

Pondering and interpreting the Holy Quran

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{---azwj} the Beneficent, the Merciful. The Praise is for Allah^{---azwj} Lord^{---azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{---saww} and his^{---saww} Purified Progeny^{---asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Pondering and interpreting the Holy Quran

Summary:

Some believers think that pondering on the Quran, by general Muslims, has led them astray. They quote the following Holy Verse, saying that, if we were to do the same, we may be led astray also. Therefore, they refrain from engaging in the Tafseer (interpretation) of the Holy Quran and confine themselves to its recitation. In the aforementioned Verse, Allah^{---azwj} Says:

"Are they not then pondering on the Quran? And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82]."

The above opinion would hold for the followers of Ahl Al-Bayt^{---asws} – if Quranic Verses were meant to be interpreted by opinion, as most Muslims do. The Ahadith clearly prohibit us from interpreting the Holy Verse by opinion, by analogy, or with the help of verses with similar meaning; instead, they command us to refer to the interpretation of the Words of Allah^{---azwj} as explained by the Ahl Al-Bayt^{---asws} and develop a deep understanding of the Quran.

Imam Ali^{---asws} says:

أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَيْسَ فِيهَا تَفَكُّرٌ

'Indeed! There is no goodness in knowledge wherein there is no understanding. Indeed! There is no goodness in the recitation (of the Quran) wherein there is no pondering. Indeed! Indeed, there is no good in an act of worship that lacks contemplation (an extract)...¹

Therefore, a ponderer should not engage in wishful thinking (daydreaming), which is a forbidden act², nor in interpreting Holy Verses through 'Qayaas' (analogy)³, nor in following the Quranic Tafseer by someone who is Fallible (i.e., giving judgements and/or issuing fatawa/decrees). Amir Al-Momineen^{---asws} says that they (the followers – Muqalids) follow them (*Fatawa* givers) like dogs, e.g.:

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا مَعْشَرَ شِيعَتِنَا وَ الْمُتَتَحِلِينَ مَوَدَّتَنَا إِيَّاكُمْ وَ أَصْحَابَ الرَّأْيِ فَإِنَّهُمْ أَعْدَاءُ السُّنَنِ تَقَلَّتْ مِنْهُمْ الْأَحَادِيثُ أَنْ يَحْفَظُوهَا وَ أَعْيَتْهُمْ السُّنَّةُ أَنْ يَعُوهَا

And Amir Al-Momineen^{---asws} said: 'O group of our Shias and the impersonators of our^{---asws} cordiality! Beware of the people of opinion, for they are the enemies of the Sunnah(s). The

¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 3

² See for example: <https://hubeali.com/articles/DayDreamingAnActOfSatan.pdf>

³ See Appendix II.

Ahadith they had memorised have slipped away from them, and they are too weary of the Sunnah to revive it.

فَاتَّخَذُوا عِبَادَ اللَّهِ حَوْلًا وَ مَالَهُ ذَوْلًا فَذَلَّتْ لَهُمُ الرِّقَابُ وَ أَطَاعَهُمُ الْخُلُقُ أَشْبَاهُ الْكِلَابِ وَ نَارَعُوا الْحَقَّ أَهْلَهُ وَ تَمَثَّلُوا بِالْأَيْمَةِ الصَّادِقِينَ وَ هُمْ مِنَ الْكُفَّارِ الْمَلَاعِينِ

'They have taken the servants of Allah^{-azwj} as their servants, and His^{-azwj} Wealth as their wealth. The necks fell upon them, and the people followed them resembling the dogs, and they snatched the truth from its rightful ones, and they made themselves resemble the truthful Imams^{-asws}, and they are from the Kafirs, the accursed ones.

فَسُئِلُوا عَمَّا لَا يَعْلَمُونَ فَأَنْفُوا أَنْ يَعْتَرِفُوا بِأَهْمٍ لَا يَعْلَمُونَ فَعَارَضُوا الدِّينَ بِآرَائِهِمْ فَضَلُّوا وَ أَضَلُّوا أَمَا لَوْ كَانَ الدِّينُ بِالْقِيَاسِ لَكَانَ بَاطِنُ الرَّجُلَيْنِ أَوَّلَى بِالْمَسْحِ مِنْ ظَاهِرِهِمَا

'They were asked about what they are not doing, but they refused to admit that they were not knowing, so they opposed the Religion with their opinions. Thus, they strayed, and strayed others. But, if the Religion was with the analogies, the underside of the feet would be more foremost with the wiping (during ablution) than its upper part.'⁴

Allah^{-azwj} Directs us to consult the 'اهل الذكر' in the Holy Quran, ("***So ask the Ahl Al-Zikr (People of the Reminder) if you do not know (16:43)***").

اللَّهُ أَمَرَ بِوَلَايَةِ الْأَيْمَةِ الَّذِينَ سَمَّاهُمُ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِوَلَايَتِهِمْ وَ طَاعَتِهِمْ

Allah^{-azwj} has commanded the Wilayah (submission), of the Imams^{-asws} whom Allah^{-azwj} has Named in His^{-azwj} Book, in His^{-azwj} Statement: ***"And We made them Imams who guided (people) by Our command," [21:73]*** and they^{-asws} are the ones^{-asws} for whom^{-asws} Allah^{-azwj} has Commanded the Wilayah for, and to be in their^{-asws} obedience... (an extract).⁵

The topic of 'Taffakur and Taddabar' is covered in a separate write-up:

[Deep Thinking – Taffakur and Taddabar · HubeAli](#)

Also see how to best understand the meanings of Holy Verses:

[Understanding the Holy Quran – Tafseer – Interpretation · HubeAli](#)

Pondering on the Holy Quran:

و عنه (عليه السلام): «القرآن ظاهره أنيق، و باطنه عميق، لا تنفى عجائبه، و لا تنقضي غرائب، و لا تكشف الظلمات إلا به

⁴ Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 9

⁵ Al-Kafi, Vol. 8, H. 14449

الكافي (ط - الإسلامية)، ج8، ص: 13

And from him (the Imam^{-asws} has narrated): 'The Quran (is such that) its apparent is elegant, and its hidden is deep. Its wonders do not cease nor does its strangeness expire, nor can the darkness be removed except by it.'⁶

We cannot ponder the Verses of the Holy Quran, except with the interpretation provided by the Holy Ahl Al-Bayt^{-asws}.

