) had the best voice amongst men in Quran. When the watermen used to pass from his house, they would stand at his door listening to his recitation. (Imam) Abu Ja‘far was also the best amongst men in recitation.*”<sup>11</sup>

## The Right of Recitation

“*Those to whom We have given the Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers.*”<sup>12</sup>

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7 *Al-Kaafi*, vol. 2, p. 612, H. 5.

8 *Behaar al-Anwaar*, vol. 92, p. 190, H. 2.

9 *Behaar al-Anwaar*, vol. 92, p. 190, H. 2.

10 *Behaar al-Anwaar*, vol. 92, p. 195, H. 10.

11 *Al-Kaafi*, vol. 2, p. 616, H. 10 and 11.

12 Surah Baqarah (2): Verse 121.

Ameerul Momineen Ali Ibn Abi Talib (a.s.) says,  
*“I complain to Allah about persons who live ignorant and die deviated. For them, nothing is more worthless than Quran if it is recited as it should be recited nor anything more valuable than the Quran if its verses are removed from their places, nor anything more vicious than virtue nor more virtuous than vice.”*<sup>13</sup>

He (a.s.) also prophesied,

*“Certainly, a time will come upon you after me when nothing will be more concealed than rightfulness, nothing more apparent than wrongfulness and nothing more current than untruth against Allah and His Prophet. For the people of this period, nothing will be more valueless than the Quran being recited as it ought to be recited, nor anything more valuable than the Quran being misplaced from its position. And in the towns nothing will be more hated than virtue, nor anything more acceptable than vice.*

*“The holders of the Book will throw it away and its memorizers would forget it. In these days, the Quran and its people will be exiled and expelled. They will be companions together on one path but none will offer them asylum. Consequently, at this time the Quran and its people will be among the people but not among them, will be with them but not with them, because misguidance cannot accord with guidance even though they may be together. The people will have united on division and will therefore have cut away from the community, as though they were the leaders of the Quran and not the Quran their leader. Not of it will be left with them except its name, and they will know nothing save its writings and its words. Before that, they will inflict hardships on the virtuous, naming the latter’s truthful views about Allah false allegations and enforcing for virtues the punishment of the vice.”*<sup>14</sup>

Concerning the right of recitation, Imam Sadiq (a.s.) explains,

*“They recite its verses properly (i.e. stopping where they should stop and pronouncing the alphabets correctly), understand its meanings, acts upon its orders, hope for its promise, fear its punishment, take examples from*

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13 Nahj al-Balaaghah, Sermon 17 (last para).

14 Nahj al-Balaaghah, Sermon 147.



*its stories, take lessons from its parables, act upon its commands and abstain from its prohibitions. By Allah! The right of recitation does not mean to memorize its verses, merely be attentive to its alphabets, recites its chapters, learn its tens and fives, rote its alphabets but squander its limits. The right of recitation means to reflect on its verses. Allah the High says, ‘A Book We have sent down upon you. Blessed, so that they may reflect upon its verses’”<sup>15</sup>*

## **Etiquette of Recitation**

While reciting the Book of Allah — Blessed and High be He — the following etiquette and manners must be taken into consideration:

1. Washing and cleaning the mouth by brushing the teeth.
2. Seeking refuge in Allah from the accursed Satan.
3. Observing the manners of recitation like stopping in the right places and continuing where required.
4. Pronouncing the alphabets and words in correct Arabic accent. If one does not know proper Arabic, he must learn it. It is his religious duty.
5. Reflecting and pondering upon the verses.
6. Observing heartily humility. That is, one should not have an iota of arrogance or conceit in his heart while reciting the Book of Allah.
7. Never should one recite the Holy Quran or use it for ostentation, showing off or for acquiring worldly gains. Thus, sincerity in intention is of utmost importance.
8. Supplications before and after recitation if one has the time.
9. Respecting the Holy Quran that it deserves.

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<sup>15</sup> *Tanbeeh al-Khawaatir*, vol 2, p. 236.

