

# The Supplication of Elevating the Qur'ān

*Al-Shaykh Ḥaydar Ḥobb-Allāh*

*Translated by A. Ḥakīm*

**Q** Is the supplication of the Qur'ān in which you raise a copy of the Qur'ān upon the head during the night of Qadr, saying: “*Oh Allāh, by the right of this Qur'an, and by the right of the one you sent it with, and by the right of every believer that you praised in it....*” authentic or not?

**A** There exists two supplications that have this enunciation.

## *The First Supplication*

The supplication is found in the recommended acts of the night of Qadr in the blessed month of Ramadhān. Apparently, the primary reference for this supplication for the night of Qadr is what is mentioned by al-Sayyid ‘Alī bin Ṭāwūs (d. 664H) in his book *Iqbāl al-A‘māl*. The author of *Biḥār al-Anwār*, amongst others, all related it from him. Its content is as follows:

ذَكَرَ دَعَاءَ آخِرِ الْمَصْحَفِ الشَّرِيفِ: ذَكَرْنَا إِسْنَادَهُ وَحَدِيثَهُ فِي كِتَابِ إِغَاثَةِ الدَّاعِي، وَذَكَرَهَا هُنَا الْمُرَادَ مِنْهُ، وَهُوَ عَنِ مَوْلَانَا الصَّادِقِ صَلَوَاتِ اللَّهِ عَلَيْهِ، قَالَ: خَذِ الْمَصْحَفَ فَدَعِهِ عَلَى رَأْسِكَ، وَقُلْ: اللَّهُمَّ بِحَقِّ هَذَا الْقُرْآنِ، وَبِحَقِّ مَنْ أَرْسَلْتَهُ بِهِ، وَبِحَقِّ كُلِّ مُؤْمِنٍ مَدَحْتَهُ فِيهِ، وَبِحَقِّكَ عَلَيْهِمْ فَلَا أَحَدٌ أَعْرَفَ بِحَقِّكَ مِنْكَ، يَا اللَّهُ - عَشْرَ مَرَاتٍ. ثُمَّ تَقُولُ: مُحَمَّدٌ - عَشْرَ مَرَاتٍ، بَعْلِي - عَشْرَ مَرَاتٍ، بِفَاطِمَةَ - عَشْرَ مَرَاتٍ، بِالْحَسَنِ - عَشْرَ مَرَاتٍ، بِالْحُسَيْنِ - عَشْرَ مَرَاتٍ، بَعْلِي بْنِ الْحُسَيْنِ - عَشْرَ مَرَاتٍ، مُحَمَّدُ بْنُ عَلِيٍّ - عَشْرَ مَرَاتٍ، بِجَعْفَرِ بْنِ مُحَمَّدٍ - عَشْرَ مَرَاتٍ، بِمُوسَى بْنِ جَعْفَرٍ - عَشْرَ مَرَاتٍ، بَعْلِي بْنِ مُوسَى - عَشْرَ مَرَاتٍ، مُحَمَّدُ بْنُ عَلِيٍّ - عَشْرَ مَرَاتٍ، بَعْلِي بْنِ مُحَمَّدٍ - عَشْرَ مَرَاتٍ، بِالْحَسَنِ بْنِ عَلِيٍّ - عَشْرَ مَرَاتٍ، بِالْحِجَّةِ - عَشْرَ مَرَاتٍ. وَتَسْأَلُ حَاجَتَكَ، وَذَكَرَ فِي حَدِيثِهِ إِجَابَةَ الدَّاعِي وَقَضَاءَ حَوَائِجِهِ. ذَكَرَ دَعَاءَ آخِرِ الْمَصْحَفِ الشَّرِيفِ: ذَكَرْنَاهُ بِإِسْنَادِنَا إِلَيْهِ فِي كِتَابِ إِغَاثَةِ الدَّاعِي عَنِ عَلِيِّ بْنِ يَقُطِينَ رَحِمَهُ اللَّهُ، عَنِ مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ صَلَوَاتِ اللَّهِ عَلَيْهِمَا يَقُولُ فِيهِ: خَذِ الْمَصْحَفَ فِي يَدِكَ وَارْفَعْهُ فَوْقَ رَأْسِكَ، وَقُلْ: اللَّهُمَّ بِحَقِّ هَذَا الْقُرْآنِ، وَبِحَقِّ مَنْ أَرْسَلْتَهُ إِلَيَّ خَلَقَكَ، وَبِكُلِّ آيَةٍ هِيَ فِيهِ، وَبِحَقِّ كُلِّ مُؤْمِنٍ مَدَحْتَهُ فِيهِ، وَبِحَقِّكَ عَلَيَّ وَلَا أَحَدٌ أَعْرَفَ بِحَقِّكَ مِنْكَ. يَا سَيِّدِي يَا سَيِّدِي، يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ - عَشْرَ مَرَاتٍ، وَبِحَقِّ مُحَمَّدٍ - عَشْرَ مَرَاتٍ، وَبِحَقِّ كُلِّ إِمَامٍ - وَتَعَدَّهُمْ حَتَّى تَنْتَهِيَ إِلَى إِمَامٍ زَمَانِكَ عَشْرَ مَرَاتٍ. فَإِنَّكَ لَا تَقُومُ مِنْ مَوْضِعِكَ حَتَّى يَقْضَى لَكَ حَاجَتَكَ، وَتَيْسَّرَ لَكَ أَمْرُكَ