محمد بن علي بن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن الريان بن الصلت، عن علي بن موسى الرضا، عن أبيه، عن آبائه، عن أمير المؤمنين (عليهم السلام): «قال الله جل جلاله: ما آمن بي من فسر برأيه كلامي، و ما عرفني من شبهني بخلفي، و ما على ديني من استعمل القياس في ديني.

Muhammad Bin Ali Bin Babuwayh said, 'It was narrated to us by Muhammad Bin Musa Bin Al Mutawakkal, from Ali Bin Ibrahim Ibn Hashim, from his father, from Al Rayan Bin Al Salt,

(It has been narrated) from Imam Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Said: 'He has not believed in Me^{-azwj}, the one who interprets My^{-azwj} Speech by his opinion, and he has not recognised Me^{-azwj} the one who resembles Me^{-azwj} with My^{-azwj} creatures, and he is not upon My^{-azwj} Religion, the one who utilises the analogy in My^{-azwj} Religion.'⁷

عنه عن أحمد بن محمد، عن علي بن الحكم، عن حسان أبي علي عن أبي عبد الله (عليه السلام) - في حديث - قال: حسبكم أن تقولوا ما نقول، وتصمتوا عما نصمت، إنكم قد رأيتم أن الله عز وجل لم يجعل لأحد في خلافتنا خيراً.

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hassam Abu Ali,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It suffices you all that you should be saying what we^{-asws} are saying, and should be silent regarding whatever we^{-asws} are silent about. You have all seen that Allah^{-azwj} Mighty and Majestic did not Make any goodness to be for anyone in opposition to us^{-asws}.'⁸

Allah^{-azwj} Says:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا {82}

Are they not then pondering on the Quran? And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82]

(الاحتجاج) للطبرسي: روي عن أمير المؤمنين (عليه السلام) في حديث، قال: «و الله سبحانه يقول: ما فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ، و ذكر أن الكتاب يصدق بعضه بعضاً، و أنه لا اختلاف فيه، فقال سبحانه: وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا و إن القرآن ظاهره أنيق، و باطنه عميق، لا تفني عجائبه، و لا تنقضي غرائب، و لا تكشف الظلمات إلا به».

Al-Ihtijaj of Al-Tabarsy –

⁶ ربيع الأبرار 2: 80.

⁷ عيون أخبار الرضا (عليه السلام) 1: 116 / 4.

⁸ Wasaail Al Shiah – H 33392

It has been reported from Amir-Al-Momineen^{-asws} in a Hadeeth, having said: 'And Allah^{-azwj} the Glorious is Saying ***We have not neglected anything in the Book [6:38]***, and Mentioned that the Book, parts of it Verify the others, and that there is no discrepancy within it. So the Glorious Said: ***Are they not then pondering on the Quran? And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82]***.' And the Quran, its apparent is wonderful, and its esoteric is profound, its wonders will never cease, and its amazements will never pass away, and the darkness cannot be removed except by it.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارٌ أَلْهَدَى وَ مَصَابِيحُ الدُّجَى فَلْيَجْلُ جَالٍ بَصَرَهُ وَ يَفْتَحْ لِلضَّيَاءِ نَظَرَهُ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ahmad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'This Quran, in it are minarets of guidance, and lanterns for the darkness. So let him brighten the brightness of his vision and open his vision for the illumination, for the pondering is a revival for the insight of 'قَلْبٍ' (wisdom, sometimes also translated as the heart) just as the enlightened one would walk in 'فِي الظُّلُمَاتِ بِالنُّورِ' the darkness with the light.'¹⁰

فِيهِ مَصَابِيحُ أَلْهَدَى وَ مَنَارُ الْحِكْمَةِ وَ دَلِيلٌ عَلَى الْمَعْرِفَةِ لِمَنْ عَرَفَ الصِّفَةَ فَلْيَجْلُ جَالٍ بَصَرَهُ وَ لِيُبْلِغِ الصِّفَةَ نَظَرَهُ يَنْبُغُ مِنْ عَطَبٍ وَ يَتَخَلَّصُ مِنْ نَسَبٍ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ فَعَلَيْكُمْ بِحُسْنِ التَّخَلُّصِ وَ قَلَّةِ التَّرْبُصِ .

Also: 'Therein are lanterns of guidance, and minarets of wisdom, and it evidences upon the recognition to the one^{-asws} who understands the capacity, so it brightens the brightness of his insight and lets his perception reach the capacity. It rescues from the corruption and finishes off from the entanglements, for the pondering is a revival of the heart of insight just as the enlightened one walks in the darkness with the light. Therefore, it is upon you with the excellent sincerity and without having second thoughts.'¹¹

For more details, please refer to Al Kafi V 2 The Book of the Merits of the Quran
<https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfMeritsOfTheQuran.pdf>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَلَا أُخْبِرُكُمْ بِالْفَقِيهِ حَقِّ الْفَقِيهِ مَنْ لَمْ يَقْطَعْ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَ لَمْ يُؤْمِنْهُمْ مِنْ عَذَابِ اللَّهِ وَ لَمْ يُرَخِّصْ لَهُمْ فِي مَعَاصِي اللَّهِ وَ لَمْ يَرْكُزِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى غَيْرِهِ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ismail Bin Mihran, from Abu Saeed Al Qammat, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Shall I^{-asws} inform you all of the understanding one who is truly an understanding one? (It is) the

⁹ (Extract) الاحتجاج: 262، نهج البلاغة: 61 (الخطبة 17)

¹⁰ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 5

¹¹ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 2

one who does not despair the people (from receiving) the Mercy of Allah^{-azwj}, and does not liberate them from the Punishment of Allah^{-azwj}, and does not permit for them to be in the disobedience of Allah^{-azwj}, and does not neglect the Quran by turning away from it to something else.

أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَيْسَ فِيهَا تَفَكُّرٌ

'Indeed! There is no goodness in knowledge wherein there is no understanding. Indeed! There is no goodness in the recitation (of the Quran) wherein there is no pondering. Indeed, there is no good in an act of worship that lacks contemplation.'¹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي - حَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا مَعْشَرَ قُرَّاءِ الْقُرْآنِ اتَّقُوا اللَّهَ عَزَّ وَجَلَّ فِيمَا حَكَلَكُمْ مِنْ كِتَابِهِ فَإِنِّي مَسْئُولٌ وَإِنَّكُمْ مَسْئُولُونَ، إِنِّي مَسْئُولٌ عَنْ تَبْلِيغِ الرِّسَالَةِ، وَأَمَّا أَنْتُمْ فَتُسْأَلُونَ عَمَّا حُمِّلْتُمْ مِنْ كِتَابِ اللَّهِ وَ سُنَّتِي.

Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Abu Jameela, from Jabir,

From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O group of reciters of the Quran! Fear Allah^{-azwj} Mighty and Majestic regarding what you are bearing from His^{-azwj} Book, for I^{-saww} would be Questioned, and you all would be Questioned. I^{-saww} would be Questioned about the delivery of the Message, and as for you, so you would be Questioned about what you bore from the Book of Allah^{-azwj} and my^{-saww} Sunnah.'¹³

In another Verse Allah^{-azwj} Rebukes those who fail to ponder on the Quran:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا {24}

So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةُ الصَّلَاةِ وَ الصَّوْمِ إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَجَلَّ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Isa from Muammar ibn Khallad who said:

'I heard Abu Al-Hassan Al-Reza^{-asws} saying: 'A great deal of prayer and fasting alone is not (everything in) worship. Worship is only in thinking about the affairs of Allah^{-azwj}.'¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ رَبِيعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ص إِنَّ التَّفَكُّرَ يَدْعُو إِلَى الْبِرِّ وَ الْعَمَلِ بِهِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ismail ibn Sahl from Hammad from Ribī who has said:

¹² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 3

الكافي (ط - الإسلامية)، ج 1، ص: 36

¹³ 216 – تفسير نور الثقلين، ج 3، ص: 616

¹⁴ Al-Kafi, Vol. 2, H. 1547

Abu Abd Allah^{-asws} has said that Amir Al-Momineen^{-asws} has said: 'Thinking leads to virtue and to acting virtuously.'¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدَى وَ مَصَابِيحُ الدُّجَى فَلْيَجْلُ جَالِ بَصَرَهُ وَ يَفْتَحْ لِلضِّيَاءِ نَظْرَهُ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ahmad Bin Yahya, from Talha Bin Zayd,

From Abu Abdullah^{-asws} having said: 'This Quran, in it are minarets of guidance, and lanterns for the darkness. So let him brighten the brightness of his vision and open his vision for the illumination, for the pondering is a revival for the insight of the heart just as the enlightened one would walk in multiple darknesses with the light.'¹⁶

عنه، عن عبد الله بن هشام بن سالم، عن سليمان بن خالد قال: قال أبو عبد الله عليه السلام: يا سليمان إن لك قلباً ومسامع، وإن الله إذا أراد أن يهدي عبداً فتح مسامع قلبه، وإذا أراد به غير ذلك ختم مسامع قلبه فلا يصلح أبداً، وهو قول الله عز وجل " أم على قلوب أفاولها " يهدى عبداً فتح مسامع قلبه، وإذا أراد به غير ذلك ختم مسامع قلبه فلا يصلح أبداً، وهو قول الله عز وجل " أم على قلوب أفاولها "

From him, from Abdullah Bin Hisham Bin Salim, from Suleyman Bin Khalid who said,

Abu Abdullah^{-asws} said: 'O Suleyman! Verily for your heart is a hearing. And when Allah^{-azwj} Intends to Guide a servant, (Allah^{-azwj}) Opens the hearing of his heart. And when He^{-azwj} Intends with him other than that, (Allah^{-azwj}) Seals the hearing of his heart, so he would not be correct, ever. And these are the Words of Allah^{-azwj} Mighty and Majestic: ***So, do they not ponder on the Quran, or are there locks upon (their) hearts [47:24].***¹⁷

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران عن عبيس بن هشام، عن ذكره، عن أبي جعفر عليه السلام قال: قراء القرآن ثلاثة: رجل قرأ القرآن فاتخذ به بضاعة واستدبره الملوك واستطال به على الناس ورجل قرأ القرآن فحفظ حروفه وضيع حدوده وأقامه إقامة القدح فلا كثر الله هؤلاء من حملة القرآن ورجل قرأ القرآن فوضع دواء القرآن على داء قلبه فأسهر به ليله وأظلم به نهاره وقام به في مساجده وتحنن به عن فراشه

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Ubays Bin Hisham, from the one who mentioned it,

Abu Ja'far^{-asws} has said: 'The reciters of the Quran are three – A man who recites the Quran, so he takes it as merchandise in order to attract the rulers and dominate the people by it. And a man who recites the Quran, so he memorises its letters but wastes its Limits, straightening it out like the straightness of the arrow (focusing only on the mechanics of the recitation). I^{-asws} wish Allah^{-azwj} would not Make these type who bear the Quran to be numerous. And a man who recites the Quran, so he places the medicine of the Quran upon the sickness of his heart, so he is vigilant with it at night, and endures thirst due to it during the day, and stands by it in his Masjid, and forsakes his bed for it.