10. Acting upon its teachings.

**Note:**

1. Each one of the above points is supported by numerous traditions of the Ahle Bait (a.s.). We have avoided citing them for the sake of brevity.
2. There are numerous other manners and etiquette mentioned in the traditions. Those desirous of delving into the details may refer to the books of traditions.

## CHAPTER ELEVEN

### The Finest Remedy

Allah — Mighty and Majestic be He — has called His Book as a healing and a cure. Kindly pay attention to the following verses:

*“And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.”<sup>1</sup>*

*“O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.”<sup>2</sup>*

*“And if We had made it a Quran in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign (tongue) and an Arabian! Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.”<sup>3</sup>*

Ameerul Momineen Ali Ibn Abi Talib (a.s.) says,

*“It is obligatory upon you to fasten to the Book of Allah. For, it is a strong rope, a clear light and a beneficial cure ... whoever speaks with it has spoken the truth and whoever acts upon it has preceded (others).”<sup>4</sup>*

Again, he (a s ) says.

*“Surely, in it is the remedy from the greatest of ills like disbelief, hypocrisy, destruction and deviation.”<sup>5</sup>*

**Note:** Spiritual reminders like the Holy Quran and supplications are the best remedies and cures not only for spiritual ailments but even for physical illnesses and disorders. Great men of wisdom and scholars

1 Surah Bani Israaeel (17): Verse 82.

2 Surah Yunus (10): Verse 57.

3 Surah Fusselat (41): Verse 44.

4 Nahj al-Balaaghah, Sermon 156.

5 Nahj al-Balaaghah, Sermon 176.

of repute have vouched and testified innumerable incidents wherein people with incurable illnesses have been cured by these reminders. Thus, a person with true spirituality will never despair of Allah's mercy, notwithstanding the magnitude of his problem. Only the gullible with weak faith and feeble conviction fall prey to fake god-men and bogus saints. When we have the Book of Allah and the Ahle Bait of Holy Prophet (s.a.w.a.) with us, we need not run from pillar to post for any of our problems, physical or spiritual, individual or social, private or public, workily or of the hereafter.

Let us conclude this chapter with a superb statement from the Messenger of Allah (s.a.w.a.) who is also mercy for the worlds:

*“Whoever is given the Quran but thinks that somebody else (who is given of the worldly wealth) has been given more than what he has been given, indeed he has considered a small thing (worldly wealth) as big and regarded a big thing (Quran) as small.”<sup>6</sup>*

Thus, the Holy Quran is the greatest wealth one can have and none must ever compare it with any of the worldly riches. Especially, those who have dedicated their lives for religious learning and teaching, sometimes tend to regret their decision when they see worldly riches in the hands of others. But those who are true scholars of religion will never lend any importance to these worldly riches and wealth *vis-à-vis* the unmatched bounties of religious sciences, piety and the love of the Ahle Bait (a.s.)!

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<sup>6</sup> *Mani al-Akhbaar*, p. 219.

## CHAPTER TWELVE

### Effects of the Holy Quran

None can talk about the real effects of the Book of Allah except those whom Allah has given its knowledge, apparent as well as concealed. Thus, let us hear from the infallible guides (a.s.) themselves how they have introduced the effects of the knowledge of the Holy Quran.

Ameerul Momineen Ali Ibn Abi Talib (a.s.) says,

*“... Allah has made it as a quencher of the thirst of the scholars, a spring for the hearts of the jurists, a highway for the path of the righteous, a medicine after which there is no illness and a light with which there is no darkness.”*<sup>1</sup>

*“Know that this Quran is an admonisher which does not deceive, a guide which does not deviate and a speaker that does not lie. Some sits with this Quran but that he gets up either with increase or decrease: increase in guidance and decrease in misguidance.”*<sup>2</sup>

*“Surely Allah — Purified is He — does not advise anyone like the Quran. For, it is the strong rope of Allah and His trusted cord. In it is the spring of the heart and fountain of knowledge Nothing brightens the heart except it.”*<sup>3</sup>

*“The best remembrance is the Quran: through it hearts are expanded and the inner selves are illuminated.”*<sup>4</sup>

*“Fear Allah, fear Allah concerning the Quran; none should race ahead of you in acting upon it.”*<sup>5</sup>

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1 Nahj al-Balaaghah, Sermon 198.