He<sup>1</sup> mentioned another supplication regarding the Noble Book; and we mentioned its chain and his narration in the book *Ighāthat al-Dā‘i*, and we will mention here its purpose, and that is what is related from al-Ṣādiq (as), who said: “Take a copy of the Qur’ān and place it upon your head, and say: *Oh Allāh, by the right of this Qur'an, and by the right of the one you sent it with, and by the right of every believer that you praised in it, and by Your rights upon them, for no one knows Your rights more than Yourself. By You, Oh Allāh* (ten times); then say: *by Moḥammed* (ten times), *by ‘Alī* (ten times), *by Fāṭima* (ten times), *by al-Ḥassan* (ten times), *by al-Ḥussain* (ten times), *by ‘Alī bin al-Ḥussain* (ten times), *by Moḥammed bin ‘Alī* (ten times), *by Ja‘far bin Moḥammed* (ten times), *by Mūsa*

<sup>1</sup> Ibn Ṭāwūs is referring Abī al-Fadhī bin Moḥammed al-Harawī, who authored a book by the name of *Kanz al-Yuwāqīt*. (*Iqbāl al-A‘māl*, Volume 1, Page 344)

*bin Ja'far (ten times), by 'Alī bin Mūsa (ten times), by Moḥammed bin 'Alī (ten times), by 'Alī bin Moḥammed (ten times), by al-Ḥassan bin 'Alī (ten times), by al-Ḥujjah (ten times).* You then ask for your needs. He mentioned in his narration the response to the one who supplicates and the fulfillment of desires. He mentioned another supplication regarding the Noble Book; and we mentioned it with its chain in the book *Ighāthat al-Dā'i*, from 'Alī bin Yaqtīn (rh), from our master Mūsa bin Ja'far (as), who said in relation to it: Take a copy of the Qur'ān in your hand and raise it above your head, and say: *Oh Allāh, by the right of this Qur'an, and by the right of the one you sent it with to your creation, and by every āyah that is within it, and by the right of every believer that you praised in it, and by its right upon You, and none know its right except You. Oh my Master, Oh my Master, Oh my Master, Oh Allāh, Oh Allāh, Oh Allāh (ten times), by the right of Moḥammed (ten times), by the right of every Imām (ten times),* then after them such that you end with mentioning the Imām of your time ten times. By doing this, you will not move from your place except that your needs will be fulfilled, and your affairs will be made at ease.<sup>2</sup>

In the book *Zād al-Mi'ād*,<sup>3</sup> Al-Majlisi mentioned that this supplication, with the enunciation of the first one mentioned above, was narrated by both al-Bāqir (as) and al-Ṣādiq (as). However, I suspect that this is carelessness on his part, for this is not mentioned anywhere that it is narrated from Imām al-Bāqir (as), even in *Biḥār al-Anwār*. In fact, what seems apparent, is that al-Majlisi did not have another source for this supplication except for Ibn Ṭāwūs. Perhaps he was referring to the narration of opening the Qur'ān between both hands, which was narrated by Ḥarīz bin 'Abd Allāh al-Sijistāni<sup>4</sup> from al-Bāqir (as), which does not include any mention of placing the Qur'ān upon the head, nor any intercession through the Prophet or the Purified Household at all.