¹⁵ Al-Kafi, Vol. 2, H. 1548

¹⁶ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 5

¹⁷ Al Mahaasin – V 1 Bk 5 H 35

فبإولئك يدفع الله العزيز الجبار البلاء وبإولئك يديل الله عزوجل من الاعداء وبإولئك ينزل الله عزوجل الغيث من السماء فو الله هؤلاء في قراء القرآن أعز من الكبريت الأحمر.

'So, it is by these (type of reciters) that Allah^{-azwj} the Mighty the Compeller Repulses the afflictions, and it is by these that Allah^{-azwj} Defends against the enemies, and it is by these that Allah^{-azwj} Mighty and Majestic Sends down the rains from the sky. So, by Allah^{-azwj}, these ones among the reciters of the Quran are more cherished than red rubies.'¹⁸

Can we Fully Understand the Holy Verses?

Two students of Imam Hassan Askari^{-asws} asked the Imam^{-asws}, 'If you^{-asws} teach us the Book, can we fully understand the Divine Verses?' The Imam^{-asws} replied: 'Never!' - See the Hadith below:

قالا: ففرحنا وقلنا: يا بن رسول الله فإذا نأتى (على جميع) علوم القرآن ومعانيه؟ قال (عليه السلام): كلا، إن الصادق (عليه السلام) علم - ما أريد أن أعلمكما - بعض أصحابه ففرح بذلك، وقال: يا بن رسول الله (صلى الله عليه وآله) قد جمعت علم القرآن كله؟ فقال (عليه السلام): قد جمعت خيرا كثيرا، وأوتيت فضلا واسعا، لكنه مع ذلك أقل قليل - من - أجزاء علم القرآن، إن الله عزوجل يقول: " قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل أن تنفذ كلمات ربي ولو جئنا بمثله مددا "

'We were happy to hear (about you^{-asws} agreeing to teach us about the Holy Quran), and said: 'O son^{-asws} of Rasool-Allah^{-saww}! So will we get all the knowledge of the Quran and its meanings?' He^{-asws} said: 'Never! Whatever I am going to teach you is what Al-Sadiq^{-asws} (6th Imam^{-asws}) taught to one of his^{-asws} companions – and he (the companion of the 6th Imam^{-asws}) was happy with that and said: 'O son^{-asws} of Rasool-Allah^{-saww}! So have I now become the recipient of the whole of the Quran?' (Al Sadiq^{-asws}) said: 'You have collected a lot of good, and extensive grace, but so little of the parts of its knowledge, for Allah^{-azwj} the Almighty Says: ***If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink [18:109].***

ويقول: " ولو أننا في الأرض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله " وهذا علم القرآن ومعانيه، وما أودع من عجائبه، فكم ترى مقدار ما أخذته من جميع هذا القرآن - ولكن القدر الذي أخذته، قد فضلك الله تعالى به على كل من لا يعلم كعلمك، ولا يفهم كفهمك.

And Allah^{-azwj} Says: ***And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted [31:27].*** And this is the knowledge of the Quran and its meanings and extensiveness, see for yourself what you have taken from the whole of the Quran. But only little you have taken, Allah^{-azwj} the Exalted has Given you preference over that person who does not know what you do and his understanding is not like yours... (An extract)¹⁹

كَتَبْنَا الْقَوَائِدَ لِلْكَرَاجِكِيِّ ذَكَرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَامًا مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَلَمَّا رَفَعَ عَ يَدَهُ مِنْ أَكْلِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ

¹⁸ Al Kafi – H 3551

¹⁹ Tafseer Imam Hassan Al-Askari^{-asws} - Preface

(The book) Kanz Al Fawaid of Al Karajuki –

It is mentioned that Abu Haneefa ate a meal with the Imam Sadiq, Ja'far^{-asws} Bin Muhammad^{-asws}. So, when he^{-asws} raised his^{-asws} hand from eating, he^{-asws} said: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds. O Allah^{-azwj}! Surely this is from You^{-azwj} and from Your^{-azwj} Rasool^{-saww}.'

فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَجَعَلْتَ مَعَ اللَّهِ شَرِيكًا

So, Abu Haneefa said, 'O Abu Abdullah^{-asws}! Are you^{-asws} making (Rasool-Allah^{-saww}) to be as an associate with Allah^{-azwj}?'

فَقَالَ لَهُ وَتِلْكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ مَا تَقْمُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَهَمَّ رِضَا مَا آتَاهُمُ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ

He^{-asws} said to him: 'Woe be unto you! Surely Allah^{-azwj} the Exalted is Saying in His^{-azwj} Book: **'and they hated except if Allah and His Rasool was to Enrich them from His Grace [9:74].** And He^{-azwj} is Saying in another place: **And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool [9:59].'**

فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَنِّي مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا سَمِعْتُهُمَا إِلَّا فِي هَذَا الْوَقْتِ

So, Abu Haneefa said, 'By Allah^{-azwj}! It is as if I had not read these two (Verses) at all from the Book of Allah^{-azwj} nor heard them (before), except during this time!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع بَلَى قَدْ قَرَأْتُهُمَا وَ سَمِعْتُهُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا وَ قَالَ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Abu Abdullah^{-asws} said: 'Yes, you have read and heard them both, but Allah^{-azwj} the Exalted Revealed regarding you and regarding the likes of you: **So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24].** And He^{-azwj} Said: **Never! But, it has rusted upon their hearts, what they had been earning [83:14].'**²⁰