2 Nahj al-Balaaghah, Sermon 176.

3 Nahj al-Balaaghah, Sermon 176.

4 Ghurar al-Hekam, H. 3255.

5 Nahj al-Balaaghah, Letter 47.

The fourth Imam, Ali Ibn al-Husain (a.s.) says,  
*“If all the inhabitants of the world expire (and I am left alone), I will not feel lonely as long as the Quran is with me.”*<sup>6</sup>

Imam Sadiq (a.s.) warns,  
*“One who cannot understand the truth from the Quran cannot save himself from the mischief.”*<sup>7</sup>

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6 *Al-Kaafi*, vol. 2. p. 602, H. 13.

7 *Al-Mahaasen*, vol. 1, p. 341. H. 702.

## CHAPTER THIRTEEN

### Method of Revelation of the Holy Quran

*“The month of Ramazan is that in which the Quran was revealed; a guidance to men and clear proofs of the guidance and the distinction...”<sup>1</sup>*

*“Surely We revealed it on a blessed night surely We are ever warning...”<sup>2</sup>*

*“In the name of Allah, the Beneficent, the Merciful. Surely We revealed it on the grand night. And what will make you comprehend what the grand night; the grand night is better than a thousand months. The angels and Gibreel descend in it by the permission of their Lord for every affair; Peace! It is till the break of the morning.”<sup>3</sup>*

Hafs Ibn Gheyaas, a companion of Imam Sadiq (a.s.), reports, “I asked him (a.s.) about the word of Allah, ‘*The month of Ramazan is that in which the Quran was revealed*’, while it was revealed over a period of twenty years between the first and the last revelation.” Imam (a.s.) replied,

*“The Quran was revealed all at once in the month of Ramazan to the Bait al-Mamoor (in the fourth heaven). Thereafter, it was revealed over a period of twenty years. The Prophet (a.s.) has informed that the Scriptures of Ibraheem (a.s.) was revealed in the first night of the month of Ramazan; the Old Testament (Torah) was revealed on the 6<sup>th</sup> night of the month of Ramazan; the New Testament (Bible) was revealed on the 13<sup>th</sup> night of the month of Ramazan; the Psalms were revealed on the 18<sup>th</sup> night of the month of Ramazan and the Quran was revealed on the 23<sup>rd</sup> night of the month of Ramazan.”<sup>4</sup>*

### The Holy Quran and the Blessed Month of Ramazan

From the above verses and traditions, we know that the Holy Quran

1 Surah Baqarah (2): Verse 185.

2 Surah Dukhaan (44): Verse 3.

3 Surah Qadr (97).

4 *Al-Kaafi*, vol. 2, p. 628, H. 6.

was revealed in the blessed month of Ramazan. Hence, it is highly recommended to welcome this month with the recitation. Moreover, we have also been advised by the infallible guides to complete at least one complete Quran in this month but with deliberation and pondering over its verses.

Imam Sadiq (a.s.) said,

*“The best of the months is the month of Allah — Mighty be His Remembrance — and it is the month of Ramazan. The heart of the month of the Ramazan is the Night of Power and the Quran was revealed in the first night of the month of Ramazan; thus, welcome this month with the recitation of Quran.”*<sup>5</sup>

Abu Baseer, the famous companion of Imam Ja‘far Sadiq (a.s.), asked him, “May I be held your ransom! Should I recite the (complete) Quran in the month of Ramazan in one night?” He (a.s.) replied, “No.” “Two nights?” he inquired. Again, the response was in the negative. “Three nights?” was his query again. Imam (a.s.) approved but advised, “O *Aba Muhammad!* For the month of Ramazan, there is a right and a reverence which is unmatched by any month. The companions of (Holy Prophet) Muhammad (s.a.w.a.) used to finish it in a month or even lesser.... when you pass by any verse in which the paradise is mentioned, then stop and ask Allah — Mighty and Majestic be He — for paradise. And when you pass by a verse in which the hell is discussed, then stop and seek refuge in Allah from the Hell-fire.”<sup>6</sup>

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5 *Al-Kaafi*, vol. 4, p. 65, H. 1.