Al-Shaykh 'Abbās al-Qummi (d. 1359H) mentioned this supplication in the nights of al-Qadr in his book *Mifātiḥ al-Jinān*.<sup>5</sup> However, he did not make any mention of the second enunciation of the supplication the way Ibn Ṭāwūs and al-Majlisi did in mentioning them both together.

Ibn Ṭāwūs did not mention his path or chain to the supplication in *Iqbāl al-A'māl*. However, he indicates that he mentioned the chain in his book *Ighāthat al-Dā'i*. What is apparent is there are differences between the two narrations from Imām al-Ṣādiq (as) and Imām al-Kādhim (as) respectively. In the narration of al-Ṣādiq (as) the supplication goes all the way to the twelfth Imām, whereas we do not find this articulation in the narration of al-Kādhim (as). Rather, he says: *until you end with mentioning the Imām of your time.* Perhaps the meaning of 'Imām of the time' was the time of 'Alī bin Yaqtīn,<sup>6</sup> i.e. Imām al-Kādhim (as),

<sup>2</sup> *Iqbāl al-A'māl*, Volume 1, Pages 346-347; *Biḥār al-Anwār*, Volume 95, Pages 146-147.

<sup>3</sup> *Zād al-Mi'ād*, Page 126.

<sup>4</sup> This narration immediately preceded the two narrations of the elevating of the Qur'ān, also mentioned by Ibn Ṭāwūs via his relating of book he found by the name of *Kanz al-Yuwāqit*. He says: *We narrated it with its chain till Ḥarīz bin 'Abd Allāh al-Sijistāni, from Abī Ja'far (as) who said: Take a copy of the Qur'ān during three nights of the month of Ramadhān, and open it and place it in between your hands and say: "Oh Allāh, I ask you by your Book that was sent down, and what is in it and your Greatest Name is in it, and Your Beautiful Names and what gives fear and gives hope, that you make me from those who are liberated from the fire." Then you supplicate for your needs.* (*Iqbāl al-A'māl*, Volume 1, Page 346)

<sup>5</sup> *Mifātiḥ al-Jinān*, Pages 357-358.

<sup>6</sup> The primary narrator and companion of al-Kādhim (as).

and not Imām al-Mahdi (aj). Based upon this, the two narrations are different. Perhaps they were found together to begin with without any contradiction. Yes, one may say that the knowledge of the name of the succeeding Imām was not accessible to all, by the testimony of many of the companions of the Imāms, for example the situation of Zurāra bin A‘yun; so how could Imām al-Ṣādiq (as) teach this person all the names?! Thus, the second enunciation that is narrated from Imām al-Kādhim (as) is more appropriate logically than the first one which popularly circulates between the people today, despite the consequent enunciation for the people of this era ultimately resulting in the same enunciation for both, since the Imām of this time is not Imām al-Kādhim (as), so pay close attention to this. This objection requires an extended discussion for commentary on it, be it in support of it or against it, but we will refrain from expanding for the sake of brevity.

However, if we were to ponder a little about the contents of the first and second narration above, we would not find any hint of the night of Qadr at all. It may be due to Ibn Ṭāwūs omitting that part that leads the link between these two supplications with the night of Qadr. Or, it may be that he personally appended it to the acts of worship on the night of Qadr with the consideration of its importance and fulfillment of requests. If not one of these two possibilities, then what is related in the contents based upon what has reached us does not indicate that this supplication was mentioned specifically for the acts of worship on the nights of Qadr. Rather, it is a general act of worship with the purpose of it making it acceptable to perform on the night of Qadr just like any other night.

In any case, we do not know the original source, nor is any chain mentioned at all for this supplication. What is between Ibn Ṭāwūs and Imām al-Ṣādiq (as) & al-Kādhim (as) is close to five centuries. Therefore, this supplication has a very weak chain.<sup>7</sup> If one was to perform it, then it should be under the banner of a general supplication rather than under the banner of a specifically legislated supplication, let alone one of the specifically ordained acts of worship of the night of Qadr. Therefore, it is not possible to depend on it as an evidence for theological or etiquette purposes. Yes, built upon the principle of leniency in evidence for non-obligatory acts (*al-Tasāmuḥ fi Adillat al-Sunan*)<sup>8</sup> – which we do not accept – it is possible to act on it under the guise of a recommended supplication. There will be a discussion about this linked to the narration of second supplication, so wait for that.