Supplicating while holding the Holy Quran:

ذَكَرْنَا إِسْنَادَهُ وَ حَدِيثَهُ فِي كِتَابِ إِغَاثَةِ الدَّاعِي وَ نَذَكُرُ هَاهُنَا الْمُرَادَ مِنْهُ وَ هُوَ عَنْ مَوْلَانَا الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: لَحِذِ الْمُصْحَفَ فَدَعِّهِ عَلَى رَأْسِكَ وَ قُلْ - اللَّهُمَّ بِحَقِّ هَذَا الْقُرْآنِ وَ بِحَقِّ مَنْ أَرْسَلْتَهُ بِهِ وَ بِحَقِّ كُلِّ مُؤْمِنٍ مَدَحْتَهُ فِيهِ وَ بِحَقِّكَ عَلَيْهِمْ فَلَا أَحَدٌ أَعْرِفُ بِحَقِّكَ مِنْكَ يَا اللَّهُ عَشْرَ مَرَّاتٍ

'We are mentioning by our chain and its narration is in the book 'Igasa Al-Daie,' and we are mentioning over here the intended from it, and it is from our Master Al-Sadiq^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Take the Quran and place it upon your head and say, 'O Allah^{-azwj}! By the right of this Quran, and by the right of the one it was Sent with, and

by the right of every Momin Praised in it, and by Your^{-azwj} Right upon them, for there is no one more Knowing of Your^{-azwj} Rights than You^{-azwj} are! By You^{-azwj}, O Allah^{-azwj}! (ten times)

ثُمَّ تَقُولُ - بِمُحَمَّدٍ عَشْرَ مَرَّاتٍ بِعَلِيِّ عَشْرَ مَرَّاتٍ - بِفَاطِمَةَ عَشْرَ مَرَّاتٍ بِالْحُسَيْنِ عَشْرَ مَرَّاتٍ - بِالْحُسَيْنِ عَشْرَ مَرَّاتٍ بِعَلِيِّ بْنِ الْحُسَيْنِ عَشْرَ مَرَّاتٍ - بِمُحَمَّدٍ
بْنِ عَلِيٍّ عَشْرَ مَرَّاتٍ - بِجَعْفَرِ بْنِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ بِمُوسَى بْنِ جَعْفَرٍ عَشْرَ مَرَّاتٍ - بِعَلِيِّ بْنِ مُوسَى عَشْرَ مَرَّاتٍ بِمُحَمَّدٍ بْنِ عَلِيٍّ عَشْرَ مَرَّاتٍ - بِعَلِيِّ بْنِ
مُحَمَّدٍ عَشْرَ مَرَّاتٍ بِالْحُسَيْنِ بْنِ عَلِيٍّ عَشْرَ مَرَّاتٍ - بِالْحُجَّةِ عَشْرَ مَرَّاتٍ وَ تَسْأَلُ حَاجَتَكَ

“Then you should say, ‘By Muhammad^{-saww}!’ (ten times). ‘By Ali^{-asws}!’ (ten times). ‘By Fatima^{-asws}!’ (ten times). ‘By Al-Hassan^{-asws}!’ (ten times). ‘By Al-Husayn^{-asws}!’ (ten times). ‘By Ali^{-asws} Bin Al-Husayn^{-asws}!’ (ten times). By Muhammad^{-asws} Bin Ali^{-asws}!’ (ten times). ‘By Ja’far^{-asws} Bin Muhammad^{-asws}!’ (ten times). ‘By Musa^{-asws} Bin Ja’far^{-asws}!’ (ten times). ‘By Ali^{-asws} Bin Musa^{-asws}!’ (ten times) ‘By Muhammad^{-asws} Bin Ali^{-asws}!’ (ten times). ‘By Ali^{-asws} Bin Muhammad^{-asws}!’ (ten times). ‘By Al-Hassan^{-asws} Bin Ali^{-asws}!’ (ten times). ‘By Al-Hujjat^{-ajfi}!’ (ten times), and ask your need.’

وَذَكَرَ فِي حَدِيثِهِ إِجَابَةَ الدَّاعِي وَ قَضَاءَ حَوَائِجِهِ.

‘And he^{-asws} mentioned in his^{-asws} Hadeeth Answer for the supplicater and fulfilment of his needs.’²¹

There is an addition in a similar Hadith, see Appendix III:

قَالَ فَمَضَى الرَّجُلُ وَ عَادَ إِلَيْهِ بَعْدَ مُدَّةٍ قَدْ قَضَى دَيْنَهُ وَ صَلَحَ لَهُ سُلْطَانُهُ وَ عَظُمَ يَسَارُهُ.

He (the narrator) said, ‘The man went and returned to him^{-asws} after a period. He had paid off his debts and his ruler was good with him, and he was in mighty ease.’²²

Appendix I: Holy Verse on Taffakur and Taddabar (deep thinking)

Allah^{-azwj} has Commanded believers in several places in the Holy Quran to ponder (perform deep thinking); for example (and for Tafseer of these Verses, please visit: <https://www.hubeali.com/tafseerhubeali/>):

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ {219}

They are asking you about the wine and the gambling. Say: ‘In both of these is a grave sin and benefit for the people, and their sin is greater than their profit.’ And they are asking you what they should be spending. Say: ‘The surplus.’ Like that, Allah Clarifies the Verses for you, perhaps you would be pondering [2:219]

²¹ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 73 H 11 a

²² Bihar Al-Anwaar V 89 – The Book of Quran – Ch 11 H 1

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّتٌ ضَعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ {266}