6 *Al-Kaafi*, vol. 2, p. 617, H. 2.



## CHAPTER FOURTEEN

### A Divine Miracle

The Holy Quran is a miracle of Allah the Almighty to establish the Prophethood of the Holy Prophet (s.a.w.a.). Every miracle must have a few salient features:

- a. **Challenge:** It must be accompanied with a challenge that no other mortal can achieve that feat.
- b. **Reminder:** It must remind a person of Allah the High and must not be a source of attracting the people towards himself like the mystics and fake godmen do.
- c. **Training:** The bringer of that miracle should not have learnt the art or technique at the hands of any human being other than a divine persona.
- d. **Not in vain:** The miracle should not be a vain or useless act which has no meaning or purpose.

We see that the Holy Quran fulfills all the above criteria are fulfilled by the Holy Quran.

- a. **Challenge:** The Holy Quran has challenged the people to bring the like of it or ten chapters like any of its chapters or at least one chapter like it.

*“Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.”<sup>1</sup>*

*“Or, do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful.”<sup>2</sup>*

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1 Surah Bam Isaaeel (17): Verse 88.

2 Surah Hud (11): Verse 13.

*“And If you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.”*<sup>3</sup>

Needless to state, the enemies have tried every act in the book to destroy Islam and Muslims but have failed to bring the like of Quran or a better book. There have been some fools or imbeciles through the course of history who did try to fabricate some verses as a challenge to the Holy Quran but ended up only degrading themselves. For those desirous of such examples should refer to the preface of the book *Al-Bayaan Fi Tafeer al-Quran* penned by the great authority of emulation (Marja’-e-Deeni) Ayatullah al-Uzmaa Sayyid Abul Qasim al-Khuae (r.a.).

- b. **Reminder:** Certainly, there cannot be a better reminder for the human beings than the Book of Allah. Allah — Mighty and Majestic be He — has Himself called His Book as a “*reminder for the worlds*”<sup>4</sup> in at least four places in the Holy Quran. The Holy Quran has even prohibited any man of Allah to invite the people towards himself. Rather, he must always remind the people about Allah. “*It is not meet for a mortal that Allah should give him the Book and the wisdom and prophethood. then he should say to men: Be my servants rather than Allah’s; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).*”<sup>5</sup>
- c. **No Training:** The Holy Prophet (s.a.w.a.) did not attend any class or school or learnt from any teacher, neither before his declaration of Prophethood nor after it. Only Allah the All-Knowing was his teacher and none else. “*And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.*”<sup>6</sup>

But it certainly does not imply that the Holy Prophet (s.a.w.a.) did not

3 Surah Baqarah (2): Verse 23.

4 Surah Yusuf (12): Verse 104; Surah Saaad (38) Verse 87; Surah Qalam (68): Verse 52; Surah Tafeveer (81): Verse 27.

5 Surah Aale Imraan (3): Verse 79.

6 Surah Ankaboot (29): Verse 48.

know to read or write as some Muslims claim. They say that that the word ‘*Ummi*’ in the Holy Quran implies that he (s.a.w.a) did not know how to read and write. The infallible Imams (a.s.) have condemned such an idea and justified that how could a person who was sent to teach the people how to read and write would himself be unlettered and illiterate. The Imams (a.s.) have even cursed those who propound such an idea. According to the Imams (a.s.), the word ‘*Ummi*’ refers to ‘*Umm al-Quraa*’ (the mother of villages) which was one of the names of Makkah. Since the Holy Prophet (s.a.w.a.) was born and brought up here, he was conferred with this title.

[For details, one can refer to *Behaar al-Anwaar*, vol. 16, p. 82, Chapter 6 (Beirut Edition)]

Then what does the above verse entail? It implies that the Messenger of Allah (s.a.w.a.) did not attend any school or teacher before or after his Prophethood and learn to read or write from any other human being.