As for al-Sayyid ibn Ṭāwūs’ referral to the book *Ighāthat al-Dā‘i*, he repeatedly spoke about it previously in a few places. However, this book is not available today. In fact, this<sup>9</sup> was made apparent by the likes of the author of *al-Dharī‘ah*. As for the belief of Ibn Ṭāwūs, or al-Majlisi,

---

<sup>7</sup> It apparently seems Al-Shaykh Ḥaydar Ḥobb-Allāh did not put much consideration into the fact Ibn Ṭāwūs states that he found this narration in a book that had reached him, namely Abī al-Fadhl bin Moḥammed al-Harawi’s *Kanz al-Yuwāqīt*. Ḥobb-Allāh did not mention anything about this book or personality. If it is proven that Abī al-Fadhl bin Moḥammed al-Harawi was reliable, and he had a reliable chain all the way to the Imām for this supplication, while Ibn Ṭāwūs also was able to obtain a copy of this book through reliable means, then we can accept the reliability of the chain of this supplication. Unfortunately, we cannot prove any of this as none of it has been mentioned or reached us, including the book *Kanz al-Yuwāqīt*.

<sup>8</sup> This is a principle which allows acting upon any narration that reaches us that mentions a reward for a particular act, even if that narration is weak or has no chain. The principle posits that the one who acts on it will obtain the reward mentioned in the narration even if in reality it was not said by the Prophet (sawa) or Imām (as).

<sup>9</sup> The loss of obtaining the original book.

or al-Shaykh ‘Abbās al-Qummi in the authenticity of this supplication, then this is simply a personal point of view exclusive to them and is non-probative to others. This is especially the case with Ibn Ṭāwūs who, as is well-known to all, was extremely lax concerning authenticating narrations as can be seen in the introduction to his book *Falāḥ al-Sā’il*. He would belittle any weakening or vilifications of narrators to the extent that there would almost be no accepted vilification to any narrator! Refer to his introduction for it is enough to showcase his narrational analytical approach in general, may Allāh have mercy upon him.

### *The Second Supplication*

This was narrated by al-Shaykh al-Ṭūsi in his *Āmāli*, which has no relation to the night of Qadr or the acts of worship of the blessed month of Ramadhān. It is as follows:

أبو محمد الفحام ، قال : حدثني أبو الحسن محمد بن أحمد الهاشمي المنصوري بسر من رأى ، قال : حدثنا أبو السرى سهل بن يعقوب بن إسحاق مؤذن المسجد المعلق بصف شنيف بسر من رأى سنة ثمان وتسعين ومائتين ، قال : حدثنا الحسن بن عبد الله بن مطهر ، عن محمد بن سليمان الديلمي ، عن أبيه ، قال : جاء رجل إلى سيدنا الصادق ( عليه السلام ) ، فقال له : يا سيدي ، أشكو إليك ديناً ركبني وسلطاناً غشمني ، وأريد أن تعلمني دعاء اغتنم به غنيمة أضي بها ديني وأكفي بها ظلم سلطاني . فقال : إذا جنك الليل ، فصل ركعتين ، اقرأ في الأولى منهما الحمد واية الكرسي ، وفي الركعة الثانية الحمد و آخر الحشر " لو أنزلنا هذا القرآن على جبل " إلى خاتمة السورة ، ثم خذ المصحف فدعه على رأسك وقل " بهذا القرآن ويحق من أرسلته به ، ويحق كل مؤمن مدحته فيه ، وبحقك عليهم ، فلا أحد أعرف بحقك منك بك يا الله " عشر مرات ، ثم تقول " يا محمد " عشر مرات " يا علي " عشر مرات " يا فاطمة " عشر مرات " يا حسن " عشر مرات " يا حسين " عشر مرات " يا علي بن الحسين " عشر مرات " يا محمد بن علي " عشر مرات " يا جعفر بن محمد " عشر مرات " يا موسى بن جعفر " عشر مرات " يا علي بن موسى " عشر مرات " يا محمد بن علي " عشر مرات " يا علي بن محمد " عشر مرات " يا حسين بن علي " عشر مرات " يا حجة " عشر مرات . ثم تسأل الله ( تعالى ) حاجتك . قال : فمضى الرجل وعاد إليه بعد مدة ، قد قضى دينه ، وصلح له سلطانه ، وعظم يساره .