Would one of you like that there should happen to be a garden for him, of palm tree, and grape vines, the rivers flowing beneath it; for him in it to be every (kind of) fruit, and old age hits him, and for him are weak offspring. Then a tornado in which is fire, hits it, so it gets incinerated. Like that, Allah Clarifies the Signs for you, perhaps you would be pondering [2:266]

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {191} رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {192}

Those who are recalling Allah standing and sitting and (lying) on their sides and are thinking regarding the Creation of the skies and the earth: 'Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191] Our Lord! The one whom you enter into the Fire so You have Disgraced him, and for the unjust there will not be anyone from the helpers [3:192]'

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ {50}

Say: 'I am not saying to you all there are treasures of Allah with me nor do I know the unseen, nor am I saying to you I am an Angel. Surely, I follow only what is Revealed unto me.' Say: 'Are they alike, the blind and the seeing one? Are you not thinking?' [6:50]

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۚ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ ۖ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثَ أَوْ تَرَكَهُ يَلْهَثَ ۚ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۚ فَافْضُضْ الْقِصْصَ لَعَلَّهُمْ يَتَفَكَّرُونَ {176}

And had We so Desired, We would have Raised him with these, but he adhered to the ground and followed his whims. So his example is like the dog, if you attack upon him he lolls out his tongue, or if you leave him, he lolls out his tongue. That is an example of the people who belied Our Signs, therefore relate the story, perhaps they would be pondering [7:176]

أَوَلَمْ يَتَفَكَّرُوا ۚ مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ {184}

Or are they not thinking that there is no insanity with their companion? Surely, he is only a clear warner [7:184]

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْبَهَّتْ وَطَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنِ بِالْأَمْسِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ {24}

But rather, an example of the life of the world is like water We Send down from the sky. So it mingles with the vegetation of the earth from what the people and the animals eat, until when earth takes its garnish and its adornment, and its people think they are able upon it,

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رُوحَيْنِ اثْنَيْنِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {3}

يُنَبِّئُكُمْ بِهِ الرَّزْعَ وَالرَّيْبُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ {11}

وَسَحَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَحَّرَاتٍ بِأَمْرِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْتِلُونَ {12}

بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ {44}

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بَطُونٍ مُخْتَلِفٍ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ {69}

أَوْ لَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ ۚ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ {8}

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {21}

قُلْ إِنَّمَا أَعْطَيْتُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَتَىٰ وَفَرَادَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُمْ مِنْ حِجَّةٍ ۚ إِن هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ {46}

Say: 'But rather, I preach to you with one (matter) - you will be standing for Allah in pairs and individually, then you shall be pondering. Your companion is not insane. Surely, he is only a warner to you all before a severe Punishment (befalls) [34:46]

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {42}

Allah Takes away the souls when they die, and those who do not die in their sleep. So He Withholds those whom the death is Decreed upon, and He Sends back the others to a specified term. Surely, in that, there are Signs for a thinking people [39:42]

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {13}

And He Subdued for you whatever is in the skies and whatever is in the earth altogether from it. Surely, in that are Signs for a people who think [45:13]

لَوْ أَنزَلْنَاهَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأُمُتَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ {21}

Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, and these are examples We Strike for the people, perhaps they would be pondering [59:21]

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا {82}

Are they not then pondering on the Quran? And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82]

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا {24}

So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]

Appendix II: Qayas (Analogy) is Forbidden in Religion

محمد بن محمد المفيد في (المجالس) عن الصدوق، عن محمد بن الحسن بن الوليد، عن الصفار، عن يعقوب بن يزيد، عن حماد بن عيسى، عن حماد بن عثمان، عن زرارة بن أعين قال: قال لي أبو جعفر محمد بن علي (عليهما السلام): يا زرارة ! إياك وأصحاب القياس في الدين، فانهم تركوا علم ما وكلوا به وتكلفوا ما قد كفوه يتأولون الأخبار ويكذبون على الله عزوجل، وكأني بالرجل منهم ينادى من بين يديه، فيجيب من خلفه وينادى من خلفه فيجيب من بين يديه قد تاهوا وتحيروا في الأرض والدين.

He said: Abu Ja'far Muhammad b. Ali reported from Muhammad b. al-Hasan b. al-Waleed, who reported from Muhammad b. al-Hasan al-Saffar, who reported from Ya'qoob b. Yazeed, from Hammad b. Isa, from Hammad b. Uthman, from Zurarah b. A'ayan who said:

Imam Abu Ja'far Muhammad bin Ali^{asws}, told me: 'O Zurarah, keep away from the people who apply analogy in the matters of religion. Surely, they have abandoned the knowledge which was given to them, and entered into unnecessary hair-splitting matters, which had already

been decided for them. They interpret the 'Al-Akhbar'²³ (the way they like) and ascribe lies to Allah^{-azwj}. And as for their affairs, I see a man, among them, who, when called from the front, he answers to the one who is behind him, and when called from the rear, he responds to the one who is in front of him. Thus, they wonder aimlessly on the earth as well as in religion.'²⁴

محمد بن علي بن الحسين في (الأمالي) عن محمد بن عمر الحافظ البغدادي ، عن محمد بن أحمد بن ثابت ، عن محمد بن الحسن بن العباس الخزازي ، عن حسن بن حسين العري ، عن عمرو بن ثابت ، عن عطاء بن السائب ، عن أبي يحيى ، عن ابن عباس قال : قال رسول الله (صلى الله عليه وآله) ، وذكر خطبة يقول فيها : إن عليا هو أخي ، ووزيري ، وهو خليفتي ، وهو المبلغ عني ، إن استرشدتموه أرشدكم ، وإن اتبعتموه نجوتم ، وإن خالفتموه ضللتهم ، إن الله أنزل عليّ القرآن ، وهو الذي من خالفه ضل ، ومن ابتغى علمه عند غير عليّ هلك الحديث