On the other hand, the false claimants who have the ability to perform some extraordinary feats like mystics acquire this power after a lot of effort and training,

d. Not in Vain: Some mystics and bogus god-men claim miracles like making gold out of nowhere or simply keeping silent for a year or so. Such acts do not benefit anyone except the false claimant himself. But, the Holy Quran is a book of life for all human beings. It is useful for the intellectuals as well as for the laymen, the scholars as well as the researchers, the legislators as well as the jurists, and so on and so forth. It is a continuous radiation of light for those who want to benefit from it. But for those who want to turn a blind eye and in whose hearts there is a disease, nothing can cure them if the Book of Allah cannot.

## **The Miraculous Aspect of the Holy Quran**

Now, we come to the last and a very important aspect of our discussion.

From which aspect is the Holy Quran a miracle? Is it only from its literary aspect like many people harp? Or no, there is another aspect to it also?

The answer is very obvious in the light of the Quranic verses and the teachings of the infallible guides (a.s.).

First and foremost, there is no doubt that the Holy Quran is unmatched and unparalleled *vis-à-vis* its literature. But its miraculous aspect is certainly not restricted to its literature as the Quran itself declares, “*And We have not taught him poetry, nor is it meet for him; It is nothing but a reminder and a plain Quran.*”<sup>7</sup> Otherwise, it would have been restricted only to those who are aware of Arabic language and are connoisseurs of its subtleties.

The Book of Allah is for the whole mankind from the 6<sup>th</sup> century of Hijri till the Day of Judgment. Hence, the miracle should survive till that time. Its miraculous aspects are its concepts and teachings especially in the principles of religion like divine monotheism, divine justice and reminders concerning the Day of Judgment and of course, Imamate. In addition to these, its instructions in the field of ethics, family life, historical lessons, etc, are clear indications that all of these can never be the work of man. Indeed, it is a miracle which Allah has kept for the entire mankind till the Day of Judement.

Needless to state, this is a very lengthy discussion that requires considerable time and effort, a luxury not affordable in such a brief booklet. Thus, we end our discussion over here with a little prayer that this humble effort is acceptable in the Honourable Court of Allah the Almighty with the mediation of His proofs, the infallible Ahle Bait (a.s.).

Finally, we pray to Allah — Mighty and Majestic be He — that He hastens the reappearance of our master Imam Mahdi Hujjat Ibn al- Hasan al-Askari (a.t.f.s.) so that he teaches the entire human race the real and profound teachings of the Book of Allah. When he (a.t.f.s.)

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7 Surah Yasin (36): Verse 69.

reappears, all the false and junk exegesis will be discarded and the real interpretation will prevail. That will be the golden era when the whole of mankind will be glowing in divine teachings and the darkness of ignorance will be expelled from the face of the earth. Amen!

Our Lord! Accept from us because surely You are the All-Hearing, the All-Knowing!

Unworthy creature of Allah.

8<sup>th</sup> Ramazan al-Mubarak, 1435.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: تَوَرُّوا بِيُوتَكُمْ  
بِتِلَاوَةِ الْقُرْآنِ وَلَا تَتَّخِذُوهَا قُبُورًا كَمَا فَعَلَتِ الْيَهُودُ  
وَ النَّصَارَى صَلُّوا فِي الْكِنَائِسِ وَ الْبَيْعِ وَ عَظَلُوا  
بِيُوتِهِمْ فَإِنَّ الْبَيْتَ إِذَا كَثُرَ فِيهِ تِلَاوَةُ الْقُرْآنِ كَثُرَ  
خَيْرُهُ وَ اتَّسَعَ أَهْلُهُ وَ أَضَاءَ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ  
نُجُومُ السَّمَاءِ لِأَهْلِ الدُّنْيَا.

The Messenger of Allah (s.a.w.a.) advised:

*“Illuminate your houses with the recitation of the Quran and don't turn them (i.e. houses) into graves as the Jews and the Christians did. They prayed in the Churches and the Synagogues but forsook their homes. Surely, the house in which there is excessive recitation of the Quran, its goodness will be more, its inhabitants will live a life of comfort and it will brighten up for the residents of the sky like the stars brighten up for the dwellers of the earth.”*

(Al-Kafi, vol. 2, p. 610, H. 1)



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