Abū Moḥammed al-Faḥḥām, who said: it was narrated to me by Abū al-Ḥassan Moḥammed bin Aḥmed al-Hāshimi al-Manṣūri at *Surra man ra’a* (a city in Iraq), who said it: it was narrated to us by Abū al-Sirri Sahl bin Ya’qūb bin Ishāq, the caller to prayer for the mosque in *Surra man ra’a* in the year 298H, who said: it was narrated to us by al-Ḥassan bin ‘Abd Allāh bin Muṭṭahar, from Moḥammed bin Sulaymān al-Daylami, from his father, who said: A man came to our master al-Ṣādiq (as), and said to him: ‘Oh my master, I complain to you about my debt that has overtaken me and the oppression of the Sultan. I would like for you to teach me a supplication that would allow me to profit from it, fulfil my debts, and deal with the oppression of the Sultan.’ He said: ‘When the night enshrouds you, pray a two-unit prayer. In the first unit recite al-Ḥamd and āyāt al-Kursi. In the second unit recite al-Ḥamd and the end of al-Ḥashr from **{If We had sent down this Qur'an upon a mountain}**<sup>10</sup> until the end of the Sūrah. Then take a copy of the Qur'an and place it upon your head and say: *By this Qur'an and by the right of the one you sent it with, and by the right of every believer that you praised in it, and by Your right upon them, for no one knows Your rights better than You. By You, Oh Allāh* (ten times), then say: *Oh Moḥammed* (ten times), *Oh ‘Alī* (ten times), *Oh Fāṭima* (ten times), *Oh Ḥassan* (ten times), *Oh Ḥussain* (ten times), *Oh ‘Alī bin al-Ḥussain* (ten times), *Oh Moḥammed bin ‘Alī* (ten times), *Oh Ja’far bin Moḥammed* (ten times), *Oh Mūsa bin Ja’far* (ten times), *Oh ‘Alī bin Mūsa* (ten times), *Oh Moḥammed bin ‘Alī* (ten times), *Oh ‘Alī bin Moḥammed* (ten times), *Oh Ḥussain*<sup>11</sup> *bin ‘Alī* (ten times), *Oh Hujjah* (ten times). Then you may ask Allāh, Most High, for your needs.’ He (the narrator) then said: ‘The man left then came across him again after some

<sup>10</sup> Sūrat al-Ḥashr, āyah 21.

<sup>11</sup> This is obviously a scribal error. It should be *Ḥassan*.

time, where his debt had been repaid, reconciled with his Sultan, and his wealth strengthened.<sup>12</sup>

This supplication, just as it is apparent from its contents, has no relation to the night of Qadr, nor to the acts of worship of the month of Ramadhān. Rather, it is related to pushing off the Sultan, repaying debts, and fulfilling needs. The point of difference between this supplication and the other two is that this one addresses the Purified Household directly, whereupon he says: “Oh ‘Alī, Oh Fāṭima”.<sup>13</sup> Whereas we saw in the two previous supplications that it addresses Allāh by their rights, whereupon he says: “Oh by Fāṭima.. by ‘Alī.. by al-Ḥassan...”

Indeed, the chain is mentioned for this supplication. Putting aside the question of attribution of this book ‘*Al-Āmālī*’ to al-Ṭūsi or his son, where there is much to discuss as some question who the true author is, like al-Shaykh Āṣif al-Moḥṣini;<sup>14</sup> putting this aside, the narration is weak. This is due to it having a chain filled with unknown narrators - nay, with weak narrators - such as Sulaymān al-Daylami,<sup>15</sup> who was not graded reliable in any book of rijāl. In fact, al-Kashshi relates that he was from the notorious exaggerators (*al-Ghullāt*).<sup>16</sup> Al-Najāshi mentioned that he was subject to many criticisms, and that it is said that he is an exaggerator and a liar; and likewise, his son Moḥammed, whereupon his narrations are not acted upon without corroboration.<sup>17</sup> Speaking of his son,<sup>18</sup> al-Ṭūsi mentions in his *Rijāl* that he was also accused of exaggeration.<sup>19</sup> In another place, he weakened him accordance with other transcripts.<sup>20</sup> Al-Najāshi said that he is weak and cannot depend upon him in anything.<sup>21</sup>

Also in the chain is al-Ḥassan bin ‘Alī<sup>22</sup> bin Muṭṭahar who is extremely forsaken with very

---

<sup>12</sup> *Al-Āmālī* of al-Ṭūsi, Pages 292-293; *Tafṣīl Wasā’il al-Shī’a*, Volume 8, Pages 125-126; *Bihār al-Anwār*, Volume 88, Page 346 & Volume 89, Pages 112-113; *Mifāṭiḥ al-Jinān*, Page 943-944.