Muhammad Bin Ali Bin Al Husayn in Al Amaali from Muhammad Bin Amr Al Hafiz Al Baghdady, from Muhammad Bin Ahmad Bin Sabit, from Muhammad Bin Al Hassan Bin Al Abbas Al Khazaie, from Hasan Bin Husayn Al Arny, from Amro Bin Sabit, from Ata'a Bin Al Sa'ib, from Abu Yahya, from Ibn Abbas who said:

The Messenger of Allah^{-saww} said to him when he mentioned a sermon of his^{-saww}: 'Surely Ali^{-asws} is my^{-saww} brother, and my^{-saww} successor, and he^{-asws} is my^{-saww} Caliph, and he^{-asws} is the speaker from me^{-saww}. If you were to seek guidance from him he^{-asws} will guide you, and if you were to follow him^{-asws} he^{-asws} will give you salvation, and if you were to oppose him^{-asws} you will go astray. Allah^{-azwj} Sent down the Quran upon me^{-saww}, and it is such that the one who opposes it has gone astray, and the one who seeks its knowledge from anyone other than Ali^{-asws} will perish.'²⁵

وَقَدْ تَقَدَّمَ فِي حَدِيثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِأَبِي حَنِيفَةَ فَدَعِ الرَّأْيَ وَالْقِيَاسَ وَمَا قَالَ قَوْمٌ فِي دِينِ اللَّهِ لَيْسَ لَهُ بُرْهَانٌ

And it has been related in a previous Hadith from Abu Abdullah^{-asws} where he^{-asws} said to Abu Haneefa: 'Leave off opinions and analogies, and whatever has been said by the people regarding the religion of Allah^{-azwj}, there is no proof for that.'²⁶

علي بن إبراهيم، عن أبيه، عن أحمد بن عبد الله العقيلي، عن عيسى بن عبد الله القرشي قال: دخل أبو حنيفة على أبي عبد الله عليه السلام فقال له: يا أبا حنيفة! بلغني أنك تقيس؟ قال: نعم قال: لا تقس فإن أول من قاس إبليس حين قال: خلقتني من نار وخلقته من طين، فقاس ما بين النار والطين، ولو قاس نورية آدم بنورية النار عرف فضل ما بين النورين، وصفاء أحدهما على الآخر

Ali ibn Ibrahim has narrated from his father from Ahmad ibn 'Abd Allah al-'Aqili from 'Isa ibn 'Abd Allah al-Qurashi who has said:

Once, Abu Haneefa came to see Imam Abu 'Abd Allah^{-asws} who said to him, 'O Abu Haneefa, do you practice analogy²⁷ as I hear you do?' Abu Haneefa replied, 'Yes, I do practice analogy.' The Imam^{-asws} then said to him, 'Do not practice it; **the first person who used analogy was Iblis** when he said, 'Lord, you have created me from fire and created him from clay.' He analogised fire with clay. If he had compared 'نورية' the light in Adam^{-as} and light of 'النار' the

²³ Traditions (Ahadith)

²⁴ AAali-E-Mufeed Page-51, Bihar Vol-2 Page-308, Wasilu Shia Vol-27 Page-59

²⁵ Wasail-ul-Shia, H. 33560

²⁶ Wasail-ul-Shia, H. 33414

²⁷ Comparative/similarity/likeness/resemblance

fire, he would have learned about the difference between the two lights and the excellence of one over the other.'²⁸

Appendix III: Praying while placing Holy Quran on one's head

ما، الأماالي للشيخ الطوسي الفخام عن المنصور بن سهل بن يعقوب بن إسحاق عن الحسن بن عبد الله بن مطهر عن محمد بن سليمان الديلمي عن أبيه قال: جاء رجل إلى سيدنا الصادق ع فقال له يا سيدي أشكو إليك ديناً ركبني و سلطاناً غشمني و أريد أن تعلمني دعاء أغنم بها غنيمة أفضي بها ديني و أكفي بها ظلم سلطاني

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansoury, from Sahl Bin Yaqoub Bin Is'haq, from Al-Hassan Bin Abdullah Bin Mutahhar, from Muhammad Bin Suleyman A Daylami, from his father having said,

A man came to our chief Al-Sadiq^{-asws}. He said to him, 'O my Chief! I complain to you^{-asws} of debts that have mounted upon me, and a ruler who has overcome me, and I want you^{-asws} to teach me a supplication (so that) I can be enriched by it (with) a richness I can (use to) pay off my debts and I can suffice by it against injustice of my ruler!'

فَقَالَ إِذَا جَنَّكَ اللَّيْلُ فَصَلِّ رَكَعَتَيْنِ وَ اقْرَأْ فِي الرُّكْعَةِ الْأُولَى مِنْهُمَا الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ وَ فِي الرُّكْعَةِ الثَّانِيَةِ الْحَمْدَ وَ آخِرَ الْحُشْرِ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ إِلَى خَاتِمَةِ السُّورَةِ

He^{-asws} said: 'When the night shields you, pray two Cycles Salat and recite in the first Cycle from these Surah Al Hamd and Ayat Al Kursi, and in the second Cycle Surah Al Hamd and end of Surah Al Hashr: **Had We Revealed this Quran unto a mountain, [59:21]**, up to end of the Chapter.