<sup>13</sup> It is apparent that the author, Shaykh Ḥaydar Ḥobb-Allāh, has taken the statement “Oh ‘Alī, Oh Fāṭima” to be addressing those individuals in absolute in all circumstances; while that is not the case. Indeed, there are multiple purposes for the phrase “Oh so-and-so”. Aside from it being a phrase utilised to call upon so-and-so, it could simply be a form of remembrance (*dhikr*), with the blessed name of these individuals offering an intercession with Allāh, without necessarily addressing anyone in particular. Al-Bukhārī narrates that ibn ‘Umars legs had been paralysed, whereupon a man said to him: *Mention the name of the one most beloved to you.* He said: *Oh Moḥammed.* (al-Adab al-Mufrad, Page 207). Likewise, the phrase can be used as a slogan (*sha’ira*). Al-Kulayni narrates with a dependable chain from al-Ṣādiq (as), who said that the slogan of al-Ḥussain (as) was ‘Oh Moḥammed’, and likewise “our slogan is ‘Oh Moḥammed’” (al-Kāfi, Volume 5, Chapter 15, Narration #1; graded *ḥassan* by al-Majlisi in *Mir’āt al-‘Uqūl*, Volume 18, Page 385). As for the supplication, Allāh is the only one apparently being addressed, and the following statements from “Oh Moḥammed” until “Oh Ḥujjah” can be considered remembrance, slogans, or statements of intercession; and it is not necessarily calling upon them directly, as assumed by the author.

<sup>14</sup> *Buḥūth fi ‘ilm al-Rijāl*, Pages 434-436; *Mu’jam al-Aḥādīth al-Mu’tabara*, Volume 8, Pages 632-633.

<sup>15</sup> He is mentioned in the chain as the father of the previous narrator in the chain, Moḥammed bin Sulaymān al-Daylami.

<sup>16</sup> *Rijāl al-Kashshi*, Volume 2, Page 673.

<sup>17</sup> *Rijāl al-Najāshi*, Page 182.

<sup>18</sup> As mentioned earlier, it is Moḥammed bin Sulaymān al-Daylami.

<sup>19</sup> *Rijāl al-Ṭūsi*, Page 343.

<sup>20</sup> *Rijāl al-Ṭūsi*, Page 363.

<sup>21</sup> *Rijāl al-Najāshi*, Page 365.

<sup>22</sup> I suspect that this was simply a careless mistake from the author, Shaykh Ḥaydar Ḥobb-Allāh, whereupon he intended to say al-Ḥassan bin ‘*Abd Allāh* bin Muṭṭahar.

little narrated from him. Al-Shahrūdi stated that he is not mentioned in the books of rijāl, eluding to no strengthening or weakening of him existing.<sup>23</sup> This is a similar case with Sahl bin Ya‘qūb bin Ishāq, as no one has mentioned him as being reliable or otherwise and his narrations are very little.

With this in mind, and with a chain like this, how can one consider a narration like this to be dependable let alone be reliable or have confidence in its origins?! Therefore, this narration is not authentic either, adding to the fact that al-Shaykh al-Ṭūsi did not mention it in his book *Misbāḥ al-Mutahajjid*, that is a compilation specific to supplications and acts of worship. It was also never mentioned in the great sources of narrations in either the books of the Shī‘a or the Sunnah or others.

In fact, I suspect that it is possible that al-Sayyid Ṭāwūs intended that the first enunciation of the two supplications is the narration in itself, but he possibly placed it himself among the acts of worship for the night of Qadr after he saw its great importance.

**In conclusion:** The various narrations that are found under the banner of the supplication of placing a copy of the Qur’ān upon the head is not proven to be sound narrations. In fact, it is not proven to have any relationship to the night of Qadr at all or from the acts of worship that is attributed to it whatsoever. However, it is permissible to call upon Allāh with any supplication that an individual does not find any problem in its content or meaning. In saying that, if one cannot find any grounds in authenticating it or on depending upon it, then it is not permissible to attribute it to being religiously legislated or to rule it being a recommended supplication or to use it as a basis or evidence for something theological, jurisprudential or ethical.