ثُمَّ خُذِ الْمُصْحَفَ فَدَعُهُ عَلَى رَأْسِكَ وَ قُلِ اللَّهُمَّ بِحَقِّ الْقُرْآنِ وَ بِحَقِّ مَنْ أَرْسَلْتَهُ وَ بِحَقِّ كُلِّ مُؤْمِنٍ مَدَحْتَهُ فِيهِ وَ بِحَقِّكَ عَلَيْهِمْ فَلَا أَحَدٌ أَعْرِفُ بِحَقِّكَ مِنْكَ

'Then take the Quran and leave it upon your head, and say, 'O Allah^{-azwj}! By the right of the One^{-azwj} Whom you^{-saws} had sent, and by the right of every Momin You^{-azwj} have Praised in it, and by Your^{-azwj} right upon them! There is no one more knowing of Your^{-azwj} rights than You^{-azwj}!'

بِكَ 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 بْنُ الْحُسَيْنِ عَشْرَ مَرَّاتٍ يَا مُحَمَّدُ بْنُ عَلِيٍّ عَشْرَ مَرَّاتٍ يَا جَعْفَرُ بْنُ مُحَمَّدٍ عَشْرَ مَرَّاتٍ يَا مُوسَى بْنُ جَعْفَرٍ عَشْرَ مَرَّاتٍ يَا عَلِيُّ بْنُ مُوسَى عَشْرَ مَرَّاتٍ يَا مُحَمَّدُ بْنُ عَلِيٍّ عَشْرًا يَا عَلِيُّ بْنُ مُحَمَّدٍ عَشْرًا يَا حَسَنُ بْنُ عَلِيٍّ عَشْرًا يَا أَيُّهَا الْحُجَّةُ عَشْرًا- ثُمَّ تَسْأَلُ اللَّهَ تَعَالَى خَاجَتَكَ

"By You^{-azwj} O Allah^{-azwj}! – ten times. Then say, 'O Muhammad^{-saws}! – ten times. 'O Ali^{-asws}! – ten times. 'O Fatima^{-asws}! – ten times. 'O Hassan^{-asws}! – ten times. 'O Husayn^{-asws}! – ten times. 'O Ali Bin Al-Husayn^{-asws}! – ten times. 'O Muhammad Bin Ali^{-asws}! – ten times. 'O Ja'far Bin Muhammad^{-asws}! – ten times. 'O Musa Bin Ja'far^{-asws}! – ten times. 'O Ali Bin Al Musa^{-asws}! – ten times. 'O Muhammad Bin Ali^{-asws}! – ten times. 'O Ali Bin Muhammad^{-asws}! – ten times. 'O

²⁸ Al-Kafi, Vol. 1, - H 176, Ch. 19, h20

Hassan Bin Ali^{-asws}! – ten times. ‘O you Divine Authority^{-ajfj}! – ten times. Then ask Allah^{-azwj} the Exalted your need.’

قَالَ فَمَضَى الرَّجُلُ وَعَادَ إِلَيْهِ بَعْدَ مُدَّةٍ قَدْ قَضَى دَيْنَهُ وَصَلَحَ لَهُ سُلْطَانُهُ وَعَظُمَ يَسَارُهُ.

The man went, and returned to him after a period. He had paid off his debts and his ruler was good with him, and he was in mighty ease.²⁹

ذَكَرَ دُعَاءَ آخَرَ لِلْمُصْحَفِ الشَّرِيفِ ذَكَرْنَاهُ بِإِسْنَادِنَا إِلَيْهِ فِي كِتَابِ إِعَانَةِ الدَّاعِي عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ رَحْمَةِ اللَّهِ عَنْ مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَقُولُ فِيهِ خُذِ الْمُصْحَفَ فِي يَدِكَ وَارْفَعْهُ فَوْقَ رَأْسِكَ وَقُلْ – اللَّهُمَّ بِحَقِّ هَذَا الْقُرْآنِ وَبِحَقِّ مَنْ أَرْسَلْتَهُ إِلَى خَلْقِكَ وَبِكُلِّ آيَةٍ هِيَ فِيهِ وَبِحَقِّ كُلِّ مُؤْمِنٍ مَدَّخَتْهُ فِيهِ وَبِحَقِّهِ عَلَيْكَ وَلَا أَحَدٌ أَعْرِفُ بِحَقِّهِ مِنْكَ

He mentioned another supplication for the Noble Quran. We are mentioning it by our chain to him in the book ‘Igaasa Al Daie,’ from Ali Bin Yaqteen, may Allah^{-azwj} Mercy him,

From our Master Musa^{-asws} Bin Ja’far^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, saying in it: ‘Take the Quran in your hand and raise it above your head and say, ‘O Allah^{-azwj}! By the right of this Quran and by the right of the one You^{-azwj} Sent to Your^{-azwj} creatures, and with every Verse which is in it, and by the right of every Momin Praised in it, and by his right upon You^{-azwj}, and no one is more knowing of his rights than You^{-azwj} are!

يَا سَيِّدِي يَا سَيِّدِي يَا إِلَهَ يَا إِلَهَ يَا إِلَهَ عَشْرَ مَرَّاتٍ وَبِحَقِّ مُحَمَّدٍ عَشْرَ مَرَّاتٍ وَبِحَقِّ كُلِّ إِمَامٍ وَتَعْلُهُمْ حَتَّى تَنْتَهِيَ إِلَى إِمَامٍ زَمَانِكَ عَشْرَ مَرَّاتٍ فَإِنَّكَ لَا تَقُومُ مِنْ مَوْضِعِكَ حَتَّى يُقْضَى لَكَ حَاجَتُكَ وَتَيْسَرَ لَكَ أَمْرُكَ.

‘O my Master, O my Master, O my Master! O Allah^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}!’ (ten times). And ‘By the right of Muhammad^{-saww}!’ (ten times), and ‘By the right of’ – every Imam^{-asws} you count them^{-asws} until ending to Imam^{-ajfj} of your times, ten times. You will not stand from your place until your needs will be fulfilled for you, and your matter will be eased for you.’³⁰

²⁹ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 11 H 1

³⁰ Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 73 H 11 b