If one were to act on it, it would be under the banner of a general supplication or a plea in the hope of reward. Yes, it is possible to act upon the supplication under the banner of the principle of leniency in evidence for non-obligatory acts (*al-Tasāmuh fī Adillat al-Sunan*)<sup>24</sup> in which we already mentioned is not an established principle with us. This applies to all of the narrations mentioned although they had differences in enunciations. Take note that the last mentioned enunciation was not like the former ones mentioned, specifically due to the point of intercession (*tawassul*), meaning addressing the Purified Household themselves with your

---

<sup>23</sup> Mustadrikāt ‘ilm al-Rijāl al-Ḥadīth, Volume 2, Pages 425-426.

<sup>24</sup> As mentioned earlier, this is a principle which allows acting upon any narration that reaches us that mentions a reward for a particular act, even if that narration is weak or has no chain. The principle posits that the one who acts on it will obtain the reward mentioned in the narration even if in reality it was not said by the Prophet (sawa) or Imām (as). Some scholars reject this principle, such as Sayed al-Sistāni (ha).

supplication, which is not correct,<sup>25</sup> and it is only found in a minute amount of narrations where the addressed is the Prophet and the Purified Household.

As for the accusation some of the Ahl al-Sunnah of today throw regarding this supplication and the placing Qur'ān upon the head, in that it is an innovation, and that it is more suitable to act upon the Qur'ān (rather than putting it on the head); then it is a false accusation. Besides the dialogue of authentication of falsification of this supplication, we do not find any innovation or act of associating partners with Allāh in placing the Qur'ān upon the head. It is nothing more but an intercession towards Allāh, Most High, by the blessings of these great personalities. The supplication is addressing Him, Most Glorious, just as it is customarily done today by the Shi'a on the night of Qadr. Therefore, there is no sort of associating partners with Allāh or disbelief in it. Rather, it has been mentioned in some of the narrations in the books of the Ahl al-Sunnah that some of the companions would place the Qur'ān on their heads,<sup>26</sup> however we do not want to lengthen the discussion. Yes, acting upon the Qur'ān is desired, however appending this supplication along with acting upon the Qur'ān is not something useless.

Keep in mind, if this supplication is not proven to be reliable in my opinion or your opinion, it does not mean that the one who does accept its reliability and adheres to its recommendation and practice is an innovator; for the differences in authentication of narrations are great between the scholars from the days of old, so there is no harm in having differences here.

There is no problem also in briefly mentioning, in conclusion, that the term "supplication of the Qur'ān" is at times applied to the supplications that are found within the Noble Qur'ān itself. This application has no relation to our discussion here, but rather we specifically mean the supplication in which the Qur'ān is placed upon the head and intercession is done with it.

---

<sup>25</sup> As mentioned earlier, it is not proven that the supplication is addressing the Prophet or the Purified Household directly. As for it being incorrect to address them directly, Shaykh Ḥaydar Ḥobb-Allāh elaborates on his opinion and the limitations of intercession in the following Q&A: <https://bit.ly/2Pa7DI7>. Indeed, he presents a strong case. However, his opinion apparently goes against the popular opinion amongst the scholars. For example, al-Khū'i was asked: "What is the ruling for saying: *save me, Oh 'Alī* or the like?" al-Khū'i replied: "There is nothing preventing him from doing that, for his intention is intercession with Allāh. Is there anything preventing one from a person drowning, or stranded in a fire, to seeking help from one who can save him, and saying *Oh so-and-so, save me!*? There also exists an āyah in the Noble Qur'ān which supports this: **{And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.} (4:64)**. Allah, High and Mighty, has spoken the truth." Al-Tabrizi added: Adding to that, the āyah **{and seek the means [of nearness] to Him} (5:35)**" (Ṣirāṭ al-Najāt, Volume 3, Page 318). Of course, the discussion is not done justice here and requires a research of its own and many points would need to be expanded upon. For example, it would need to be proven that the principle established in (4:64) or the intellectual argument of the one drowning to call for help, can be used for those who are not alive or not physically present. Likewise, it would need to be proven that (5:35) is referring to intercession of the Imāms (as).

<sup>26</sup> Perhaps the author, Shaykh Ḥaydar Ḥobb-Allāh, is referring to the narration of Abī Ṣāliḥ al-Ḥanafī, whereupon 'Alī bin Abī Ṭālib (as) placed a copy of the Qur'ān upon his head when he gave a sermon to the people. See *Siyar A'lām al-Nubalā'* of al-Dhahabī, Volume 3, Page 144.